THE

HOLY BIBLE,

CONTAINING THE

Old and New Testaments;

WITH

ORIGINAL NOTES,

AND

PRACTICAL OBSERVATIONS,

BY THE

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The Book of the Prophet ISAIAH.

We now enter upon the laſt diviſion of the Books of the Old Teſtament, namely the prophetical Writings. Indeed all the penmen of Scripture were prophets; and in the law, the hiſtorical records, and the devotional poems, and even in the Book of Job, and the writings of Solomon, we have met with many paſſages, ſtrictly prophetical. However the New Teſtament allows the diſtinction betwixt the law of Moſes, the Prophets, and the Pſalms; and there is a difference in the manner, wherein the predictions are given. From the time of Moſes, to the days of Samuel, we read but little of prophets, ſent as extraordinary meſſengers from God to his people: but in his days the ſchools of the prophets were eſtabliſhed; where pious men were trained up for this ſervice: and we find a ſucceſſion of them in every age, till the cloſe of the canon of the Old Teſtament. They were extraordinary inſtructors of the people, who were ſent either in aid of the prieſts, and Levites; or to ſupply the deficiency, when they neglected their duty: they laid little ſtreſs on external ceremonies, but were bold reprovers of ſin, and hypocriſy; and led the minds of the people to perceive the need of true holineſs, and continually kept up among them an expectation of the promiſed Meſſias. Many of them wrote nothing, that we know of; others penned hiſtorical records, many of which are loſt: but in proceſs of time ſome of them were led to commit their meſſages to writing, which have been preſerved, and tranſmitted to us, for our warning, and inſtruction. Their writings contain occaſional ſermons, and extracts of hiſtory: as well as predictions concerning Judah, and Iſrael, and the adjacent countries; and concerning the great Redeemer. They are divided into thoſe of the greater, and thoſe of the leſſer Prophets: and Iſaiah was the moſt ancient of the former claſs. He is remarkable for the elegance, and ſublimity of his ſtyle, and imagery; in which the beſt judges have decidedly given him the preference to the moſt admired writers of antiquity. He is equally diſtinguiſhed by the plain and copious manner, in which he ſpeaks of Chriſt, and goſpel times: on this account he hath been called "The fifth Evangeliſt." The book of this prophet opens with ſharp rebukes of the people for their idolatry, and iniquity, and denunciations of divine vengeance upon them; but intermixed with encouraging intimations of mercy, and predictions of Chriſt. Afterwards follow various prophecies of judgments, that were about to be executed on ſeveral nations, as well as on Judah; through all of which the thoughts of the reader are led to expect future deliverances, and glorious times to the church of God. Then there is inſerted an account of Sennacherib's invaſion, and of ſome particulars relating to Hezekiah, that end in a prediction of the Babyloniſh captivity. The prophet then copiouſly enlarges upon the deliverance of his people from that calamitous ſtate; and in language peculiarly applicable to the ſpiritual redemption of Chriſt: at length he drops, in great meaſure, types, and ſhadows, and ſpeaks in the moſt emphatical language of his perſon, ſufferings, and glory; and of thoſe things, that pertain to the ſpread of his goſpel, and the ſetting up of his kingdom on earth; until he cloſes with deſcriptions, which lead the mind to conſider the final felicity of the righteous, and miſery of the wicked in another world. We ſhall find the whole book replete with inſtruction; eſpecially we ſhall meet with the moſt deciſive internal evidence of its divine original, and we ſhall find, that it will reflect light on every part of the ſacred volume, on which all our hopes of happineſs are founded.

CHAP. I.

Contains 1*ſt. The title, v.* 1. 2*d. A ſolemn charge in the name of God brought againſt Judah, and Jeruſalem, of ingratitude, and exceeding wickedneſs; with a deſcription of their depraved, and almoſt ruined condition, v.* 2—9. 3*d. The Lord declaring his abhorrence of their hypocritical ſacrifices, and worſhip; calling upon them to renounce their ſins; and giving them gracious aſſurances of pardon, and awful warnings, if they continued rebellious, v.*10—20. 4*th. A lamentation over Zion's degeneracy, and the iniquity of her princes; and predictions of ſevere vengeance, and of the confuſion, and deſtruction of idolaters, united with a promiſe of reſtoring the church to her priſtine purity, v.* 21—31.

THE viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah and Jeruſalem, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me.

3 The ox knoweth his owner, and the aſs his maſter's crib: *but* Iſrael doth not know, my people doth not conſider.

4 Ah ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corruptors! They have forſaken the LORD, they have provoked the Holy One of Iſrael unto anger, they are gone away backward.

5 Why ſhould ye be ſtricken any more? ye will revolt more and more; the whole head is ſick, and the whole heart faint.

6 From the ſole of the foot even unto the head *there is* no ſoundneſs in it; *but* wounds, and bruiſes, and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ointment.

NOTES.

CHAP. I.] V. 1. *The viſion*, &c.] This chapter may be conſidered as an introductory addreſs, prefixed to the ſubſequent prophecies: and this title may belong to the book in general, or to this chapter in particular. Many things in Iſaiah's prophecies relate to other kingdoms; yet all of them were written with reference to the kingdom of Judah, and the line of David. Many traditions of the Jews, concerning this, and other prophets, are unworthy of our attention; and even that of Iſaiah being ſawn aſunder by Manaſſeh's orders, is very doubtful. If he began to propheſy near the cloſe of Uzziah's reign, and lived to the beginning of Manaſſeh's, he muſt have continued above ſixty years in his prophetical office. The reader muſt be referred in general to the notes, &c, on the Books of Kings, and Chronicles, for the ſtate of Judah, and Iſrael, during this period. Occaſionally a few particular references may be made. The labours of critics, and expoſitors on this Book have been abundant, and copious, and they have their ſeveral kinds, and degrees of uſefulneſs: but, whatever uſe may be made of them, very little muſt be brought forward in this publication, the *main* deſign of which is the edification of the unlearned reader; which will be anſwered, if the general meaning, and practical uſe be pointed out, though it be not enriched from more elegant, and critical publications: and they, who have leiſure, and taſte for beauties, or diſcuſſions of that kind, will be at no loſs for publications adapted to thoſe purpoſes. It has generally been obſerved, that the name of this Prophet ſignifies "The Salvation of the "Lord," which is very ſuitable to the ſubject, on which he ſo delightfully expatiates.

V. 2. *Hear*, &c.] (*Note*, *Deut.* c. xxxii. v. 1.) The Lord in this, as in many other places, appeals to the whole creation, in the controverſy betwixt him, and his people: he had brought them up with all the tenderneſs, and attention of a parent; but they had ungratefully rebelled againſt him, and apoſtatized to worthleſs idols. The Lord *had* ſpoken to the Prophet, who now *delivered* his meſſage to the people.

V. 3. *The ox*, &c.] The moſt ſtupid of the domeſtic animals are obſervant of the hand, by which, and the place where they are fed, though the owner ſeeks only his own intereſt in his care of them: but God's profeſſing people did not know, or underſtand their dependance on, or obligations to, Him: nor conſider their own true intereſt, which could only be ſecured by adherence to Him.

V. 4. *Corruptors*, &c.] Every generation of Iſrael degenerated more, and more from the faith, and piety of their anceſtors: they were not only corrupted in their early years; but the very children were corruptors, and tempters of others; a circumſtance extremely affecting to thoſe, who mark the progreſs of impiety, and which accords with lamentable exactneſs to the ſtate of our youth in this land, and age. In ſhort almoſt the whole nation were eſtranged from the Lord, and had turned their backs on him, and on his holy ſervice.

V. 5, 6.] The wickedneſs of the people was become ſo incorrigible, that it would anſwer no purpoſe to chaſtiſe them any more, ſeeing they would revolt more and more: and what doth it avail to throw away medicines on the dying patient, when they only exaſperate his diſeaſe? They might therefore as well be let alone, till they were ripe for utter deſtruction. Or the ſentence may mean, that they were ſo covered with the wounds, and bruiſes of their former ſmitings, that it might be enquired, where another ſtroke could be inflicted? Or, why would they perſiſt in thoſe crimes, which enſured further puniſhment, when they were already in ſo miſerable a ſituation? The following metaphorical deſcription may either relate to their corrupt ſtate in religion, and righteouſneſs; or to their calamities. In the former ſenſe, even the princes, and prophets, or prieſts, the head, and the heart of the body politic, and eccleſiaſtical, were altogether ſick, and faint, as at the approach of death; religion, and juſtice were expiring amongſt

7 Your country *is* deſolate, your cities *are* burned with fire: your land, ſtrangers devour it in your preſence, and *it is* deſolate, as overthrown by ſtrangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beſieged city.

9 Except the LORD of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom, *and* we ſhould have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To what purpoſe *is* the multitude of your ſacrifices unto me? ſaith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beaſts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more vain oblations: incenſe is an abomination unto me; the new moons and ſabbaths, the calling of aſſemblies, I cannot away with: *it is* iniquity, even the ſolemn meeting.

14 Your new moons and your appointed feaſts my ſoul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And, when ye ſpread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood.

16 Waſh you, make you clean; put away the evil of your doings from before mine eyes; ceaſe to do evil;

17 Learn to do well; ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

18 Come now, and let us reaſon together,

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them; and idolatry, impiety, hypocriſy, and every kind of iniquity, were become almoſt univerſal amongſt all ranks of men in church, and ſtate: and the diſeaſe had been ſo long increaſing, and magiſtrates, and miniſters had ſo neglected the proper means of checking its progreſs; that the whole body was, as it were, ulcerated, putrifying, and tending to one general mortification. If we underſtand the figure in the latter ſenſe, the enſuing verſes give us the ſame meaning in plain language. The paſſage may be accommodated as an illuſtration of the total depravity of human nature: but it ought by no means to be adduced as a proof of the doctrine; which it cannot be, except as the depraved ſtate of Judah was a fact, that can on no other principles be accounted for.

V. 7—9.] The proſperous ſtate of Judah during the reigns of Uzziah, and Jotham, cannot accord to the deſcription here given: and therefore commentators have generally dated this chapter in the beginning of the reign of Ahaz: though it hath been thought that it might be written near the cloſe of Jotham's reign, (2 *Kings*, c. xv. v. 37.) The enemy ſo deſolated the land, that Jeruſalem alone was protected from their ravages; and that city was ſo ſhut up, impoveriſhed, and left alone, that it reſembled a hut erected to accommodate the gardeners, who watched their cucumbers, and melons, &c, from being deſtroyed or ſtolen during the night. Zion, thus cut off from her communication with the neighbouring country, reſembled a *beſieged* city, rather than one "*taken by ſiege*," as ſome read it. In general, whilſt any ſenſe can be made of the Hebrew text, as it now ſtands, it behoves us to be very cautious how we ſanction their efforts, who would explain away, or alter, whatever accords not to their views; and would in fact give us their own opinions, inſtead of the "word of God." But few paſſages will be left, that need alteration, if we adhere to this rule: and perhaps it will be better to conſider them, as trials of our modeſty; than by bold conjecture, or on dubious authority, to make out new meanings, and ſentences, and add them to God's word; (*Note*, *Prov.* c. xxx. v. 6). The Lord had a ſmall remnant of pious ſervants at Jeruſalem, and for their ſakes he preſerved a remnant of the nation: otherwiſe as their crimes had equalled, ſo their puniſhment would have reſembled, that of Sodom, and Gomorrah.

V. 10—15.] From the mention of Sodom, &c, the Prophet takes occaſion, with an holy indignation to addreſs the Rulers of Judah, under the title of "the Rulers "of Sodom;" and the Citizens of Jeruſalem, as "the in"habitants of Gomorrah." It ſeems that many of them ſtill attended to the form of their ritual obſervances, in their ſacrifices, and ſolemnities. But their oblations were vain, and their very incenſe an abomination: nay the Lord was not only weary of, and hated their ſolemn feaſts; but he would pay no regard to their multiplied prayers, though offered with great apparent devotion. And the reaſon of this was evident: they were hypocrites in the whole buſineſs: they neither regarded the typical intention of the ſacrifices, &c, nor uſed them as means of ſanctification: but, impenitent, and unbelieving as they were, they proudly relied on the form, as a meritorious ſervice; and wickedly uſed their pretence of devotion, either as a cloke of their atrocious murders, and oppreſſions; or as a compenſation for them. Their hands were full of blood-guiltineſs, of which they did not repent, and from which they did not deſiſt.

V. 16—20.] Some parts of ſcripture teach us more expreſsly *what* we ought to do; others *how* we may be enabled to do it; and others *in what way*, our perſons and ſaith the LORD: Though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.

19 If ye be willing and obedient, ye ſhall eat the good of the land:

20 But if ye refuſe and rebel, ye ſhall be devoured with the ſword: for the mouth of the LORD hath ſpoken *it*.

21 How is the faithful city become an harlot! it was full of judgment; righteouſneſs lodged in it; but now murderers.

22 Thy ſilver is become droſs, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come unto them.

24 Therefore ſaith the LORD, the LORD of hoſts, the mighty One of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin:

26 And I will reſtore thy judges as at the firſt, and thy counſellers as at the beginning: afterward thou ſhalt be called, The city of righteouſneſs, The faithful city.

27 Zion ſhall be redeemed with judgment, and her converts with righteouſneſs.

28 And the deſtruction of the tranſgreſſors and of the ſinners *ſhall be* together, and

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ſervices may be accepted. This exhortation to the degenerate Jews implies, though it do not expreſsly mention, the mercy and grace of God through their promiſed Meſſiah; by which they might be enabled to the duties here inſiſted on, and alſo obtain acceptance. Attending to theſe *reaſonable* exhortations, their moſt atrocious guilt would be pardoned, and their national proſperity reſtored: otherwiſe their ruin was inevitable. It is plain from this and other ſimilar paſſages, that legal ſacrifices could not atone even for external national crimes, where public reformation was generally neglected.

V. 20—24.] In the time of David, and in the former years of Solomon, Jeruſalem was indeed an holy city, a proper type of the true church, the faithful ſpouſe of Chriſt: but, notwithſtanding all her diſtinguiſhed advantages, this once virtuous matron was become an harlot, to the aſtoniſhment and regret of all the true ſervants of Jehovah; and inſtead of wholly adhering to his worſhip, was grievouſly defiled with idolatry, and was become a receptacle of murderers, and robbers. Nay the apparent religion that remained was hypocritical; droſs, and not ſilver; or at beſt wine mixed with water, by which it had loſt its ſtrength, and flavour. Therefore the Lord of Hoſts, the mighty One, who had ſo often delivered Iſrael, with moſt tremendous emphaſis declared, "that he would "eaſe him of his adverſaries, and avenge him of his ene-"mies. The expreſſions are taken from the uneaſineſs, which men feel, when provoked to anger by multiplied inſults; and the relief, and pleaſure, that revenge affords them. All that is diſcompoſing, and the effect of our ſinful paſſions, muſt be removed from our conception of the Divine conduct, as thus delineated: but ſuch language ſtrongly marks God's abhorrence of ſin, and his love of juſtice. He has no pleaſure in the ſufferings of wicked men; but, as Governor of the univerſe, he greatly delighteth in honouring his own law, and diſplaying his own righteous, and holy character; and he will therefore avenge himſelf on all incorrigible tranſgreſſors.

V. 25—27.] All the judgments of God even upon his profeſſing church, are productive of good to the remnant of true believers, and tend to increaſe their numbers. He did not mean ſo to deſtroy an hypocritical, and wicked nation, as to leave no remnant: but he foretold, for the encouragement of the pious few, that "he would turn "his hand upon Zion," to cleanſe her. His moſt tremendous judgments ſhould be a purifying furnace, to ſeparate all droſs, and alloy of baſe metal from her ſilver; to deſtroy hypocrites from among her worſhippers, and to make believers more holy, and ſpiritual. Then judges, and counſellors, like David, and other pious perſons in her firſt, and beſt days, ſhould be raiſed up, under whom ſo bleſſed a change ſhould take place, that Jeruſalem ſhould be called, "The city of righteouſneſs, the faithful city." For Zion, and her worſhippers ſhould be redeemed from her enemies, and abuſes; and new converts ſhould be added to her, by means of thoſe righteous judgments, that had been foretold, and by the Lord's vengeance on her enemies. The calamities of the reign of Ahaz; Sennacherib's invaſion, the diſtreſs it occaſioned, and its ſurpriſing event; and Hezekiah's reformation, were accompliſhments of this prediction: and ſo were the Babyloniſh captivity, the redemption of the captive Jews, and their conſequent adherence to the worſhip of Jehovah. But the redemption of the ſpiritual Zion, by the righteouſneſs, and death of Chriſt; and by his powerful grace: and her repeated deliverances by his righteous judgments on her enemies: and her proſperity and increaſe under his government; and her comparative purity on earth, and perfect purity in heaven, moſt fully accord to the meaning of the expreſſions, that are here uſed.

V. 28—31.] The ruin of apoſtates; and all wicked perſons will coincide with the purity and proſperity of the true church; and will come upon them ſuddenly, at once, and on all of them together, ſo that they cannot help each other. The idols, and the groves or gardens, which the Jews preferred to the worſhip of Jehovah, at his temple, would ſhortly turn to their confuſion. The word rendered "oaks", probably means ſome trees, of the ever-green ſpecies: and it was predicted, that the wicked Jews ſhould become as one of them, when, it is blaſted by exceſſive heat, all they that forſake the LORD ſhall be conſumed.

29 For they ſhall be aſhamed of the oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen.

30 For ye ſhall be as an oak whoſe leaf fadeth, and as a garden that hath no water.

31 And the ſtrong ſhall be as tow, and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

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its leaves faded; and as a garden without water, which in thoſe hot countries, muſt ſoon be utterly burnt up. Nay the moſt potent of them would become as tow, and “ his “ work,” (as it is in the margin,) as a ſpark to ſet fire to it; and thus they ſhould burn together without being quenched. This may deſcribe the wretched ſtate of the Jewiſh nation, eſpecially when Jeruſalem was taken by the Chaldeans: but it far more emphatically deſcribes the ſtate of the wicked in another world; when all their idolized poſſeſſions, vain confidences, ſuperſtitions, hypocritical and oſtentatious ſervices, as well as wicked works, will terminate in confuſion, and anguiſh, and haſten and aggravate their tremendous doom.

PRACTICAL OBSERVATIONS.

The manifold, and ſuitable methods, which the Lord employs to check the progreſs of impiety, and iniquity; to bring ſinners to repentance, faith, and holineſs; and to retain his people in his worſhip and ſervice, eventually demonſtrate the power of man's depravity, which prevents them from being generally effectual: and they will alſo leave ſinners more inexcuſable in their crimes, and tend to manifeſt the juſtice of God in their puniſhment. We ſhould therefore ſeek grace from him, to render every means effectual, with earneſtneſs proportioned to the number of our peculiar advantages: elſe the goſpel of Chriſt will become a ſavour of death to us; and the heavens, and the earth will declare his righteouſneſs in our condemnation. Nay every one of the irrational, or inanimate works of God, by fulfilling the great Creator's will, upbraid, as it were, man's rebellion. He owes his reaſonable powers, and valuable diſtinctions to his Maker's goodneſs: he is upheld by his power, and feaſted by his bounty; and treated as a favourite child: and yet he alone ſpurns his authority, as a monſter of ingratitude, and treats his gracious Friend, and Father with contempt, and enmity. The dull ox, and aſs, (as well, as the more ſagacious animals,) whilſt they expreſs a kind of gratitude to the hand, that feeds them, judge, and condemn the human race, who do not know the truths, perfections, or will of their Creator; or who do not conſider their folly and criminality, in their rebellion againſt him. Where then is he, who can juſtify himſelf before God? or even at the bar of his own conſcience? If we were appointed to judge ourſelves, and had matters fairly ſtated before us, and no part of the evidence ſuppreſſed; we ſhould almoſt be conſtrained to take God's part againſt ourſelves: no wonder then, that at laſt “ every mouth will be ſtopped, and all “ the world become guilty before God.” But the rebellion, and ingratitude of thoſe, who are favoured with his oracles, and ordinances, are peculiarly aggravated: nor have they any ſhadow of excuſe for their wilful ignorance, and inconſideration: and the impiety, and wickedneſs of nations profeſſing Chriſtianity diſplay a ſottiſhneſs, and a contempt of God, equally aſtoniſhing, and deteſtable.

With what juſtice, and propriety, might Jehovah addreſs this favoured land, as he did Judah of old, “ Ah, ſinful “ nation! a people laden with iniquity, &c.” Our degeneracy from the faith, zeal, piety, purity, and patience, which marked our national character, during the progreſs of the reformation; into open infidelity, impiety, licentiouſneſs, fraud, and perjury, marks us to be a people laden with iniquity. The early proficiency of numbers of our youth, in vice, and irreligion, and in tempting others to wickedneſs, mark them to be “ children, that are cor“ ruptors.” In ſhort, as a nation we have generally “ forſaken the Lord, provoked the Holy One of Iſrael to “ anger, and are eſtranged from him.” The patience of God hath indeed hitherto preſerved us from proportionable calamities: we hope that it is not becauſe he hath given us up as incorrigible; “ ſeeing we revolt more and more” in the midſt both of judgments, and mercies. But though it cannot be ſaid, “ Your country is deſolate, your cities “ are burned with fire, your land ſtrangers devour it in “ your preſence; yet, were it not for a few honourable exceptions, it might be ſaid, as to our religious character, “ The whole head is ſick, the whole heart is faint.” The malignant diſtemper alſo breaks forth in every part, and pervades with dire progreſs all orders, and ranks of men: an impious, and infidel contempt of the word, and ordinances of God, appears every day more avowed: nay even they, who are maintained in affluence, to promote the cauſe of true Chriſtianity, often appear in the oppoſite phalanx, or by their doctrines, and examples betray her cauſe: nor does any one call them to account for ſo doing. So that the wounds, and bruiſes, under which the religion of the land lies gaſping, have not been cloſed, nor bound up, nor mollified with ointment. So that, whilſt we ſeem to proſper in our civil eſtate, the daughter of Zion, the cauſe of the goſpel, is left as a cottage in a vineyard, and as a beſieged city, againſt which the hoſts of aliens encamp on every ſide, with proud menaces, and boaſtings, as if they were about to ſwallow her up: and “ except the “ Lord of Hoſts had left unto us a very ſmall remnant, “ we ſhould have become like Sodom, and Gomorrah,” in wickedneſs, and in deſolation: and doubtleſs the inhabitants of thoſe cities, will riſe up in judgment, and condemn numbers in Britain, who are daring in their iniquity, amidſt ſo many ſuperior advantages. How dreadful then muſt be the depravity of human nature, which grows ſo exceeding wicked under the moſt ſuitable means of becoming holy! Surely in this reſpect too it may be ſaid, “ the whole head is ſick, and the whole heart faint!” This evil nature is in every one of us: and no phyſician, or medicine, but Jeſus, and his ſanctifying Spirit, can reſtore us to ſpiritual health. Let us then put our diſtempered ſouls into his hands, that the wounds, bruiſes, and putrifying ſores thereof, which are both noiſome, painful, and fatal, may be mollified, and bound up, and cloſed by his healing care. Thus alone can our ruin be prevented,

CHAP. II.

Contains predictions, 1ſt. Containing the eſtabliſhment, extent, and peace of the church, in the days of the Meſſiah, v. 1—5. 2d. Of the rejection of the Jews for their iniquities, and idolatries, v. 6—9. 3d. Of divine judgments, which would be employed to humble their pride, cure them of idolatry, and cauſe them to ceaſe from their confidence in man, v. 16—22.

and holineſs, and happineſs be reſtored to our ſouls. Bleſſed be God there is a remnant, though but a ſmall remnant, of ſuch believers amongſt us; for whoſe ſake, and in anſwer to whoſe prayers, the Lord hath hitherto ſpared us; and whoſe examples, and pious endeavours, may yet prevail to revive the power of godlineſs throughout our land. To them let us cordially attach ourſelves, and join our prayers, and endeavours with theirs. Nor ſhould we deſpair, even if we ſaw the rulers, and inhabitants of the land generally like thoſe of Sodom. The cauſe is not loſt, whilſt any witneſſes for the truth remain, to preach, and write, and proteſt, and pray againſt prevailing impiety, and infidelity; or to oppoſe an holy example to the torrent of iniquity, and licentiouſneſs. But let us not think, that only infidels, and profligates are in danger of impending vengeance: for falſe profeſſors are at leaſt as vile as they. Indeed the form of godlineſs has generally been thrown aſide, as an uſeleſs incumbrance; and but few in proportion deem it requiſite to be at any trouble or expence in attending on God's ordinances. Yet it may be feared, that there are many, who attend places of public worſhip, nay contribute largely to the expence of building, and ſupporting them; who hear, or even preach, many ſermons; who profeſs, are zealous for, and diſpute about the capital truths of the goſpel; who obſerve all public ſolemnities, are found ſtated communicants at the Lord's Table, and even offer many prayers with apparent devotion: to whom the Lord may juſtly ſay, “To what purpoſe are all theſe ſervices? I can have no delight in, nor you any profit from, them: who hath required perſons of your character, and allowed conduct, to appear before me, and tread my courts? I am wearied with, and even lothe your worſhip, and your ſacraments, your coſtly, and oſtentatious ſervices: affront me no more with your hateful, and diſguſting devotions, which are merely the cloke of your injuſtice, and impenitency—I will hear none of your hypocritical prayers; and your public faſts, and ſolemn meetings are iniquity; for your hands are full of blood.” Let us then judge ourſelves, that we be not judged of the Lord. Without a contrite, and upright heart God will accept no ſacrifice from us: if we allow ourſelves in any ſecret iniquity, or forbidden indulgence; or if we reject the ſalvation of Chriſt, our very prayers will become an abomination. Nor can any national regard to the externals of religion avert national judgments, ſo long as murder, and cruel oppreſſion are ſanctioned by law, or permitted to be perpetrated with impunity. But, bleſſed be God, there is a fountain opened for ſin, and for uncleanneſs, in which the vileſt may waſh, and be made clean. To this ſinners of every rank, and order in ſociety are to be directed by the miniſters of religion, with moſt plain, and energetic warnings, and exhortations. By the grace of the goſpel the moſt enſlaved ſinner may “put away the evil of his doings from before the eyes of the Lord:” he may be enabled “to ceaſe to do evil, and may learn to do well:” and may alſo find pardon, and acceptance by faith in Jeſus Chriſt. And when his faith worketh by love of God, and man, and he now ſeeks to do judgment, to relieve the oppreſſed, and to patroniſe the fatherleſs, and widow, according to his ſtation in ſociety: this change of temper and conduct will prove him intereſted in all the bleſſings of a free ſalvation. Well then may Jehovah call upon us to draw near to him, that he may reaſon with us; for all his diſpenſations are moſt righteous, and reaſonable. But his condeſcenſion in allowing us to reaſon with him cannot be expreſſed: for all our conduct, and our objections are abſurd, and unreaſonable in the extreme. What can be more rational, than every precept of his holy law? what more reaſonable than his call to us ſinners, to repent, and believe his goſpel? If we be willing, and obedient to this call, our ſins, though of crimſon, and ſcarlet hue, will become as ſnow, or wool; and every bleſſing will be communicated to us: but if we continue to refuſe, and rebel, we muſt be conſumed by his righteous vengeance: “for the mouth of the Lord hath ſpoken it.” “O Lord, incline every one of our hearts to accept of thy mercy, and to live to thy glory.” Could thoſe, who ſaw the Chriſtian church, in thoſe pure times, when great grace was upon all the multitude of believers; and rulers and teachers were only diſtinguiſhed by their humility, diſintereſtedneſs, ſimplicity, patience, and purity: could they, I ſay, ariſe from the dead, and ſurvey the whole of the profeſſing church of Chriſt; and obſerve the pride, ambition, magnificence, avarice, luxury, carnal policy, and ſloth of numbers, who appear as its rulers, and teachers: ſurely they would exclaim with grief, and aſtoniſhment, far greater than that of the prophet, “How is the faithful city become an harlot!” “It was full of judgment, righteouſneſs lodged in it, but now—.” Alas, the ſilver is generally become droſs, and the wine mixed with water: and horrible abuſes prevail in almoſt every part of it. For whilſt men are ſeeking “every one his gain from his quarter,” “loving gifts, and following after rewards;” no wonder that piety, juſtice, and mercy are little attended to. But we muſt leave the impenitent to the judgment of the Mighty One of Iſrael, who will certainly “eaſe him of his adverſaries, and avenge him of his enemies.” And whilſt we are careful not to be found amongſt them: let us rejoice that the Lord hath foretold, that he will purely purge his church from all her droſs, and alloy; and furniſh her with rulers; and teachers, like the holy apoſtles, and martyrs of old, that ſhe may be called the City of Righteouſneſs, the Faithful City. Let us pray for the haſtening of thoſe bleſſed times, when Zion ſhall be redeemed from her ſpiritual bondage, by the Lord's righteous judgments on every Anti-chriſtian oppoſer; and enlarged by converts innumerable, intereſted in the righteouſneſs of Chriſt, and walking in all holy obedience before him. But believers may expect ſtill more glorious days than thoſe, at the end of the world: at the very time when all tranſgreſſors, who forſake the Lord ſhall be confounded, and conſumed; and

CHAP. II.

THE word that Iſaiah the ſon of Amoz ſaw, concerning Judah and Jeruſalem.

2 And it ſhall come to paſs in the laſt days, *that* the mountain of the LORD's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it.

3 And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion ſhall go forth the law, and the word of the LORD from Jeruſalem.

4 And he ſhall judge among the nations, and ſhall rebuke many people; and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.

5 O houſe of Jacob, come ye, and let us walk in the light of the LORD.

6 Therefore thou haſt forſaken thy people, the houſe of Jacob, becauſe they be repleniſhed from the eaſt, and *are* ſoothſayers like the Philiſtines, and they pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of ſilver and gold, neither *is there any* end of their treaſures; their land is alſo full of horſes, neither *is there any* end of their chariots:

8 Their land alſo is full of idols; they worſhip the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himſelf: therefore forgive them not.

ſhall be aſhamed of all thoſe things, which here they deſired, and rejoiced in: when ſinners will become, not only as the withered tree, and the parched garden; but even the mightieſt of them, as tow, and their moſt ſplendid performances, as fire, and they ſhall burn together, and none ſhall quench them.

N O T E S.

CHAP. II.] V. 1. *The word*, &c.] This, and the two following chapters form one diſtinct prophecy, or meſſage form God to the Jews, which probably was delivered to them, about the cloſe of Uzziah's reign.

V. 2—5.] (*Mic.* c. iv. v. 1—5.) Theſe verſes evidently relate to goſpel times: the laſt, or the latter days, ſignify the times of the Meſſiah by the common conſent of expoſitors, without excepting even thoſe of the Jews. As Solomon's temple, the centre of Iſrael's worſhip, was placed upon a mountain, to which the people reſorted with their ſacrifices from diſtant places: ſo the church of Chriſt, and its inſtituted worſhip are repreſented as a temple, built upon a mountain. The eſtabliſhment of his religion, by the abrogation of the Moſaic diſpenſation, and on the ruins of idolatry; and the advancement of his kingdom above all the kingdoms of the earth, are predicted, by the figure "of the "mountain of the Lord's houſe being eſtabliſhed on the "tops of other mountains, and exalted *above* the hills." The calling of the Gentiles, the ſpread of the goſpel in the Apoſtles' days, and that far more extenſive propagation of it, which is yet to come, are predicted under the image of all nations flowing to this mountain of the Lord's houſe, as all rivers flow into the ocean. The earneſtneſs of each new convert to bring others with him to the knowledge of Chriſt, and a life of holineſs, is expreſſed, by the people inviting one another to go up to the houſe of God, to be inſtructed in his ways. When apoſtles, and evangeliſts of the Jewiſh nation went forth to preach the goſpel to the Gentiles, "a law went forth out of Zion, and the word of "God from Jeruſalem:" Chriſt is a Prince as well as a Saviour, and his word contains precepts to be obeyed, as well as truths to be believed. By the eſtabliſhment of the goſpel, the Lord becomes judge among the nations, who willingly ſubmit to his authority, and make him the arbiter of their differences: and by his rebukes, and convictions, and the leſſons he teaches, and the grace he beſtows, he promotes peace, as well as purity. If all men were conſiſtent Chriſtians, there could be no war. As far as Chriſtianity hath prevailed on earth, wars have been conducted with far greater humanity, than before: as far as it prevails in our hearts it diſpoſes us to peace, and love: and we may aſſuredly expect ſuch a general ſpread of the goſpel, as will literally fulfil the terms of this prophecy, in the univerſal prevalence of peace, and induſtry; and then war ſhall never more be a ſcience, and an occupation, (*Rev.* c. xx.) And there needs no other proof, that the grand accompliſhment of this prophecy is reſerved for ſome future period, than the conſideration, that nothing in any meaſure anſwerable to ſuch forcible expreſſions hath yet occurred on earth. The prophet cloſes his prediction by exhorting his people to avail themſelves of their advantages, and not to reject the goſpel, when preached to them: for theſe prophecies were intended to preach to future ages.

V. 6—9.] The Prophet was led from the view of the glorious times, which were at length to arrive, to reflect on the ſtate of religion among the Jews in his days. He foreſaw that the Lord was about to reject his profeſſing people, and ſpeaks *to him* of it, as if it were already done: and he proceeds to aſſign the reaſons of the divine conduct. He obſerves that they were "repleniſhed from the eaſt," that is, with idols, or idolaters, with vices, luxuries, heatheniſh faſhions, and every thing, that could miniſter to their pride, and luſts. They imitated the Philiſtines, in divination, and witchcraft: they abounded with, and took

10 Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſty.

11 The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the LORD alone ſhall be exalted in that day.

12 For the day of the LORD of hoſts *ſhall be* upon *every one that is* proud and lofty, and upon every *one that is* lifted up; and he ſhall be brought low;

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Baſhan.

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ſhips of Tarſhiſh, and upon all pleaſant pictures.

17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low: and the LORD alone ſhall be exalted in that day.

18 And the idols he ſhall utterly aboliſh.

19 And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

20 In that day a man ſhall caſt his idols of ſilver, and his idols of gold, which they made *each one* for himſelf to worſhip, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of

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delight in the children of ſtrangers, whom they employed, imitated, and contracted marriages with, and perhaps educated their children after their manner. Whilſt the Lord proſpered them in their temporal eſtate; their grand object was by every method to accumulate treaſure; and they multiplied chariots, and horſes contrary to the law. This account of their proſperity accords very well with the reign of Uzziah: (2 *Chron.* c. xxvi:) but he did not ſanction idolatry. However, it ſeems, the land was alſo full of idols, which the people made, and worſhipped ſecretly. And in ſhort their wickedneſs loudly called for divine judgments: and the Prophet ſays, "Therefore thou wilt not forgive "them," as it might be rendered.

V. 10—18.] The people are here ſolemnly warned to prepare for terrible judgments: let them, if that would be of any uſe, hide themſelves in thoſe caverns, which were found in many of their rocks, as diſmayed by the diſplay of the divine Majeſty, who was coming to take vengeance on them; and to exalt his own glory, and authority, by abaſing them for their pride, and from their high ſtations. For that day of his vengeance would peculiarly affect the haughty, and the eminent, who were advanced above others, as the ſtately cedars, on the lofty ſummits of Lebanon; or as the ſturdy oaks in the foreſts of Baſhan; or as the mountains, and hills are above the lowly valleys. And whilſt all their fortifications were levelled, and all that miniſtered to their pride, and luxury was deſtroyed; all their diſtinctions would vaniſh, and they would become ſenſible of their weakneſs, guilt, and miſery: and by ſuch means the Lord would utterly cure them of their idolatry. But of what day doth the Prophet here ſpeak? It may be accommodated to any of thoſe days, when God ariſeth to execute vengeance on guilty nations. The prior deſolations of Judah by the Iſraelites and Syrians, in the reign of Ahaz; (2 *Chron.* c. xxviii;) and the ravages of Sennacherib, might form, as it were, a prelude to the accompliſhment of the prediction: but the taking of Jeruſalem by the Chaldeans, and the Babyloniſh captivity ſeem eſpecially intended; when idolatry was indeed entirely aboliſhed among the Jews. The final deſtruction of Jeruſalem by the Romans, and the rejection and diſperſion of the Jewiſh nation for their oppoſition to the goſpel, might alſo be intended: and our thoughts are naturally led forward to the deſtruction of all anti-chriſtian enemies, which will introduce the glorious period, before predicted; and to the final conſummation of all things, and the ſolemnities of the day of judgment.—By ſhips of Tarſhiſh many underſtand "ſhips trading to Tarteſſus in Spain:" (*Note*, 1 *Kings*, c. ix. v. 23.) And in order to account for any of them ſailing from Ezion-geber on the Red ſea, Biſhop Lowth ſuppoſes, that they *uſed* to ſail round the continent of Africa. But with all deference to ſo eminent a writer, I would obſerve that this is vaſtly improbable: the voyage from Tyre to Spain through the Mediterranean was obvious, and compendious: but a voyage round Africa muſt have been far more formidable in thoſe days, than a voyage round the world at preſent: and there is no perſon, who examines a map, but muſt be ſtruck with the improbability of their ſtatedly trading by ſuch a circuitous courſe. Other conjectures have been formed upon the ſubject, not much more probable. But if indeed Tarſhiſh mean Tarteſſus, or Tarſus, or any city in that part of the world, ſhips of Tarſhiſh made to ſail to Ophir may mean ſhips formed upon that model: and ſome trivial miſtake may have crept into the only text, which ſpeaks of their going to Tarſhiſh, (2 *Chron.* c. xx. v. 36, 37.). And this is probable, becauſe the ſhip going to Tarſhiſh, on which Jonah embarked, ſet ſail from Joppa on the Mediterranean: (*Jon.* c. i. v. 3.)

V. 19—21.] When God ſhould ariſe to ſhake terribly the land, and the affrighted inhabitants ſhould ſeek to hide themſelves in caves of the earth; they would throw away their idols, though made of gold and ſilver, as a mere incumbrance, and leave them in any deſerted corner to the moles, and bats, that they might flee for their lives, and eſcape the vengeance of the Lord. This may be applied to the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

22 Ceaſe ye from man, whoſe breath *is* in his noſtrils: for wherein is he to be accounted of?

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the caſe of an awakened ſinner, who is ready to leave all, that his ſoul may be ſaved.

V. 22. *Ceaſe, &c.*] The Jews were prone to place an idolatrous confidence in their heathen neighbours, with whom they made alliances. Thus they relied on the Egyptians, Syrians, and Aſſyrians by turns: but they are here called upon to ceaſe from depending on mortal man, who would not be able to help them in their extremities. We are all prone to the ſame ſin, and the rule is of univerſal application.

PRACTICAL OBSERVATIONS.

The unwearied efforts of Satan, and his ſervants, to exalt error, and iniquity, and to depreſs truth, and righteouſneſs, may for a time ſucceed; and then infidels, and profligates will triumph: but their joy ſhall prove ſhort-lived; for the cauſe of God ſhall finally prevail; all the nations of the earth ſhall flow into the church of Chriſt, and become his worſhippers, and ſervants. And all, that hath hitherto been done to this effect, is only an earneſt of that, which remains to be performed in due ſeaſon: but whilſt we wait, and pray for thoſe glorious days, when the kingdoms of the earth ſhall become the kingdom of Jeſus; and all their inhabitants, being humbled, convinced, and changed by his grace, ſhall live in equity, truth, and love; ſhall cultivate the arts of uſeful induſtry; ſhall ſtudy to be quiet, and to do their own buſineſs; and ſhall learn war no more: let us avail ourſelves of the light afforded us, and come, and walk in it. Let us remember, that when true religion greatly flouriſhes, men beſtow much diligence, and take much delight in going up to the houſe of the Lord, and in exciting others to accompany them; that they deſire, and expect that He ſhould teach them his ways, in order that they may walk therein: and, though they cannot receive the law from mount Sinai, as their rule of acceptance, or condemnation; yet they gladly receive it from mount Zion, as their rule of duty; and welcome the authority, as well as the ſalvation of the Redeemer; and ſubmit to his rebukes, as well as deſire his conſolations. And let us remember alſo, that the humble diſciple of Chriſt is, in every age, a harmleſs and blameleſs, a benevolent and quiet perſon, who follows peace, and holineſs, forbearing, and forgiving others, as Chriſt hath forgiven him: inſomuch, that if all others were of his temper, wars, and furious contentions, public or private, would be annihilated. Whilſt we expect more glorious times to the church of God: we cannot but behold with deep regret what we at preſent ſee, and hear: alas, we need not wonder that the Lord ſeems in many places to have forſaken his profeſſing people; when we conſider how thoſe parts of the viſible church are repleniſhed with the idolatries, ſuperſtitious, vices, luxuries, and oſtentatious magnificence of the Gentiles, and copy their worſt faſhions, and form the moſt unnatural coalitions with the children of ſtrangers. Nay if we only regard the condition of this *proteſtant* land: amidſt the external ſplendour, and affluence, to which we have arrived; have we not "been repleniſhed from the eaſt," with every ſpecies of vice, and luxury? Do we not, as a nation, ſo delight in the children of ſtrangers, than none elſe can properly prepare our feaſts, or our diverſions, or adminiſter to our pride, or pleaſure? And though our land is not full of idols, in the literal ſenſe; yet it is full of idolized riches, and poſſeſſions: and men are in general ſo occupied about their gains, or indulgences, that the Lord, and his truths, ordinances, and precepts are forgotten, or deſpiſed. I will not preſume to predict what will be the event of theſe things, as to the land: but aſſuredly the Lord will not forgive thoſe, who perſiſt in abaſing themſelves, in the purſuit of their luſts, and refuſe to humble themſelves before him. Alas, what can wealth, and ſplendour avail, when the Lord ariſeth to take vengeance on guilty nations? Such diſpenſations are levelled againſt thoſe, that are haughty, and lofty, to bring them low: their pre-eminence, and affluence mark them the moſt diſtinguiſhed prey of the rapacious; and they would then gladly compound to redeem their lives with their choiceſt treaſures. But the power, and indignation of the Lord are chiefly to be dreaded, even on ſuch occaſions: and in what ſecret cavern will men hide themſelves from his all-ſeeing eye? He marks out the proud, as the objects of his jealouſy, and hath determined, "that the lofty looks of men ſhall be humbled, that He "alone may be exalted," either in the ſubmiſſion, or the ruin of every daring rival for honour. But if temporal judgments are often ſo tremendous, what will be the caſe at the day of judgment, when the heavens, and earth ſhall paſs away, and no place be found for them? Whither will the ſinner then flee to hide himſelf, "for fear of the Lord, "and for the glory of his majeſty;" (*Luke*, c. xxiii. v. 30. *Rev.* c. vi. v. 16, 17.) Then his idolized gold, ſilver, and coſtly furniture will appear as worthleſs as the mire in the ſtreet; and the account to be given of the acquiſition, and uſe of them, will ſorely burden the ſinner's heart, and the iniquity herein committed will vaſtly enhance his condemnation. Happy are they, who are now convinced of theſe things; who are warned to flee from the wrath to come, who take ſhelter in Chriſt, the Rock of Salvation; who are humbled before God in true repentance, and deſire that God alone may be exalted in their hearts, and glorified in ſhewing them mercy: who willingly renounce all worldly intereſts, and carnal connexions, and ceaſe from dependance upon men; that they may give up themſelves to the Lord, to ſerve him in righteouſneſs all their future days. Such perſons will have nothing to fear in thoſe terrible ſeaſons, when the wicked ſhall in vain call upon the rocks to fall upon them, and hide them from the wrath of their offended Judge. Let us then make this our grand concern, and be ready to forſake all for Chriſt; and to venture, or ſuffer for his ſake: and let us ceaſe from expecting help from man, or making him our oracle, our ſtandard, or our confidence; for he is not only fickle, deceitful, and vain, but his breath is in his noſtrils, and death will ſoon deprive him of all his little power to help, or to harm us: wherein then is he to be accounted of, that we ſhould, from deſire of his ſmile, or fear of his frown, or reproach, offend the almighty, and eternal God, who alone is able to ſave, or to deſtroy?

CHAP. III.

Contains 1ſt. The prophet predicting, that Jeruſalem, and Judah ſhould be deprived of every ſupport, and reduced to the moſt diſtracted condition; becauſe of their daring impiety, v. 1—9. *2d. A ſolemn declaration of happineſs to the righteous, and miſery to the wicked, v.* 10, 11. *3d. A rebuke of the princes, and elders, for their oppreſſion of the poor, v.* 12—15. *4th. A deſcription of the pride, wantonneſs, and gaudy apparel of the daughters of Zion, and predictions of terrible judgments upon them, v.* 16—26.

FOR, behold, the Lord, the LORD of hoſts, doth take away from Jeruſalem, and from Judah, the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counſellor, and the cunning artificer, and the eloquent orator.

4 And I will give children *to be* their princes, and babes ſhall rule over them.

5 And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

6 When a man ſhall take hold of his brother of the houſe of his father, *ſaying*, Thou haſt clothing: be thou our ruler, and *let* this ruin *be* under thy hand.

7 In that day ſhall he ſwear, ſaying, I will not be an healer; for in my houſe *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue, and their doings *are* againſt the LORD, to provoke the eyes of his glory.

9 The ſhew of their countenance doth witneſs againſt them; and they declare their ſin as Sodom, they hide it not. Woe unto their ſoul! for they have rewarded evil unto themſelves.

10 Say ye to the righteous that *it ſhall be* well *with him*: for they ſhall eat the fruit of their doings.

NOTES.

CHAP. III.] V. 1—9.] Theſe verſes connect with the preceding chapter, and deſcribe thoſe calamities, which would abaſe the haughty, terrify the moſt daring, and ſhew the folly of their idolatry, and confidence in men. The gradual approach of the ſiege, and deſtruction of Jeruſalem by the Chaldeans is principally foretold; and the hiſtory of that event, and the prophecy, and Lamentations of Jeremiah, form the beſt comment upon it: but that deſtruction itſelf formed a ſort of type of the final deſtruction of that city by the Romans. The prophet calls upon all men to behold, and obſerve; for "the Lord," their Governor, "even Jehovah of hoſts," or armies, was about to deprive Jeruſalem, and Judah, of every ſtay, and ſupport; as well as to reduce them to extremities for want of bread, and water: he would ſpeedily cauſe to ceaſe from among them able commanders, and valiant ſoldiers, active magiſtrates, faithful teachers and prophets, prudent, and experienced counſellors, honourable rulers, expert artificers, who might have fortified the city, and eloquent orators, who might have influenced the people to unite for their own defence: and their very princes ſhould be mere children in years, and inexperience. This was fulfilled after the death of Joſiah, by the ſucceſſion of his ſons, and grandſon, in their early youth, and by their fooliſh, and infatuated counſels. During thoſe feeble reigns, the people had licence to oppreſs each other, and all diſtinctions in ſociety ſeemed to be aboliſhed; ſo that children, and the vileſt of the people treated the moſt ancient, and honourable with inſolence, and contempt. The prophet continued to predict, that then offices of truſt, and honour, would become ſo burthenſome, that none would be willing to fill them; whilſt every one would ſee the neceſſity of ſome perſons exerting themſelves to repreſs internal diſtractions, and to provide for the public ſecurity. So impoveriſhed would they become, that very few could bear the expence of the magiſtracy: ſo that, if any one was ſeen decently clothed, that would be deemed a conſiderable qualification for authority; and his brethren would be ready to lay hold of him, and almoſt to conſtrain him to be a ruler, and to endeavour to repair the ruined ſtate of the community. But every one would proteſt againſt ſo deſperate an undertaking; and be ready to make oath, that he was not in circumſtances for ſuch a charge, having neither bread nor clothing at home adequate to the expence. Or, every one would be ſo concerned for his preſent eaſe, and ſo anxious to ſhift for his own ſafety, that none would trouble himſelf about the public. For in fact the city, and land were to be ruined, and deſolated: becauſe their words, and works had been ſo daringly rebellious againſt the Lord, and even before his glorious eyes, in his holy city, and at his temple, as if they had determined to provoke him to wrath. Nay their proud, and inſolent looks, and avowed purpoſes of wickedneſs, which they cared not to conceal, rendered them like the abominable inhabitants of Sodom; ſo that they had merited the ſevereſt vengeance, and had brought their calamities upon their own heads.

V. 10, 11.] There were a few pious perſons amongſt the Jews, even in the worſt of times; and though the prophets did not effect a national reformation, to prevent public calamities, they doubtleſs were inſtrumental in bringing many individuals to repentance: and it was proper

11 Woe unto the wicked! *it ſhall be* ill *with him:* for the reward of his hands ſhall be given him.

12 *As for* my people, children *are* their oppreſſors, and women rule over them. O my people, they which lead thee cauſe *thee* to err, and deſtroy the way of thy paths.

13 The LORD ſtandeth up to plead, and ſtandeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the ſpoil of the poor *is* in your houſes.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord GOD of hoſts.

16 Moreover the LORD ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched-forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will ſmite with a ſcab the crown of the head of the daughters of Zion, and the LORD will diſcover their ſecret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon.

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings,

21 The rings, and the noſe jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping pins,

23 The glaſſes, and the fine linen, and the hoods, and the vails.

24 And it ſhall come to paſs, *that* inſtead of ſweet ſmell there ſhall be ſtink; and inſtead of a girdle a rent; and inſtead of well ſet hair baldneſs; and inſtead of a ſtomacher a girding of ſackcloth; *and* burning inſtead of beauty.

25 Thy men ſhall fall by the ſword, and thy mighty in the war.

26 And her gates ſhall lament and mourn; and ſhe *being* deſolate ſhall ſit upon the ground.

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that ſuch perſons ſhould be encouraged. They were therefore aſſured, that notwithſtanding public crimes, and judgments, every upright believer would be graciouſly accepted, and recompenſed; and have the comfort, and benefit of his righteouſneſs; whilſt the woe denounced upon the wicked was taking effect, and they were receiving the reward of their crimes. For the rule was invariable, that notwithſtanding national proſperity, or calamity, it would be well with the righteous, and ill with the wicked.

V. 12—15.] It was time for the Lord to interpoſe; for even children, and women ruled over his people; (either weak, and effeminate perſons; or bad women, who had great influence over thoſe, that adminiſtered public affairs;) nay their teachers led them aſtray, and by their falſe doctrines, and their oppoſition to the true prophets of God, they obſtructed, and ſpoiled the way, in which men ought to have walked. The Lord was therefore determined to ſtand up, and plead his own cauſe, and to enter into judgment with the people; eſpecially with their elders, and princes, who were notorious for their robbery, and oppreſſion. For what could they mean, who ought to have been the ſupport of juſtice, and the guardians of the poor, to enſlave, and cruelly to beat, and almoſt to ſtarve them; ſo that their meagre countenances ſhewed how they were cruſhed, and almoſt ground to powder by their exactions?

V. 16, 17.] The prophet next reproved the women of Jeruſalem, eſpecially thoſe in ſuperior ſtations. The daughters of Zion might have been expected to have been ſober, decent, and modeſt in their attire, and adorned with holineſs: but they were more diſpoſed to imitate the wanton courtezan in their appearance, than thoſe holy women of old, who truſted in God. They walked with ſtretched forth necks, to ſhew themſelves, to gaze, and to be gazed on; and with wanton eyes, ſet off with artificial painting of the eye-lids, inviting the beholders to accoſt them; and with affected delicacy, and artificial motions; whilſt, after the faſhion of their heathen neighbours, they wore little bells in their ſhoes, the tinkling of which announced their approach. But the Lord was determined to diſgrace, and expoſe them for this their vanity, and wantonneſs: ſome loathſome diſeaſe ſhould be ſent to ſpoil their comelineſs; and being taken captive, ſtript, and ſold for ſlaves, they ſhould experience the moſt ſhocking, and diſtreſſing treatment from their inhuman conquerors. (*Deut.* c. xxviii. v. 56, 57.)

V. 18—26.] The prophet here proceeds to enumerate the various ornaments, in which his country-women prided themſelves, but of which they would ſhortly be deprived. It is not neceſſary to attempt the explanation of the terms, that he employs: their faſhions doubtleſs varied much from thoſe of our times; but human nature was the ſame. The Lord was ſo diſpleaſed with the pride and oſtentation of the females, that he joined it with the impiety, and oppreſſion of the princes, as a reaſon for his judgments on the land: and he declared, that he would ſo puniſh them,

CHAP. IV.

Contains predictions, 1ſt. That few men ſhould be left from thoſe calamities, to whom the women ſhould irregularly ſeek to be married, v. 1. *2d. That glorious times ſhould ſucceed, in which the church ſhould be eminent in holineſs, and favoured with great peace, and ſecurity, v.* 2—6.

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that a loathſome ſmell, through diſeaſe, and ſqualid neglect, ſhould be ſubſtituted in the place of their coſtly perfumes; rent and tattered garments inſtead of their beautiful girdles; ſackcloth inſtead of their fine linen; and a ſkin ſcorched by the burning ſun, to which they would be expoſed, inſtead of that beauty, of which they were ſo vain: for the forces of the Jews being utterly vanquiſhed, Jeruſalem would be levelled with the ground; which event is repreſented under the idea of a deſolate female ſeated upon the earth.

PRACTICAL OBSERVATIONS.

If men do not ſtay themſelves upon God, he will ſoon remove from them all other ſupports; and then they muſt needs ſink: for as the body muſt ſoon languiſh, and die, from which the ſtaff of bread, and the ſtay of water are utterly withheld: ſo the ſoul, that hath not learned to truſt in God, muſt fall into miſery, when it is ſeparated from its carnal confidences. It is alſo equally vain for nations to rely on able ſtateſmen, and chieftains; on valiant ſoldiers, prudent counſellors, or eloquent orators: for, when the Lord pleaſes, he taketh away their breath, and they die, in the very criſis, when their aid was wanted: or, if they live, their wiſdom, courage, or ſucceſs may vaniſh at once, and diſappoint every expectation, that had been formed of them. And what benefit can individuals or communities expect from prophets, or teachers, whoſe admonitions they neglect? or from thoſe falſe prophets, who ſpeak peace, when there is no peace? The Lord has various ways of puniſhing obſtinate tranſgreſſors: he gives up offending nations to fooliſh, and feeble governors, and to diſtracted counſels: he leaves men to their luſts, to oppreſs, and puniſh each other: and he corrects thoſe in authority, who deſpiſe him, by means of the inſolence of their juniors, and inferiors. In times of public calamity, when little can be expected in exalted ſtations, except trouble, and expence, men will generally decline them; though there be a proſpect of doing good in them. Moſt men are aware, that rulers ſhould be healers, and ſhould aim to compoſe diſtractions, and promote the public good: yet few ſeek, and uſe authority for theſe purpoſes; or chooſe to ſacrifice perſonal to public intereſt. However, though one nation, city, or profeſſing church after another, be ruined; we have a Ruler, who is alſo our brother, that hath unſearchable riches, and almighty power, and immeaſurable love: he is indeed a healer, and hath undertaken our ruined cauſe, and given himſelf a ranſom for our ſouls: in his hand we are ſafe; and his church, and every believer will certainly obtain complete deliverance. But profeſſion, and external advantages will only aggravate their crimes, who ſin, as in God's more immediate preſence, and provoke the eyes of his glory by their wicked words, and actions. And men ſhould remember, that their impudence, and inſolence in wickedneſs, and their daring looks, whilſt they declare their ſin as Sodom; will teſtify againſt them, and prove, that they have rewarded evil to themſelves; when the Lord ſhall denounce and execute vengeance upon them. But bleſſed be God, there is abundant encouragement to the righteous to truſt in him, and for ſinners to repent, and return to him. However his providential diſpenſations may vary, he will invariably bleſs his people, who ſhall reap the fruit of their faith, and piety; and he will puniſh his impenitent enemies according to their works. He hath always good reaſons for his ſevereſt judgments, as will be made manifeſt in due time: and often rulers, nobles, and teachers are ring-leaders in ungodlineſs, and the great promoters of wickedneſs in church and ſtate: and when authority falls into ſuch bad hands, and the teachers of the people are blind guides, who oppoſe, and pervert the right ways of the Lord; it may be expected, that he will ſtand up to execute judgment. But he knoweth how to diſtinguiſh betwixt the righteous, and the wicked, the tempted, and the tempters, and the different degrees of guilt in men's conduct: he will judge impartially, as well as puniſh ſeverely: and he will call men to a ſtrict account for all the wealth, and power entruſted to, and abuſed by them. Many indeed, who eat up the vineyard of the poor, and embelliſh their ſplendid palaces with ill-gotten goods, elude human juſtice. But what can they mean, who profeſs Chriſtianity, to beat and perſecute God's people, and to oppreſs, and grind the faces of the poor? Do they indeed mean to bring on themſelves the fierce wrath of the Lord, who is the patron, and advocate of the afflicted, and oppreſſed? Nor let it be thought that the Lord diſregardeth the conduct of thoſe females, who are chiefly remarkable for their vanity and diſſipation. He watches over, and regiſters all their thoughts, and words, and every wanton look; and all their affected, and oſtentatious delicacy, the expreſſion of their pride, and ſelf-admiration. Eſpecially he notes with abhorrence ſuch wantonneſs, and haughtineſs in the daughters of Zion, in women profeſſing the goſpel. He does not deem theſe indifferent, or trivial matters; but, as it were, keeps an inventory of all their ornaments; and by his prophets, and ſervants, proteſts againſt that fondneſs for external ſhew, and that deſire of being admired, and flattered, and of becoming temptations to others, which are the ſources of this vanity. The profuſe expence alſo of precious time, and of money, to the neglect of piety, charity, and even juſtice; to the ruin of families, and the ſubverſion of all diſtinction of rank in ſociety, meet his diſapprobation: and the occaſion, which ſuch vanities afford for temptations to ſtill further wickedneſs, in order to ſupport the expence of them: the violation of his holy day, that it occaſions, and the abominable practice of coming to places of worſhip as to a theatre, on which to exhibit their vain decorations; whilſt thoſe, who ſhould be worſhipping, or hearing the word of God, are employed in admiring, envying, or making remarks on their finery: all theſe, and innumerable more, evils ariſe from this contagious folly, which is generally neglected, and tolerated in our congregations; but which will eventually eat out the life of godlineſs, where it is not oppoſed, and proteſted againſt, as inconſiſtent with the word of God. Without all doubt, the more care

CHAP. IV.

AND in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day ſhall the branch of the LORD be beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely, for them that are eſcaped of Iſrael.

3 And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy, *even* every one *that is* written among the living in Jeruſalem:

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people take to have their ſouls beautified with ſalvation; and to do good to their poor brethren; the leſs time, and money will they waſte in this manner. And if indeed Chriſtians are to redeem their time, improve their talents, refuſe conformity to the world, and to do all things to the glory of God; ſurely ſome regard ſhould be paid to the ſcriptural examples, and exhortations on this ſubject: (*Acts*, c. ix. v. 39. 1 *Tim.* c. ii. v. 9, 10. 1 *Pet.* c. iii. v. 3—5.) And women profeſſing godlineſs ſhould be an entire contraſt to theſe wanton daughters of Zion, in their deportment and apparel; and in their way of ſpending their time and money. If they will deſpiſe, or be offended by, ſuch admonitions, perhaps the Lord may in this world viſit them with ſuch diſeaſe, poverty, and calamity, as may convince them of their ſin, and folly. However death will ſoon ſtrip the poor body of all its ornaments, and bereave it of all its comelineſs: then indeed there will be a ſtink inſtead of a perfume; and all that taſte, and elegance, that hath been for a moment admired, will be changed for the cold grave, for putrefaction, and for the conſuming worm. And what will ſuch ornaments, and diſtinctions avail at the reſurrection, and the day of judgment: when every one, without reſpect of rank, or ſex, muſt give an account of the things done in the body, whether good, or evil? May every reader henceforth renounce ſuch childiſh, and worthleſs vanities, and ſeek that beauty, and that adorning, which will endure, brighten, and purify for ever; and which, at the hour of death, will render the ſoul meet for the company of holy angels; and will enſure to the body a glorious reſurrection, in the image, and likeneſs of our exalted Redeemer, to ſhine with him for ever as the ſun in the kingdom of his Father.

NOTES.

CHAP. IV.] V. 1. *And in*, &c.] This verſe ſhould not have been ſeparated from the preceding chapter; as it evidently relates to the ſame ſubject. When Jeruſalem was beſieged by the Chaldeans, and after it was taken, (for thoſe times ſeem to be intended,) the men were generally deſtroyed; but the women ſurvived in great numbers, and had little proſpect of being married. As the unmarried ſtate was generally deemed reproachful amongſt the Jews; it is foretold that theſe women would be very impatient under this diſappointment: and, without regarding ordinary rules of decorum, would, many of them together, ſolicit the ſame man to take them in marriage, that they might bear his name, and be exempted from their reproach; and that the expence might not be an objection, they would undertake to maintain themſelves. All this is ſo contrary to female modeſty, and the natural averſion, which women muſt feel to ſhare a huſband's affections with ſeveral rivals; that it ſtrongly marks both the peculiarity of their circumſtances, and the impropriety of their deportment.

V. 2. *And it*, &c.] The Lord did not intend to deſtroy either the family of David, or the ſeed of Iſrael: but that they ſhould again ſhoot forth, and proſper. Some refer the literal meaning of this prophecy, to the days of Hezekiah: but it ſeems rather to refer to the times, which followed the Babyloniſh captivity. Either Zerubbabel of David's line, and Jeſhua of Aaron's, might be called "the "branch of the Lord:" and the plenty produced by the land for the returned Jews may be referred to. But then they can only be as types, and ſhadows; for the expreſſions are ſo peculiar, that they can only be applied to the Meſſiah, and goſpel times. We ſhall often read of him as "the "Branch," and this branch of the Lord is altogether beautiful and glorious; and his human nature is the moſt excellent, and comely production of the earth; or "the "fruit of the earth" may mean, the bleſſed fruits of his mediation, which belong to the remnant of true believers, who have eſcaped the bondage of ſin, and Satan. Nay we conclude, that, not only the eſtabliſhment of his kingdom in the times of the apoſtles, but its enlargement alſo, by the gathering of the diſperſed Jews into the church, is here predicted. Then they will ſee that the branch, that they deſpiſed, is indeed beautiful, and glorious; and his fruit, that they neglected, is indeed excellent and comely for them. We ſhall have frequent opportunities of ſhewing that the prophets uſe the expreſſion "In that day," with a latitude thus large; for with the Lord a thouſand years are but as one day.

V. 3, 4.] When the Jews returned from Babylon, they relapſed no more into idolatry, and they were greatly reformed, and had much true religion amongſt them. The daughters of Zion alſo, who had deemed themſelves very delicate, when the Lord ſaw them to be very filthy, were much purified by the captivity: the innocent blood, that had been ſhed, was purged out of Jeruſalem, by thoſe deſolating judgments. Yet this was only a ſhadow of more glorious bleſſings. That remnant according to the election of grace, which forms the true church, is an holy people; and they are written, or enrolled, as the living citizens of Jeruſalem. The Jews, who embraced the goſpel, in the apoſtles days, and who eſcaped the general deſolations of that people, were; and the deſcendants of that nation, who ſhall hereafter be reſtored to their place in the church, ſhall be, waſhed from the guilt, and pollution of their ſins; and eſpecially from their blood-guiltineſs in murdering their prophets, and in crucifying the Lord of Glory. And this effect is produced, not ſo much by outward calamities, as by the Holy Ghoſt, "as a Spirit of "judgment, and a Spirit of burning;" that is, as con-

4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof by the Spirit of judgment, and by the Spirit of burning.

5 And the Lord will create upon every dwelling place of mount Zion, and upon her aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

CHAP. V.

Contains 1ſt. A parable of a well-cultivated vineyard, which bare corrupt fruit; deſcribing the conduct of the Jews, v. 1—7. 2d. An enumeration of their ſins, and of correſpondent judgments, that were coming upon them, v. 8—25. 3d. A prediction of the invaſion of the land by the Aſſyrians, or Chaldeans, v. 26—30.

NOW will I ſing to my well-beloved a ſong of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt

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vincing, and humbling the ſinner, leading him to judge and condemn himſelf, and to hate, and oppoſe his luſts; and thus, like purifying fire, conſuming the droſs, and tranſforming the ſoul into his own holy likeneſs.

V. 5, 6.] Theſe verſes allude to the pillar of cloud, and of fire, which was Iſrael's protection, guide, and honour, in paſſing through the wilderneſs. It is predicted that ſomething equivalent to this ſhould reſt upon all the habitations of God's people, as well as upon all their aſſemblies for public worſhip: that is, the Lord affords them his ſpecial preſence, and favour, and becomes their guide, comforter, and ſanctifier: and when he puts his glory, and renews his holy Image upon them, he places them under his ſpecial protection; as the ſplendid curtains of the tabernacle were covered by thoſe of goats hair, and thoſe of badgers ſkins. Thus he defends them from temptation, and perſecution, and from all perils in life, and death. As this is a prophecy of the church at large, it will hereafter receive its full accompliſhment.

PRACTICAL OBSERVATIONS.

It frequently happens, that thoſe, who are ſuffering for their ſins, are more careful to avoid outward inconveniences, than to obtain forgiveneſs: and inſtead of being aſhamed of their crimes; they are more ſolicitous to avoid the reproach, which ariſes from unavoidable misfortune, than that infamy, which reſults from voluntary, and open wickedneſs. But ſuch conduct tends to indelible diſgrace, and increaſing miſery. The Lord will not contend for ever with his church: and though it ſeem cut down as a tree, it will ſhoot forth again, and its branches ſhall be beautiful and glorious: yet all its excellency is derived from “the Branch of the Lord,” “the only-begotten of the “Father, who is full of grace, and truth,” and is the perfection of beauty, and glory: and the fruits of his incarnation, and mediation are inexpreſſibly excellent, and deſirable, in the judgment of all thoſe, who have begun to experience deliverance from wrath, and from the power of Satan. Theſe are the citizens of Zion, whoſe names are regiſtered in the book of life; and every one of them partakes of the Spirit of Chriſt, and is daily renewed into his holy image: they waſh away all their guilt, and pollution, in the fountain, that he hath opened: every affliction ſerves as a furnace to purify them from their droſs; and the convincing, illuminating, and efficacious influences of the Holy Ghoſt, (with which they are baptized, as with fire,) gradually extirpates their luſts, ſublimates their holy affections, and renders them holy, as he is holy. In proportion as the Lord thus ſanctifies the believer, or any part of his profeſſing church; he will vouchſafe them the tokens of his favour, and the comforts of his preſence, in their habitations, and in their aſſemblies: and he will aſſure them of his guidance, and protection, through the perils of the wilderneſs, “as the light of a flaming fire by night, and as “a tabernacle for a ſhadow from the heat by day:” for if we be made glorious, by the renewal of his image on our ſouls, “on all this glory ſhall be a defence,” during the trials of life, in the hour of death, and in the day of judgment. Let us then ſeek earneſtly to be waſhed from ſin, and made holy; and then we muſt be ſafe and happy. Let us aſſure ourſelves that the Lord will take care of his own cauſe, in all poſſible emergencies: let us ſeek his preſence in our families, and his protection of our habitations, by conſtantly worſhipping him in them; and his bleſſing upon our aſſemblies, that his ordinances may be honourable, and uſeful: and let us anticipate with joy thoſe bleſſed times, when the purity, extent, peace, glory, and ſecurity of the church will fully explain the import of theſe predictions.

NOTES.

CHAP. V.] V. 1. *Now*, &c.] This chapter contains a detached prophecy, which probably was delivered about the ſame time with that, in the preceding chapters. It begins with a parable formed into a ſacred ſong. (*Notes, &c, Deut.* c. xxxi. xxxii.) This the prophet propoſed to ſing to his “well-beloved.” Jehovah is the owner of the vineyard: but the Father revealeth himſelf by his only-begotten Son, who is both the well-beloved of the Father, and of every believer. The ſong was to be compoſed, and ſung to “the well-beloved,” as his glory was intended in it; and it was *of Him* alſo: He was the ſubject of it, and it related to his dealings with his vineyard. (*Can.* c. viii. v. 11, 12.) He had “a vineyard in a very fruitful hill:” or “in the horn, the ſon of oil,” as it is in the original. The ſituation of the land of Canaan being very high, is repreſented by an horn, which is higher than any other part vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it ſhould bring forth grapes, brought it forth wild grapes?

5 And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it ſhall be eaten up; *and* break down the wall thereof, and it ſhall be trodden down:

6 And I will lay it waſte: it ſhall not be pruned, nor digged; but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgment, but behold oppreſſion; for righteouſneſs, but behold a cry.

8 Woe unto them that join houſe to houſe, *that* lay field to field, till *there be* no place, that they may be placed alone in the midſt of the earth!

9 In mine ears *ſaid* the LORD of hoſts, Of a truth many houſes ſhall be deſolate, *even* great and fair, without inhabitant.

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of the animal: and "the ſon of oil," is an Hebraiſm, denoting fertility; oil olive being one of their moſt valued productions. But the peculiar privileges of the Iſraelites in religious matters may be intended under this emblem, as well as the ſituation, and fertility of Canaan.

V. 2. *And he*, &c.] The care of the Lord over the church of Iſrael is here deſcribed by expreſſions, taken from the management of a vineyard. (*Pſalm* lxxx. v. 8—15. *Matt.* c. xxi. v. 33—43.) When he ſeparated Iſrael from the heathen, made a national covenant with them, gave them laws, and ordinances, and took them under his own ſpecial protection, and government, "he fenced his vineyard:" the deſtruction of the Canaanites, and their idolatrous worſhip was "the gathering out of the ſtones," which would have injured the vines. The Lord's care in forming this church of the deſcendants of faithful Abraham, Iſaac, and Jacob; and in reforming the nation under Moſes, Aaron, and Joſhua, before their entrance into the promiſed land, was "to plant his vineyard with the choiceſt vine;" (*Jer.* c. ii. v. 21.) The building of the temple, with its altar, and worſhip, is intended by "the tower," in which the huſbandmen might ſafely lodge, to watch, and be ready to tend the vineyard. The ſtated miniſtry of the prieſts, and Levites, the occaſional miniſtry of the prophets, and all their means of grace are denoted, by the wine-preſs, or vat, into which the juice of the grapes was to run. But after all this preparation, the vineyard, inſtead of yielding abundance of good grapes, as might have been expected, yielded only wild grapes, or poiſonous berries, with ſome external reſemblance of grapes: that is, hypocriſy, and impiety, inſtead of righteouſneſs, and true holineſs.

V. 3, 4.] Perhaps the Jews murmured at the judgments denounced againſt them: but the Lord here made them judges in his controverſy with his vineyard. With the advantages for, and encouragements to, holineſs, that they enjoyed; and the promiſes of ſpecial aſſiſtance contained in their ſcriptures, they ought to have been a peculiar people zealous of good works: nor could they mention any thing, which they could *deſire* to be done for them, that God had not done, or was not ready to do, whenever they aſked him. Nor could they aſſign any reaſon for their wickedneſs, but the deſperate depravity of their own hearts; which they could not attempt to excuſe, without juſtifying all the rebellion againſt God, in the univerſe.

V. 5, 6.] The Lord proceeded to paſs ſentence on the vineyard, and to inform them what he meant to do with it. He was determined to withdraw his protection; to leave the land, city, and temple to be ravaged by their enemies; to deprive the people of the means of grace, and to leave many of them to mingle with the heathen: nay he would "command the clouds to rain no rain upon them:" he would awfully withhold the ſanctifying influences of his Spirit. This was, in part, and for a time, fulfilled, during the Babyloniſh captivity: but far more exactly in the deſtruction of Jeruſalem by the Romans; their excluſion from the church; their long-continued diſperſion, without prieſt or prophet, and without heavenly influences on any means of grace, to render them effectual.

V. 7. *For*, &c.] The parable related to the whole people of Iſrael, but eſpecially to the men of Judah, who had been peculiarly favoured, and delighted in: but they were ſo degenerated from the piety of their anceſtors; that inſtead of judgment and righteouſneſs, which were reaſonably expected from them, the land was full of oppreſſion, and the cries of the oppreſſed.

V. 8—10.] The prophet next denounced, in plain language, the vengeance of God upon the Jews, for their various tranſgreſſions: but he ſo expreſſed himſelf, that he included with them all perſons of every age, and nation, who are guilty of the ſame crimes. He firſt denounced a woe upon the avaricious, and rapacious, who were only intent, by any means, on increaſing their eſtates; who cared not who was turned deſtitute, provided they could add houſe to houſe, and field to field; that they might be placed alone in the midſt of the land, as ſole proprietors, attended only by their vaſſals, and dependants. But the Lord had told the prophet "in his ears," privately, but ſo that they ſtill tingled with the awful ſound; that ere long many of their magnificent houſes would be left uninhabited; and that their eſtates ſhould be almoſt wholly unproductive, ſo that ten acres of vineyard ſhould only

10 Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah.

11 Woe unto them that riſe up early in the morning, *that* they may follow ſtrong drink; that continue until night, *till* wine inflame them!

12 And the harp, and the viol, the tabret, and pipe, and wine are in their feaſts: but they regard not the work of the Lord, neither conſider the operation of his hands.

13 Therefore my people are gone into captivity, becauſe *they have* no knowledge: and their honourable men *are* famiſhed, and their multitude dried up with thirſt.

14 Therefore hell hath enlarged herſelf, and opened her mouth without meaſure: and their glory, and their multitude, and their pomp, and he that rejoiceth, ſhall deſcend into it.

15 And the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled:

16 But the Lord of hoſts ſhall be exalted in judgment, and God that is holy ſhall be ſanctified in righteouſneſs.

17 Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and ſin as it were with a cart rope:

19 That ſay, Let him make ſpeed, *and* haſten his work, that we may ſee *it*: and let the counſel of the Holy One of Iſrael draw nigh and come, that we may know *it*!

20 Woe unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter!

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produce a few gallons of wine; and their corn fields yield one tenth of the ſeed, that generally was ſown upon them. That is, the land would be deſolated, and their eſtates would become of no value.

V. 11—17.] The next woe is denounced againſt the diſſolute, and intemperate, who were ſo intent upon their exceſſes, that they roſe early to begin them, and continued till night inflaming their paſſions with wine: they employed all kind of muſic to render their pleaſures more exquiſite; but God, and his works, were not in all their thoughts; they only regarded inſtruments, and ſecond cauſes, in their proſperity; and they deſpiſed the predictions of wrath, as well as the promiſes of mercy, which he ſent them by his prophets; as if He were unable to effectuate either the one, or the other. The prophet therefore ſpeaks of the approaching judgments, as if they were already come: the people were gone into captivity for their wilful ignorance, and folly: their nobles were dying with hunger, their common people with thirſt; nay hell, (either the grave, or the place of torment, to which the ſouls of ſuch men muſt needs deſcend,) is introduced as a voracious monſter, opening wide his inſatiable jaws, and gorging his prey without meaſure: whilſt all their glory, and multitude, and pomp, with the moſt jovial and ſenſual of them, would at once be ſwallowed up by it. Thus even the meaneſt of them would be brought ſtill lower; and the mightieſt would be abaſed, and humbled, as to their condition, and lofty looks; and God alone would be exalted, and glorified, in the righteous judgments, that he executed, and be adored and magnified for that diſplay of his holineſs, and juſtice, which he would then make; (c. ii. v. 11.) The next verſe ſome underſtand literally, that the whole land would be either left to be occupied by the cattle alone; or be devoured by ſtrangers, who would ſeize upon the waſte places, where lately the wealthy Jews inhabited. Others ſuppoſe, that by lambs are meant the poor, inoffenſive, and humble believers amongſt them; who were reſcued from oppreſſion, and taken care of, and provided for, when their wealthy oppreſſors were utterly ſpoiled of their property.

V. 18, 19.] The figurative expreſſions uſed in deſcribing thoſe, on whom the next woe is denounced, are differently interpreted: "They draw iniquity with cords of "vanity, and ſin, as it were with a cart-rope:" that is, ſay ſome, they labour in effecting their wicked deſigns, as the cattle do, that draw loaded waggons by ropes, or traces; whilſt they only obtain vanity, and draw down vengeance upon themſelves. Others ſuppoſe the alluſion to be to the making of ropes, which are induſtriouſly ſpun out to a great length, and then made ſtrong by twiſting many threads together. Thus men proceed from one kind, and degree of wickedneſs to another; lengthening out, and multiplying their crimes; connecting one with another, and cauſing one to ſpring out of another; and ſtrengthening the whole by wicked confederacies, and infidel principles, as if their object were to become as wicked as poſſible. In plain language, they are perſons, who defy the predicted vengeance of God, and avow their reſolution not to believe a word of it, until it be executed; and therefore if He, whom in contempt they call "the Holy "One of Iſrael," mean to convince them, "let him make "ſpeed, and haſten his work, that they may ſee, and "know it."

V. 20. *Woe unto*, &c.] Such daring impiety in men's conduct is ſupported by principles equally corrupt. Men employ ſophiſtical reaſonings to confound the diſtinctions betwixt good, and evil, truth, and falſhood; and pervert language to give actions falſe names. As if avarice might be termed prudence, and licentiouſneſs liberality; and as if rebellion, impiety, revenge, &c, were proofs of a noble ſpirit; whilſt piety, and conſcientiouſneſs were

21 Woe unto *them that are* wiſe in their own eyes, and prudent in their own ſight!

22 Woe unto *them that are* mighty to drink wine, and men of ſtrength to mingle ſtrong drink:

23 Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him!

24 Therefore, as the fire devoureth the ſtubble, and the flame conſumeth the chaff; *ſo* their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the LORD of hoſts, and deſpiſed the word of the Holy One of Iſrael.

25 Therefore is the anger of the LORD kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes *were* torn in the midſt of the ſtreets. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

26 And he will lift up an enſign to the nations from far, and will hiſs unto them from the end of the earth: and, behold, they ſhall come with ſpeed ſwiftly:

27 None ſhall be weary nor ſtumble among them; none ſhall ſlumber nor ſleep; neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken.

28 Whoſe arrows *are* ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *ſhall be* like a lion, they ſhall roar like young lions: yea, they ſhall roar, and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it*.

30 And in that day they ſhall roar againſt them, like the roaring of the ſea: and if *one* look unto the land, behold darkneſs *and* ſorrow, and the light is darkened in the heavens thereof.

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to be called enthuſiaſm, hypocriſy, preciſeneſs, and affectation. As if it were no matter what doctrines men believed; or as if the conjectures of preſumptuous men were equally worthy of regard with the authenticated teſtimony of God: as if ignorance in divine things were of no bad conſequence, and knowledge in them of no value: or as if that were wonderful illumination, which contradicts the ſcriptures; and that ignorance, and darkneſs, which correſponds with them: and as if ſweetneſs were only to be found in the bitter ways of ungodlineſs, and nothing but bitterneſs could be found in obedience to God's commandments. Men who commend wicked perſons, wicked works, anti-ſcriptural principles, and a worldly life, in this manner, evidently act from the corrupt reliſh of a carnal heart, and from the ſtate of their own ſouls; and becauſe they want an excuſe for their own conduct, and a quietus to their conſciences.

V. 21, *Wiſe in*, &c.] They are wiſe in their own eyes, &c, who prefer their own reaſonings to divine revelation, and their own devices to the counſels, admonitions, and commands of God; who deem it prudent, and politic to retain lucrative ſins, and neglect ſelf-denying duties; who deſpiſe, or reject the humbling myſteries of the goſpel, and deride thoſe, who believe and preach them; or who are vain of their formal knowledge of them, and do not reduce them to practice.

V. 22—25.] There were even among the rulers of the Jews, ſuch as prided themſelves in being able to drink much ſtrong liquor, without being inebriated: but the wrath of God is here denounced againſt ſuch perſons. To defray the expences of their intemperance, as well as to gratify their avarice, they took bribes to pervert juſtice, to clear the guilty, and to condemn the righteous. Therefore God denounced moſt terrible vengeance againſt them, which would conſume them, as fire doth the ſtubble and chaff: and waſte them as the bloſſom withers, and vaniſhes, when the root of the plant is become rottenneſs. The firſt calamities by the Syrians and Iſraelites, in the reign of Ahaz, and afterwards by Sennacherib's invaſion, may be here intended, which were ſo terrible, that the hills were ſaid to have trembled; or perhaps they were attended by earthquakes. However this did not appeaſe the Lord's indignation, but his hand was ſtill ſtretched out to inflict further vengeance.

V. 26—30.] This animated deſcription ſeems rather to intend the invaſion of Nebuchadnezzar, than that of Sennacherib. When the Lord lifted up his enſign or gave the ſignal, as by a hiſs, or whiſtling ſound, the executioners of his vengeance would come with inconceivable celerity from the moſt diſtant countries: being eager for the expedition, and proſpered of God, they would meet with nothing to retard them, nor loſe any time through indolence or wearineſs. Being fully armed for the battle, their horſes hoofs, (which were not then ſhod with iron,) ſhould be preſerved, as if made of flint, and their chariots ſhould run with the rapidity of a whirlwind: their rage and boldneſs would reſemble thoſe of lions, and they would meet with no effectual reſiſtance, when they came to ſeize upon their prey. In ſhort, they would be as terrible to the Jews, as the roaring of the ſea to the ſhipwrecked mariner, who looking towards the land can ſee no way of eſcape, and who is ſurrounded with deſpair and ſorrow: for every beam of hope and comfort would be enveloped in utter darkneſs, as the heavens are ſometimes wholly covered with black and gloomy clouds.

CHAP. VI.

Contains, 1ſt. Iſaiah's viſion of the glory of the Lord, and of the adoring ſeraphim; with his conſternation, until a ſeraph, with a coal from off the altar touched his lips, and aſſured him of pardon, v. 1—7. *2d. The awful commiſſion, which he then received, repreſenting the event of his miniſtry in the obduracy and ruin of his people; but containing an intimation, that a remnant ſhould be preſerved, and become the ſeed of a future holy generation, v.* 8—13.

PRACTICAL OBSERVATIONS.

Whilſt they, who truly love our God and Saviour, endeavour by every proper means to do good to men, they will primarily ſeek his glory: and they will diſcern and adore his juſtice in thoſe diſpenſations, which diſgrace and afflict thoſe, with whom they are moſt intimately connected. They, who are favoured with the word and ordinances of God, and the encouragements of his goſpel, ſtand in a peculiar relation to him. The tendency of their advantages is to render them fruitful in good works: this the Lord requires of them, and nothing elſe will ſatisfy him. And when they only bear the wild grapes of hypocriſy, impiety, and iniquity, they are nigh unto deſtruction: (*Heb.* c. vi. v. 8.) Indeed the caſe is ſo plain, that if the fact could be ſo ſtated in a parable, that ſelf-love could be precluded, ſinners muſt be induced to give judgment againſt themſelves: and at the day of judgment, when ſentence ſhall be given upon all the workers of iniquity, the criminals will univerſally perceive, that it is in vain to attempt to juſtify themſelves. Thoſe excuſes, by which many now quiet their conſciences, will *then* appear futile and deſperate; as they charge the blame of man's wickedneſs on God, and vindicate all the crimes, that can poſſibly be committed. But as all things pertaining to life and godlineſs are propoſed to us by the goſpel, and we are bid to aſk what we will, that it may be given to us; the ſinner's perſevering wickedneſs will be found to ariſe from his enmity to God, his averſion to his ſervice, and his contempt of ſpiritual bleſſings; and it will appear that he would on no account have conſented to the mortification of his luſts by the ſpecial grace of God. So that it may with propriety be enquired, what more could have been done for theſe men, that hath not been done for them? Thus the glory of the believer's ſalvation belongs only to God, and the blame of the ſinner's ruin only to himſelf. Indeed the Lord is not bound to afford his rebellious creatures ſo many advantages: but if He graciouſly vouchſafe them, and men will then rebel againſt the light, or take encouragement to ſin from the truths of the goſpel, their guilt will be peculiarly aggravated, and they may expect to be doomed to everlaſting unholineſs and miſery. (*Mark* c. xxi. v. 19. *Rev.* c. xxi. v. 11.) And nations, or churches, who abuſe their privileges, may expect to be deprived of them: the Lord will “take away “the hedge” of his unfruitful vineyard, “and it ſhall be “eaten up.” “He will lay it waſte that it ſhall not be “pruned or digged; there ſhall come up briars and thorns, “and he will even command the clouds that they rain no “rain upon it.” Whatever delight he hath taken in any denomination of profeſſing Chriſtians; if they, or their poſterity degenerate from that faith and purity, which once diſtinguiſhed them, and become addicted to covetouſneſs, oppreſſion, or any vice: we may ſhortly expect to hear woes denounced againſt, or judgments executed upon them. Few, if any, of the deſcriptions of profeſſed Chriſtians in our land, are unconcerned in this obſervation: may we all be zealous, and repent, and do our firſt works, that ſentence may not be awarded againſt us. Men are commonly deemed happy, who grow rich with rapidity, and add one poſſeſſion to another, as if they would appropriate the whole earth. But covetouſneſs is idolatry: and it is generally attended by fraud, and oppreſſion of the poor, which God abhors; and whilſt many envy the proſperous wretch, the Lord denounces an awful woe upon him. Perhaps he may ſo order matters in his providence, as to deprive him of his wealth, or render it a burden to him: however he will ſpeedily require his ſoul, and then whoſe will all his riches be? Nor are the luxurious and intemperate leſs obnoxious to the vengeance of God: how many are there who inflame themſelves with exceſſive indulgence, and gratify every ſenſe, as if their only buſineſs on earth were to pamper the body, and there were no other uſe to be made of their time and ſubſtance? Such men regard none of the works of the Lord, nor conſider the operation of his hands: his works of creation, providence, and redemption, are alike unnoticed by them; nay they obſerve not his terrible judgments, and expect not his threatened vengeance. The prevalence of ſuch vices bring deſolating judgments upon kingdoms, which reduce all ranks to the moſt abject miſery: and no tongue can expreſs what numbers, both of the honourable from their pompous feaſts, and of the mean from their licentious revels, deſcend into hell, “which “enlargeth herſelf, and openeth her mouth without meaſure,” to ſwallow up the multitudes that continually become her prey. In that dreadful place there will not be ſo much as a drop of water to cool the burning tongue of thoſe, who here fared ſumptuouſly every day. But whilſt ſuch are abaſed to the loweſt miſery and contempt, “the Lord of “Hoſts will be exalted in judgment, and God that is holy “will be ſanctified in righteouſneſs.” In every caſe he will alſo provide for the meek and humble, and feed both the bodies and ſouls of his people with a ſuitable proviſion. But it is lamentable to obſerve what pains men beſtow in purſuing the vanities of the world, and in gratifying their luſts, and in drawing down the judgments of God upon them! And what prodigious exceſſes of impiety and iniquity men gradually arrive at, from ſmall beginnings. Every ſin needs ſome other to conceal it, to ſecure the ſucceſs of it, or to defray its expence. Youthful luſts lead to depredation, lying, perjury, perhaps to murder: corrupt practices lead to infidel principles; and thus men ſin away fear, ſhame, and remorſe, till they ſet God at defiance by their blaſphemies: and they can only be convinced of the truth of his word, by his haſtening his threatened vengeance; and then too late they will know it, and become ſenſible of their own madneſs and folly. In the mean time, they will continue to call good evil, and evil good, to put “darkneſs “for light, and light for darkneſs, and bitter for ſweet, and “ſweet for bitter;” and the tendency of their diſcourſe, and writings evidently is, to confound the moſt important diſtinctions, and to prejudice men's minds againſt the truths,

CHAP. VI.

IN the year that king Uzziah died, I ſaw alſo the LORD ſitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and ſaid, Holy, holy, holy, *is* the LORD of hoſts: the whole earth *is* full of his glory.

4 And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 Then ſaid I, Woe *is* me! for I am undone; becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean

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precepts, and ways of the Lord: and their ſelf-ſufficiency and conceit of their own capacities and diſcernment, and the arrogant and ſupercilious manner, in which they behave towards ſuch, as profeſs to believe revealed myſteries, mark them out, as expoſed to the additional woe, denounced on thoſe, who are wiſe in their own eyes, and prudent in their own ſight. Whilſt many, in this reſpect, glory in their ſhame; others, of a different deſcription of rebels can pride themſelves in being mighty to drink wine, and men of ſtrength to mingle ſtrong drink: as if their ability, through habit or conſtitution, to waſte the gifts of God, to inveigle others to drunkenneſs, and to take that opportunity of cheating them, wonld plead an excuſe for their exceſs! Woe be unto ſuch men; and woe to that nation, in which they obtain authority; for it cannot be expected that they ſhould ſcruple to commit the moſt flagrant injuſtice, when their own lucre requires it. But whilſt men thus "caſt "away the law of the Lord, and deſpiſe his holy word;" they become fuel for the fire of his indignation, and deſtroy the very root of all their own proſperity: and after he hath ſmitten them, and their carcaſes are torn in the ſtreets, or lodged in the grave, "his anger will not be turned away, "but his hand will be ſtretched out ſtill," to deſtroy both "body and ſoul in hell." And the earth will indeed tremble and flee away, when he ſhall ſummon its inhabitants before his tremendous judgment-ſeat. Even in this world he will never be at a loſs for inſtruments of his vengeance. At his ſignal they will come from the ends of the earth with unabated force and ſpeed: when he gives commiſſion, all reſiſtance is vain: and as we know not how ſoon all earthly comforts, and confidences may fail us, and ſorrow and deſpair may overwhelm us: let us diligently ſeek the well grounded aſſurance, "that when fleſh, and heart ſhall fail, "God himſelf will be the ſtrength of our heart, and our "portion for ever."

NOTES.

CHAP. VI.] V. 1—4.] Iſaiah ſeems to have delivered ſome meſſages from God, before the death of Uzziah, but he was at this time more ſolemnly commiſſioned to the prophetical office, and prepared for the proper execution of it. The Temple is the ſcene laid for this auguſt ſymbolical viſion of the glory of the Lord. And the ſeveral interpoſing vails are repreſented as removed out of the way; for the viſion related in ſome meaſure to thoſe times, when the way into the holieſt was to be made manifeſt. The Lord appeared to the prophet, ſitting on a throne, as in an human form; for he then "ſaw the glory of Chriſt, and "ſpake of him," (*John* c. xii. v. 39—44.) And "no man "hath ſeen God at any time, the only begotten Son hath "declared him." This "throne high and lifted up," ſeems to have been the place of the mercy ſeat, over which the glory of the Lord was uſed to appear, and where he reigned, as the God of Iſrael, and of the whole earth: and as an exterior ſymbol of his Majeſty, his train, or the ſkirts of his robes, filled the whole temple.—Above, or over againſt this throne, or above his other worſhippers, and attendants, ſtood the ſeraphims, the burning ones, the moſt glorious of the angelic orders, glowing with the holy flame of divine love. And they *ſtood*, as employed in celebrating his praiſes, and prepared to execute his mandates—Each of them had "ſix wings, with twain he covered his "face;" an emblem of their inability ſtedfaſtly to behold, or fully to comprehend all the glory of the Lord; and of their profound reverence, and adoring awe. "With twain "he covered his feet;" denoting their humility, as conſcious that they and their ſervices were beneath the notice of the Lord, or of themſelves, or of each other, in his preſence. "And with twain he did fly;" repreſenting their prompt celerity, and alacrity in executing his will, as their delight, and honour. At the ſame time they ſung aloud reſponſive to each other, "Holy, holy, holy is the Lord of hoſts." (*Rev.* c. iv. v. 8.) This threefold repetition hath generally, and juſtly been deemed to refer to the three divine perſons in the Trinity; and to the holineſs diſplayed in their ſeveral parts in the great work of redemption. For the ſeraphim ſeem to celebrate the Lord's holy hatred of ſin, as diſplayed both in the ſalvation of the goſpel, and in the puniſhment of its oppoſers: in which reſpect, the whole earth, as well as the heavens, have been, and will be filled with his glory. Whilſt this ſolemn hymn of praiſe was echoed from one to another of theſe angelic worſhippers, the poſts, or pillars of the porch of the Temple ſhook at every reſponſe, and the whole houſe was filled with ſmoke, or thick darkneſs, as when dedicated by Solomon.

V. 5. *Then ſaid I, &c.*] This awful viſion of the divine Majeſty, and the exalted worſhip of the ſeraphim overwhelmed the prophet with a ſenſe of his own vileneſs: (*Job*, c. xlii. v. 5, 6.) And his humiliation was attended with great diſmay. If theſe glorious ſpirits thought nothing of their exalted ſervices; what would become of him, who had preſumed to ſpeak to, and in the name of, Jehovah, with his unclean, and unhallowed lips? He had denounced woes on others: but he now perceived himſelf liable to the ſame condemnation; not only for his other ſins, but alſo as "a man of unclean lips," as one, who had uſed his tongue, (that had ſo often ſpoken vain and ſinful words,) in ſpeaking the meſſage of God, and had mixed many defilements with his very worſhipping and propheſying.—He was ſenſible alſo that he "dwelt amongſt "a people of unclean lips" of the ſinfulneſs of whoſe worſhip he never was fully aware, "till his eyes had ſeen the King lips: for mine eyes have ſeen the King, the LORD of hoſts.

6 Then flew one of the ſeraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy ſin purged.

8 Alſo I heard the voice of the LORD, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here *am* I; ſend me.

9 And he ſaid, Go, and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed.

11 Then ſaid I, Lord, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate.

12 And the LORD have removed men far away, and *there be* a great forſaking in the midſt of the land.

13 But yet in it *ſhall be* a tenth, and *it* ſhall return, and ſhall be eaten; as a teil tree, and as an oak, whoſe ſubſtance *is* in them when they caſt *their leaves*: *ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

“the Lord of hoſts:” and having meaſured himſelf by them, he never was before ſo ſenſible of his own guilt; and of his unworthineſs of, and unfitneſs for, the prophetical office; which he now feared would only end in his, and their condemnation. (*Luke* c. v. v. 8.)

V. 6, 7.] The Lord was pleaſed to encourage his trembling ſervant by a ſymbolical action of a ſeraph, who flew to him, with a live coal from off the altar. The ſacred fire from the altar of burnt-offering may repreſent the ſacrifice of Chriſt, and its effects: the live coal applied to the prophet's lips, may denote the aſſurance given him of pardon, and acceptance in his work, through the atonement of Chriſt; and the communication of divine grace, to cleanſe away pollution, and to kindle the flame of divine love in his heart, and to fit him for the execution of his office with zeal, and fervency.

V. 8. *Alſo, &c.*] The Lord would not ſend to his people by the ſeraphim, but by a prophet like unto themſelves: And he openly enquired whom he ſhould ſend, that was fit for, and willing to undertake the ſervice? the expreſſion “who will go *for us?*” correſponds with ſeveral, that have been already noticed. (*Gen.* c. i. v. 26.) And now the prophet, aſſured of aſſiſtance, and acceptance, and filled with zeal for the glory of God, readily anſwered “here I “am, ſend me.” He would go on any meſſage, to any perſon, or any whither, whatever hardſhip, difficulty, and peril attended it.

V. 9, 10.] This awful paſſage is referred to ſix times in the New Teſtament; which ſhews that the viſion had relation to the Jews rejection of Chriſt, and their conſequent calamities; as well as to the men of that generation, to whom the prophet was ſent.—Where the word of God is not attended by the *converting* influences of the Holy Ghoſt, it produces effects contrary to its genuine tendency: its oppoſition to the pride, prejudices, and luſts of men renders them more outrageous: convictions are produced, and violently ſtifled, and thus the conſcience grows callous: the uneaſineſs, that it excites, drives men into exceſs, infidelity, or furious enmity for ſhelter: and when men are once engaged in open oppoſition, their obſtinacy, and regard to their carnal intereſts and credit amongſt proud, and ungodly men, puſh them forward to the moſt deſperate extremes. Thus the goſpel is heard, but not underſtood: Something of its nature is ſeen; but its glory, and excellency cannot be perceived, except by a humble ſpiritual mind: and the more men of this ſtamp hear, the more inſenſible they grow, and they are leſs and leſs affected either by its promiſes or warnings, ſo that their hearts are made fat, their ears become heavy, they ſhut their eyes, and the whole tends to their deeper guilt and condemnation. God frequently leaves men to this *judicial* blindneſs, and hardneſs for their other ſins, eſpecially for reſiſting the convictions of their own conſciences, and the ſtrivings of his Spirit. This was the awful caſe of numbers in the days of Iſaiah, and in thoſe of Chriſt, and his Apoſtles: and the Lord foreſeeing this effect, and purpoſing to leave them to this obduracy, “leſt they ſhould ſee with their “eyes, and hear with their ears, and underſtand with their “hearts, and convert, and be healed,” or ſaved, as it were commiſſioned the Prophet to go on this very buſineſs.

V. 11, 12.] The Prophet objected not to the work aſſigned him; and queſtioned not the juſtice, and goodneſs of God in this awful ſentence: but he enquired how long this was to be the caſe? And was anſwered, that it would be thus, till the cities and lands were utterly deſolated, and the inhabitants carried into captivity; and this forſaking of the whole land would continue for a long time. This was verified in the Babyloniſh captivity; but much more emphatically in the final deſolations of the Temple, and Jeruſalem by the Romans, and the long continuance of the diſperſed and forſaken ſtate of the Jewiſh nation.

V. 13. *But yet*, &c.] The Lord meant to preſerve a remnant, like the tenth, or tithes, that were holy to him. Theſe would return from captivity, and be converted to the truth, and devoted to him, as thoſe holy things, that were eaten in his courts by the prieſts. Nay, the nation of Iſrael, in its loweſt ſtate, would be like an oak, or any other tree, that is ſtripped of its leaves, lopped, or cut down: but the trunk or root ſtill remains and has life in it, and will again ſhoot forth. Thus the remnant of believers during, and after the captivity, were an holy ſeed, the ſubſtance of the nation, which ſhot forth again, and

CHAP. VII.

Contains 1ſt. The terror of Ahaz, and his people, on account of the confederacy of the Syrians, and Iſraelites againſt them, v. 1—2. *2d. Iſaiah ſent to aſſure Ahaz, that they ſhould not accompliſh their deſigns, but ſhould ſpeedily be ruined,* 3—9. *3d. Ahaz refuſing to aſk a ſign of God; and Iſaiah's predicting the miraculous birth of Immanuel, as a ſign of the preſervation of David's family, v.* 10—16. *4th. A prophecy of deſolating judgments to be executed upon the land by the Egyptians, and Aſſyrians, v.* 17—25.

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flouriſhed: thus Chriſt eſpecially, and with him the Jews, who embraced Chriſtianity, and incorporated with the Gentile converts, when the nation was rejected, were the holy ſeed: and thus the Jews, who ſhall in due time become his diſciples, are the holy ſeed; the ſubſtance of the tree, that hath been lopped, and cut down, but which will at length revive, and flouriſh again more than ever.

PRACTICAL OBSERVATIONS.

The ſpiritual diſcovery of the glory of God prepares the heart, for the exerciſe of every grace, and practice of every duty. Indeed all external ſymbols muſt be inadequate fully to repreſent to the mind the Lord's eſſential majeſty and excellency: yet they may ſuit our preſent ſtate, in which we ſee through a glaſs darkly. However, though the Lord be high, and lifted up; yet *in* and through Jeſus Chriſt, he is ſeated upon a throne of grace, and the way into the holieſt is now laid open. Whilſt his full glory is diſplayed in his temple above; his train filleth the outer ſanctuary: yea he dwells in every broken heart, as in a temple in which he delighteth. Every rational creature worſhips God in humility, and reverential fear, proportioned to the holineſs, and wiſdom imparted to him; and this is attended with an adequate meaſure of fervent love, gratitude, and zeal, and delight in obeying his commands. The cherubim, and ſeraphim before the throne are ſo occupied in admiring, and adoring the ineffable glories of Jehovah; that they have no leiſure, nor inclination, to admire themſelves, or commend one another. Satisfied with his approbation they want no other praiſe: and they know that they cannot but poſſeſs each other's love, whilſt they bear the image, and concur in the worſhip of the Lord. All our vain-glory, ſelf-admiration, ambition, and mutual adulation, originate from ignorance, and pride; and would be annihilated by one view of Jehovah Jeſus, in his full glory. His eſſential holineſs reflects honour on all his natural attributes: and whether he pardon or puniſh, he hath ſo arranged his plan, that his hatred of ſin, and love of juſtice will be diſplayed, and adored: and in the croſs of Chriſt, and by the preached goſpel, and its effects, the whole earth is filled with his glory: and theſe form the moſt exalted, and favourite themes even of the adoration, of angels, and archangels, who ſing "glory to God "in the higheſt, peace on earth, and good will to men." Nor is there one of them, who does not deem it an honour to worſhip him, who was crucified on Mount Calvary, whom infidels pride themſelves in degrading, and oppoſing! Nay theſe bleſſed ſpirits vie with each other, who ſhall moſt fervently adore the triune God of our ſalvation. Even to witneſs their holy ſtrains, and active obedience would be more, than we ſinners in this earthly ſanctuary could endure: yet they deem all beneath his worth, or even his notice. Such ſcenes are too dazzling for our conſtant contemplation: a few glimpſes ſuffice to convince us, that "we are all as an unclean thing, and all our righteouſneſſes "as filthy rags." Nor is there a man on earth, who would not be aſhamed of, and lothe his moſt admired performances, and ſink into habitual ſelf-abhorrence, and abaſement, if he had one clear view of the divine glory, and of the worſhip of heaven. And this would be attended with deſpair: and he would no more dare to ſpeak to, or of the Lord, with his polluted lips; if he ſo ſaw the juſtice, holineſs, and majeſty of God, as not to diſcern alſo his glorious mercy and grace in Jeſus Chriſt. But when the atonement is underſtood, and by faith applied to the heart; the iniquity of onr holy things is taken away, and the conſcience purged from dead works to ſerve the living God: and by his holy Spirit the love of his name is ſhed abroad in the heart, and the humbled ſinner takes encouragement, and feels an ardent deſire to glorify the Lord. Then we become ready for any ſervice, in which he pleaſes to employ us: and neither the ſenſe of our own unworthineſs, and inſufficiency; nor a view of the importance, and difficulty of the work: nor a proſpect of hardſhips, and injuries in it, will deter us from any attempt, to which we deem ourſelves to be called in his providence; but we become ready to ſay "Here I am, ſend me." For love of, and confidence in Chriſt conſtrain, and encourage and prepare us for labouring with diligence, ſuffering with patience, and bearing injuries with perſevering meekneſs. But they, whom the Lord really ſends to preach his goſpel, muſt be ready to labour without *apparent* ſucceſs: and even to be the inſtruments of rendering many of their hearers more hardened and inexcuſable in their crimes, and more ripe for divine judgments; even as if they were ſent upon that melancholy buſineſs. However we ſhould perſiſt in praying for the divine bleſſing on our labours: and ſolemnly warn men of the danger of ſtifling their convictions, quenching the Spirit, and holding the truth in unrighteouſneſs. No humble enquirer after Chriſt need fear this awful doom, which is a ſpiritual judgment on thoſe, who hate the light, becauſe they determine to hold faſt their ſins. Let then every one, who hears, or reads the goſpel, watch and pray againſt that pride, aud love of wickedneſs, and all thoſe previous provocations, which tend to this dreadful obduracy: let none of them harden their hearts, leſt God give them up to a ſtrong deluſion: and let every one pray for the illumination of the holy Spirit, that he may perceive the glory, and preciouſneſs of divine things, by which alone we are ſecured againſt this dreadful danger. And whilſt we read of the fate of Jeruſalem, and witneſs the ſad ſtate of the unbelieving Jews, let us take warning not to imitate their crimes. Bleſſed be God, he ſtill preſerves his Church, for the ſake of the remnant of true believers, which are the ſubſtance of it: and however profeſſors, or viſible Churches may be lopped off as unfruitful branches; the holy ſeed will ſhoot forth: yea Iſrael ſhall yet again bud, and bloſſom, and fill the face of the world with fruit. May the Lord haſten that glorious time, which ſhall be as life from the dead to all the nations of the earth.

AND it came to paſs in the days of Ahaz the ſon of Jotham, the ſon of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah, the ſon of Remaliah king of Iſrael, went up towards Jeruſalem to war againſt it, but could not prevail againſt it.

2 And it was told the houſe of David, ſaying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, thou, and Shear-jaſhub thy ſon, at the end of the conduit of the upper pool, in the high-way of the fuller's field;

4 And ſay unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of theſe ſmoking fire-brands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah.

5 Becauſe Syria, Ephraim, and the ſon of Remaliah, have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of Tabeal:

7 Thus ſaith the Lord GOD, It ſhall not ſtand, neither ſhall it come to paſs.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin; and within threeſcore and five years ſhall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's ſon. If ye will not believe, ſurely ye ſhall not be eſtabliſhed.

10 Moreover the LORD ſpake again unto Ahaz, ſaying,

11 Aſk thee a ſign of the LORD thy God; aſk it either in the depth, or in the height above.

12 But Ahaz ſaid, I will not aſk, neither will I tempt the LORD.

NOTES.

CHAP. VII.] V. 1. *But could not*, &c.] (2 *Chron.* c. xxviii.) The Syrians and Iſraelites had vanquiſhed the Jews with terrible ſlaughter; but they could not prevail to take Jeruſalem, or to deſtroy the houſe of David.

V. 2. *The houſe*, &c.] Ahaz, and his family were preſerved for the ſake of their relation to David, and to his promiſed ſeed: and probably their enemies were bent on their deſtruction, in impious oppoſition to the promiſes of God to them.

V. 3. *Go*, &c.] Iſaiah ſeems to have been little noticed by Ahaz, and perhaps could not have had acceſs to him, in his palace: but he was ordered to meet him in a place, that was pointed out to him: probably becauſe Ahaz and his nobles were to aſſemble there, to concert meaſures for their defence. And he was alſo commanded to take Shear-jaſhub his ſon with him: the reaſon of this command is not mentioned. Some think it was merely becauſe his name "a remnant ſhall return", was itſelf a ſign of mercy in reſerve for the Jews: others think that ſome reference was to be had to this child in the prophetical ſign, that was afterwards given.

V. 4. *Two Tails*, &c.] Probably this meſſage to Ahaz was ſubſequent to the defeat of the men of Judah by the Syrians, and Iſraelites, which might occaſion their conſternation. Rezin, and Pekah had been two fire-brands, and had made a dreadful conflagration; and the Jews feared ſtill more fatal effects from their confederacy: but their ſucceſs was at an end, and they were only the two tails of ſmoking fire-brands, which were ready to be wholly extinguiſhed.

V. 6. *Let us*, &c.] Rezin, and Pekah probably intended to ſubjugate the whole kingdom of Judah, and having "made a breach in it," to divide it betwixt them, or to ſet over it another king, as their vaſſal. It is not known who Tabeal was. The frequent mention of the houſe of David, and the ſign afterwards given, indicate that their deſign was to deſtroy that family.

V. 7—9.] Ahaz was a very wicked man; yet the purpoſe, and promiſes of God required, that the confederacy againſt him ſhould be defeated; nor would thoſe two kingdoms ever prevail againſt Judah. As Damaſcus was the capital of Syria; ſo that kingdom was arrived at its height under Rezin, and would thenceforth decline: and Ephraim, or the kingdom of Iſrael, of which Samaria was the capital, was more proſperous under Pekah, than it would ever after be: and in the ſpace of ſixty-five years, it would be ſo ruined, as to be no more a people. It is computed to have been ſixty-five years from this prediction to the time, when Eſarhaddon carried away captive the laſt remains of the Iſraelites, about the twenty-ſecond year of Manaſſeh's reign. The doom of Syria, and Iſrael was abſolutely determined: yet unleſs Ahaz, and his ſubjects believed the word of God, and depended on him for protection, they could not be eſtabliſhed in proſperity, or ſecured from ſimilar perils, and terrors.

V. 11. *Aſk*, &c.] Ahaz did not properly regard the divine meſſage; and therefore the Lord, by his prophet, bid him aſk a ſign, for the confirmation of the word ſpoken: and he was allowed to chooſe one, either in the heavens above, or in the earth beneath.

V. 12. *I will not*, &c.] Ahaz paid no regard to the meſſage of God, and had no dependance on him: he did not deſire to be convinced of the divine authority of that word, which militated with his ſinful purſuits, and implied a neceſſity of repentance, and obedience. He did

13 And he ſaid, Hear ye now, O houſe of David? *Is it* a ſmall thing for you to weary men, but will you weary my God alſo?

14 Therefore the LORD himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel.

15 Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

16 For before the child ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

17 The LORD ſhall bring upon thee, and upon thy people, and upon thy father's houſe, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Aſſyria.

18 And it ſhall come to paſs in that day, *that* the LORD ſhall hiſs for the fly that *is* in the uttermoſt part of the rivers of Egypt, and for the bee that *is* in the land of Aſſyria.

19 And they ſhall come, and ſhall reſt all

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not believe that a miraculous ſign would be given; and he pretended, that he would not needleſsly put the power of God to the trial, or preſumptuouſly demand his interpoſition.

V. 13. *Hear now*, &c.] Ahaz was the repreſentative of the houſe of David, though utterly unlike his pious anceſtor: and his obſtinate rebellion, and unbelief, not only wearied out the Lord's prophets, and ſervants, which was not a light matter, whatever he thought of it; but they were about to weary out the patience of God, to his own ruin; though He would not permit the extirpation of the houſe of David.

V. 14. *Therefore*, &c.] It has been ſufficiently proved by learned men, that the word here uſed properly ſignifies "a virgin:" and the conception and birth of a child, in the ordinary courſe of things, could ſcarce have been called *a ſign* in this ſenſe, whatever name were given him. The paſſage cannot be made to accord to any events of thoſe times, as if it meant, "that one, who was at that time a "virgin, ſhould be married, and bear a ſon, &c." The application of the name Immanuel to one, who was the governor of the land (c. viii. v. 8,) can comport with none but the reigning king, or the heir apparent: but Hezekiah was born before Ahaz came to the throne. We cannot therefore admit of any interpretation, (or even accommodation,) of the prophecy, except that given by the Evangeliſt, (*Matt.* c. i. v. 23;) "that a virgin of the houſe of David ſhould miraculouſly conceive, and bear a ſon, who ſhould be known to the church in all ſucceeding ages, as Immanuel, God with us;" God manifeſted in the fleſh, and become our Brother and Saviour. He would be called by this name, as Solomon was called Jedediah, not that he ſhould have no other name, or be commonly addreſſed by that name: but as it would properly belong to him; and he would be what that name ſignified. This ſign was given to faith, and would only encourage believers: and it would aſſure them, that no deſigns formed to deſtroy the family of David could be ſucceſsful, as ſuch a bleſſing was in it.

V. 15. *Butter*, &c.] Though this child ſhould be miraculouſly conceived, and be properly called Immanuel; yet he would grow up like other children, by the uſe of the ſame diet, as was cuſtomary in thoſe countries, *until*, or even *when* his faculties, as man, were unfolded, and he became of age to diſtinguiſh between good and evil; and then, unlike other children, he would uniformly "refuſe "the evil, and chooſe the good."

V. 16. *For before*, &c.] There is much difficulty in making out the connection betwixt this and the preceding verſes; which is frequently the caſe, in the moſt remarkable predictions in the ſcripture: for the Lord ſeems purpoſely to caſt an obſcurity on them, as a trial of our humility, and to prove, whether we will receive, and profit by what is obvious, though we cannot ſatisfactorily ſolve every difficulty: or whether we will proudly reject the whole on that account. Some ſuppoſe, that by "this child," the prophet meant his own ſon Shear-jaſhub, who ſtood by him: but this is not very natural, and it may be queſtioned, whether the expreſſion, "ſhall know to refuſe the evil, "and chooſe the good," could properly be applied to him: for this is a very different thing from being able to diſtinguiſh betwixt good and evil. Others ſuppoſe, that the prophet meant, that in leſs time, than would be required, after the birth of the Virgin's Son, for his attaining to this capacity, (that is, within two, or three years,) the land of Iſrael, and Syria, which Ahaz both hated, and dreaded, would be deprived of both her kings: (*Note*, 2 *Kings*, c. xv. v. 30.)

V. 17—19.] The Lord would not permit the Syrians, and Iſraelites to prevail againſt Ahaz, to the extent of their deſign: but he would have him, and his idolatrous ſubjects to know, that ſuch judgments were coming upon them, as they had never experienced, ſince the days of Rehoboam: and theſe would be brought on them eſpecially by the king of Aſſyria, on whom Ahaz placed an improper dependance; (2 *Kings*, c. xvi:) but the Egyptians would alſo concur in them. Probably Egypt abounded with troubleſome, and noiſome ſwarms of flies: and Aſſyria might be remarkable for bees, which give great pain by their ſtings, and collect their honey from every quarter. In alluſion to theſe inſects, the Lord intimated his deſign of giving the ſignal to thoſe nations, to come in vaſt multitudes, and to poſſeſs every part of the land. Judea lay between the kingdoms of Egypt, and Aſſyria, and was continually harraſſed by thoſe contending powers. The Aſſyrians weakened Ahaz, inſtead of helping him: Sennacherib greatly impoveriſhed the land in Hezekiah's reign. The Aſſyrian king took Manaſſeh captive, and made the land tributary: and the kings of Babylon, who deſtroyed Jeruſalem, and deſolated the land, ruled over many of the of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all buſhes.

20 In the ſame day ſhall the LORD ſhave with a razor that is hired, *namely*, by them beyond the river, by the king of Aſſyria, the head, and the hair of the feet: and it ſhall alſo conſume the beard.

21 And it ſhall come to paſs in that day, *that* a man ſhall nouriſh a young cow, and two ſheep;

22 And it ſhall come to paſs, for the abundance of milk *that* they ſhall give, that he ſhall eat butter: for butter and honey ſhall every one eat *that is* left in the land.

23 And it ſhall come to paſs in that day, *that* every place ſhall be, where there were a thouſand vines at a thouſand ſilverlings, it ſhall *even* be for briers and thorns.

24 With arrows and with bows ſhall *men* come thither; becauſe all the land ſhall become briers and thorns.

25 And *on* all hills that ſhall be digged with the mattock, there ſhall not come thither the fear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattle.

ſame countries. Pharaoh-Necho king of Egypt, ſlew good Joſiah, and carried Jehoahaz priſoner into Egypt, and thus haſtened the ruin of Judah. The uttermoſt part of the rivers of Egypt may mean thoſe parts of the land, which bordered upon the ſeven mouths of the river Nile.

V. 20. *In that*, &c.] The Lord intended to employ the king of Aſſyria, as his hired ſervant, to execute judgment on the land, and to give him the ſpoil of it for his wages: and he would deſtroy both the prieſts, princes, and the poor of the land in ſuch a manner; that the deſolation would reſemble the razor clearing away the hair from the head, the feet, and the beard, without any diſcrimination.

V. 21—25.] Through the ſcarcity of inhabitants, and of cattle, which would remain after theſe deſolations, the paſtures would be ſo luxuriant, that a young cow, and two ewes would plentifully ſupply a man's family with milk and butter, which, with honey, would be almoſt the only remaining productions of the land. Vineyards, that had been let at high rents, (as a thouſand vines for a thouſand pieces of ſilver yearly,) would then be overgrown with briers, and thorns; and would become the coverts of wild beaſts, or the reſort of robbers, which the inhabitants ſhould come with bows and arrows to deſtroy. Nay the mattock, and the plough, would be generally diſuſed, of which the thorns and briers are figuratively repreſented as afraid: or the expreſſion may mean, that thoſe places, which were ſo well cultivated, that no one would have feared any briers, and thorns covering them, would then be over-run with them: in ſhort, agriculture would ceaſe amongſt them, and the whole land would either become a foreſt, or a paſture for cattle. Introductory deſolations may be included, but the Babyloniſh captivity alone fully anſwered to this deſcription.

PRACTICAL OBSERVATIONS.

Ungodly men are often puniſhed by others as bad as themſelves. "In the fear of the Lord is ſtrong confidence:" but they, who deſpiſe him, not only meet with great afflictions, but are deſtitute of any ſolid ſupport under them: and the moſt daring rebels againſt God are frequently moſt terrified by perils from men, ſo that their hearts are moved, as the trees of the wood are ſhaken by the wind." But whatever men deviſe, the counſel of the Lord ſhall ſtand: and his regard to his own glory, and to his faithful word will frequently induce his interpoſition in our favour, when there is nothing in us, to move him to it. When ungodly men are in diſtreſs, or terror, they deviſe many expedients for ſafety: but they ſeldom think of humbling themſelves before God, and ſeeking help from him; nay they hate the thoughts of it, and will rather venture any extremities, if they are left to the bent of their own evil inclinations. However our God will proceed with his own plan; and he will not leave ſinners any excuſe, either for want of warning, or encouragement, for their continuance in ſin. Whilſt he hath work for the fire-brands of the earth, they will continue to conſume all before them: but when they have fulfilled their commiſſion, they will be extinguiſhed in ſmoke, and ſtench: and when their ruin approaches, they are often on the ſummit of their proſperity, and expecting its continuance, and increaſe. Sinners commonly fear thoſe things moſt, which they ſhould fear leaſt. Did they fear him, who is able to deſtroy body, and ſoul in hell; they would leſs dread the fierce wrath of thoſe, who can only kill the body. We ſhould then take heed to the word of God, and quietly wait its accompliſhment; and committing our cauſe to God, we need not be faint hearted becauſe of any enemies. But whatever unmerited, and unexpected deliverances the Lord may vouchſafe; except we believe, and obey his word, and truſt in his protection, we cannot be eſtabliſhed either in outward proſperity, or in ſerenity of mind. The Lord is ever ready to ſatisfy the humble enquirer, who deſires to believe his truth, yet is perplexed with difficulties, and objections: but no evidence can convince ſuch as hate the light, becauſe they are enemies to God, through determined pride of heart, and love of ſin: and infidelity is equally provoking, whether it haughtily deſpiſe the evidence, which the Lord propoſes for the confirmation of his truth; or whether it preſumptuouſly demand ſuch proof, as the caſe does not require, or admit of. But ungodly men will always varniſh over their crimes with ſome ſpecious colouring, even when their rebellion is moſt daring: and many pretend a fear of tempting God; when in fact they are determined not to truſt in, or ſerve him. It is only *comparatively* a ſmall thing for men to grieve, and weary the faithful, and pious ſervants

CHAP. VIII.

Contains, *1ſt. A prediction of the ruin of Syria, and Iſrael by the King of Aſſyria, confirmed by the name, &c, of the Prophet's ſon; and intimations of the deſolations of both Judah, and Iſrael by the ſame Monarch, v.* 1—8. *2d. The Jews informed that the confederacy of their enemies would come to nothing; exhorted to fear, and truſt in God, and not to fear man; and aſſured, that God would preſerve believers, whilſt unbelievers would be enſnared, and ruined, v.* 9—15. *3d. The Prophet, as the type of Chriſt, propoſing himſelf, and his diſciples, as ſigns to the people, warning them againſt conſulting diviners; directing them to the word of God; and predicting the miſery, blaſphemy, and deſpair of thoſe, who ſlighted his counſel, v.* 16—22.

MOREOVER the Lord ſaid unto me, Take thee a great roll, and write in it with a man's pen, concerning Maher-ſhalal-haſh-baz.

2 And I took unto me faithful witneſſes to record, Uriah the prieſt, and Zechariah the ſon of Jeberechiah.

3 And I went unto the propheteſs; and ſhe conceived and bare a ſon. Then ſaid the Lord to me, Call his name Maher-ſhalal-haſh-baz.

4 For before the child ſhall have knowledge to cry, My father, and my mother, the riches of Damaſcus, and the ſpoil of Samaria ſhall be taken away before the king of Aſſyria.

5 The Lord ſpake alſo unto me again, ſaying,

6 Foraſmuch as this people refuſeth the waters of Shiloah that go ſoftly, and rejoice in Rezin and Remaliah's ſon;

7 Now therefore, behold, the Lord bringeth up upon them the waters of the river,

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of God that honeſtly ſeek their good: but alas, ſinners alſo weary the Lord himſelf, and daily urge him to execute vengeance upon them. But he will give encouragement to humble believers, whilſt he leaves hardened infidels to their own deluſions: and the recollection of thoſe promiſes, which will ſurely be fulfilled in their ſeaſon, tends greatly to invigorate true faith, in the moſt trying circumſtances. If the proſpect of the coming of the Divine Saviour was a never failing ſupport to the hopes of ancient believers: what cauſe have we to rejoice, and be thankful, that "the virgin hath conceived, and born a ſon, and called his name "Immanuel:" that the Word was made fleſh; and that in our nature he paſſed through the ſeveral ſtages of childhood, youth, and manhood, to fulfil all righteouſneſs, as our Surety, and to ſet us an example through them all, of refuſing the evil, and chooſing the good; and then cloſed his life, by offering himſelf an all-ſufficient ſacrifice for our ſins? may we learn to truſt in, and love him, as now riſen, aſcended, and, in our nature, and for our benefit, reigning upon the mediatorial throne; and whilſt we come to our reconciled Father through his advocacy, may we copy his example, through every ſcene of life, and death. Thus we ſhall ſpeedily be delivered from all, that we dread, or abhor, and become more than conquerors over every enemy, through him, that loved us. But ſorrows of every kind are ſpeedily coming upon all thoſe, who neglect ſo great ſalvation: Nor can any dignity, or ſacredneſs of character, or any obſcurity, and meanneſs, preſerve thoſe from divine judgments, who continue in rebellion againſt God. The deſolations, which ſin hath brought on many churches and nations, that once were very proſperous, not only give warning to others, not to copy their example: but they teach every individual to moderate his regard to thoſe objects, which may ſoon be torn from him; and they awfully aſſure us, that if we remain unfruitful under the means of grace, the Lord will ſhortly pronounce ſentence on us, and ſay, "Let no fruit grow on thee henceforth for "ever."

NOTES.

CHAP. VIII. V. 1—4.] This chapter begins a new meſſage from God to his people, which ſome think breaks off at the 7th verſe of the ninth chapter, but others ſuppoſe to be continued to the end of the 12th chapter. The Lord commanded the Prophet to take a large roll, ſufficient to contain in legible characters the prophecy to be delivered; and "to write in it, with a man's pen," that is in the plaineſt manner. Some render the word tranſlated "a roll," a plate of poliſhed braſs, ſuch as were uſed for mirrors, and by "a man's pen," an engraving tool, that being written in this manner, it might be publicly exhibited, (*Hab.* c. ii. v. 2.) The prophecy was to be "concerning Maher-ſhalal-haſh-baz," or, "to haſten the "ſpoil, to take quickly the prey." This title was probably affixed to it; and it was thereby intimated, that the Aſſyrians, &c, would ſpeedily, and rapidly execute the predicted vengeance. To this tranſaction the Prophet "took faithful witneſſes to record," that they might be ready to teſtify, if required, that he wrote the prophecy at the time, which was mentioned, and prior to the events foretold. And his wife, (called the Propheteſs, either on account of her relation to him, or becauſe ſhe too was endued with the Spirit of prophecy,) being pregnant at that time, he was ordered to give the ſame name to the child, as a memorial of the prediction, and a token of its accompliſhment. For before this child ſhould know how to cry "my father, and my mother," which children ſoon learn; the King of Aſſyria would ſeize on, and carry away the immenſe riches of Damaſcus, and all the ſpoil of Samaria. So that this meſſage was delivered about the ſame time, with the preceding.

V. 6—8. It ſeems that there was a party in Judah, who were diſaffected to the family of David, and ſecretly fa-ſtrong and many, *even* the king of Aſſyria, and all his glory: and he ſhall come up over all his channels, and go over all his banks:

8 And he ſhall paſs through Judah; he ſhall overflow and go over, he ſhall reach *even* to the neck; and the ſtretching out of his wings ſhall fill the breadth of thy land, O Immanuel.

9 Aſſociate yourſelves, O ye people, and ye ſhall be broken in pieces; and give ear, all ye of far countries: gird yourſelves, and ye ſhall be broken in pieces; gird yourſelves, and ye ſhall be broken in pieces.

10 Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand: for God *is* with us.

11 For the LORD ſpake thus to me with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying,

12 Say ye not, A confederacy, to all *them to* whom this people ſhall ſay, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hoſts himſelf; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he ſhall be for a ſanctuary; but for

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voured the confederates. This part of the prophecy was addreſſed to them, as well as the people of Iſrael, who had revolted from, and were ſet againſt that family. Shiloah was a rivulet near Jeruſalem, from which the pool of Siloam probably was ſupplied, (*John*, c. ix. v. 7.) The very name of which had a typical meaning. The gentleneſs of its ſmall current repreſented the mildneſs and equity of the government of David, and his poſterity, compared with that of other neighbouring Princes: as well as their enfeebled ſtate at that time. The Iſraelites, and many of the Jews ungratefully forgot their obligations to the houſe of David, and in unbelief deſpiſed the ſtill greater bleſſing, which was to deſcend from it; and contemning its enfeebled condition, they were ready to concur with Rezin and Pekah, in their attempts to deſtroy it. As a gentle brook is an apt emblem of a mild government; ſo a large impetuous overflowing river aptly repreſents a mighty conqueror, and a powerful tyrant. The waters of ſuch a river the Lord would bring up, to puniſh the people for their refuſal of David's family. Sennacherib the King of Aſſyria, at the head of numerous, and veteran troops, glorying in his conqueſts, and graſping after new acquiſitions, was like a mighty river overflowing all his banks and rolling his impetuous ſtreams through the adjacent lands. The kingdom of Judah was repreſented as an human body. The inundation reached even to the neck: but the head, the capital city, Jeruſalem, ſtill remained above water. Sennacherib's ſucceſs was alſo deſcribed by the ſimilitude of a monſtrous bird of prey, which ſtretched forth its wings over the whole land: but the Prophet addreſſed himſelf to Immanuel in perſon, as the proprietor of this land. The promiſed Meſſiah, in the form of God, was *then* Lord of that land eſpecially: There, in the fulneſs of time, he would ſurely aſſume human nature, and appear in the form of a ſervant: and he would therefore certainly deliver *his* land from Sennacherib's invaſion, for his own ſake, and for the ſake of his promiſe to David.

V. 9, 10. The Prophet next gave a bold challenge to all the enemies of Jews: Let as many of them as would combine together, in the cloſeſt manner; let them ſtrengthen themſelves, and prepare for the attempt by every means, which they could deviſe: Let them concert their operations with the moſt profound policy, and promiſe themſelves, and each other, ſucceſs with the utmoſt confidence; and give their orders with the greateſt deciſion: their efforts would be fruſtrated, and themſelves broken to pieces. This he repeated three times, to ſhew his confidence, that it would certainly be ſo, "for," ſays he, "God *is* with us." The word is "Immanuel," referring to the virgin's ſon before promiſed: As this bleſſing was enſured to them, no counſel or confederacy, which interfered with it, could proſper. This prediction hath been fulfilled in the ruin of Syria, and Iſrael, in the deſtruction of Sennacherib's powerful armies, from various countries: and in the deſtruction of Babylon, and its dependancies: and it is equally applicable to every combination againſt the church of Chriſt, and will be fulfilling, till the laſt enemy ſhall be put under his feet.

V. 12–15. The Prophet next declared the inſtruction, which the Lord had powerfully impreſſed upon his mind, by no means to walk in the way of that people. The Lord ſpake to him, and bid him ſay to others, "ſay ye not a "confederacy, &c." This was a caution to them, not to give credit to every report of combinations formed againſt them; and not to yield to deſponding fears on that account. The word rendered confederacy is commonly uſed, in a bad ſenſe, for an unlawful conſpiracy: And the combination of Rezin, and Pekah was an impious attempt to defeat the promiſes of God to the houſe of David. It was alſo the effect of unbelief in the Jews, to be ſo alarmed at a confederacy, which was ſure to be defeated; and their propenſity to form alliances with heathen princes aroſe from diſtruſt of God, and diſregard to his commandments. Inſtead of this ſinful fear of man, they were called upon to "ſanc-"tify the Lord of hoſts himſelf, and to let him be their "fear, &c.:" That is, they were to honour his glorious Majeſty, to dread his wrath, to reverence his authority, to cleave to his worſhip and ſervice, and to truſt in his mercy, truth, and power, (1 *Pet*. c. iii. v. 14, 15.) For he would be a ſanctuary, a holy refuge, to ſuch, as thus ſanctified him: But at the ſame time, he would be "for a "ſtone of ſtumbling, and an occaſion of falling, a trap, and "a ſnare," to both Jews, and Iſraelites, who did not. In the time of Sennacherib's invaſion, and during the ſiege of Jeruſalem by Nebuchadnezzar, and the conſequent captivity, and at many other times; whilſt true believers found the Lord a ſanctuary to them, multitudes of unbelieving Jews were emboldened in their preſumptuous confidence, by their external relation to God, and their peculiar privileges: and this unwarranted dependance on the Lord, whilſt they continued in their ſins, proved a ſnare to them, and accelerated a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin and for a ſnare to the inhabitants of Jeruſalem.

15 And many among them ſhall ſtumble, and fall, and be broken, and be ſnared, and be taken.

16 Bind up the teſtimony, ſeal the law among my diſciples.

17 And I will wait upon the LORD, that hideth his face from the houſe of Jacob, and I will look for him.

18 Behold I, and the children whom the LORD hath given me, *are* for ſigns and for wonders in Iſrael, from the LORD of hoſts, which dwelleth in mount Zion.

19 And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter: ſhould not a people ſeek unto their God? for the living to the dead?

20 To the law and to the teſtimony: if they ſpeak not according to this word, *it is* becauſe *there is* no light in them.

21 And they ſhall paſs through it, hardly beſtead and hungry: and it ſhall come to paſs, that when they ſhall be hungry, they ſhall

their ruin. But the references made to this, and ſimilar paſſages, in the New Teſtament, (*Rom.* c. ix. v. 33. 1 *Pet.* c. ii. v. 7, 8;) point out to us its grand accompliſhment, and ſhew whom the Apoſtles underſtood to be the “ Lord of hoſts himſelf.” For whilſt Chriſt, and his croſs were a ſanctuary to the remnant of believers; they proved a ſtumbling block to the Jewiſh nation in general: and their erroneous explication of their ſcriptures, and their falſe confidence that God would protect them, joined to their rejection of, and oppoſition to Chriſt, and his cauſe, enſnared them to their ruin, which was attended with unheard of circumſtances, and conſequences of horror.

V. 16. *Bind up*, &c. The Prophet delivered the teſtimony, and command of God to the people; but they being generally blinded by their prejudices, and ſins, did not underſtand them; and they were bound up, and ſealed among his diſciples, or thoſe, who cordially attended on his inſtructions. Nay they were, in great meaſure cloſed and ſealed up from them; as they related to future events; yet they preſerved and reverenced his prophecies, as a ſacred depoſit, and were greatly edified by them. Thus the doctrines, promiſes, predictions, and commandments of Chriſt, were ſealed among his diſciples; others diſregarded them, and the Jews in particular have the vail upon their hearts to this day: And where the word of Chriſt related to future events, it is ſealed up even from his diſciples, until its accompliſhment.

V. 17. *And I*, &c. The Prophet foreſaw, that the Lord would hide his face, and withdraw the tokens of his ſpecial favour from the houſe of Jacob; but he would wait on him, and look for his return in favour to them again: And doubtleſs he meant to encourage believers, in that, and ſucceeding times, to do the ſame. This might refer to preceding calamities, and to the Babyloniſh captivity, and their reſtoration from it: But it ſeems alſo to intend their preſent rejected, and diſperſed ſtate, and the promiſe of their being again admitted into the church.

V. 18. *Behold*, &c.] The Prophet had called the two children, “ which God had given him,” by very ſignificant names; (c. vii. v. 3, c. viii. v. 3:) And every time they were mentioned, their names would remind the hearers of his predictions of judgment, and of mercy. Some of the people would be aſtoniſhed, that the Prophet ſhould give them ſuch remarkable names: and others would deride both him, and them. So that “ he, and his children were for ſigns, and wonders in Iſrael, from the Lord, &c.” who had ordered him thus to call them. For though they were not miraculous ſigns confirming to the ſenſes the certainty of the predictions; yet they were memorials from God concerning them, ſuited to excite attention, and expectation. St. Paul has quoted this paſſage, in an argumentative diſcourſe, and applied it in ſuch a manner, as proves, that Immanuel himſelf, and his people, whom he condeſcends to own both as brethren, and children, were primarily intended: (*Heb.* c. ii. v. 13.) *He* was “ a ſign, that ſhould be ſpoken againſt;” (*Luke*, c. ii. v. 34:) And *they* have ever been beheld with wonder, and deriſion, or deteſtation, becauſe of their conformity to him, and their zealous attachment to his cauſe, doctrines, and precepts.

V. 19. *And when*, &c.] The unbelieving Jews were prone to ſeek information, counſel, and help, in their difficulties, from diviners of different deſcriptions, which was expreſsly forbidden in the law, and was in fact to worſhip the Devil. Theſe perſons, it ſeems, uſed ſtrange fantaſtic geſtures, in their incantations, ſuch as peeping out of the corners of their eyes, and muttering, as if they ſpake out of their belly; with other ceremonies ſuited to their abominable practices. But when the believing Jews were perſuaded to ſeek unto ſuch, they were inſtructed, by way of anſwer, to enquire, whether a people ſhould not ſeek unto their God? And whether it was right, or reaſonable to leave the living to conſult the dead; the living God, to conſult dead idols, or the ſpirits of dead men, whom theſe witches and wizards pretended to bring up to them? (1 *Sam.* c. xxviii. v. 11.)

V. 20. *To*, &c.] If they wanted inſtruction, counſel or encouragement, let them go to the law, truths, and promiſes of God's word: If they would not receive the Prophet's meſſage, or doubted of its authenticity, let them recur to the law of Moſes: Let them prove all their principles, and practices by this ſtandard. But if any of them were ſo perverſe, as to reject, and contradict this rule of deciſion, it was plain they were both devoid of ſpiritual underſtanding, and even bereft of common ſenſe: or it may mean, that no hope or comfort could be found in any other way.

V. 21, 22.] The Prophet next predicted the miſeries, which would come upon thoſe, who rejected the teſtimony, and law of God, to truſt in diviners, or carnal confidences. They would by no means eſcape the approaching fret themſelves, and curſe their king and their God, and look upward.

22 And they ſhall look unto the earth; and behold trouble and darkneſs, dimneſs of anguiſh; and *they ſhall be* driven to darkneſs.

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calamities, and would paſs through them in the utmoſt diſtreſs, and penury. And when ready to periſh with hunger, they would increaſe their own anguiſh by their impatience; they would curſe their King, or rulers, for their ruinous meaſures, and even blaſpheme God, whilſt in vain they looked upward for help. Nor could any aſſiſtance or relief be got from man; but on which ſide ſoever they looked, they would behold troubles, diſmay, and increaſing anguiſh: until hardened in impious, and impenitent rage, and blaſphemy, they would be driven into final deſpair, and miſery. This may predict the miſeries of many individuals during Sennacherib's invaſion; and the dreadful calamities during the ſiege, and ſack of the city by the Chaldeans: but it moſt exactly correſponds to the account given by Joſephus of the ſiege of Jeruſalem by the Romans, and the miſeries connected with that awful event. And indeed the whole chapter leads the thoughts forward to the coming of Chriſt, and the judgments to be inflicted on thoſe, who rejected the divine teſtimony concerning him, and the command of God the Father to hear, and obey his beloved Son.

PRACTICAL OBSERVATIONS.

We have continual cauſe to bleſs God for having commanded his revealed will to be written for our inſtruction, "with a man's pen," in language level to our feeble capacities; and for having given us, in his providence, a faithful tranſlation of the ſcriptures into our own tongue. They, who treat on divine matters, ſhould ſtudy plainneſs of ſpeech, that men in general may underſtand them; though it may interfere with the diſplay of their eloquence, and erudition, and with acquiring a reputation with the learned, and judicious few. The accompliſhment of the propheċies forms ſo concluſive an evidence of the divine original of the ſcriptures; that too much care cannot be taken to aſcertain, that they were penned, on the occaſions, which are mentioned in them: And the teſtimony of the Jews, who have ever been faithful witneſſes to record, that the books of the Old Teſtament have been handed down from age to age, from the perſons, whoſe names they bear, is very valuable, and uſeful, as an external proof, in our controverſy with the enemies of our holy faith. We ſhould endeavour, that every ſurrounding object may remind us of the words of God, whether of judgment, or of mercy; and that thoſe treaſures, which men idolize, or abuſe, will ſpeedily be torn from them. They, who reject the ſalvation, and authority of Chriſt, and refuſe his peace and conſolation, that they may rejoice in carnal confidences, and pleaſures; will ſoon find their licentious liberty to be the baſeſt ſlavery, their joys to terminate in anguiſh, and their ſecurity in deſperation. But happy are the ſubjects of Immanuel, who live in his land: He will take care of his church in the moſt urgent circumſtances. The enemies of his cauſe may often come in, like an inundation from ſome mighty river, that hath overflowed all its banks; they may ſweep into deſtruction numbers of mere profeſſors, and occaſion many troubles to believers; but the church will hold her head above water, in the worſt of times: Nor ſhall any enemy pluck the true believer out of Immanuel's hand, or deprive him of his inheritance in his better land above. Nay the church may bid defiance to all the hoſts of her enemies: Let perſecuting Kings, and Nobles conſpire againſt her with combined power: Let wealth, and nobility unite with learning, genius, and philoſophy, to run down the deſpiſed doctrine of the croſs: Let men of every nation aſſociate, and gird themſelves; let them take counſel, give laws, menace, boaſt, ſpeak, write, triumph: Yet as Jeſus is "Immanuel, God with us," we may boldly ſay "the Lord of hoſts is with us, the God of Jacob "is our refuge." Their counſel ſhall come to nought, their word ſhall not ſtand; and preſent, and future enemies of the church ſhall ſhare the fate of thoſe, who formerly have been broken to pieces; and be conſtrained to ſay "thou haſt overcome, O Nazarene." But it requires the powerful influences of divine grace to preſerve even godly men from conforming in ſome reſpects to the way of mere profeſſors; and from either deſponding, or employing carnal weapons, in perilous times. When Chriſtians ſee perſecuting powers, or boaſting ſcholars, combining againſt the people, or truths of Chriſt, they are ready to give up all for loſt: but let us not be thus diſmayed. The cauſe of God is in no danger: but the ruin will fall either upon open oppoſers, or hypocritical friends. They who ſanctify the Lord of hoſts himſelf, and fear, and truſt in him, as dwelling in human nature; who value nothing in compariſon with his grace, and fear nothing ſo much as coming ſhort of it, or diſhonouring his name, ſhall find him a ſanctuary, and be kept by his power, through faith unto ſalvation. But the crucified Immanuel, who was, and is a ſtumbling-ſtone and a rock of offence to unbelieving Jews; is no leſs ſo to thouſands, who are called Chriſtians. The preaching of the croſs is fooliſhneſs in their eſteem; his doctrines, and precepts, and the reproach of his cauſe offend them: And yet they rely on a name, a form, or a notion, and are bolſtered up in their vain-confidence, till they are ſnared and taken captive by Satan at his will. Even to this day, the truths and commands of Chriſt are ſealed from the generality of his nominal diſciples; ſo that they perceive not the nature, or glory of them: It is *given* to true believers only to know the myſteries of the kingdom of God: but to them, that are without, all is enveloped in parables; (ch. vi. v. 9, 10.) The ſecret of the Lord is with them, that fear him, and they are all taught of God: yet their knowledge will not be complete, till the myſtery of God be finiſhed, and till they ſee their Lord face to face. In the mean time they wait on, and look for him, even when he hideth his face from them, and is pleaſed to leave his church in trouble: And they will not wait, or look in vain. He will come at death to receive their ſouls; he will come ere long to render his truth univerſally victorious; and he will come at length to raiſe the dead, and to judge the world.—As the Divine Redeemer was contradicted, and blaſphemed, and treated with the utmoſt ſcorn and enmity, even by the people of Iſrael; and as he is not aſhamed to call us brethren, and children: ſurely we ſhould not be averſe to be treated by the world, and even by profeſſed Chriſtians, as He

CHAP. IX.

Contains predictions, 1ſt. Of deliverance, and joy to the people of God, through the incarnation, doctrine, ſalvation, and kingdom of Chriſt, v. 1—7. *2d. Of dreadful vengeance upon Iſrael, for their pride, hypocriſy, and wickedneſs, and through the ſucceſs of their enemies, and their own furious inteſtine contentions, v.* 8—21.

NEVERTHELESS the dimneſs *ſhall* not *be* ſuch as *was* in her vexation, when at the firſt he lightly afflicted the land of Zebulon, and the land of Naphtali, and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkneſs have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them hath the light ſhined.

3 Thou haſt multiplied the nation, *and* not increaſed the joy: they joy before thee according to the joy in harveſt, *and* as *men* rejoice when they divide the ſpoil.

4 For thou haſt broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſor, as in the day of Midian.

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was, and as prophets, and apoſtles were in their days. But let us aim to be a memorial, and an example to them: and let parents ſo educate their children, and miniſters ſo watch over their people; as may give them a good hope of being able to ſay, in the great day of account; "Behold, "I, and the children, whom the Lord hath given me;" and then will their ſalvation be completed "from the Lord of "hoſts, which dwelleth in Zion." Let us then keep cloſe to his word, and ordinances, and not liſten to deceivers, of whatever name, who would excite our attention by unſcriptural, and unauthenticated pretenſions to intercourſe with the world of ſpirits: or who uſe whimſical, and unaccountable obſervances, by way of charms, or incantations, in order to obtain ſupernatural help, and information. Should not God's people truſt in, and ſeek aſſiſtance from, him alone? and ſhould they uſe any ſuſpicious, or unwarranted means of obtaining relief? And would not this be, to go from the living God, to ſeek help from the dying, or the dead? But let us go to the law of God, where all ſuch practices are condemned; and to his teſtimony, where all needful, or deſirable help is promiſed, in the uſe of appointed, or allowed means. Let us try all doctrines, and practices, by that unerring rule; and ſo truſt his promiſes, as to obey his precepts. In all this is no obſcurity, nor any thing dubious: but if any ſpeak contrary to this word, and attempt to eſtabliſh any thing in oppoſition to this rule, they are evidently infatuated, and blinded by the god of this world: And all the miſeries, which ever were felt, or witneſſed on earth, are as nothing, compared with that anguiſh, deſpair, and blaſphemy, which will ſhortly overwhelm thoſe, who have left the oracles of divine truth, for other pretended illuminations: then will they fret themſelves, and curſe thoſe, who have led them into their deluſions; and looking round on every ſide for help, but in vain, they ſhall be driven into the blackneſs of darkneſs for ever. May the Lord preſerve us from ſuch condemnation.

NOTES.

CHAP. IX.] V. 1. *Nevertheleſs*, &c.] The connexion of this verſe, with thoſe that precede it, is attended with great difficulty; and its meaning, as it ſtands in our tranſlation, is very perplexed. It probably ſhould be rendered, "But there ſhall not hereafter be darkneſs in the "land, that was diſtreſſed: in the former times He debaſed "the land of Zebulon, &c, but in the latter time he hath "made it glorious: even the way of the ſea, beyond Jor-"dan, Galilee of the Gentiles." *(Lowth.)* The kings of Aſſyria firſt ravaged thoſe countries, which lay on the coaſts of the ſea of Tiberias, and on the northern part of Jordan. (2 *Kings*, c. xv. ver. 29.) And that region was firſt favoured, and honoured with the preaching of the goſpel by Chriſt, and his apoſtles: (*Matt.* c.iv. ver. 14—16.) The word rendered "more grievouſly afflict," may mean, "made glorious:" and this gives a clear ſenſe to the paſſage. Whatever afflictions came upon unbelievers, mercy was in reſerve for Iſrael, which would be firſt communicated to thoſe parts of the land, which had been firſt ruined. And this event ſeems to have been *excluſively* predicted in this place, according to St. Matthew's interpretation of it.

V. 2. *The*, &c.] When Iſrael forſook the law, and teſtimony of God, they were left in darkneſs, and ignorance, and to increaſing wickedneſs, and miſery; as "in "the land of the ſhadow of death," a ſhadow of the ſtate of the wicked in another world. (*Jer.* c. xiii. v. 16.) But when Chriſt came amongſt them, "a great light "ſhined upon them," to ſhew them the path of truth, comfort, and holineſs.

V. 3. *Thou*, &c.] The nation of Iſrael was immenſely multiplied, notwithſtanding all their calamities: yet in general their joy was not increaſed, becauſe of their ſins. But when this light aroſe, the true believers amongſt them rejoiced before God with holy joy, as men rejoice, when they reap the harveſt, after the toil of cultivation; or when they divide the ſpoil, after the perils of the battle: and this joy was conferred on the believing Jews, even when the nation at large was ſuffering the moſt tremendous miſeries, for their rejection of Chriſt. Some read, "to it in-"creaſed, &c," inſtead of "not increaſed:" but the general ſenſe muſt be the ſame, as the joy could only belong to the believing Jews. and not to thoſe before mentioned, "who were driven to darkneſs." Except we underſtand the "multiplying of the nation," to mean the increaſe of the church by the numerous converts from among the Gentiles.

V. 4, 5.] The Jews were ſucceſſively delivered from the yoke of the Aſſyrians, Chaldeans, Perſians, and Macedonians: but this was only a ſhadow of the believer's deliverance from the yoke of Satan. This redemption is

5 For every battle of the warrior *is* with confuſed noiſe, and garments rolled in blood; but *this* ſhall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a Son is given: and the government ſhall be upon his ſhoulder: and his name ſhall be called Wonderful, Counſellor, The mighty God, The everlaſting Father, the Prince of peace.

7 Of the increaſe of *his* government and peace *there ſhall be* no end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and

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here eſpecially predicted, as if already accompliſhed. By the goſpel of Chriſt the Lord brake that yoke from off his people, and delivered them from the heavy burden, hard drudgery, and cruel treatment of that inſolent oppreſſor; as in the day, that he delivered Iſrael from the Midianites by Gideon: (*Notes, &c. Judg.* c. vii. v. 7—25.) Thoſe battles, by which ſucceſsful warriors reſcued nations from oppreſſion, were attended "with confuſed noiſe, and garments rolled in blood:" but the redemption here predicted would be "with burning, and fuel of fire:" the cleanſing of believers ſouls from the power, and pollution of ſin, would be by the influence of the Holy Spirit, as purifying fire: ſharp afflictions, as a fiery trial, would diſtinguiſh them from mere profeſſors, and refine them, as gold in the furnace: and theſe events would be attended with moſt tremendous vengeance upon the unbelieving Jewiſh nation: (*Mal.* c. iii. v. 1—3. c. iv. ver. 1—3.)

V. 6, 7.] The connexion of this illuſtrious prophecy, with the preceding verſes, aſſures us, that the immediate ſcope of the Holy Ghoſt, through the whole paſſage, was to point out the coming of Chriſt, and the events connected with it. The prophet ſtill ſpake of the predicted bleſſings, as if already communicated. "Unto *us*," ſays he, "a child is born." Angels ſay, "unto *you*;" (*Luke*, c. ii. v. 11:) but this child was born for the benefit of *us* men, of *us* ſinners, of *us* believers; of all believers, from the beginning to the end of the world. "Unto us a Son is given." The only-begotten Son of God was given to, and for us fallen ſinners, to become the Son of man; that he might be our ſurety, ſacrifice, advocate, and ſalvation: he was given of the Father, and he gave himſelf for us. "And the government ſhall be on his ſhoulder." The Redeemer not only rules over all his believing people; but he governs all worlds, as Mediator, for their benefit; and he is able to ſupport the weight of this univerſal, and abſolute authority: for "his name ſhall be called Wonderful:" he is wonderful in his perſon, as God, and man; in his love, and mercy: in his hatred of ſin, and righteous regard to the holy law; and in his compaſſion to the vileſt of ſinners: in his majeſty, and humiliation: in his perfect righteouſneſs, and his willing ſufferings: in the method which he took to baffle Satan, overcome death, reconcile divine juſtice, and mercy, and eſtabliſh his kingdom by dying on the croſs. In every part of his character, and work, he may juſtly "be called Wonderful;" and alſo, in that his glory is incomprehenſible, "for no man knoweth the Son, but the Father." He is alſo called, "Counſellor;" the Word, and Wiſdom of God came forth from him, to make known to us his character, truths, and will; and to be made wiſdom to us; to be our infallible Counſellor in all our difficulties, and perplexities; ſo that they, who believe his teſtimony, depend on his guidance, and pray for his Holy Spirit, ſhall be led forth in the midſt of the paths of judgment. For this child born is indeed, "the mighty God," one with, and equal to the Father, according to the ſacred myſtery of the Trinity in Unity: he poſſeſſes all divine attributes, and exerciſes them through, and by his human nature: and thus is he "mighty," to ſave his people, and to vanquiſh and deſtroy all his, and their enemies. He is alſo "the everlaſting Father:" the ſecond Adam, the Lord from heaven, "the everlaſting Father" of the whole church, which derives its ſpiritual being, and life from him, as the whole race of men derive their exiſtence from the firſt Adam. And as he hath loved his church with an everlaſting love; ſo he will for ever live to provide for, and bleſs it. As "the Prince of peace:" the great Author of our reconciliation to, and peace with God; the Giver of peace in the heart, and conſcience; the Prince, who commands all his ſubjects to live at peace with each other, and inclines them to follow peace with all men; and under whoſe rule, when his kingdom ſhall be fully, and univerſally eſtabliſhed, men ſhall beat their ſwords into plough-ſhares, and learn war no more. "Of the increaſe of his government, and peace there ſhall be no end." When his kingdom is ſet up in the heart, the efficacy, and conſolations of it ſhall endure and increaſe for ever: as it is ſet up on earth, it ſhall continue to increaſe, and diffuſe its influence, till his authority be univerſally ſubmitted to, and produce univerſal peace, and harmony: yet even this ſhall increaſe, and be perfecting for ever in heaven. For He ſhall "reign upon the throne of David, to order it, and eſtabliſh it—from henceforth even for ever:" he will reign in perfect wiſdom, juſtice, and equity; he will require righteouſneſs of his ſubjects, and will teach them to do judgment: he will juſtify, and ſanctify them, and at length preſent them faultleſs before his Father's throne. And, though his mediatorial kingdom, as he reigns in human nature over all worlds, to fulfil his gracious undertaking, will then terminate, "that God may be all in all: yet his ſpecial relation to his people, as their Lord and King, will endure for ever. Theſe predictions implied moſt ſtupendous interpoſitions of the Lord, in the behalf of his people; and the performance of them would be connected with immenſe difficulties: yet the zeal of the Lord, for the glory of his own juſtice, truth, and love, and of his holy law, and ſervice, would enſure his performance of them; and his power as the Lord of hoſts would render the whole perfectly eaſy to him. The exact coincidence of this prophecy with the doctrine of the New Teſtament, in the *literal* interpretation of each, ſhew evidently, that Jewiſh prophets, and Chriſtian teachers had preciſely the ſame view of the perſon and ſalvation of the Meſſiah; and not only tends to demonſtrate the divine authority of the ſcriptures, in oppoſition to with juſtice, from henceforth even for ever. The zeal of the LORD of hoſts will perform this.

8 The LORD ſent a word into Jacob, and it hath lighted upon Iſrael.

9 And all the people ſhall know, *even* Ephraim, and the inhabitants of Samaria, that ſay in the pride and ſtoutneſs of heart,

10 The bricks are fallen down, but we will build with hewn ſtones: the ſycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD ſhall ſet up the adverſaries of Rezin againſt him, and join his enemies together;

12 The Syrians before, and the Philiſtines behind; and they ſhall devour Iſrael with open mouth. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

13 For the people turneth not unto him that ſmiteth them, neither do they ſeek the LORD of hoſts.

14 Therefore the LORD will cut off from Iſrael head and tail, branch and ruſh, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people cauſe *them* to err; and *they that are* led of them *are* deſtroyed.

17 Therefore the LORD ſhall have no joy in their young men, neither ſhall have mercy on their fatherleſs and widows: for every one *is* an hypocrite and an evil doer, and every mouth ſpeaketh folly. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

18 For wickedneſs burneth as the fire: it ſhall devour the briers and thorns, and ſhall kindle in the thickets of the foreſt, and they ſhall mount up *like* the lifting up of ſmoke.

19 Through the wrath of the LORD of hoſts is the land darkened, and the people ſhall be as the fuel of the fire: no man ſhall ſpare his brother.

20 And he ſhall ſnatch on the right hand,

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avowed infidels of every name; but to aſſure us of the doctrines intended to be taught by them, in oppoſition to the ſubtle attempts of more covert enemies, to explain them away, and to reaſon us out of them.

V. 9—12.] The prophet here enters upon a new ſubject: the Lord had in the law of Moſes, and by the miniſtry of the prophets, denounced dreadful threatenings on thoſe of the ſeed of Jacob, who renounced his worſhip; and this "lighted," or was about to have its full effect on the people of Iſrael. Then at leaſt the Ephraimites, (the kingdom of the ten tribes,) and the citizens of Samaria, would know the truth of God's word, and the power of his wrath: for under more gentle rebukes, they continued proud, and ſtout-hearted, and deſpiſed his judgments; boaſting that they would rebuild their ruined cities, and palaces, in a more magnificent manner, and with more durable materials. But the Lord warned them, that he would ſend enemies againſt them, who would effectually execute his vengeance upon them. The king of Aſſyria, the adverſary of Rezin, was about to ſubjugate Syria; and then under the command of the conqueror the Syrians would appear as enemies to Iſrael: and whilſt theſe combined forces met them in the front, the Philiſtines would alſo attack them in the rear, and cut off thoſe, who attempted to flee; and thus they would devour Iſrael with open mouth, as the wolf doth the helpleſs lamb: yet even this would not appeaſe the Lord's anger, or prevent his continuing to execute vengeance upon them.

V. 13—17.] The Iſraelites did not repent of their ſins, or return to the worſhip of the Lord, when he puniſhed them; nor did they ſeek help from his power. He was therefore determined to cut off every order of men from the land: he would cut off the head, and the tail, as from the body of an animal; the ſtouteſt branch, as from a tree, and even the ruſh, that grows in poor, or marſhy lands. By the head the elders, and nobles of the land were intended; and their falſe prophets were the tail, the moſt worthleſs, and contemptible part of the body politic. For both their rulers and teachers had flattered the people in their ſins, and grievouſly miſled them, to their deſtruction: and they were become ſo wretchedly corrupt, that every one was a hypocrite in his religion, (if he pretended to any,) and an evil-doer in his dealings, and deceitful in his converſation: ſo that God could no longer take pleaſure in any of them, neither would he have mercy on orphans, and widows, ſeeing even they were involved in the general guilt, and condemnation: nor would any judgments ſhort of their utter ruin appeaſe his wrath, or terminate the execution of his vengeance.

V. 18—21.] Their wickedneſs, like a fire for a time ſmothered up, at length would burſt forth into an univerſal conflagration, which would ſpeedily conſume all orders amongſt them, and cauſe all their glory to vaniſh, as the fire occaſions the columns of ſmoke to aſcend, and diſſipate. For their ſins would render them fuel for the wrath of God to kindle upon; and this would darken all their hopes, and proſperity: and whilſt his judgments, and their enemies, ſtraitened them on every ſide; they would be ſo infatuated, as to deſtroy each other without mercy. In their extreme neceſſity they would plunder, and devour one an-

and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied: they ſhall eat every man the fleſh of his own arm:

21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh: *and* they together *ſhall be* againſt Judah. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

other; ſnatching on every ſide for ſuſtenance; yet conſumed by unſatisfied hunger, till they were ready to tear their own fleſh. And the more they were waſted, the more furious would their contentions be with each other; and yet, if occaſion offered, the moſt enraged parties among them would unite to harraſs the Jews. Doubtleſs this prediction was exactly accompliſhed in the ſiege, and deſtruction of Samaria, and in the utter ruin of the kingdom of Iſrael; though we have not a particular hiſtory of thoſe events.

PRACTICAL OBSERVATIONS.

In the courſe of providence the Lord ſometimes viſits with his choiceſt mercies thoſe places, that have experienced his ſevereſt vengeance: and the goſpel faithfully preached, is an abundant counter-balance for any temporal vexations, to which any nation hath been expoſed. Wretched is the ſtate of fallen man, without this bleſſed word of ſalvation. Men walk on ſtill in darkneſs; in ignorance, error, and ungodlineſs, in the way to final darkneſs. Such muſt have been the dreary condition of the whole human race, ever ſince the entrance of ſin, had it not been for the promiſed Saviour, who in the fulneſs of time came a Light into the world, to lighten the Gentiles, and to be the glory of his people. Bleſſed be God, this Sun of Righteouſneſs hath riſen on our land, and ſtill ſhines around us, with glorious ſplendor: yet numbers prefer darkneſs, and chooſe to continue in the land of the ſhadow of death, that they may have no diſturbance in their ſinful purſuits. Yea many, who glory of living in this enlightened age, and even of being its luminaries, hate this heavenly light, and prefer to it their own proud imaginations, and vague conjectures! But let us remember that this light ariſeth on thoſe, who ſit in darkneſs, "to "guide their feet into the ways of peace:" and let us earneſtly pray, that it may ſhine into our hearts, and make us wiſe unto ſalvation. Then indeed the multiplying of believers will increaſe our joy in the Lord; and this will far exceed the joy of harveſt, or of thoſe, who divide the ſpoil; and abundantly recompenſe us for all our godly ſorrow, ſelf-denial, diligence, renouncing of worldly intereſts, bearing the croſs, and enduring perſecution for the Lord's ſake; for it is "joy unſpeakable and full of glory." If the Lord hath begun to apply to our ſouls that redemption, which Chriſt wrought for his people on the croſs; he will at length deliver us from all effects of the malice, power, and ſubtlety of Satan; and from the trouble occaſioned by the power and cruelty of every oppreſſor. Our chief conflict muſt be with our own ſins; and we may hope to obtain more ſplendid victories over them, than any warrior ever did in his bloody conteſts; for the influences of divine grace will daily weaken our luſts, and even fiery trials, and afflictions ſhall concur in ſecuring our victory. And every advantage we obtain will cauſe us with joy to divide the ſpoil, as an earneſt of our eternal triumphs, when made more than conquerors through him, who loved us. For all our hopes, and joys originate from the incarnate Redeemer: for us men and for our ſalvation he became "a child born, "a Son given," that he might be the propitiation for our ſins: for us he obeyed, ſuffered and died; for us he aroſe, aſcended, reigns, and intercedes: in our behalf, "all "power is given to him in heaven and earth." Let us meditate on, and adore the wonders of his perſon, character, and love; and let us alſo learn in every thing to ſeek, and follow his counſel, as well as to obey his command. We may indeed ſafely entruſt our ſouls in his hand, for he is "the mighty God," the glorious victor over Satan, and ſin, death, and hell: and if, from him as "the "everlaſting Father," we receive ſpiritual life, and bear his image, and are counted to him for a generation; we ſhall certainly enjoy that peace, which he purchaſed, and beſtows, and ſhall learn, as the ſubjects of the Prince of peace, to be peaceable, and peace-makers, and to ſeek the peace of the church, and of the world. Let us then pray without ceaſing, that his government, and peace may increaſe in our hearts, and in the world, until they prevail againſt all oppoſition, and make all things ſubject unto them. Nor let us doubt, but this will be the caſe: He, who reigns on the throne of his Father, adminiſters his kingdom with perfect juſtice, and with invincible force; and the zeal of the Lord of hoſts will ſurely perform, whatever relates to the execution of his purpoſes, the ruin of his enemies, the prevalence of his cauſe, and the ſalvation of his people. His words of terror will be performed, as well as thoſe of his love; and they often light with dreadful efficacy upon his profeſſing people: for they, who will not truſt in, and ſerve him, as a God of mercy, muſt know him as a God, to whom vengeance belongeth. That pride, and ſtoutneſs of heart, which render numbers fearleſs of conſequences, and induce them to deſpiſe rebukes, and warnings, and to flatter themſelves, and each other, with the hopes of impunity and proſperity in ſin, will haſten, and aggravate their deſtruction. Unleſs the afflicted turn to, and humble themſelves before the Lord, that ſmiteth them, and ſeek his mercy, and favour; his anger will "not be turned away, but his hand will be "ſtretched out ſtill;" and temporal calamities will only prove an earneſt of eternal miſery. Even the ancient, and honourable will thus periſh, if they continue in ſin: but the falſe teachers, who for filthy lucre's ſake, promiſe them peace, will be marked with peculiar contempt, and deteſtation. Yet how common is it for the leaders of the people to cauſe them to err, and for the blind to lead the blind, till they fall together into the pit of deſtruction? The righteous Lord can take no pleaſure in the workers of iniquity, however they may be diſtinguiſhed: if they, who are young in years, are old in wickedneſs, they may expect the more ſpeedy puniſhment: nor will the Lord ſpare the impenitent, however otherwiſe entitled to commiſeration. Hypocriſy commonly connects with diſhoneſty, and deceitful inſinuation: and when theſe become general, they mark a people ripe for deſtruction. For this is a fire,

CHAP. X.

Contains 1ſt. Further woes denounced againſt the rulers of Iſrael, for their iniquitous laws, and decrees, v. 1—4. 2d. The Lord commiſſioning Sennacherib to puniſh the wicked Jews; deſcribing and rebuking his inſolence, and impiety; and predicting the ruin of him, and of his army, v. 7—19. 3d. Mercy promiſed to a remnant of the Jews, attended with righteous judgments on multitudes of them, v. 20—23. 4th. The people encouraged againſt their fears of the Aſſyrians; with a prophetic deſcription of Sennacherib's progreſs, and the ſudden ruin of his army, v. 24—34.

WOE unto them that decree unrighteous decrees, and that write grievouſneſs *which* they have preſcribed;

2 To turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherleſs.

3 And what will ye do in the day of viſitation, and in the deſolation *which* ſhall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they ſhall bow down under the priſoners, and they ſhall fall under the ſlain. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

5 O Aſſyrian, the rod of mine anger, and the ſtaff in their hand is mine indignation.

6 I will ſend him againſt an hypocritical nation, and againſt the people of my wrath will I give him a charge, to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets.

7 Howbeit he meaneth not ſo, neither

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which will conſume all before it; and the vengeance of God is often executed on men by means of their own iniquities: and in times of public calamity, the rich, and noble are only diſtinguiſhed from the poor; as the lofty cedars are from the briers, and thorns, when the whole foreſt is deſtroyed by one general conflagration. But all that can be ſuffered on earth from the anger of the Lord is but a ſhadow of the wrath to come: and the enraged, and furious diſcord, to which men have often been given up, when ſuffering for their ſins, to the increaſe of their own, and each other's torment, ſuggeſts to the mind an horrid idea of the miſery of the wicked in another world: when, bereft of all hope, and comfort, and enduring the fiery wrath of God; every one will be tormented by his own conſcience, and given up without reſtraint to every malignant paſſion, and to enhance each other's anguiſh; and vexation. Bleſſed be God for Jeſus Chriſt, who delivereth us from the wrath to come.

NOTES.

CHAP. X.] V. 1—4.] Theſe verſes ſeem to belong to the ſubject of the preceding chapter: but they are ſo expreſſed, as to include the rulers, and magiſtrates of the Jews, as well as thoſe in Iſrael; and indeed thoſe of every nation, who thus abuſe their authority. The perſons intended enacted laws, which authorized grievous oppreſſion; and they decided cauſes in the moſt iniquitous manner: and their edicts, and decrees were enrolled by others, for rules, and precedents in the inferior courts: and thus the poor were generally robbed, and the orphans, and widows plundered of their little property, under colour of law, and juſtice. The Lord ſtill acknowledged the Iſraelites as his people; and he had yet a ſmall remnant, eſpecially among the poor; and *they* were peculiarly expoſed to theſe oppreſſions. But for theſe crimes, the Lord was about to ſend the Aſſyrians from afar to execute his vengeance on them: and what would they do in thoſe deſolations? whither would they flee for ſafety? or to whoſe keeping would they commit their ill-gotten riches, in which they gloried, and with which they then lived in ſplendour, and luxury? For the Lord would certainly withdraw his protection: and then the very priſoners, or men, who were mortally wounded, and left among the ſlain, would prevail againſt them: theſe are ſtrong expreſſions to denote how eaſily, and certainly they would then be ruined, by the continued anger, and powerful vengeance of the Lord.

V. 5, 6.] The prophet here enters upon another ſubject: and ſome think, that this prediction was delivered many years after the preceding, and after the ruin of Samaria, in the reign of Hezekiah: becauſe Sennacherib is introduced (v. 11) boaſting of what he had done to that city. But this alſo might be adduced prophetically, as what the Lord foreknew that he would ſay, when marching againſt Jeruſalem: and perhaps this prophecy was delivered, when Ahaz was depending on the aſſiſtance of the king of Aſſyria; both to warn the people of their danger from that quarter, and to encourage them to place their confidence in God. The Lord here pointed out the Aſſyrian king, as the rod, with which he meant to correct his offending people; and the ſtaff, with which that prince would beat, and bruiſe them, would be the Lord's indignation. He would ſend him againſt a nation, profeſſedly his worſhippers, but generally ungodly, and which would only comply with Hezekiah's reformation hypocritically: and he would commiſſion him to take the ſpoil, and prey, and to debaſe, and trample upon them, as if they were the very mire of the ſtreets.

V. 7. *Howbeit*, &c.] But though the Lord would give Sennacherib all his power, and ſucceſs, and uſe him as his inſtrument in that work: yet he would not do it, *becauſe* the Lord commanded him, or as his willing ſervant. He had no intention, or inclination of that kind; but was actuated entirely by enormous ambition, rapacity, and cruelty.

doth his heart think ſo; but *it is* in his heart to deſtroy and cut off nations not a few.

8 For he ſaith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemiſh? *is* not Hamath as Arpad? *is* not Samaria as Damaſcus?

10 As my hand hath found the kingdoms of the idols, and whoſe graven images did excel them of Jeruſalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols?

12 Wherefore it ſhall come to paſs, *that* when the LORD hath performed his whole work upon mount Zion and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks.

13 For he ſaith, By the ſtrength of my hand I have done *it*, and by my wiſdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treaſures, and I have put down the inhabitants like a valiant *man*:

14 And my hand hath found as a neſt the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boaſt itſelf againſt him that heweth therewith? *or* ſhall the ſaw magnify itſelf againſt him that ſhaketh it? as if the rod ſhould ſhake *itſelf* againſt them that lift it up, *or* as if the ſtaff ſhould lift up *itſelf, as if it were* no wood.

16 Therefore ſhall the Lord, the LORD of hoſts ſend among his fat ones leanneſs; and under his glory he ſhall kindle a burning like the burning of a fire.

17 And the Light of Iſrael ſhall be for a fire, and his Holy One for a flame: and it ſhall burn and devour his thorns and his briers in one day;

18 And ſhall conſume the glory of his foreſt, and of his fruitful field, both ſoul and body: and they ſhall be as when a ſtandard-bearer fainteth.

19 And the reſt of the trees of his foreſt ſhall be few, that a child may write them.

20 And it ſhall come to paſs in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob, ſhall no more

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V. 8—11.] (2 *Kings*, c. xviii, xix.) Sennacherib proudly deemed his vaſſals altogether equal to other kings. He had reduced one city after another to ſubjection, and none of their deities had been able to defend them againſt him; and yet their images were more ſplendid, than any to be found in Jeruſalem: he therefore ſuppoſed that he ſhould eaſily maſter that city and her idols; either numbering Jehovah amongſt them, or utterly diſregarding him. Shalmaneſar took, and deſtroyed Samaria; but probably Sennacherib had had ſome ſhare in the victory, the whole honour of which he arrogated to himſelf.

V. 14. *As a neſt*, &c.] This haughty conqueror ſuppoſed that his ſucceſs was wholly owing to the number, and valour of his troops, and to his own conduct and courage. The taking and plundering of cities was to him like gathering of eggs, when the timorous bird hath flown away, and left them: and ſo ſure, and eaſy was his ſucceſs, that no one even dared to interrupt him, or to complain of him, or ſo much as to come, and ſee what was going forward.

V. 15. *Shall*, &c?] Theſe animated interrogations have a peculiar energy. Jehovah employed the power, that he had given Sennacherib, for certain purpoſes; as a man does a tool, that he hath formed for that uſe. But could an ax be conceived to glory over him, that hewed with it; or a ſaw to menace him, that moved it; or a rod him, that corrected another by it; or a ſtaff, as if it were not mere wood, to ſtrike him that uſed it: the abſurdity would not be greater, than it was for Sennacherib to vaunt himſelf againſt Jehovah; on whom he was more dependant, and to whom he was far more inferior, than the ax, or the ſaw to him, who uſed them. Yet ignorant of him, by whom he moved, and forgetful of his own weakneſs, he defied the God of Iſrael, and expected to overcome him!

V. 16—19.] To convince the proud worm of his madneſs, and to promote his own glory, the Lord determined to enfeeble his overgrown power, and proſperity, and to conſume his ſtouteſt commanders, and forces; and to burn up, as with fire, all that he gloried in. For the holy Protector, and Light of Iſrael, would be a fire to deſtroy his army, as briers, and thorns; and he would level them to the ground, as a conflagration would the foreſt, and the crop of corn: yea he would deſtroy them, both ſoul and body, abſolutely and finally; and the deſolations would be, as "when a ſtandard-bearer fainteth," and all who followed his ſtandard are put to confuſion, and cut in pieces. So that the few men, that ſhould remain of his army, which had been numerous as the trees in a vaſt foreſt, might then be numbered, and regiſtered even by a child.

V. 20—23.] The Jews were wont to rely on the aſſiſtance of the neighbouring nations, and they were corrected by them one after another: under Ahaz they ſought the protection of the Aſſyrians; and *they* were employed to ſmite them. But a remnant of thoſe, who eſcaped Sennacherib's ravages, by the miraculous interpoſition of God, would be cured of this propenſity, and learn in truth to again ſtay upon him that ſmote them; but ſhall ſtay upon the LORD, the Holy One of Iſrael, in truth.

21 The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God.

22 For though my people Iſrael be as the ſand of the ſea, *yet* a remnant of them ſhall return: the conſumption decreed ſhall overflow with righteouſneſs.

23 For the Lord GOD of hoſts ſhall make a conſumption, even determined, in the midſt of all the land.

24 Therefore thus ſaith the Lord GOD of hoſts, O my people that dwelleſt in Zion, be not afraid of the Aſſyrian: he ſhall ſmite thee with a rod, and ſhall lift up his ſtaff againſt thee, after the manner of Egypt.

25 For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction.

26 And the LORD of hoſts ſhall ſtir up a ſcourge for him, according to the ſlaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the ſea, ſo ſhall he lift it up after the manner of Egypt.

27 And it ſhall come to paſs in that day, *that* his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhall be deſtroyed becauſe of the anointing.

28 He is come to Aiath, he is paſſed to Migron; at Michmaſh he hath laid up his carriages:

29 They are gone over the paſſage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cauſe it to be heard unto Laiſh, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themſelves to flee.

32 As yet ſhall he remain at Nob that day: he ſhall ſhake his hand *againſt* the mount of the daughter of Zion, the hill of Jeruſalem.

33 Behold, the Lord, the LORD of hoſts, ſhall lop the bough with terror: and the high ones of ſtature *ſhall be* hewn down, and the haughty ſhall be humbled.

34 And he ſhall cut down the thickets of the foreſts with iron, and Lebanon ſhall fall by a mighty one.

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rely on the Holy One of Iſrael; for they would not only return to their habitations, but to the worſhip and ſervice of the Lord. The deſcendants of Abraham, Iſaac, and Jacob were indeed numerous as the ſand of the ſea: yet in general they had forſaken the God of their Fathers; and only a remnant, even on this great occaſion, would return to him. And not only did Sennacherib execute vengeance on many of the people: but the further deſolations, that were decreed, and predicted, would in awful juſtice deſolate them for their ſins: for the Lord had determined to make a conſumption of the people throughout the land. The uſe, which the apoſtle makes of this paſſage, ſhews that the Holy Ghoſt intended alſo to foretel more important events; even the converſion of a remnant of the Jews to Chriſt, and the execution of righteous vengeance upon thoſe who rejected him. (*Rom.* c. ix. v. 27, 28.)

V. 26. *According*, &c.] As the Lord deſtroyed the Midianitiſh oppreſſors by the enfeebled Iſraelites, (*Judg.* c. vii. v. 25;) and as he overwhelmed Pharaoh, and the Egyptians in the Red Sea: ſo would he exert his almighty power, (as when Moſes lifted up his rod,) to deſtroy Sennacherib's army; ſeeing he imitated the boaſtings, and impiety of the Egyptian tyrant.

V. 27. *Becauſe*, &c.] The kings of Judah, as deſcended from David, were the anointed of the Lord, with whom the covenant of royalty was confirmed; and they were types of Chriſt, the anointed Prophet, Prieſt, and King of his church; in whom that ſucceſſion was to terminate. And becauſe of this holy anointing the Lord would break the Aſſyrian yoke to pieces. (*Pſ.* lxxxix. v. 20.)

V. 28—34.] Theſe verſes contain a prophetical deſcription of Sennacherib's march towards Jeruſalem, when he deſolated all before him, and threatened that city with immediate deſtruction. The conſternation, and flight of the inhabitants of the places mentioned is alſo repreſented in a very animated manner. But when he was come almoſt to the walls of the city, and ſhook his hand againſt the daughter of Zion, as menacing her deſtruction, with a ſpecial enmity to the temple, and the worſhip there performed; the Lord, in whom Hezekiah truſted, lopped off the ſpreading branches of this cedar, with dreadful terror: he ſlew, by a mighty one, an angel of his ſtrength, all his valiant captains; and he cut down 185,000 of his ſoldiers, like the hewing down of a foreſt. And thus his army, which appeared as Lebanon, fell at once, to the confuſion of their haughty leader, and the exultation of Hezekiah, and his people.

PRACTICAL OBSERVATIONS.

Injuſtice, and oppreſſion are moſt atrocious, when ſanctioned, or preſcribed by law: and a tremendous woe is denounced againſt all thoſe, who enact ſuch ſtatutes, or decree injuſtice from the ſeat of the magiſtrate. The more indigent and deſtitute the perſons are, who are thus robbed, the deeper is the guilt of their oppreſſors; and when perſecution for righteouſneſs ſake concurs with other iniquitous public tranſactions, it ſpeedily fills up the meaſure of

CHAP. XI.

Contains, predictions, 1ſt, Of Chriſt, as ſpringing from the root of Jeſſe, of his endowments for his work, and of the equity of his government, v. 1—5*: 2d, Of the peace and holineſs produced by his goſpel, v.* 6—9*: 3d, Of the converſion of the gentiles, and the gathering of the Jews into the church, by the marvellous power of God, v.* 10—16.

AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a Branch ſhall grow out of his roots:

national guilt. Even in temporal calamities tyrants and perſecutors will not know what to do, or whither to flee, or how to ſecure that power, pomp, or affluence, which they account their glory: and if the Lord withdraw his protection, the moſt deſpicable inſtruments will be able to execute deſerved vengeance on them. But what will ſinners do? and whither will they flee? and what will their glory avail them in the approaching day of judgment? Happy are they, who ſeek a refuge, and an heritage, which will avail them in that important ſeaſon! When the Lord intends to deſolate, or to chaſtiſe, his people, he ſometimes arms with power, and renders ſucceſsful, the vileſt of men, and commiſſions them to ſmite thoſe, who have provoked his anger. He means to deſtroy the moſt criminal, and to excite others to repentance: But the inſtruments have no ſuch intention; they ſeek not his glory, but their own, and deem it their pleaſure to deſtroy, and to cut off nations not a few. The luſt of dominion renders men callous to the feelings of humanity, and forgetful that they are the creatures and ſubjects of the Almighty: authority, power, and ſucceſs inflate their minds with increaſing arrogance; and whilſt they aſcribe all their atchievements to their own proweſs, and conduct, they ſuppoſe that nothing can ſtop their progreſs: nay they can be ſo infatuated, as to exalt themſelves above all that is called God, and is worſhipped; and to ſuppoſe themſelves able to overcome the deities, as well as the kings of oppoſing nations. It was lamentable that Jeruſalem, which was ſingle and unrivalled in her relation to Jehovah, ſhould have ſet up graven images, in which ſhe was excelled by the heathen cities: and it is equally fooliſh for Chriſtians to emulate the people of the world in thoſe vanities, in which they will always be eclipſed; inſtead of keeping themſelves entirely to thoſe things, which are their peculiar honour. The Lord allots to every man his part, in executing his grand deſigns: When any perſon ſerves him humbly and willingly, He graciouſly recompenſes his faith and obedience: but they, who unintentionally perform his purpoſes, are influenced by corrupt motives, will be puniſhed for their ſins. Men's words, and works are the fruit of their hearts, whether they be good or bad: and thoſe high looks, which are admired as full of dignity, and glory, being the fruit of a ſtout heart, will expoſe a man to divine judgments. When mighty conquerors have been cut off in the very criſis of their ſucceſs, the event has often occaſioned many ſpeculations: but in fact they had done their whole work, and were ripe for divine vengeance; and therefore the Lord ſtopped their career: and this hath often taken place when they were glorying in their ſucceſſes, and anticipating freſh triumphs. Such overgrown murderers, robbers, and ſcourges of mankind, deem the horrors and miſeries of war a mere paſtime: they act as if the wealth of the world were created for them to appropriate; and as if every man deſerved death, who was not willing to be their ſlave: and we need not wonder that the lives of thouſands are ſo vile in their eſteem; when the God, in whom they live, and move, and from whom they have all their power, and ſucceſs, is deſpiſed by them. Inſtead of his inſtruments, they affect to be his rivals; and forgetful how eaſily he can cruſh them, they ſet themſelves againſt him. But when the Lord of Hoſts is pleaſed to repreſs their inſolence, he can ſoon thin their ranks, either by the ſword of an enemy, or by famine, and peſtilence. And the Light of Iſrael, will be a fire to conſume all the dignity, proſperity, and multitude of the workers of iniquity, both ſoul, and body. Some few indeed eſcape the moſt tremendous temporal judgments: but not one impenitent ſinner will eſcape the wrath to come. Then even the ſtandard-bearers of infidelity and impiety will utterly faint, and doubtleſs all their legions will be driven into darkneſs. Alas, among the innumerable multitude of profeſſed Chriſtians, there is only a remnant, who ſtay upon the Holy One of Iſrael in truth. Moſt of them ſtill cleave to, and ſtay themſelves on the world, though troubled and injured by it: but, bleſſed be God, that there is a remnant, who return to Him; may we be found of that happy number. Then, whilſt we expect his righteous judgments according to his word, to overflow the multitude of falſe profeſſors, we may dwell in Zion, fearleſs of every enemy, and cataſtrophe: even the corrections, which we receive by the hands of wicked men, who are the rod of our Father, will ere long ceaſe in the execution of his indignation on them for their crimes. All former judgments on proud oppreſſors were only ſpecimens of the final ruin, reſerved for the enemies of God. Becauſe of the anointing of our great Redeemer, the yoke of every antichriſt muſt be broken from off his church: and if our ſouls partake of the unction of his holy Spirit, our complete and eternal deliverance are enſured to us. In the mean time whilſt our enemies defy the daughter of Zion, and ſeem to make ſwift progreſs in their attempts againſt her; let us not yield to unbelieving fears. The Lord, in his own time, will, by his own hand, or by ſome inſtrument endued with power from on high, bring down his moſt exalted and haughty enemies, and all oppoſition ſhall fall before him; and his cauſe ſhall finally prevail, and triumph.

NOTES.

CHAP. XI.] V. 1. *And there*, &c.] The tranſition from the temporal deliverances of the nation of Iſrael, to that ſpiritual redemption, from which they all originated, is very common in the prophetical writings. Sennacherib's army was like the unnumbered cedars of Lebanon; yet ſpeedily cut down by a mighty one. Chriſt is here repreſented as a tender ſhoot from the root of a tree, that had been cut down; and yet he arrived at the higheſt exaltation. (c. liii. v. 2.) Some think that this prophecy had reference to Hezekiah, or Zerubbabel, as types of Chriſt. But Hezekiah was born long before it was delivered: and there was nothing in the ſtate of the Jews under Zerub-

2 And the Spirit of the LORD ſhall reſt upon him, the Spirit of wiſdom and underſtanding, the Spirit of counſel and might, the Spirit of knowledge, and of the fear of the LORD;

3 And ſhall make him of quick underſtanding in the fear of the LORD: and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears:

4 But with righteouſneſs ſhall he judge the poor, and reprove with equity for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.

6 The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf and the young lion and the fatling together; and a little child ſhall lead them.

7 And the cow and the bear ſhall feed; their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox.

8 And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice' den.

9 They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the LORD, as the waters cover the ſea.

10 And in that day there ſhall be a root of

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babel, anſwerable to the glorious things ſpoken in the ſequel of this chapter: and it ſeems entirely a prophecy of Chriſt, and accords to no other. (*Rev.* c. xxii. v. 16.) The prophet ſpake of the Meſſiah, as ſpringing from the root of Jeſſe, rather than from that of David: becauſe Jeſſe lived and died in a private ſtation, but David was a proſperous monarch: and when all the glory of his family ſeemed to be like the withered trunk, or decaying ſtump of a tree, a tender ſhoot, or rod, would ſpring forth, in which the honour of his family would revive, increaſe, and be eſtabliſhed for ever; and which would become a Branch of renown.

V. 2—5.] As the human nature of Chriſt was formed by the operation of the Holy Ghoſt, in the womb of the virgin: ſo all his wiſdom, and holineſs, as man; and every thing, that he did, in performing his mediatorial work, are in the New Teſtament aſcribed to the ſame divine influence: "for the Holy Spirit was not given by meaſure "unto him." (*Matt.* c. xii. v. 18 28. *John.* c. i. v. 32. c. iii. v. 34. *Acts.* c. i. v. 2. *Rom.* c. i. v. 4. *Heb.* c. ix. v. 14.) The varied expreſſions here uſed, denote the manifold endowments of the human nature of Chriſt for the work, that he had undertaken; and the fulneſs treaſured up in him for the ſupply of his people. Every kind of divine knowledge and ſagacity; of wiſdom, and prudence; of piety, and boldneſs; of holy affections, and ſpiritual reliſh for heavenly things; of vigour, and ſtrength of mind for obedience, and ſuffering, with unabated zeal, and patience: whatever was requiſite for the exerciſe of his perſonal miniſtry, attended with ſignal miracles, on earth; or for that of his mediatorial kingdom in Heaven, to the end of time, are compriſed in the expreſſions before us. So perfect would be his knowledge, wiſdom, and juſtice; that he would in no caſe judge by appearances, or report; but would diſtinguiſh characters, and decide cauſes, with the moſt exact diſcernment, and impartiality: He would be the protector of his poor, and humble people, and plead for them againſt their oppreſſors: and whilſt he ſaved thoſe, who ſubmitted to him, he would deſtroy the enemies of his kingdom, and all impenitent ſinners, by denouncing, and executing vengeance upon them; as if an iron rod proceeded from his mouth to daſh them in pieces, or as if his breath were a flame of fire to devour them: and his righteouſneſs, and faithfulneſs would both qualify him for, and eſtabliſh him on his throne; and be the ornament and glory of it. (*Pſ.* lxxii.)

V. 6—9.] (*Notes,* &c. c. ix. v. 6, 7.) The effects of regenerating grace upon the minds of men are here repreſented, under the moſt ſignificant emblems. Men of the moſt diſſimilar diſpoſitions, and purſuits, and addicted to various kinds of wickedneſs, would be ſo changed by the grace of the goſpel, that they would become of one heart, and of one way. The ſelfiſh, the penurious, the rapacious, the contentious, the ambitious, the ſavage, the ſubtle, and the malicious, would loſe their peculiar baſe diſpoſitions, and become harmleſs, ſincere, peaceable, benevolent, and affectionate; they would learn to live together in harmony, to hearken to inſtruction, and to be guided by gentle perſuaſions, and intreaties. So that the change would be as evident, and ſurpriſing, as if the wolf, the tiger, the lion, the bear, and other fierce carnivorous animals, ſhould learn to be as gentle, and harmleſs as the lamb, the kid, the calf, or the cow; to aſſociate with them, to graze the paſture as they do, or to feed on ſtraw, or hay; and ſhould be ſo tractable, that a little child could lead them. Or as if the aſp, or the cockatrice ſhould no longer be diſpoſed to bite with their envenomed teeth; but ſhould be ſo innoffenſive, that infants might ſafely play by their holes. For there would be no longer a diſpoſition in the inhabitants of Zion, the true church of Chriſt, to hurt, or deſtroy; and the knowledge of the Lord, with all its ſanctifying effects, would at length cover the whole earth, even as the waters cover the ſea.

V. 10. *And in,* &c.] When the goſpel ſhall begin to be thus publickly preached, and embraced, the divine Saviour, as ſpringing from the root of Jeſſe, and as crucified for ſinners, aſcended into heaven, and exalted into the mediatorial throne, would ſtand as an enſign, to which the people of God would reſort. The gentiles alſo would ſeek to him as their Lord and Saviour; and the reſt of ſoul, which they would find by truſting in him, would be connected with the glory and beauty of holineſs, and be an earneſt of the glory of heaven. (*Rom.* c. xv. v. 12.)

Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek: and his reſt ſhall be glorious.

11 And it ſhall come to paſs in that day, *that* the LORD ſhall ſet his hand again the ſecond time to recover the remnant of his people, which ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea.

12 And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah from the four corners of the earth.

13 The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.

14 But they ſhall fly upon the ſhoulders of the Philiſtines towards the weſt; they ſhall ſpoil them of the eaſt together: they ſhall lay their hand upon Edom and Moab; and the children of Ammon ſhall obey them.

15 And the LORD ſhall utterly deſtroy the tongue of the Egyptian ſea; and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make *men* go over dry ſhod.

16 And there ſhall be an highway for the remnant of his people, which ſhall be left from Aſſyria; like as it was to Iſrael in the day that he came up out of the land of Egypt.

V. 11—16.] Theſe verſes ſeem to relate to events ſubſequent to the calling of the gentiles in the apoſtles days; and cannot with propriety be explained of any recovery of the Iſraelites, which had taken place previous to that event; though they may have an alluſion to ſeveral of them. The Lord recovered a remnant of his people from Aſſyria, and Babylon, by the ſame power which he had employed in bringing the whole nation out of Egypt: and it is here predicted, that he would ſet his hand again the ſecond time, to gather thoſe that would be left of them from all nations, whither they were ſcattered; and ſeveral of the adjacent countries, and ſome very diſtant ones are ſpecified. The crucified Saviour doubtleſs, as held forth in the preached goſpel, is that enſign to which he will aſſemble the outcaſts of Iſrael, and the diſperſed of Judah, from the four corners of the earth. United in dependance on, and obedience unto, the Prince of Peace, that envy, competition, and enmity, which ſo long kept the Jews and Iſraelites at variance, ſhall be finally terminated; their adverſaries ſhall be cut off; and many of their former enemies ſhall become tributary and obedient to them. For the Lord will then remove all obſtacles by the ſame powerful interpoſition, as he vouchſafed in behalf of Iſrael, when he ſeparated the Tongue, or Bay of the Egyptian, or Red Sea, and deſtroyed that hindrance to the departure: and with a mighty wind, he will ſo diſperſe, or ſeparate, the waters of the river, (Euphrates,) in all its ſtreams, that men may paſs over dry ſhod. And thus an high-way ſhall be made for Iſrael's return, as there was for their anceſtors to paſs from Egypt unto Canaan. As this prophecy is generally ſuppoſed to relate to future events; we cannot know what they will be, till they arrive: But it ſeems to be intimated, that the Jews will be again incorporated as a nation, and perhaps reinſtated in their own land; as well as converted to the faith of Chriſt.

PRACTICAL OBSERVATIONS.

The deſcent from the ſummit of earthly grandeur, to the abyſs of miſery, is common. But heavenly honour, and proſperity, advance gradually from ſmall beginnings, and will be increaſing for ever: and the cauſe of God is not promoted by human power, but by the Spirit of the Lord. Thus the great Head of the Church, ſprang up as a tender ſhoot; and was ſcarce obſerved at firſt, or but obſerved, to be diſdained: but through his external meanneſs, when in the form of a ſervant, a divine glory ſhone forth. His holy life; his ſtupendous miracles; his boundleſs knowledge, and heavenly wiſdom; and all his words and works proclaimed, that "the Spirit of the Lord reſted upon him," for all the purpoſes predicted by his holy prophet. And now in human nature he reigns upon a glorious throne, the Lord, and Judge of his church and of the world; and all the treaſures of wiſdom, and knowledge, of grace, and truth, of power and might, yea all the fulneſs of the Godhead dwell in him. Thus glorioufly exalted, and furniſhed for his ſtation, he is the patron of the poor, and oppreſſed; and the lowly, and broken hearted alone truly ſubmit to him, and value his ſalvation: and whilſt he pleads their cauſe, he will execute his ſevereſt threatenings on all the workers of iniquity; but with exact diſcrimination, and ſtrict juſtice: for "righteouſneſs is the girdle of his loins, "and faithfulneſs of his reins." "From his fulneſs" all his people "receive, and grace for grace:" So that the ſame Spirit is communicated to each of them in their meaſure; and thus they learn ſound wiſdom and diſcretion; they become acquainted with God, and themſelves, with his truths, and their own duty, intereſts, dangers, and ſecurity; they are rendered prudent to ſhun, or ſtrong to reſiſt, the temptations of Satan; they learn to fear, and love the Lord; and with increaſing experience, and ſpirituality, they become of quick underſtanding in diſcerning betwixt good and evil: they are formed to the ſame judgment with him, whoſe Spirit they receive; they learn to follow his example of goodneſs, truth, and purity, and in a ſubordinate ſenſe, righteouſneſs and faithfulneſs become their girdle alſo; (*Eph.* c. vi. v. 14.) Let us ſeek diligently for more and more of this heavenly wiſdom, and good underſtanding, which proud men deſpiſe: and be contented to want that knowledge, and diſcernment, which they admire and idolize. We may know by the fruits the one from the other; (*James*, c. iii. v. 13—18.) As far as we are taught by the Spirit of Chriſt,

CHAP. XII.

Is a Hymn of praiſe prepared for the uſe of the church, on the accompliſhment of the preceding Prophecies, v. 1—6.

AND in that day thou ſhalt ſay, O LORD, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comfortedſt me.

2 Behold, God *is* my ſalvation; I will truſt, and not be afraid: for the LORD JEHOVAH *is* my ſtrength and *my* ſong; he alſo is become my ſalvation.

3 Therefore with joy ſhall ye draw water out of the wells of ſalvation.

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the predominant obliquities of our natural diſpoſition will be corrected; and thoſe hateful, and miſchievous vices, by which men reſemble the moſt pernicious of the animals in their worſt qualities, will be mortified; and we ſhall be rendered harmleſs, peaceable, ſincere, kind, liberal, and ready to renounce our own intereſt, or pleaſure, in order to do good to others. For the grace of Chriſt is a ſovereign remedy for every one of our mental diſorders; and though none of them are here perfectly cured, all of them are brought under, and no one *habitually* prevails: but the believer's purſuits, deſires, pleaſures, and leading aims are totally changed; and thus they, who before converſion were of the moſt oppoſite characters, now aſſimilate to each other, and learn to concur in the ſame purpoſes and endeavours. Every one of them becomes teachable, and forgiving: they no longer are diſpoſed to hurt, or deſtroy, or deceive; but they learn to forgive, their hearts are enlarged, and they become the friends of mankind, becauſe they are the redeemed ſervants of Jeſus Chriſt. But alas, how many profeſſors of evangelical truth, by their avarice, contention, pride, and ferocity, evince, that they are ſtrangers to ſuch a gracious change; and that they ſtill continue wolves, tygers, or ſerpents, and not lambs, and doves? How many leave the matter doubtful both to themſelves, and others, and often diſgrace that doctrine, which they ſhould adorn? How little has this tendency of the goſpel yet appeared in the world? We cannot then entertain a doubt, but that more conſpicuous and glorious effects are to be expected; when "the earth ſhall be filled with the "knowledge of the Lord, as the waters cover the ſea:" when wars, and furious conteſts ſhall ceaſe; and all nations ſhall know the power of the goſpel, to teach men to love one another. In the mean time let us aim to manifeſt it in our narrow circle, as far as we are able; that our example and endeavours may in ſome feeble meaſure help to promote the honour of Chriſt, and to ſtop the mouths of gain-ſayers. And as Chriſtians ſeldom do much good by engaging the enemies of the goſpel, in a way of diſputatious reaſoning: let us all aim to convince men by the powerful rhetoric of a holy uſeful life, that ours is the true doctrine of the word of God. For we are enliſted as Chriſt's ſoldiers under the ſtandard of the croſs; that by our profeſſion of his truth, our good works, and fervent prayers, we may obtain peaceful conqueſts over our enemies, by winning them over to our ſide. Of old this banner was diſplayed, and both Jews, and Gentiles ſought to it, and found a glorious reſt to their ſouls, by truſting in, and obeying the King of Saints. For us the ſame enſign is erected, may we alſo thankfully flock to it, and ſhare the ſame bleſſings. And whilſt we expect the Lord to ſet to his hand again, to gather his ancient people from their diſperſion, and to bring them home to his church; and alſo to bring in the fulneſs of the Gentiles; when all parties will ceaſe their envy, and ſtrife, and be united in holy love: let us truſt in his glorious power to remove out of the way all the hindrances to our complete ſalvation: let us tread in the highway of holineſs which he hath made for his redeemed: let us wait for the mercy of our Lord Jeſus Chriſt unto eternal life: and let us expect that the Lord will prepare our way through death, that river which ſeparates this from the eternal world, that we may paſs over dry ſhod: even as he did by the Red Sea, and Jordan, when he led forth his people with joy, and his choſen with gladneſs, to give them the land of Canaan for their inheritance.

NOTES.

CHAP. XII.] V. 1. *In that day*, &c.] This refers to the predictions of the former chapters, and may point out either the time of Chriſt's Incarnation, or of the preaching of his Goſpel to the Gentiles, or of the marvellous recal of the Jews into the church. The ſong of praiſe alſo is ſuitable to the caſe of a ſinner, when he firſt finds peace, and joy in believing; to that of a believer, when his peace is renewed, after rebukes, and corrections for having relapſed into ſin; to that of the church, when delivered from perſecution or peril, (and thus it might ſuit the deliverance of the Jews from Sennacherib's invaſion, and from the Babyloniſh captivity; and to that of the whole company of the redeemed, when they ſhall meet before the throne of God in Heaven. But keeping the predictions, at the cloſe of the preceding chapter in our mind, we may conſider the converted Jewiſh nation, as reflecting upon their paſt condition for ſo long a time, becauſe of the anger of God againſt them for their obſtinate rejection of their Meſſiah: and as exulting in the glorious change, that had taken place, and breaking out in the language of the Prophet, "O Lord I will praiſe thee, &c."

V. 2. *Behold*, &c.] The external deliverance of Iſrael from oppreſſion, and miſery was a mere ſhadow of the redemption of the church from ſin, and ſatan. This whole ſalvation reſults from the infinite love, and mercy of God the Father; It was contrived in his infinite wiſdom, and reſts on his infinite power and truth. It is altogether communicated through the perſon, and mediation of God the Son, of Immanuel, God manifeſted in the fleſh: And it is applied by the new-creating power of God the Spirit. So that in every ſenſe God is the believer's ſalvation. When this is diſcerned by faith, in its nature, and glory, the trembling ſinner learns to hope in God, and is delivered from his fears of deſerved wrath, and of his potent enemies: He ſees that JAH-JEHOVAH, the eternal God, is in Chriſt his ſupport, protector, and friend; and became *his* ſalvation, from the moment, when he was enabled to receive, and rely on him as ſuch.

V. 3. *Therefore*, &c.] The purifying, fertilizing, and conſolatory influences of the Holy Ghoſt, are commonly

4 And in that day ſhall ye ſay, Praiſe the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and ſhout, thou inhabitant of Zion: for great *is* the Holy One of Iſrael in the midſt of thee.

CHAP. XIII.

Is part of a prophecy againſt Babylon, and contains, 1ſt. The title, and a prediction of the muſtering, and the march of the Medes, and Perſians, to beſiege Babylon, v. 1—5. 2d. A deſcription of the deſolations, which ſhould attend their ſucceſs, v. 6—18. 3d. The entire devaſtation of Babylon foretold, v. 19.—22.

THE burden of Babylon, which Iſaiah the ſon of Amoz did ſee.

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denoted under the emblem of ſpringing water: (*Ezek.* c. xxxvi. v. 25. *John*, c. iv. ver. 10, 14. c. vii. v. 37—39.) This water flows to us, through the mediatory work of Chriſt, and is conveyed to our ſouls, by means of the ordinances of God's worſhip. When the Goſpel is faithfully preached in any place, a well of ſalvation is opened, which communicates with the fountain of life in Chriſt: They, who are thus taught to thirſt for the water of life, ſeek it in earneſt prayer and attendance on the means of grace; and in this way obtaining ſtrength, and peace, they learn to ſeek their ſatisfaction and joy, in diligently attending on religious ordinances, and by walking obediently in God's commandments.

V. 4—6.] In the day, when the Lord ſhall do ſuch great things for his church; his people ſhall excite each other to praiſe him for the paſt, and to call upon him for all, that yet remains to be done: or they will proclaim his name, and perfections, as well as declare his doings among the people, and expatiate on his wonders wrought in their behalf; that his name may be exalted. Thus the excellent things done for the Jews, being celebrated, and made known to all the earth, will probably be one grand means of bringing in the fulneſs of the Gentiles. Whilſt the inhabitants of Zion, the church of converted Jews, will cry aloud, and ſhout for joy; and all ſhall ſee the triumphant power of the HolyOne of Iſrael, in the wonders wrought in their behalf.

PRACTICAL OBSERVATIONS.

Every one of thoſe, who now have peace with, and joy in God, once was expoſed to his righteous anger; and moſt of them experienced many painful effects of it, and dreaded ſuch, as were far more tremendous. But when the awakened, and humbled ſinner finds pardon and peace through the atoning blood of Chriſt, he not only has abundant cauſe, but feels an inclination, to ſay "O Lord, I "will praiſe thee, though thou waſt angry with me, thine "anger is turned away, and thou haſt comforted me." But alas, we are prone, as long as we continue in this world, to relapſe into tranſgreſſion; and then we muſt expect that our Father will be angry with us, and frown upon us; bereave us of our comforts, and inflict ſharp corrections upon us. When theſe bring us to mourn for our ſins, and to renew repentance, and humble faith, his anger will be turned away, our comforts will be reſtored, and our hearts again tuned to celebrate his praiſes. All theſe our hopes, and comforts are vouchſafed to us ſinful creatures, becauſe "God is become our ſalvation:" And when, as ſelf-condemned ſinners, we reſt all our hope on this foundation, "we may truſt, and not be afraid." For as God was manifeſted in the fleſh; as Immanuel died for our ſins, when we were enemies; he will doubtleſs be the ſtrength, and complete ſalvation of all, whom he hath taught to believe in, love, and obey him, and whom he now numbers amongſt his friends. Having Jehovah, the eternal God for our ſtrength and ſong, we may bid defiance to all our enemies: And though we muſt encounter difficulties, endure hardſhips, and experience many ſharp conflicts: we have wells of ſalvation opened on every ſide, and drawing from them the waters of life, and conſolation, by faith and prayer, we may rejoice in the midſt of our tribulations, and find ſome foretaſtes of heaven, in communion with the Lord in this outward ſanctuary. The more diligently we attend on the means of grace; and the larger ſupplies we derive from the fountain of ſalvation; the more fervent will be our praiſes of our God, and Saviour: The glories of his character, and the excellency of all his wonderful works, eſpecially that of our redemption, will be our favourite theme: We ſhall ardently deſire that his name ſhould be univerſally extolled; and that his precious ſalvation ſhould be known to all the earth. Whilſt our hearts rejoice, that the Holy God dwelleth in Zion upon a mercy-ſeat, the friend of ſinners, who ſeek unto him, and the Almighty protection of his church: We ſhall be ready to ſhout for joy as victors, even when we are fighting the good fight of faith, and we ſhall not only anticipate our own complete ſalvation, and that of every believer, through him, who loved us; but the prevalence alſo of his truth and cauſe over all oppoſition: whilſt numerous acceſſions will be made continually to thoſe, who celebrate his praiſes with joyful hearts; and every one ſhall, with increaſing alacrity, ſeek to recommend his ſalvation, and his ſervice to all around him.

NOTES.

CHAP. XIII.] V. 1. *The burden, &c.*] This word, (though ſome tranſlate it "the oracle,") ſeems to denote the heavy vengeance predicted: this was ſeen in viſion by the prophet, as if already falling upon Babylon. If this prophecy were delivered about the ſame time, with the preceding, (in the beginning of the reign of Ahaz,) as ſome think; it was about 158 years before the Babyloniſh captivity: but ſome conjecture that it was delivered in the reign of Hezekiah, about 130 years prior to that event. The taking of Babylon was about 50 years afterwards. The Jews had hitherto had little acquaintance with the Chaldeans; and that empire was at the time, when this prophecy was uttered, inferior to that of the Aſſyrians, if it did not conſtitute a part of it. And it was ſeveral years after, that the kings of Babylon obtained the aſcendancy, and their empire ſupplanted, and ſwallowed up that of the Aſſyrians. However ſome intimations had been given the

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, ſhake the hand, that they may go into the gates of the nobles.

3 I have commanded my ſanctified ones, I have alſo called my mighty ones for mine anger, *even* them that rejoice in my highneſs.

4 The noiſe of a multitude in the mountains, like as of a great people; a tumultuous noiſe of the kingdoms of nations gathered together: the Lord of hoſts muſtereth the hoſt of the battle.

5 They come from a far country, from the end of heaven, *even* the Lord, and the weapons of his indignation, to deſtroy the whole land.

6 Howl ye: for the day of the Lord *is* at hand; it ſhall come as a deſtruction from the Almighty.

7 Therefore ſhall all hands be faint, and every man's heart ſhall melt:

8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of them; they ſhall be in pain as a woman that travaileth; they ſhall be amazed one at another; their faces *ſhall be as* flames.

9 Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof out of it.

10 For the ſtars of heaven, and the conſtellations thereof, ſhall not give their light: the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine.

11 And I will puniſh the world for *their* evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place, in the wrath of the Lord of hoſts, and in the day of his fierce anger.

14 And it ſhall be as the chaſed roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land.

15 Every one that is found ſhall be thruſt through: and every one that is joined *unto them* ſhall fall by the ſword.

16 Their children alſo ſhall be daſhed to

Jews, of their danger from that quarter; and this prophecy was ſuited to prepare their minds for that cataſtrophe, and to encourage them to expect deliverance from the captivity, that was coming upon them. And indeed all the predictions of this, and the other prophets, concerning foreign nations, were given with ſome reference to the ſtate of the Jews, and with an eſpecial regard to their advantage.

V. 2—5.] The Lord, by his prophet, as it were addreſſed himſelf to the rulers of the Medes, and Perſians, commanding them, by every means, to collect forces, and to go, and take poſſeſſion of Babylon, and of the ſtately palaces of her nobles, which were within her gates. He called them, "His ſanctified ones;" becauſe he had ſelected them for his ſervice, and endued them with power to execute his indignation; and he knew, that they would rejoice in doing thoſe things, whereby his name would be magnified. (*Ezra*, c. i.) When the Lord ſhould thus muſter the hoſt for the battle, vaſt multitudes from diſtant nations would ſoon be collected, with tumultuous noiſe, to deſtroy the whole kingdom of the Babylonians: and this exactly accords to the account given by hiſtorians of the various nations, of which the army of Cyrus conſiſted.

V. 8. *As flames*, &c.] That is "pale, and livid." (*Dan.* c. v. ver. 6.) After many defeats in the open field, the king of Babylon retired with his forces within the walls of his capital: and Cyrus formed the ſiege of that city; and, beyond all expectation, took it, by draining off the waters of the Euphrates, and marching his army into the city by the channel of that river: but this will hereafter be more fully deſcribed.

V. 10. *For*, &c.] (*Jer.* c. iv. ver. 23—25. *Matt.* c. xxiv. ver. 29.) Such expreſſions in the prophets are often employed, to deſcribe the ſubverſion of governments, when kings, nobles, and rulers are degraded, or deſtroyed; and that confuſion, horror, and diſmay, which attend ſuch violent convulſions. The grandeur, and ſublimity of the language, in this, and the following chapter, have greatly excited the admiration of the moſt competent judges in ſuch matters.

V. 11. *The world*, &c.] The Babyloniſh empire, at that time the largeſt in the univerſe, was, it ſeems, ſpoken of, as if it had been the whole world; as the Roman empire was in after ages.

V. 13—15.] The whole ſtate of the land would be entirely ſubverted; as if the heavens and the earth were ſhaken out of their place: the vanquiſhed armies of the Chaldeans would be purſued as a hunted roe; and ſcattered like loſt ſheep: their allies would retire in diſmay to their ſeveral cities: every one, who was overtaken, pieces before their eyes; their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver; and *as for* gold, they ſhall not delight in it.

18 *Their* bows alſo ſhall daſh the young men to pieces; and they ſhall have no pity on the fruit of the womb; their eyes ſhall not ſpare children.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah.

20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the Arabian pitch tent there, neither ſhall the ſhepherds make their fold there:

21 But wild beaſts of the deſert ſhall lie there; and their houſes ſhall be full of doleful creatures; and owls ſhall dwell there, and ſatyrs ſhall dance there.

22 And the wild beaſts of the iſland ſhall cry in their deſolate houſes, and dragons in *their* pleaſant palaces: and her time *is* near to come, and her days ſhall not be prolonged.

would be ſlain without mercy: and all, who united to make a ſtand, would be ſpeedily cut to pieces.

V. 17. *For gold*, &c.] Thirſt of glory, and dominion, and fierce revenge, would render the Medes regardleſs of riches; ſo that they would rather execute their priſoners, than ſpare them for the ſake of ranſom.

V. 19—22.] The vaſt extent of Babylon, its ſtupendous walls, and gates, and its magnificent buildings, and decorations, are celebrated by ancient writers, above thoſe of any other city in the world. But after it was taken by Cyrus, it began to decline, and ſoon ceaſed to be the ſeat of empire; then its population decreaſed; at length it was utterly deſerted; and the deſolate buildings were long the reſort of every ſpecies of wild beaſt, and venomous reptile; ſo that it was dangerous for any traveller to approach them: at length it was ſo entirely waſted away, that no remains of it could be found: and, ſtrange to tell, at this day, it cannot be aſcertained where this renowned city ſtood! Perhaps the walls, and buildings being formed of brick, not *very* ſkilfully prepared, (*Gen.* c. xi. v. 3,) might conduce to the utter decay of its ruins: but when God is pleaſed to deſtroy, nothing can withſtand his power.

PRACTICAL OBSERVATIONS.

The threatenings of God's word preſs with incumbent weight, upon the head of the wicked, and are a ſore burden too heavy for them to bear: and at the appointed time they will ſink the moſt flouriſhing cities, and nations into ruin, as well as the ſouls of ſinners into eternal miſery. The believer ſees this tremendous vengeance ready to fall on thoſe, who are not at all aware of their own danger: and whilſt he would earneſtly, and affectionately warn them to eſcape from it, he becomes the object of their deriſion, or indignation. The Lord ſelects, and ſets apart the weapons of his wrath, as well as the ſubjects of his grace: but the former are *of themſelves* diſpoſed to the work, in which he purpoſes to employ them; and whilſt they rejoice in gratifying their ſelfiſh paſſions, they unintentionally perform his righteous judgments. He inveſts them with power, affords them favourable opportunities, gives them many helpers, and endues them with intrepidity: and thus "the Lord of hoſts muſtereth the hoſts of the battle;" with furious tumult they march from the ends of the earth, to aſſault their enemies, and they are not aware, that they are only the weapons of his indignation. He alſo gives them ſucceſs; and when his day of taking vengeance arrives, the moſt valiant warriors will become feeble, numerous armies will melt away, and all reſiſtance will be heartleſs and uſeleſs. But the compaſs of nature cannot furniſh images fully to illuſtrate the horror, and anguiſh, the diſmay, amazement, and deſpair, which will come upon the wicked, when the day of the Lord, which is near at hand, ſhall come, as a deſtruction from the Almighty. Then indeed all hands ſhall be faint, and every ſinner's heart ſhall melt: they ſhall look with amazement one at another, and their ghaſtly countenances ſhall correſpond with their inward anguiſh. For that day will indeed be terrible with wrath, and fierce anger, to lay the earth deſolate, and to deſtroy the ſinners thereof out of it: then the ſtars ſhall not give their light, and the ſun, and the moon ſhall be extinguiſhed: the Lord will puniſh the world for their evil, and the wicked for their iniquity; and cauſe the arrogancy of the proud to ceaſe: nay the heavens, and the earth ſhall paſs away, and no place be found for them. In that day all theſe emphatical expreſſions, which are uſed as bold metaphors, in deſcribing the moſt tremendous deſolations, that have been made on earth; ſhall be found too feeble to expreſs the leaſt part of the tremendous ſcene: nor will there be any place for the ſinner to flee unto, or any method, for him to attempt an eſcape. Alas, few act, as if they believed theſe things! and numbers treat the plain declarations of ſcripture to this effect, with at leaſt as much neglect, and contempt, or contradiction; as we can ſuppoſe that the proud monarchs, and nobles of Babylon treated theſe predictions of poor Jewiſh prophets. But too late they found the truth of theſe deſpiſed oracles: then neither their riches could bribe, nor the miſery of the women and children ſoften, nor the beauty and glory of their city allure, nor its ſtrength reſiſt, "the weapons of the Lord's righteous indignation;" and Babylon became at length as entirely deſolated, as Sodom, and Gomorrah. Thus will the denunciations of God's word be executed on all impenitent ſinners, in their full meaning: and, notwithſtanding the clamours, and blaſphemies of his enemies, the Lord will appear glorious in juſtice, in their tremendous ruin: and too late they will know whoſe word will ſtand, His, or their's. And the fate of this proud city is both a demonſtration of the truth of the Bible, an emblem of the

CHAP. XIV.

Contains 1ſt. A prediction of Jacob's deliverance, as reſulting from Babylon's ruin, v. 1—3. 2d. A prophetic deſcription of the contempt, and deſtruction of the royal family, and the laſt king, of Babylon; and of the utter deſolation of that city, v. 4—23. 3d. A prophecy of the ruin of Sennacherib's army, v. 24—27. 4th. The burden of the Philiſtines, v. 28—32.

FOR the LORD will have mercy on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob.

2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the LORD for ſervants and handmaids: and they ſhall take them captives, whoſe captives they were; and they ſhall rule over their oppreſſors.

3 And it ſhall come to paſs in the day that the LORD ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve,

4 That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed! the golden city ceaſed!

5 The LORD hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers.

6 He who ſmote the people in wrath with a continual ſtroke, he that ruled the nations in anger, is perſecuted, *and* none hindereth.

7 The whole earth is at reſt, *and* is quiet: they break forth into ſinging.

8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, ſon of the morning! *how* art thou cut down to the ground, which didſt weaken the nations!

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approaching ruin of the New Teſtament Babylon; a warning to ſinners to flee from the wrath to come; and an encouragement to believers to expect victory over every enemy of their ſouls, and of the church of God.

NOTES.

CHAP. XIV.] V. 1—3.] The ruin of Babylon was determined in mercy to the Jews, and in order to their reſtoration from captivity, which was predicted under the form of a promiſe of deliverance. The terms Jacob, and Iſrael were uſed to imply that mercy was intended to a remnant, from all the twelve tribes. Probably ſeveral proſelytes were made to the Jewiſh religion, when they were reſtored to their own land: but we do not read that ever they ruled over the Chaldeans, or had any number of them for their ſlaves: It may therefore be inferred, that ſtill more important events were predicted. And in general all the prophecies, relating to the deſtruction of Babylon, ſeem to have a typical reference to the events, predicted by St. John, (*Rev.* c. xviii)

V. 4. *That thou*, &c.] By the word Proverb we may underſtand "a parabolical deſcription," of the triumph of the Jews over the Chaldeans, and over the king of Babylon. A company of Jews are here introduced, expreſſing their aſtoniſhment at the revolutions, which had happened. Babylon may be called "the Golden City," with reference to her immenſe riches: or "the exactreſs of gold," from the rapacity of her kings; (*Dan.* c. ii. v. 38.)

V. 7, 8.] At the deſtruction of this victorious, and oppreſſive monarchy, the whole earth ſeemed to experience a ſudden, and unexpected relief, and ſerenity, and to expreſs her joy by ſongs of triumph. The fir trees and cedars, mean the Princes of the earth; who, having ſeen many of their number levelled by this victor, and having trembled for themſelves, rejoiced at his deſtruction, and at the peace and ſecurity, thereby afforded them.

V. 9—11.] The ſcene here changes; the regions of the dead are laid open to the imagination, and their inhabitants are ſeen in commotion, at the approach of this proud monarch to join their company: And the mighty kings, and captains, (eſpecially they, whom the kings of Babylon had deſtroyed,) are repreſented as leaving their ſeveral thrones, in order to meet him; not to condole, or to welcome him, but to inſult over him, as now become like one of them; and as bereft of all his pomp, luxury, muſic, and mirth; whilſt his poor remains on earth were become company, and food for the worms. Doubtleſs this is a poetical deſcription, and the imagery is taken from external objects: But we muſt alſo remember, that it has truth for its baſis; and that the wicked do remove at death to a place of miſery, and that proud malignant ſpirits do inſult, and torment each other, (*Luke*, c. xvi. v. 19—31.)

V. 12—15.] The Jews here reſume the diſcourſe, and addreſs the king of Babylon, by the title of "Lucifer, ſon of the morning," the morning ſtar; being the firſt in

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God; I will ſit alſo upon the mount of the congregation, in the ſides of the north:

14 I will aſcend above the heights of the clouds; I will be like the Moſt High.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee ſhall narrowly look upon thee, *and* conſider thee, *ſaying*, *Is* this the man that made the earth to tremble, that did ſhake kingdoms;

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof; *that* opened not the houſe of his priſoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own houſe.

19 But thou art caſt out of thy grave like an abominable branch, *and as* the raiment of thoſe that are ſlain, thruſt through with a ſword, that go down to the ſtones of the pit; as a carcaſe trodden under feet.

20 Thou ſhalt not be joined with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: the ſeed of evil-doers ſhall never be renowned.

21 Prepare ſlaughter for his children for the iniquity of their fathers; that they do not riſe, nor poſſeſs the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the LORD of hoſts, and cut off from Babylon the name, and remnant, and ſon, and nephew, ſaith the LORD.

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſom of deſtruction, ſaith the LORD of hoſts.

24 The LORD of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, *ſo* ſhall it ſtand:

25 That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off them, and his burden depart from off their ſhoulders.

26 This *is* the purpoſe *that is* purpoſed

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dignity among the princes of the earth; but he was now fallen from heaven, and utterly debaſed. This can only be uſed concerning the fall of Satan, and his angels, by way of accommodation; as it hath no relation to that event; except as the king of Babylon, greatly reſembled that arch-apoſtate in his character, and fate. The Jews exulting in his aſtoniſhing fall, upbraid him with his vain ambition, and enmity againſt God. He "had ſaid in his heart, that "he would aſcend into heaven, and exalt his throne above "the ſtars of God;" That is, he would eclipſe all earthly princes, and even rival the God of heaven: And he would fix his throne on mount Zion, where God's worſhippers uſed to aſſemble; (*Pſ.* c. xlviii. v. 2;) and there receive the adorations of his ſubjects: for he would aſpire to divine honours, and aſcend above the heights of the clouds, and be like the Moſt High. But indeed his ſoul was about to ſink into hell, and his body to be thrown into the pit, without the accuſtomed rites of burial. (*Dan.* c. v.)

V. 16—20.] The ſubject is here diverſified by another ſcene. The dead body of the king of Babylon is found, narrowly examined, and recognized, by ſome that had known him in his proſperity: and they expreſs their ſurpriſe, and contempt, by the ſubſequent interrogations. Among other actions, they mention his ſeverity to his captives, whom he kept in bondage, and in priſon without mercy, as a reaſon of the dreadful judgments executed upon him. Belſhazzar performed no exploits anſwerable to the lofty terms here uſed; and we may thence infer, that the race of kings, which centred and terminated in him, is alſo meant, as is common in prophecy. Other kings had been buried according to their dignity, and lay quietly in their tombs: but he was deprived of burial, as an abominable branch from a deteſted ſtock: as the polluted raiment of thoſe ſlain in battle, when not being worth preſerving, it is tumbled into the hole with their dead bodies; or as a carcaſe, that is trampled under foot, in contempt. His cruelty to his people, beyond the example of his predeceſſors, merited this treatment; and neither ſuch evil-doers, or their poſterity, would be exempted from infamy, and miſery.

V. 21—23.] The Lord here ſpeaks, commanding the extirpation of the royal family of Babylon; that they might no more ariſe to poſſeſs the earth, and build cities, as they had done. The Lord himſelf would deſtroy both that family, and their name, and Babylon alſo, from off the earth: yea he would "ſweep it with the beſom of deſtruction:" an expreſſion incomparably emphatical. When Cyrus had taken Babylon, the waters of the Euphrates were not properly reduced to their channel; and they gradually changed the adjacent country into a marſh, or fen, full of pools of water, and an habitation for bitterns. "There is no poem "of its kind, extant in any language, in which the ſubject "is ſo well laid out, and ſo happily conducted, with ſuch a "richneſs of invention, ſuch a variety of images, perſons, "and diſtinct actions, with ſuch rapidity and eaſe of tranſition, and in ſo ſmall a compaſs, as in this ode of Iſaiah." (*Lowth.*)

V. 24—27.] The deſtruction of the Aſſyrian army in the land of Judah, and the conſequent deliverance of the Jews from his oppreſſion, were an earneſt, and pledge of the performance of the preceding prophecy.

upon the whole earth: and this *is* the hand *that is* ſtretched out upon all the nations.

27 For the LORD of hoſts hath purpoſed, and who ſhall diſannul *it?* and his hand *is* ſtretched out, and who ſhall turn it back?

28 In the year that king Ahaz died was this burden.

29 Rejoice not thou, whole Paleſtina, becauſe the rod of him that ſmote thee is broken; for out of the ſerpent's root ſhall come forth a cockatrice, and his fruit *ſhall be* a fiery flying ſerpent.

30 And the firſt-born of the poor ſhall feed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine, and he ſhall ſlay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Paleſtina, *art* diſſolved: for there ſhall come from the north a ſmoke, and none *ſhall be* alone in his appointed times.

32 What ſhall *one* then anſwer the meſſengers of the nation? That the LORD hath founded Zion, and the poor of his people ſhall truſt in it.

V. 28—32.] Theſe verſes form a diſtinct prophecy, which probably was delivered at another time. Uzziah vanquiſhed the Philiſtines: (2 *Chron.* c. xxvi. v. 6, 7.) And when he died, and the Jews were afterwards greatly enfeebled, the whole land of Philiſtia, and all thoſe, that were deſcended from, or connected with them, rejoiced. But it was predicted, that Hezekiah would be more terrible to them, than Uzziah had been; as if a leſs deſtructive ſerpent ſhould produce a cockatrice, or a fiery flying ſerpent. At that time the very pooreſt of the Jews would be ſuſtained in plenty, and live in ſafety; whilſt the Lord would deſtroy the root of the Philiſtines' proſperity by famine: and employ Hezekiah to ſlay their remnant. Inſtead of rejoicing therefore, howling would be more ſeaſonable; for the whole land would be ruined: A ſmoke or cloud of duſt from the north would give notice of the approach of the Chaldean armies to waſte them; from which none would ſtraggle, or deſert, when that appointed time arrived. And if any nation ſhould ſend Ambaſſadors to make peace with the Jews, or to enquire concerning their deliverances, they might anſwer, "that Jehovah himſelf "had choſen, and eſtabliſhed Zion, as the place of his ſpe"cial preſence, and holy worſhip; in order that his people, "when afflicted, and diſtreſſed, might betake themſelves "thither for refuge: And thus putting themſelves under "his protection, they were taken care of by him, though "poor, and deſtitute in themſelves."

PRACTICAL OBSERVATIONS.

The whole plan of divine providence is arranged with a view to the good of the choſen people of God, on whom he will have mercy: And revolutions in kingdoms ſubſerve the true intereſts of his church: His judgments on ſome ungodly men are made inſtrumental to the converſion of others, who join themſelves to his people, and cleave to them in all circumſtances; and the conſolations of his ſervice abundantly compenſate all their loſſes, and ſufferings: and the Iſrael of God will certainly obtain a complete aſcendancy over all their oppoſers, with reſt from ſorrow, and fear, and hard bondage; whilſt all their oppreſſors will be reduced to the moſt abject ſlavery, and contempt. As the Lord now glorifies his patience, in bearing with his rebellious creatures; ſo he will ſhortly glorify his power, and juſtice in their puniſhment: And men ſhall behold with aſtoniſhment the ſudden and tremendous ruin of oppreſſive rulers, and cities, that are full of the gains of iniquity. There always have been men, who have gloried in uſing power, to gratify their rage, ambition, and cruelty, and in continued oppreſſion. (Pſ. lii. v. 1.) But when they are run down by others more powerful, and ſucceſsful than themſelves; their ruin excites a general rejoicing. Speedily the moſt mighty, and terrible of the ſcourges of mankind will be broken; and having *here* reſembled in diſpoſition the inhabitants of hell, they will *there* be made like them in impotency, and miſery: And their only diſtinction will then be, a degree of wrath proportioned to their abuſed talents, their enormous crimes, and extenſive miſchievouſneſs: Whilſt their mutual revilings, and taunts will enhance their miſery. What then will all their preſent pomp, and ſenſual mirth avail them? The vaſter their ambition, and the higher their exaltation have been; the more tremendous will be their downfall. As our firſt parents ruined themſelves, by aſpiring to be as gods; ſo the ſame propenſity hath infected their poſterity; and many proud worms have defied God, and claimed divine adoration; as if it were not ſufficient to be exalted above all earthly potentates; but they really thought, that they could aſcend into heaven, and be like the Moſt High. But the more of this inebriating poiſon they gorge, the greater is their reſemblance to Satan, and the more their fall into hell will accord to the fall of *that* Lucifer, the ſon of the morning. For a while they weaken the nations, make the earth to tremble, and ſhake kingdoms, and change the world into a wilderneſs, a ſlaughter-houſe, or a dungeon for the few, whom they leave alive. But ſhortly death weakens and removes them: And whilſt their ſouls are in torment, perhaps great honour is rendered to their breathleſs remains: They lie in ſtate, are ſumptuouſly interred, and moulder in a magnificent ſepulchre; whilſt ſome mercenary wretch celebrates their exploits with infamous panegyrics! But ſometimes the Lord diſgraces the remains of ſuch monſters of iniquity: And the contempt ſhewn to thoſe who once were renowned on earth, cauſes ſuch, as narrowly obſerve them to ſay, "Is this the man, who—?" But whether honourably interred, or left as a carcaſe trodden under feet, ſuch men are abominable, and contemptible, and entail miſery, and diſgrace on their poſterity; for whom ſlaughter is prepared for the iniquity of their fathers. And when God ariſes againſt the wicked, he will ſo cruſh them, that they ſhall riſe up no more; and will ſweep them from the earth "with the beſom of deſtruction:" And deſerts, ſeas, and pools of water, in the places, where once proud cities ſtood, form affecting monuments of the power of his

CHAP. XV.

Is part of the burden of Moab; and contains a prophetical deſcription of the deſolations, and lamentations of that people, v. 1—9.

THE burden of Moab. Becauſe in the night Ar of Moab is laid waſte, *and* brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence:

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab ſhall howl over Nebo, and over Medeba; on all their heads *ſhall be* baldneſs, *and* every beard cut off.

3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets, every one ſhall howl, weeping abundantly.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſoldiers of Moab ſhall cry out; his life ſhall be grievous unto him.

5 My heart ſhall cry out for Moab; his fugitives *ſhall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up; for in the way of Horonaim they ſhall raiſe up a cry of deſtruction.

6 For the waters of Nimrim ſhall be deſolate: for the hay is withered away, the graſs faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon ſhall be full of blood: for I will bring more upon Dimon, lions upon him that eſcapeth of Moab, and upon the remnant of the land.

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wrath. According to his thoughts, and purpoſes every event muſt take place; for who can diſannul his purpoſe, or turn back his out-ſtretched arm? Woe then be to thoſe, againſt whom he ſwears in his wrath, that they ſhall not enter into his reſt. When one inſtrument of his vengeance is removed, the Lord ſoon raiſes up another more terrible; and he eaſily deſtroys the root, as well as lops off the branches, of his enemies. They therefore have no cauſe to rejoice, but rather to weep, and howl: for the appointed time of their complete deſtruction ſpeedily, and certainly approacheth. But the Lord hath founded Zion, for a refuge to poor ſinners, who flee from the wrath to come, and truſt in his mercy, through Jeſus Chriſt. None, that humbly apply for admiſſion into this city of our God, are excluded: There they are protected and provided for, even the pooreſt and vileſt of them; And the Lord hath not only enſured their ſalvation by his word of promiſe, but he hath confirmed it with an oath; that they might enjoy a ſtrong conſolation, who have fled for refuge to lay hold on this hope ſet before them. Let us then glory in our privileges, and in our relation to the crucified Immanuel: Let us ever be ready to give a reaſon of our hope to every enquirer, of whatever rank, nation, or character: Let us inform all around us of our comforts, and ſecurity, and exhort them to ſeek the ſame refuge and ſalvation.

NOTES.

CHAP. XV.] V. 2. *He*, &c.] Either the King of Moab; or the people are ſpoken of *collectively*, in the perſon of their progenitor, who ſeems to be introduced, as mourning over his ruined poſterity. Bajith may mean an Idol Temple, at Dibon, to which the people reſorted with their lamentations, and devotions. Critical difficulties occur in ſeveral of theſe chapters; but they are not material. We know little of the places here mentioned, except the names. The prophecy might be delivered in the beginning of Hezekiah's reign: And Shalmaneſar might accompliſh it when he came up againſt Samaria: (c. xvi. v. 14.) But hiſtory affords us no information in the matter, (*Jer.* c. xlviii.) The performance of the prediction would confirm the credit of Iſaiah, as a Prophet of the Lord, and tend to excite the attention of his co-temporaries to his prophecies concerning them; and probably the notice of the adjacent countries would thus be attracted, and they would be induced to pay ſome regard to the Scriptures.

V. 5. *An heifer*, &c.] That is, they would imitate in their howlings, the deep lowing of a full-grown heifer.

V. 7. *Brook*, &c.] Or "valley of the Arabians." Either they would entruſt their property with them; or it would be plundered, and carried away by them.

V. 9. *Lions*, &c.] Lions, and other beaſts of prey would infeſt the deſolated country, and waſte the remnant of its inhabitants.

PRACTICAL OBSERVATIONS.

Whilſt wicked men are aſleep, or drunken in the night, their enemies are watchful, and active; and death often breaks their golden dreams, or ſilences their tumultuous revels. But let *us* be ſober, and vigilant, leſt that day ſhould come upon us unawares. When ungodly men are in danger, or trouble, they may well be alarmed, and inconſolable; for they are deſtitute of a comforter, and of any adequate ſupport. Seldom are they induced by their terrors, or ſufferings to approach the mercy-ſeat of our forgiving God, with penitent ſorrow, and believing prayer: and all other endeavours to extricate themſelves, eventually involve them the more. Temporal ſufferings may render life grievous to ſuch as find the thoughts of death intolerable: but ſome are left to ſeek an eſcape from preſent anguiſh, by plunging into eternal miſery! How worthleſs then are men's idolized treaſures! And how ſoon will they be torn from, or made a burden to, them! And more anguiſh ſtill remaineth for impenitent ſinners, after all they have ſuffer-

CHAP. XVI.

Contains 1ſt. *The Moabites counſelled to ſubmit to the kings of Judah, and to ſhew kindneſs to the Lord's diſtreſſed people, in order to avert impending judgments*, v. 1—5. 2d. *Farther predictions of the miſeries of Moab for their pride, and wickedneſs*, v. 6—14.

SEND ye the lamb to the ruler of the land, from Sela to the wilderneſs, unto the mount of the daughter of Zion.

2 For it ſhall be, *that* as a wandering bird caſt out of the neſt, *ſo* the daughters of Moab ſhall be at the fords of Arnon.

3 Take counſel, execute judgment; make thy ſhadow as the night in the midſt of the noon-day; hide the outcaſts, bewray not him that wandereth.

4 Let mine outcaſts dwell with thee, Moab; be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land.

5 And in mercy ſhall the throne be eſtabliſhed: and he ſhall ſit upon it in truth, in the tabernacle of David, judging, and ſeeking judgment, and haſting righteouſneſs.

6 We have heard of the pride of Moab; he *is* very proud: *even* of his haughtineſs, and his pride, and his wrath: *but* his lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye mourn; ſurely *they are* ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderneſs: her branches are ſtretched out, they are gone over the ſea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for the ſhouting for thy ſummer-fruits, and for thy harveſt, is fallen.

10 And gladneſs is taken away, and joy out

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ed; until they are fallen into that place, where is weeping and gnaſhing of teeth for ever. Our hearts ſhould be pained for ſuch men: they are our brethren in Adam, however inimical to us. Whilſt therefore we warn them to eſcape from impending ruin; let us continue to pray for them; that they may ſeek and find forgiveneſs of ſins, and an inheritance with the redeemed of the Lord in that kingdom, which cannot be moved.

NOTES.

CHAP. XVI.] V. 1. *Send*, &c.] The Moabites uſed to render tribute to the Kings of Judah, from their flocks; (2 *Kings*, c. iii. ver. 4, 5:) But when Judah was reduced, they revolted. The Prophet here calls upon them to ſend again their tributary lambs to the ruler of the land, from one end of it to the other: intimating the right of the Kings of Judah to the ſubjection of *their* land. And they were ordered to ſend it to the daughter of Zion, to the place of God's worſhip; as a token oftheir ſubmiſſion to him, and their deſire of deprecating his indignation, by willingly ſending their cattle to furniſh ſacrifices at his Temple.

V. 2. *For*, &c.] Or, "*Elſe it ſhall be*, &c." Otherwiſe their invaders would deſolate the land, and drive the daughters of Moab before them, deſtitute and defenceleſs, to paſs the fords of Arnon, as captives; like a bird that wanders from its neſt.

V. 3—5.] The Moabites ought to take counſel how to eſcape this doom: and if they would be adviſed, let them begin by reformation, and doing juſtice, and protecting the oppreſſed. Many of the Jews, and Iſraelites had been driven from their habitations, during the diſtractions of the preceding years: let Moab ſhelter them, as the people of God, and conceal them from their ſpoilers. For though Iſrael had been grievouſly waſted, they would not always continue in that diſtreſſed condition. Their Syrian, and Aſſyrian ravagers were about to be cut off: God would in mercy eſtabliſh Hezekiah on the throne, and in the tabernable of David, as one, that would tread in the ſteps of that Prince; maintaining the truth, and worſhip of God, impartially executing juſtice, and ſeeking diligently to find out the right in every cauſe, and making haſte to reform the nation, and promote righteouſneſs: and then they would again proſper. Some interpreters, by means of ſmall alterations, apply the counſel of the Prophet to the Jews, and ſuppoſe that he exhorted them to entertain the Moabitiſh outcaſts. But though this doubtleſs was a proper conduct to recommend to them: yet it is more likely, that the exhortations were addreſſed to the perſons, againſt whom the predictions were uttered: and *needleſs* alterations in the text, though trivial, are by no means adviſeable.

V. 6. *We have*, &c.] The Prophet was aware, that the Moabites would not follow his good counſel: for their exceſſive pride, and indignation againſt God's people were generally reported; and their deceitful deſigns would not proſper: and therefore he proceeded with his predictions of wrath againſt them for theſe ſins.

V. 8—11.] The vines of Sibmah ſeem to have been had in great repute; and to have been thence propagated in very diſtant regions: but the lords, or conquerors, of the nations would ſoon deſtroy them all, with all other productions of the land: and then their ſhouting and ſinging for the vintage, or harveſt, would utterly ceaſe. The proſpect of theſe calamities greatly affected the Prophet; he could of the plentiful field; and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage* ſhouting to ceaſe.

11 Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray; but he ſhall not prevail.

13 This *is* the word that the Lord hath ſpoken concerning Moab ſince that time.

14 But now the Lord hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* feeble.

CHAP. XVII.

Contains predictions (1) *of the deſolations of Syria, and Iſrael, with intimations of mercy to a remnant of the latter, v.* 1—11. (2) *of the deſtruction of Sennacherib's army, v.* 12—14.

THE burden of Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap.

2 The cities of Aroer *are* forſaken: they ſhall be for flocks, which ſhall lie down, and none ſhall make *them* afraid.

3 The fortreſs alſo ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the

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not refrain from weeping, and his inward commotion was ſuch, that he compared it to the tremulous ſound of an harp.

V. 12. *That Moab,* &c.] The king, and nobles of Moab, in their terror, and diſtreſs, would weary themſelves in ſacrificing upon their high places; and would then reſort to *their* ſanctuary, the chief temple of their God Chemoſh; but this would avail nothing to their preſervation.

V. 13, 14.] The Lord had made the approaching ruin of Moab known to his Prophet, ſome time before; but now he fixed the preciſe date of it: viz, after three exact years, ſuch as hirelings ſerve.

PRACTICAL OBSERVATIONS.

The moſt awful denunciations of divine wrath are connected with a diſcovery of a way of eſcape to thoſe, who take warning. Submiſſion and tribute are due to thoſe whom God hath made rulers of the land: and it is a privilege to be ſubject to thoſe who govern according to his word; yet this increaſes the enmity, and oppoſition of wicked men. From one end of the earth to the other, there is no eſcape for ſinners, but by ſubmiſſion to the Son of David, and devoting themſelves, and their ſubſtance to him; and they who refuſe this, will be reduced to extreme miſery, without regard to rank or ſex. It behoves all men therefore to take counſel: but every device will be vain; unleſs they renounce their ſins, and learn to do juſtice, to love mercy, and to walk humbly with God: theſe are the genuine fruits of faith, which worketh by love; and all, who love Chriſt, will be kind to his poor people, and uſe their influence to provide for, and protect them, in their diſtreſſes. Extortioners and oppreſſors may for a time be permitted to afflict, in order to prove, and purify them: but they will witneſs the deſtruction of every enemy: And ſuch, as will not countenance them in their ſufferings, ſhall not ſhare their felicity. The Redeemer's throne is eſtabliſhed in mercy, and in righteouſneſs; and his ſubjects, who ſhare his mercy, rely on his truth, and obey his juſt commands, are a holy nation: And thoſe rulers, who copy his example in the uſe of their authority, may expect to proſper. The pride, and enmity of men's hearts commonly render them deaf to the moſt preſſing exhortations of God's Miniſters; And many, eſpecially the proſperous, the wiſe, and the learned of this world, are very proud: Such eſpecially are apt to be exaſperated by the counſel of Chriſt, and to prefer to it their own lying, unprofitable devices. If the Lord have taught us to value, what ſuch men deſpiſe, let us be thankful; and let us not envy, or covet their tranſient enjoyments: We may foreſee a ſeaſon, when they will terminate in weeping, and howling. If that mind be in us, which was in Chriſt, our bowels of compaſſion will be moved for them; And we ſhall weep in the proſpect of thoſe miſeries, that are coming upon our moſt indignant enemies: And we ſhall perſiſt in our endeavours to do them good "if peradventure God may give "them repentance." But numbers, when driven by diſtreſs to their devotions, weary themſelves to no purpoſe: Whilſt every one goes to *his* ſanctuary to pray; but neglects the mercy-ſeat, and the great High-Prieſt of Iſrael; or only pays an hypocritical regard to them. When the Lord hath ſpoken, and his appointed time arrives: All the glory and proſperity, and multitude of the wicked ſhall be contemned, and periſh: "for who can ſtay his hand, or ſay "unto him, what doeſt thou?"

NOTES.

CHAP. XVII.] V. 1. *The,* &c.] This prophecy was directed againſt Damaſcus: yet the kingdom of Iſrael was equally concerned in it. It muſt have been delivered when Syria, and Iſrael were confederated againſt Judah. (c. vii, viii.)

V. 2. *Aroer.*] Aroer was a city on the river Arnon, formerly belonging to Moab; but it might at this time be in the hands of the Syrians. However it is more probable that there was a diſtrict of Syria of the ſame name. Such coincidences in names are common in all parts of the world.

glory of the children of Iſrael, ſaith the LORD of hoſts.

4 And in that day it ſhall come to paſs, *that* the glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſt-man gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of Rephaim.

6 Yet gleaning grapes ſhall be left in it, as the ſhaking of an olive tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

7 At that day ſhall a man look to his Maker, and his eyes ſhall have reſpect to the Holy One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves or the images.

9 In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which they left becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength, therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips.

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* an heap in the day of grief, and of deſperate ſorrow.

12 Woe to the multitude of many people, *which* make a noiſe like the noiſe of the ſeas; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of mighty waters!

13 The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at evening-tide trouble; *and* before the morning he *is* not. This *is* the portion of them that ſpoil us, and the lot of them that rob us.

V. 4—8.] The glory, and proſperity of Iſrael alſo was about to decline, like a man in a conſumption; and their enemies would waſte them, as the huſbandman reaps the harveſt, and as the gleaner after him collects the ſcattered ears. Yet a few individuals would be preſerved; as a few grapes, or olive berries, are, when the reſt are gathered, being ſituated out of the gatherer's reach. And theſe would renounce their idolatry, and return to the worſhip, and ſervice of the Lord, looking to him for help and having reſpect to his commandments, as the Holy One of Iſrael. After the ravages of Tiglath Pilezer, ſeveral of the Iſraelites joined themſelves to the Jews in celebrating the paſſover, and in deſtroying idolatry. (2 *Chron.* c. xxx. xxxi.) And after the more general deſolation by the Aſſyrians, many of them were incorporated with the Jews; eſpecially after the Babyloniſh captivity, when they were finally cured of idolatry.

V. 9. *In that*, &c.] This obſcure verſe probably means, that the cities of Iſrael would be as entirely deſolated, as thoſe of the Canaanities were in the conqueſt of the land by Joſhua: ſo that they would become as a branch ſtripped of its leaves, and fruits.

V. 10, 11.] "The pleaſant plants, and ſhoots from "a foreign ſoil, are allegorical expreſſions for ſtrange, and "idolatrous worſhip; for vicious, and abominable prac-"tices connected with it; for reliance on human aid, and "alliances entered into with the neighbouring nations." (*Lowth.*)—But when they expected an harveſt from ſuch ſeed, it proved a ruinous heap; and inſtead of rejoicing they had grief, and deſperate ſorrow.

V. 12—14.] Theſe verſes form a detached ſubject, and deſcribe with great energy the march, and the ruin of Sennacherib's army. A woe is denounced againſt his numerous forces, collected from many nations. Their noiſe, and blaſphemous rage, and impetuous force reſembled the mighty waters of the ſea: but when He, the God of Iſrael, ſhould rebuke them, (*Job* c. xxxviii. v. 11,) they would flee like the chaff or thiſtle down before the whirlwind. In the evening Jeruſalem would be in trouble, becauſe of the powerful Invader: but before morning, his army would nearly be cut off, and he would flee with the reſt, as faſt as poſſible.

PRACTICAL OBSERVATIONS.

"Though hand join in hand, the wicked ſhall not be unpuniſhed:" and if God's profeſſing people aſſociate with his avowed enemies, they muſt expect to ſhare in their heavy judgments. The powerful wrath of God ſpeedily deſolates flouriſhing cities, and waſtes all human glory, as a man's vigour, comelineſs, and chearfulneſs decline by an incurable diſeaſe: and when ſinners are ripe for deſtruction, the Lord will employ ſome of his inſtruments to reap, and glean them, till he make a full end of them. But though no impenitent ſinner can eſcape the wrath of God: yet in the worſt ſtate of any part of the viſible Church, He hath always reſerved to himſelf a few humble believers: theſe he will place out of the reach of the inſtruments of

CHAP. XVIII.

Contains a meſſage from God to the Egyptians, and Ethiopians, concerning the event of Sennacherib's invaſion; and a prediction, that they would preſent oblations to the Lord, v. 1—7.

WOE to the land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That ſendeth ambaſſadors by the ſea, even in veſſels of bulruſhes upon the waters, *ſaying*, Go, ye ſwift meſſengers, to a nation ſcattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whoſe land the rivers have ſpoiled.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when he liſteth up an enſign on the mountains, and when he bloweth a trumpet, hear ye.

4 For ſo the LORD ſaid unto me, I will take my reſt, and I will conſider in my dwelling-place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt, when the bud is perfect, and the ſour grape is ripening in the flower, he ſhall both cut off the ſprigs with pruning hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the beaſts

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his vengeance. Public calamities are often the means of bringing men to renounce their idols, and iniquities, to look to the Lord for help, and to have reſpect to his promiſes and precepts. But if profeſſed Iſraelites forget the God of their ſalvation, and are not mindful of the rock of their ſtrength: they will ſeek help, peace, and proſperity in vain from every quarter; their labour will be loſt, and their harveſt an heap, in the day of grief and of deſperate ſorrow. But happy are they, who remember God, as their ſalvation, and rely on his power, and grace: their enemies may rage, and ruſh upon them with dreadful force, and fury: But God ſhall rebuke them, and they ſhall flee away as a rolling thing before the whirlwind. Their trouble, and their enemies proſperity, will be equally tranſient; their joy will endure for ever, like the deſtruction of thoſe, who hate and ſpoil them.

NOTES.

CHAP. XVIII.] V. 1. *Woe*, &c.] This is allowed to be one of the moſt obſcure prophecies of the ſcripture *to us*; though doubtleſs well underſtood by thoſe, for whoſe uſe it was intended. I ſhall only give my own opinion of it's meaning, without adducing any of the numerous conjectures, that have been formed concerning it. By "the land ſhadowing with wings," Egypt, as connected with Ethiopia, may be underſtood, and it may be ſo called, on account of the ridges of mountains, which ſhadowed it on each ſide: or rather becauſe the Egyptians pretended to ſhadow the Jews under their protection, as "with wings," againſt the incurſions of the Aſſyrians. This land was "beyond," or, on each ſide, "the rivers of "Cuſh," the river Nile, which flowing through Ethiopia, and Egypt is divided into ſeven ſtreams, or rivers, before it reaches the ſea. The word tranſlated "woe," may be merely a call upon them to attend to the Lord's meſſage.

V. 2. *That*, &c.] The land intended was remarkable for ſending ambaſſadors, or meſſengers, upon the ſeas, and rivers, in veſſels of bulruſhes, or formed of the Papyrus; and this was peculiar to the Egyptians, who formed veſſels of this plant, for this purpoſe. To this country ſwift meſſengers were ordered to be ſent: that is, the meſſage of the Lord was ſedulouſly to be conveyed into every part of it; for to them it appertained. The nation is deſcribed as "ſcattered, and peeled;" or as it may be rendered, "ſtretched out, and ſmoothed:" and this may refer to the length of the land of Egypt from north to ſouth, being a vale on each ſide of the Nile about 700 miles long; and Ethiopia extends to a conſiderable length on the ſouth of it; and the whole was ſmoothed, or made level by the conſtant inundations of the Nile. It was alſo "a nation terrible from their beginning hitherto," which is characteriſtic of Egypt: "a nation meted out, and trodden "down;" alluding to the frequent admeaſurement of their lands, which was rendered neceſſary by the inundations of the river, by which their land-marks were deſtroyed; and to their method of throwing their ſeed upon the mud, when the waters ſubſided, and treading it in, by turning their cattle into the fields: whoſe land the "rivers have ſpoiled," or "enriched," as the words may mean.

V. 3. *All ye*, &c.] We ſuppoſe that this prophecy was publiſhed before, but related to, that time, when Sennacherib had routed the army of Tirhakah, king of Ethiopia, and was preparing to beſiege Jeruſalem; intending afterwards to proſecute his advantages againſt Egypt, and Ethiopia. The Lord called upon them, and all the inhabitants of the earth to attend; and when they ſaw this proud victor lift up his enſign on the mountains, and blow the trumpet for the aſſault of Jeruſalem, to expect an extraordinary interpoſition of the Lord, in behalf of his people.

V. 4—6.] God had aſſured his prophet, that he would reſt ſecurely in Zion, contemning the aſſault of the Aſſyrians; and he would ſhew his regard to his dwelling place, and worſhippers; like a clear heat after rain, or like a cloud of dew in the heat of harveſt; that is, as their protection, and conſolation in their extreme diſtreſs. For whilſt the enemy deemed his ſchemes maturing, as the harveſt, or vintage; and before the perfect bud, and opening flower were ripened into the ſour grape; before the critical ſeaſon of executing his deſign was arrived: the Lord would cut off all his branches: and the carcaſſes of his numerous hoſt would be a plentiful proviſion for the wild beaſts, and birds of prey, for a very long time.

of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

7 In that time ſhall the preſent be brought unto the LORD of hoſts, of a people ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion.

CHAP. XIX.

Contains predictions, 1ſt. Of terrible judgments, which God was about to inflict upon Egypt, v. 1—17. *2d. Of the Egyptians being made acquainted with the Lord, and admitted to ſhare the bleſſings of his ſalvation, v.* 18—23.

THE burden of Egypt. Behold, the LORD rideth upon a ſwift cloud, and ſhall come into Egypt; and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

2 And I will ſet the Egyptians againſt the Egyptians: and they ſhall fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom.

3 And the ſpirit of Egypt ſhall fail in the midſt thereof; and I will deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the LORD of hoſts.

5 And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

6 And they ſhall turn the rivers far away; *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing ſown

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V. 7.] *In that,* &c.] The nation before deſcribed, hearing of this ſurpriſing cataſtrophe, would ſend oblations to be offered at the temple of the Lord of hoſts upon mount Zion, giving glory to his name. (2 *Chron.* c. xxxii. v. 23.) The Egyptians for the preſent were to be delivered from the Aſſyrians, by the power of the God of the Jews; and not the Jews by their aſſiſtance: and the doom of that proud tyrant was intended as a warning to them, to renounce their idols, and iniquities.

PRACTICAL OBSERVATIONS.

We ſhould endeavour to call the attention of mankind to the works of God for his people: for wherever they live, or however they are diſtinguiſhed; whether they have been proſperous and terrible; or obſcure, and trampled upon, they are greatly concerned in them: and the warnings of his providence, as well as the oracles of his word, are intended for their conviction. When the arrogant oppoſers of the truths, and the ſervants of Chriſt, lift up the ſtandard, and blow the trumpet of war, and openly aſſault the church, with full confidence of ſucceſs; let the inhabitants of the earth attend, and wait for the event. The Lord, undiſturbed by their puny efforts, will ſtill delight in Zion, and protect his dwelling place; nor ſhall the policy, or power of hell prevail againſt his church, as built on this rock, "that Jeſus is the Chriſt, the Son of the living God." He will protect and comfort his people, in all their perſecutions, and tribulations, and render their ſouls moſt flouriſhing in holineſs, when their afflictions moſt abound. But he will blaſt the ripening ſchemes of his preſumptuous foes, when they deem their ſucceſs certain: and their future contempt and miſery will be proportioned to their preſent haughtineſs, and arrogance. Thus ſhall the nations of the earth be convinced that Jehovah is the God, and Iſrael his people, and ſhall concur in preſenting their ſpiritual ſacrifices to his glory. And happy are they, who take warning by his judgments on others, and make haſte to join themſelves to him, and to his people.

NOTES.

CHAP. XIX.] V. 1. *Behold,* &c.] When the Lord, by "the weapons of his indignation," ſhould come into Egypt with terrible majeſty, their idols would not be able to afford them any protection; nay they would become the deriſion, and contempt of the victors: and the courage of the Egyptians would then melt, as wax before the fire.

V. 2, 3.] Not many years after the deſtruction of Sennacherib's army, the affairs of Egypt were reduced to the utmoſt confuſion, and anarchy, by their inteſtine contentions: theſe ended, after ſome years, in the tyranny of twelve princes, who divided the land amongſt them; till at length Pſammitichus overcame all the reſt, and poſſeſſed the ſole dominion for fifty-four years. Some other dreadful civil conteſts, which took place in Egypt, and tended to its ſubjection to foreign conquerors, may alſo be predicted.

V. 4. *A cruel,* &c.] Not long after the death of Pſammitichus, Nebuchadnezzar conquered Egypt; and he, and his ſucceſſors, and afterwards the Perſian kings, ruled over that country with deſpotic ſway, and grievous oppreſſion, till the days of Alexander the Great.

V. 5—10.] The inundations of the Nile failing; the communication of the interior parts of the country with other nations, by the ſea, might be cut off: the remaining waters would become putrid; the brooks, which were the fences of their fields, would dry up: even the papyrus, and other aquatic plants, which were a conſiderable article by the brooks, ſhall wither, be driven away, and be no *more.*

8 The fiſhers alſo ſhall mourn, and all they that caſt angles into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

9 Moreover they that work in fine flax, and they that weave net-works, ſhall be confounded.

10 And they ſhall be broken in the purpoſes thereof, all that make ſluices *and* ponds for fiſh.

11 Surely the princes of Zoan *are* fools, the counſel of the wiſe counſellers of Pharaoh is become brutiſh: how ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of ancient kings?

12 Where *are* they? where *are* thy wiſe *men?* and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have alſo ſeduced Egypt, *even they that are* the ſtay of the tribes thereof.

14 The LORD hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit.

15 Neither ſhall there be *any* work for Egypt, which the head or tail, branch or ruſh, may do.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear becauſe of the ſhaking of the hand of the LORD of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be a terror unto Egypt, every one that maketh mention thereof ſhall be afraid in himſelf, becauſe of the counſel of the LORD of hoſts, which he hath determined againſt it.

18 In that day ſhall five cities in the land

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in their commerce, would wither; the corn ſown by the brooks, as well as the productions of the higher grounds, would be deſtroyed: and their gainful fiſheries and their manufactures would be ruined for want of materials, or purchaſers. (v. 15.) This may be underſtood literally of a dreadful famine; or figuratively, of the decay of their proſperity, and the drying up of all the ſources of their wealth, through their civil diſtractions.

V. 11—14.] The Egyptians pretended to an antiquity far beyond any of the neighbouring nations: and their kings were deſcended, as they boaſted, from a royal race, which had continued for ſome thouſand years. This was altogether fabulous; but doubtleſs Egypt was renowned for wiſdom, and ſcience, before any other nation. Yet now their princes and counſellors, who ſhould have been the ſtay of the tribes of the land, were become fooliſh, and brutiſh: and whilſt they flattered their king, as the ſon of wiſe, as well as ancient kings; they ſeduced him into fooliſh meaſures; and they could neither foreſee, nor prevent the calamities, which the Lord had purpoſed to bring upon them. If there were any poſſeſſed of this wiſdom, where were they to be found? Indeed the Lord would give them up to their own perverſe ſchemes, and to quarrel with each other, as their intereſts, or humours led them; till the land would be reduced, by their fierce, and bloody conteſts, to the condition of a drunken man, who can ſcarce ſtagger along; and is become equally the object of contempt and of pity, through his intemperance.

V. 17. *The land*, &c.] Either the deſtruction of Jeruſalem, or the captivity of the Jews by Nebuchadnezzar, would terrify the Egyptians, who would expect ſimilar treatment from that powerful conqueror: or they would perceive, that their calamities came upon them, from the anger of the God of the Jews, and according to the counſel, that he had determined againſt them: and thus they would learn to ſtand in awe of that people, as belonging unto the Lord, and be afraid to offend them.

V. 18. *In that*, &c.] The preceding prophecy includes a ſeries of years reaching at leaſt to the time of Alexander the Great, and the favour ſhewn to the Egyptians by him, and his ſucceſſors: and ſome think, that their ſubſequent ſervitude to the Romans, Saracens, Turks, &c, to this preſent day, is alſo predicted. But in the meantime ſome of them would become acquainted with the true God, learn the language of Canaan, and ſwear to the Lord of hoſts: *i. e.* they would learn to ſpeak of God, and his word, and worſhip, as the Jews did, and to vow obedience to him; or to uſe his name, and to call him to witneſs, in their ſolemn oaths, as his worſhippers. It is not known what five cities were intended; and there is ſome uncertainty reſpecting that, which "ſhould be called the City "of Deſtruction:" though it is commonly ſuppoſed to mean Heliopolis, or the City of the Sun; and it is thought, that it ſhould be thus read. However ſeveral cities would be thus favoured; eſpecially one, that had been notorious for idolatry, or was apparently ripe for deſtruction. Under the Macedonian kings, who ſucceeded Alexander, and obtained the kingdom of Egypt, peculiar privileges were granted to the Jews, and numbers of them ſettled in that country; where they profeſſed their religion, and worſhipped the Lord in their ſynagogues, In proceſs of time their ſcriptures were tranſlated into Greek, which was then generally underſtood in Egypt; (which tranſlation is now called the Septuagint.) Thus the natives would gradually become acquainted with God, and his truth, and will; and probably many were proſelyted to the Jewiſh religion. A temple alſo was built by Onias, at Heliopolis, where a worſhip was performed, ſimilar to that at the temple in Je-of Egypt ſpeak the language of Canaan, and ſwear to the LORD of hoſts; one ſhall be called, The city of deſtruction.

19 In that day ſhall there be an altar to the LORD, in the midſt of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it ſhall be for a ſign, and for a witneſs unto the LORD of hoſts in the land of Egypt: for they ſhall cry unto the LORD becauſe of the oppreſſors, and he ſhall ſend them a Saviour, and a great one, and he ſhall deliver them.

21 And the LORD ſhall be known to Egypt, and the Egyptians ſhall know the LORD in that day, and ſhall do ſacrifice and oblation; yea, they ſhall vow a vow unto the LORD, and perform *it*.

22 And the LORD ſhall ſmite Egypt: he ſhall ſmite and heal *it*: and they ſhall return *even* to the LORD, and he ſhall be intreated of them, and ſhall heal them.

23 In that day ſhall there be a high-way out of Egypt to Aſſyria, and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt and with Aſſyria, *even* a bleſſing in the midſt of the land:

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ruſalem: and though this was irregular, and not to be vindicated; yet it might be over-ruled to draw the attention of the Egyptians to the religion of the Jews. But though theſe events doubtleſs were, in ſome degree, an accompliſhment of the prophecy before us: yet it ſeems more immediately to relate to the planting, and flouriſhing of Chriſtianity in Egypt, in the primitive ages.

V. 19—22.] This *typically* deſcribes the effect of the preached goſpel; by which men are taught to worſhip God acceptably, through the ſacrifice, and interceſſion of Chriſt, and to offer ſpiritual ſacrifices to him, in every place. The pillar may denote either *their* avowal of the Lord, as the object of their worſhip, or his acknowledging of them as his people: and his ordinances adminiſtered amongſt them would be a ſign, and a witneſs of their relation to him. Their crying unto the Lord, and his ſending them a ſaviour, and a great one, to deliver them from their oppreſſors, can only be interpreted of their deliverance by Alexander the Great from the Perſian yoke, in a very ſubordinate ſenſe, if at all: indeed it ſeems to relate to later times; and there is not much reaſon to conclude, that in his days there were many Egyptians, who knew how to ſeek deliverance from the Lord by earneſt prayers. Chriſt himſelf and his ſpiritual redemption ſeem to be intended: unleſs we ſuppoſe ſome *future* grand deliverance from the oppreſſors, to whom the Egyptians are ſtill expoſed, to be alſo predicted. However the Lord promiſed to make himſelf known unto them, and that they ſhould acknowledge him, and worſhip him, and pay their vows to him: for his ſmiting of them would make way for their converſion; their prayers, and their healing, in anſwer to them.

V. 23—25.] For many ages, the Aſſyrians, (or the Chaldeans, Perſians, and Macedonians, who ſucceſſively had dominion in the ſame regions,) were engaged in hoſtilities with the Egyptians; and they fortified their countries againſt each other: but it is here predicted, that they would unite together, and with Iſrael, in worſhipping the Lord; and that Iſrael would prove a bleſſing between the two nations, by communicating to them the knowledge of God, and his ſalvation: and that the Lord would pronounce them bleſſed, and ſhew favour to them, as his people, and the work of his hands, new created unto holineſs; even as he had been uſed to do to Iſrael his inheritance. I apprehend that the grand accompliſhment of the latter part of this prophecy is yet to be expected: for though Chriſtianity flouriſhed much in theſe regions for ſome time; yet nothing ſeems yet to have occurred fully adequate to the expreſſions here employed.

PRACTICAL OBSERVATIONS.

When ungodly men eſcape danger, they are apt to deem themſelves ſecure: but evil purſueth ſinners, and will ſpeedily overtake them, except they repent: and when the Lord cometh to execute judgment, every falſe confidence will fail, and every ſinner's heart will melt within him. To puniſh a guilty nation, the inhabitants need only be left to themſelves, and occaſions afforded them to quarrel: and they will ſoon be ſet againſt one another, "every one "againſt his brother, or his neighbour: city againſt city, "and province againſt province." Thus the righteous Lord weakens, and deſtroys the counſel of offending nations; and their fooliſh expedients for deliverance involve them in deeper guilt, and miſery. When collective bodies are thus divided amongſt themſelves, and either ſtruggling for power, or aiming to preſerve, or recover their liberties, without any regard to the Lord: He often gives them into the hands of ſome foreign power, which rules over them "as a cruel lord, and as a fierce king:" ſo that the true friends of civil liberty ſhould begin by ſeeking the favour of God, and liberty from the bondage of ſin. The Lord alſo can ſoon cut off thoſe ſources of national wealth, and proſperity, which are looked upon as moſt certain: and whilſt kings, and nobles are forming, and executing their infatuated projects, to aggrandize themſelves; the poor are often deprived of their employment, and ſubſiſtence. Indeed the comfort of the lower orders in ſociety is ſeldom duly regarded by ſuch ambitious men: yet, where this is neglected, the counſel of the wiſeſt is brutiſh, and tends to deceive, and ſeduce, whilſt it flatters, thoſe, who depend upon it: and they become the ruin, who ſhould be the ſtay of the tribes of the land: and all the wiſdom, in which men glory, who know not the Lord, and regard not his holy will, will at length be ſeen to be the moſt deſtructive folly. But the Lord leaves rulers to be actuated by a

25 Whom the LORD of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

CHAP. XX.

Contains 1*ſt. The Prophet commanded to go uncovered, and barefoot, as a ſign of the captivity of the Egyptians, and Ethiopians, by the Aſſyrians, v.* 1—4. 2*d. A prediction of the terror, and confuſion of thoſe, who had expected help from them, v.* 5, 6.

IN the year that Tartan came unto Aſhdod, (when Sargon the king of Aſſyria ſent him,) and fought againſt Aſhdod, and took it;

2 At the ſame time ſpake the LORD by Iſaiah the ſon of Amoz, ſaying, Go, and looſe the ſackcloth from off thy loins, and put off thy ſhoe from thy foot. And he did ſo, walking naked and bare-foot.

3 And the LORD ſaid, Like as my ſervant Iſaiah hath walked naked and bare-foot three years, *for* a ſign and wonder upon Egypt and upon Ethiopia;

4 So ſhall the king of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the ſhame of Egypt.

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perverſe ſpirit, and to bring public affairs to the utmoſt confuſion and contempt, in order to puniſh the lower orders alſo for their tranſgreſſions: and every view of this ſubject leads us to infer, that "righteouſneſs exalteth a "nation, but that ſin is the reproach of any people:" and that invaſions, civil wars, and even the decay of trade, and the want of employment for the poor, are calls from God to national repentance, and reformation. When he ſhaketh his hand, and ſheweth tokens of indignation; the moſt courageous become as women; and he rendereth ſinners afraid of thoſe, whom before they deſpiſed, or oppreſſed: and the counſel of the Lord of hoſts, which he hath determined againſt all the workers of iniquity, will make them a terror to themſelves, and to each other; and every object around them a terror to them. But his ſevereſt temporal judgments connect with deſigns of mercy: and revolutions in mighty kingdoms make way for the ſpread of his goſpel. Already numbers have learned to "ſpeak the "language of Canaan, and to ſwear to the Lord of hoſts;" to erect altars to his name, and to offer him ſpiritual ſacrifices, in thoſe places, which were the moſt addicted to idolatry: and every event of this kind is a proof of the divine original of that bleſſed book, in which ſo many prophecies to this effect are contained. The Lord hath indeed ſent a Saviour, and a great one, to deliver thoſe, who were oppreſſed by Satan; and all, that cry unto him for that redemption, are made partakers of it: and ere long he will open a way for his goſpel into the remoteſt kingdoms of the earth: then hoſtile nations ſhall amicably accord in ſerving him, and ſhall know, truſt, obey, and worſhip him as the God and Father of our Lord Jeſus Chriſt: and he will acknowledge them as his people, the work of his hands, and his choſen inheritance: and it ſhall then be known, that Iſrael, which hath been ſo deſpiſed and hated on earth, was indeed bleſſed of God, and a bleſſing in the midſt of every land. But let us alſo obſerve, what a change the ſaving grace of God effects upon men's diſpoſitions, converſation, and behaviour. Profeſſing his truth, and attending on his ordinances, they learn to ſpeak a new language, ſincere, pure, pious, heavenly, and inſtructive: they become juſt, harmleſs, kind, and peaceable; and they live in harmony, and do good, and aim to be a bleſſing to their neighbours, and even to their enemies. Finally, let the broken-hearted, and afflicted, whom the Lord hath wounded; and thus taught to return to, and call upon him, take courage; for he will be intreated, and heal their ſouls, and turn their ſorrowing ſupplications into joyful praiſes.

NOTES.

CHAP. XX.] V. 1. *In*, &c;] Tartan was one of Sennacherib's captains, who ſeems to be here called Sargon. Tartan was ſent by him to form the ſiege of Aſhdod, a very ſtrong city belonging to the Philiſtines, which afterwards held out againſt a king of Egypt for twenty-nine years. (*Notes*, 2 *Kings*, c. xviii. v. 17. c. xix. v. 9.) The inhabitants of Aſhdod expected help from the Egyptians, and Ethiopians; and many of the Jews did the ſame: but the prophet was ordered to predict Sennacherib's victory over thoſe confederated nations.

V. 2—4.] As multitudes of priſoners taken by the Aſſyrians, and reſerved for ſale as ſlaves, would be driven before them bare-foot, and uncovered, ſave with a ſhort garment, that ſcarce ſufficed to hide their nakedneſs; the prophet was ordered to walk abroad in the ſame manner. As a mourner for the ſins, and miſeries of his people, and as mortified to the world, he was uſed, it ſeems, to wear ſackcloth conſtantly: but on this occaſion, he was to lay that aſide, and to appear exactly as the captives were expoſed. This would ſubject him to ridicule, and reproach, and be uneaſy both to his body, and mind: yet he promptly obeyed. It is not probable that he continued to appear in this manner for three years: but rather, it was a ſign of what would take place after three years; and the wonder excited by ſeeing the prophet walking publicly in this manner, would render his prediction more noticed. If he once walked out thus, it might anſwer this end: but perhaps he continued to do ſo for three days. Sennacherib is computed to have been abſent near four years, from the time, that he firſt laid Hezekiah under contributions, till his return to beſiege Jeruſalem. During this time he gained many advantages over the Egyptians: and juſt before his return, he obtained a complete victory over Tirhakah, king of Ethiopia, when probably this prediction was literally fulfilled.

5 And they ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this iſle ſhall ſay in that day, Behold, ſuch *is* our expectation, whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

CHAP. XXI.

Contains 1*ſt. A prophecy of the deſtruction of Babylon by the Medes, and Perſians, v.* 1—10. 2*d. The burden of Dumah, v.* 11, 12. 3*d. The burden of Arabia, v.* 13—17.

THE burden of the deſert of the ſea. As whirlwinds in the ſouth paſs through; *ſo* it cometh from the deſert, from a terrible land.

2 A grievous viſion is declared unto me; the treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth. Go up, O Elam: beſiege, O Media; all the ſighing thereof have I made to ceaſe.

3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*; I was diſmayed at the ſeeing *of it*.

4 My heart panted, fearfulneſs affrighted me: the night of my pleaſure hath he turned into fear unto me,

5 Prepare the table, watch in the watchtower, eat, drink: ariſe, ye princes, *and* anoint the ſhield.

6 For thus hath the LORD ſaid unto me,

V. 5. *They*, &c.] The Aſhdodites, who had hitherto held out againſt the Aſſyrians, expecting help from the Ethiopians, and glorying in their alliance with Egypt; would, on this event, deſpair of help, and ſurrender to the beſiegers.

V. 6. *This iſle*, &c.] Or country. The Jews would alſo deſpair of help from that quarter, and be ready to give up all for loſt: but God would deliver them by his own power, and not by heathen allies.

PRACTICAL OBSERVATIONS.

We ſhould be ready for ſelf-denying, and mortifying ſervices; and ought not to habituate ourſelves to indulgence, ſloth, or delicacy: for we know not how ſoon we may be called to endure hardſhip, reproach, and contempt for the Lord's ſake. We ſhould not do any thing of our own minds, which may appear abſurd, or ridiculous: but the world will often deem us fooliſh, and mad, when we are ſingular in our obedience to God: and we muſt at all times refuſe conformity to its vain faſhions, and be mortified to its pleaſures. The attire, and demeanour of miniſters ſhould be ſuch, as may beſt give emphaſis to their meſſage, and call men's attention to them as the ſervants of the Lord; and in order to be a ſign, and an example to others, we muſt be ſuch men, as the world wonders at. True faith will produce implicit obedience: and the miniſter cannot reaſonably expect that his hearers ſhould regard his doctrine, unleſs he demonſtrate his own belief of it by his practice. The Lord will effectually ſupport his ſervants under the moſt painful, and mortifying effects of their obedience: and what we are called to ſuffer for his ſake, is commonly very trivial, or tranſient, compared with what numbers groan under from year to year, through the cruelty of conquerors, or lordly oppreſſors, who hold them in bondage. All men's expectations from, and glorying in, created helpers will end in terror, and ſhame: they who flee for ſuccour to ſuch deceitful refuges, will often be reduced to deſpair: and if God's people are induced to ſuch carnal confidences, they will infallibly tend to diſcourage their hope, and comfort in him: but they, who truſt in the Lord, ſhall never be confounded.

NOTES.

CHAP. XXI.] V. 1. *The*, &c.] Babylon, and the adjacent country, is here called "the deſert of the ſea;" becauſe it was ſhortly to become deſert, and a marſh full of pools of water; as if converted into a lake, or inland ſea. (c. xiv. ver. 23.) The whirlwinds in the ſouthern diſtricts of Arabia often come with deſtructive fury: thus ruin would irreſiſtibly come upon Babylon from Media, and Perſia, whoſe armies were very terrible; and through the deſerts, which intervened between thoſe countries, and Babylon.

V. 2. *A grievous*, &c.] The viſion, which was declared to the prophet, related to grievous calamities, that were coming upon Babylon. That treacherous, and rapacious city would be paid in her own coin, (as ſome underſtand it:) or her treacherous, and rapacious dependants, and allies, would join the enemy againſt her; and thus deceive, and ſpoil her, as they had deceived, and ſpoiled other cities for her. For the Lord had called Elam, or Perſia, and Media to go up, and beſiege Babylon, and ſo to terminate the ſighing of the captive Jews, by ſetting them free.

V. 3—5.] The prophet here perſonated Belſhazzar; (*Dan.* c. v;) almoſt 180 years before that event. We are introduced, as it were, into the banquetting room of that prince, and witneſs his terror, and aſtoniſhment: he declares to us his diſmay, when he ſaw the hand that wrote, and the writing, on the wall; and how he was bowed down, when Daniel read, and explained it to him; how his heart panted, and fearfulneſs affrighted him; and the night, which he had ſet apart for pleaſure, was thus turned into fear unto him. For whilſt he had given orders to prepare the feaſt, and to ſet the watch; and whilſt he, and his princes, eat and drank; Cyrus had given orders to his captains, to burniſh their arms, and prepare for the aſſault of the city.

V. 6—9.] The prophet here ſpeaks in his own perſon: the Lord commanded him to ſet a watchman, to make obſervations, and give notice of them: and he informed the prophet, that "he ſaw a chariot, with a couple of horſe-

Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot *with* a couple of horſemen, a chariot of aſſes, *and* a chariot of camels; and he hearkened diligently with much heed.

8 And he cried, A lion: My lord, I ſtand continually upon the watch-tower in the day-time, and I am ſet in my ward whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horſemen. And he anſwered and ſaid, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threſhing, and the corn of my floor: that which I have heard of the LORD of hoſts, the God of Iſrael, have I declared unto you.

11 The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? watchman, what of the night?

12 The watchman ſaid, The morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 The burden upon Arabia. In the foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the LORD ſaid unto me, Within a year, according to the years of an hireling, and all the glory of Kedar ſhall fail:

17 And the reſidue of the number of archers, the mighty men of the children of Kedar, ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

"men:" this may mean the chariots of war, and the united cavalry of the Medes, and Perſians; and the chariot of aſſes, and that of camels, may mean the carriages loaded with their baggage, drawn by theſe animals. However it meant the march of Cyrus's army, furniſhed with every thing requiſite for forming the ſiege of Babylon. Having hearkened diligently with much heed, he further cried, "a "lion:" the deſtroyer of Babylon marched forward with the boldneſs, and fury of that animal: and though the watchman had been uſed to watch day, and night, without being drowſy, or deceived, he had never before obſerved ſuch things: for the chariots, and horſemen came forward; and immediately it was proclaimed that Babylon, with all her graven images, was deſtroyed, and thrown to the ground. (*Rev.* c. xviii.) All this ſeems to have paſſed before the prophet's mind in viſion: and was deſcriptive of his own office, and duty, as a prophet, and watchman to the houſe of Iſrael. Nor does this rapid ſucceſſion of events accord to the idea, that it contains the warning of the king of Bablon's watchmen, nor indeed to any thing which could really exiſt as here deſcribed: for it compriſes the tranſactions of many years; nay it is probable that the ruin of the New Teſtament Babylon alſo was intended to be predicted by it.

V. 10. *O my*, &c.] The Jews were the corn of God's floor, and the Babyloniſh captivity was to threſh them, to ſeparate the corn from the ſtraw, and the chaff: and the prophet declared the counſel of God reſpecting them, and Babylon, both for their warning, and encouragement.

V. 11, 12.] This is a diſtinct, brief, obſcure, and almoſt enigmatical prophecy. Dumah is Idumea, or the land of the Edomites. Some one of that nation, in viſion, called to the prophet, as the watchman, who waked when others ſlept, to enquire, what time of the night it was? or what were the news of the night? This may either mean an earneſt enquiry of the Edomites concerning the fate of their own country: or perhaps an inſulting, or curious enquiry, concerning the duration of the afflictions of the Jews, in the Babyloniſh captivity. (*Pſ.* cxxxvii. v. 7.) To which the watchman anſwered, "The morning cometh, "and alſo the night:" this may mean, that the deliverance of the Jews would come in its appointed time; yet the day of their proſperity would be ſucceeded by a dark night of adverſity: or that, after a ſhort continuance of approaching proſperity, a dreadful ruin would come on the Edomites, of which the prophet ſaw no end. But if they would enquire concerning the way of eſcaping it, let them do it in good earneſt: and briefly he counſelled them, to return, and come to the Lord, by true converſion to that religion, from which they had apoſtatized ſince the days of Eſau their father.

V. 13—17.] This is a ſhort prophecy concerning calamities, which were coming upon the Arabians. The travelling companies of the Dedanim, a tribe of the Arabians, would ſhelter themſelves in the foreſts, from their hoſtile invaders: and let other tribes, who were not moleſted, meet them with proviſions, that they might not periſh; (it may be tranſlated, as a command;) for indeed they fled, from the moſt imminent danger of death. Theſe deſolations were to take place in an exact year from the publiſhing of this prophecy; and probably it was accompliſhed by Sennacherib, when he firſt marched his army into Judea.

PRACTICAL OBSERVATIONS.

As the hiſtory of mankind is little more, than a detail of the treachery, rapine, and cruelty, that have been committed; and of the miſeries that have been endured: ſo an inſight into futurity would likewiſe be attended with many

CHAP XXII.

Contains 1ſt. A prophecy of calamities coming upon the Jews, and a rebuke of their impious, and ſenſual behaviour under them, v. 1—14. *2d. A prophecy, concerning the ruin of Shebna, the treaſurer, and the advancement of Eliakim, v.* 15—25.

THE burden of the valley of viſion. What aileth thee now, that thou art wholly gone up to the houſe-tops?

2 Thou that art full of ſtirs, a tumultuous city, a joyous city: thy ſlain *men are* not ſlain with the ſword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore ſaid I, Look away from me; I will weep bitterly, labour not to comfort me, becauſe of the ſpoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hoſts in the valley of viſion, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horſemen, and Kir uncovered the ſhield.

7 And it ſhall come to paſs, *that* thy choiceſt valleys ſhall be full of chariots, and the horſemen ſhall ſet themſelves in array at the gate.

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grievous diſcoveries, reſpecting ourſelves, our families, and thoſe, with whom we ſhould ſympathize. But "ſufficient "for the day is the evil thereof:" and our wiſdom is to be ready for all poſſible events. What anguiſh, and horror muſt ſeize the enemies of God, when he ſhall ariſe to execute vengeance upon them; and when all they ſee, hear, remember, or expect, ſhall tend to increaſe their terror? This ſome perceive to be their wretched caſe, at the approach of death: and all the ungodly will know it, in another world. But words can never expreſs, nor can imagination reach to an adequate conception of, their diſmay and deſpair. And what numbers will there dolefully exclaim, "the night of my pleaſure hath he turned into fear "unto me." Whilſt ſinners are ſaying, let us eat, drink, and be merry; and let others watch for our ſouls, if they will: perhaps the Lord is about to ſay, "Thou fool, this "night is thy ſoul required of thee." But the Lord hath ſet miniſters, as watchmen, to declare what they ſee: let every one of us, therefore, to whom this office is committed, hearken diligently, with much heed, to our inſtructions; and continue day, and night upon our watch tower; and give ſinners warning of their approaching danger; that at leaſt we may deliver our own ſouls. (*Ezek.* c. xxxiii. v. 1—9.) And let us declare the whole counſel of God, as far as we can learn it, whether it relate to his mercies, or his judgments. And let all, who love their ſouls, attend to the warnings of ſuch miniſters, as may truly ſay, "that which I have heard of the Lord, "have I declared unto you." For all the enemies of God will as ſurely be deſtroyed, as Babylon, and her graven images are fallen: but every trial ſhall tend to purify true believers, that they may be gathered as wheat into the garner. There are many, who would make curious enquiries of the watchmen; they would willingly have many nice queſtions reſolved, and abſtruſe prophecies interpreted; and they want to know exactly where we *now* are in the ſeries of predicted events: but they do not enquire into the ſtate of their own ſouls, about the way of ſalvation, the path of duty, or how to grow in grace. Theſe are mere Edomitiſh enquirers: and though we ſhould be ready, as far as we can, to anſwer any proper queſtion; yet we ought to warn ſuch men to look to themſelves, to repent of their ſins, and return to the Lord by faith and prayer; before they amuſe themſelves with ſuch diſcuſſions. Whilſt they forget what time of the night it is with themſelves, and are growing old in their ſins; it little concerns them to enquire what time of the night it is with the church: for though the morning of her deliverance cometh, yet the midnight of their final miſery approacheth with equal ſpeed. Calamities muſt go round from one to another, in this ſinful world: it behoves us to relieve the diſtreſſes of our brethren, knowing that our turn may come ſhortly. But happy are they only, whoſe riches, and glory are placed out of the reach of hoſtile invaders; all other proſperity will ſpeedily paſs away, for the Lord God of Iſrael hath ſpoken it.

NOTES.

CHAP. XXII.] V. 1. *The valley*, &c.] Jeruſalem, as ſeated in the midſt of ſurrounding hills, and favoured with the revelation of God's truth, and will, is here called "The valley of viſion." The prophet ſaw *in viſion* all the inhabitants of that city gone up to the flat roofs of their houſes, upon a ſudden alarm, and to make obſervations; and he enquired what was the matter?

V. 2, 3.] Jeruſalem had been full of the hurry, and tumult of buſineſs, and pleaſure: but now their ſtir and tumult was of another nature. Being inveſted by their invaders, numbers died, not by the ſword of war, but by famine, and peſtilence: their rulers agreed to flee together; but they were overtaken and bound as priſoners, by the archers: and even they, that had fled from far, to take ſhelter within the walls of the city, were bound together with the reſt of the inhabitants. (2 *Kings* c. xxv. v. 4—7.

V. 5. *Of crying*, &c.] One crying to another to flee to the adjacent mountains, to eſcape deſtruction.

V. 6, 7.] Elam, and Kir, or the Perſians, and Medes, might ſerve in Sennacherib's army. But the prophecy ſeems, thus far, to accord beſt, to the demolition of Jeruſalem by Nebuchadnezzar. It does not appear, that any deſtructive peſtilence, or famine raged in the city, when Sennacherib invaded the land; or that the rulers fled, or were taken, and bound; or that the walls were broken

8 And he diſcovered the covering of Judah, and thou didſt look in that day to the armour of the houſe of the foreſt.

9 Ye have ſeen alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houſes of Jeruſalem, and the houſes have ye broken down to fortify the wall.

11 Ye made alſo a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had reſpect unto him that faſhioned it long ago.

12 And in that day did the Lord GOD of hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth:

13 And behold joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine: let us eat and drink; for to-morrow we ſhall die.

14 And it was revealed in mine ears by the LORD of hoſts, Surely this iniquity ſhall not be purged from you till ye die, ſaith the Lord GOD of hoſts.

15 Thus ſaith the Lord GOD of hoſts, Go, get thee unto this treaſurer, *even* unto Shebna, which *is* over the houſe, *and ſay*,

16 What haſt thou here? and whom haſt thou here, that thou haſt hewed thee out a ſepulchre here, *as* he that heweth him out a ſepulchre on high, *and* that graveth an habitation for himſelf in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will ſurely cover thee.

18 He will ſurely violently turn and toſs thee, *like* a ball into a large country: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lord's houſe.

19 And I will drive thee from thy ſtation, and from thy ſtate ſhall he pull thee down.

20 And it ſhall come to paſs in that day, that I will call my ſervant Eliakim the ſon of Hilkiah:

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down.—By "chariots of men" we may underſtand, thoſe, in which men rode, and fought; for it ſeems the word, tranſlated chariots, is ſometimes uſed for carriages employed to other uſes.

V. 8—14.] The preceding verſes, though mainly relating to ſubſequent events, might have alſo ſome reference to previous calamities: But theſe verſes predicted Sennacherib's invaſion, and the behaviour of the Jews on that occaſion. He diſmantled many of their fortified cities, which had been the covering, or protection of Judah; and threatened the ſiege of Jeruſalem. This put Hezekiah and his princes upon examining the ſtate of their armouries and fortifications; and upon making various preparations for defending the city. (2 *Chron.* c. xxxii. v. 3—5). But numbers of the people had no proper regard to the Lord, who had conſtituted Jeruſalem to be the place of his own worſhip, and had long before faſhioned every thing reſpecting it, in ſubſerviency to that end; and who ought to have been depended on, in obedient faith, to defend his own city and temple. Notwithſtanding the pious labours of Hezekiah, and others; moſt of the people were yet deſtitute of faith, and piety: and inſtead of uniting in faſting, and prayer, with every token of godly ſorrow, and humiliation, to which the Lord evidently called them: they were generally indulging themſelves to exceſs, in riot and feaſting; and that from the moſt atheiſtical principles; as if the apparent near approach of death urged them to ſeize the preſent fleeting moment for ſenſual gratification (*Amos*, c. vi. v. 3 - 6: 1 *Cor.* c. xv. ver. 32). The Lord was ſo provoked by this profane contempt of his uplifted ſcourge, that he determined to accept of no expiatory ſacrifices for it; but to puniſh it by the death of the criminals: though for his own name's ſake he would, for that time, ſpare the city.

V. 15. *Shebna*, &c.] This prophecy concerning Shebna ſeems to have been delivered about the ſame time with the preceding: and perhaps he was one of the ringleaders in the unſeaſonable and profane riot. Some think that he had been preferred by Ahaz to be treaſurer and ſteward of the houſehold; and that he outwardly complied with Hezekiah's reformation, to keep his place; though a proud and wicked man.

V. 16. *What*, &c.?) It is alſo thought that Shebna was a foreigner! and, that, inſtead of being prime miniſter to Hezekiah, he had no right to aſſociate with the Jews at all; and that his connexions, and inclinations led him to favour their enemies. However he deemed himſelf eſtabliſhed in his authority till death; and had prepared himſelf a magnificent ſepulchre, durable, as if graven out of a rock, to perpetuate his memory and grandeur, after his deceaſe.

V. 17, 19.] We are not informed in what manner this ſentence was executed: but it was predicted, that he ſhould be degraded from his dignity; violently forced into captivity; covered with infamy, as the condemned criminal's face was covered for execution; driven from place to place, in a ſtrange country, like a ball; and at length die in miſery, and diſgrace: whilſt the remains of his magnificence would ſhame that family, which had preferred ſo oſtentatious, and vile a man. Doubtleſs this ſentence was ſpeedily, and exactly executed.

V. 20—25.] God appointed Eliakim, his ſervant, to ſucceed Shebna; and he knew that Hezekiah would be obedient to his word: and this probably occaſioned Shebna's diſgrace. He was to have the robe, and girdle, which

21 And I will clothe him with thy robe, and ſtrengthen him with thy girdle, and I will commit thy government into his hand: and he ſhall be a father to the inhabitants of Jeruſalem, and to the houſe of Judah.

22 And the key of the houſe of David will I lay upon his ſhoulder; ſo he ſhall open, and none ſhall ſhut; and he ſhall ſhut, and none ſhall open.

23 And I will faſten him *as* a nail in a ſure place; and he ſhall be for a glorious throne to his father's houſe.

24 And they ſhall hang upon him all the glory of his father's houſe, the offſpring and the iſſue, all veſſels of ſmall quantity, from the veſſels of cups, even to all the veſſels of flagons.

25 In that day, ſaith the LORD of hoſts, ſhall the nail that is faſtened in the ſure place be removed, and be cut down, and fall; and the burden that *was* upon it ſhall be cut off: for the LORD hath ſpoken *it*.

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were worn by thoſe in office; and he would fill his high ſtation, with the prudence, and affection of a father to the Jews. The key alſo was a token of authority in thoſe days, as the ſeals are now: being an emblem, that much was entruſted to a man's care, and at his diſpoſal; and that he could admit to, or exclude from, manifold privileges, or advantages. Probably either a real key, or the figure of one, was worn upon the ſhoulder: and as Chriſt applies this to himſelf; we may look upon Eliakim as a type of him, or at leaſt accommodate the paſſage to him. (*Rev.* c. iii. v. 7.) As nails alſo were fixed in the walls, on which to hang ſuch things, as might be wanted; and as when theſe were faſtened in a firm part of the wall, they would ſupport whatever was hung upon them: ſo Eliakim would be eſtabliſhed in authority, and act ſo honourably in it: that his advancement would be like raiſing his "father's houſe to a glorious throne:" and all the reputation, and intereſt of every branch of the family would be ſecure in his hands: for he would be able, and willing to take care of them, whether more, or leſs conſiderable: whilſt ſuch as had depended on wicked Shebna, would be ruined by his fall.

PRACTICAL OBSERVATIONS.

No burden will be more heavy, than that, which lights on the valley of viſion, and weighs down thoſe, who abuſe the means of grace. They, that have been moſt ſecure, and proſperous; and thoſe cities, that have been moſt full of the tumultuous hurry of buſineſs, pleaſure, and ambitious conteſts, are moſt liable to be ſurpriſed with unexpected calamities, and left without redreſs under them. The Lord hath ſo many ways of deſtroying his enemies, that it is as vain to attempt fleeing from, as withſtanding, the power of his wrath. The ſervants of God, who moſt clearly foreſee, and moſt awfully warn ſinners of, their approaching miſeries, are moſt affected by the proſpect. They ſometimes weep bitterly, and refuſe to be comforted, becauſe of the trouble, perplexity, and ruin, which are coming upon their beloved relatives and countrymen: yet whilſt their hearts thus melt with tender compaſſion, they are deemed cruel and moroſe; becauſe they inſiſt upon it, that God will execute this threatened vengeance on all the ungodly. But all the horrors of a city taken by ſtorm, and given up to indiſcriminate rapes, murders, and plunder, are ſcarce a ſhadow of the terrors of the day of wrath, and revelation of the righteous judgment of God. Yet the invaſion of a fertile country, when the choiceſt valleys are full of hoſtile armies, and the gates of cities beſet with merciless beſiegers, muſt be inexpreſſibly diſtreſſing to the inhabitants. Often the approach of danger diſcovers that weakneſs, which before was unnoticed; yea, and detects that hypocriſy, which had not been ſuſpected: and then the further men examine, the more they diſcover their expoſed, and perilous ſituation. But too often they look only to externals, and reſt in a ſuperficial attention to things, that had before been neglected; without duly reſpecting the Creator of the world, and the Head of the church, who faſhioned both long ago, for his own glory, and the good of his true people: nor can the moſt pious rulers, or teachers cure men of their infidelity, impiety, or hypocriſy; except as the Lord worketh by them. It is no new thing even in Iſrael for men not to know the ſigns of the times; and when the Lord calleth men to repentance, faſting, and prayer; and kings, as well as miniſters, obey the call, and warn others to do ſo: yet numbers continue to indulge their luſts, and add to their ſins, and increaſe the fierce wrath of God againſt them; as if let us "eat, and drink, "for to morrow we die," were indeed a ſentiment worthy of a rational creature! And whether this infidelity work by preſumption, or deſperation, it produces the ſame contempt, and defiance of God; and is a lamentable token, that a man is given up to judicial hardneſs of heart, and will periſh in his impenitency. The impiety of the lower orders in ſociety is often an aping of their ſuperiors. Too often they, who ought not to find admiſſion into the viſible church, (having nothing there,) are at the head of her affairs: and though no human wiſdom, and piety can always prevent this; yet generally the oſtentation, ambition, and avarice of ſuch men, are a ſcandal to thoſe, who employ them, and even to their families. But what a vanity is all earthly grandeur, which death will ſo ſoon terminate? And what will it avail, whether we be laid in a magnificent monument, or covered with a ſod! Surely the fopperies of death are the vaineſt of all vanities! Yet they who moſt value them, are often deprived of them: and no ſtability can enſure the continuance of proſperity. When the Lord is diſpleaſed, he ſoon drives men with violence from their places, and hurries them from one vexation to another, till they die in diſgrace, and miſery. But it is happy for nations, when the removal of wicked men, makes way for the true ſervants of God into authority. They will act as his ſtewards, and as the deputies of the Son of David; and in the *inſignia* of their dignities, they will read their duties, and thence learn righteouſneſs, faithfulneſs, and goodneſs; and will ſtudy to be fathers to the people, eſpecially to the remnant of true Chriſtians amongſt them. When extenſive

CHAP. XXIII.

Contains Prophecies, 1ſt. Of the ruin of Tyre, and the conſternation occaſioned by it, v. 1—14. *2d. Of a temporary reſtoration of its proſperity, and the converſion of the Tyrians to Chriſtianity, v.* 15—18.

THE burden of Tyre. Howl, ye ſhips of Tarſhiſh; for it is laid waſte, ſo that there is no houſe, no entering in: from the land of Chittim it is revealed to them.

2 Be ſtill, ye inhabitants of the iſle; thou whom the merchants of Zidon, that paſs over the ſea, have repleniſhed.

3 And by great waters the ſeed of Sihor, the harveſt of the river, *is* her revenue; and ſhe is a mart of nations.

4 Be thou aſhamed, O Zidon: for the ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I travail not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *ſo* ſhall they be ſorely pained at the report of Tyre.

6 Paſs ye over to Tarſhiſh; howl, ye inhabitants of the iſle.

7 *Is* this your joyous *city*, whoſe antiquity *is* of ancient days? her own feet ſhall carry her afar off to ſojourn.

8 Who hath taken this counſel againſt Tyre, the crowning *city*, whoſe merchants

authority is lodged in ſuch hands, it will be uſed for the benefit of mankind: and ſuch rulers are indeed a credit to their families, and will promote their intereſts in ſubſerviency to the public good: but all dependance, placed on ungodly men, will ſoon be thrown down with them into perdition. Indeed no expectations can properly be formed of advantage even from godly men, except as the inſtruments of the Lord for our good. But the Father hath lodged all authority in heaven and earth in the hands of his beloved Son, who for our ſakes became alſo his righteous ſervant. To him he hath entruſted the infinite concerns of his own glory, and the honour of his law, to all eternity: and if we ſubmit to his authority, we may confidently hang all our hopes, and intereſts, and thoſe of our families upon him; and in every thing rely on his wiſdom, power, truth, and love. Such are great concerns *to us*; though compared with the other, they are trivial: but great or ſmall, they are perfectly ſafe in his hands. He hath opened our way of acceſs into the preſence of our reconciled Father; he will ſet before us an open door, which no man can ſhut, both whilſt we live, and when we die; and bring both ſoul and body to his eternal glory. But they, who neglect ſo great ſalvation, will find, that when he ſhutteth, none can open: and his hands will ſhut them out of heaven, and ſhut them up in hell for ever.

NOTES.

CHAP. XXIII.] V. 1, *Howl*, &c.] The ſhips, or merchants, and ſeamen, trading with, or from Tarteſſus, are called upon to howl with horror, and bitter lamentation, on account of the ruin of Tyre, the centre of their trade: for it would be ſo laid waſte, that there would be no harbours, or traders, or acceſs to it. And the Grecians would convey the intelligence of this event to Tarteſſus.

V. 2. *The Iſle*, &c.] There were two diſtinct cities, called old and new Tyre, the former a ſea port upon the continent; the latter upon an iſland at a ſmall diſtance, and dependant upon the other. Zidon was more ancient than Tyre: (*Gen.* c. xlix. v. 13;) and the Zidonians built that city, which is therefore called the daughter of Zidon; and it was repleniſhed with all its riches by the trade, which it originally derived from the mother city: but it ſoon acquired a vaſt pre-eminence above it. Nebuchadnezzar took old Tyre after a ſiege of 13 years: but the inhabitants had previouſly removed their moſt valued effects either to new Tyre on the iſland, or to places beyond ſea. After a time new Tyre became a very flouriſhing city: but it was beſieged and taken by Alexander the Great; and was greatly reduced, and impoveriſhed. Both theſe events ſeem here to be predicted; but eſpecially the former, which did not take place, till about 125 years after this prophecy was uttered.

V. 3. *The ſeed*, &c.] Sihor means the river Nile: The Tyrians traded largely with the Egyptians for the copious productions, which their lands watered by that river yielded them: And thus the harveſt of the river Nile, ſpringing from the ſeed ſown, when its great waters ſubſided, yielded an immenſe revenue to Tyre. That river would alſo open a communication to the Tyrians into the interior parts of Egypt; and the rich commodities there purchaſed, and ſold at a great advance, at Tyre the mart of the nations, tended greatly to enrich that city.

V. 4. *Be thou*, &c.] Zidon had gloried in being the founder of Tyre, that ſtrength of the ſea, and, as it were, the ſole proprietor of it: but ſhe might now be aſhamed; for her daughter Tyre, complained that ſhe was depopulated, and inſtead of ſending colonies to people other cities, ſhe had now no children brought forth, or growing up to repleniſh herſelf. New Tyre continued for many ages a flouriſhing city: But from the time that Alexandria in Egypt was built, her trade began to decreaſe; and at length it was utterly deſolate: and there are at this day, no remains of that renowned city; except a few huts for fiſhermen may be ſo called. Let us not forget that theſe are ſtanding miracles to demonſtrate the divine original of the ſacred ſcriptures.

V. 5. *As*, &c.] As the nations were alarmed at the deſolations of Egypt, by the power of God, in the days of Moſes: So would the fate of Tyre fill them with equal conſternation.

V. 6, 7.] The Tyrians gloried in the great antiquity of their city; and that, through its extraordinary wealth, it was replete with every thing conducive to feſtive indul-

are princes, whoſe traffickers *are* the honourable of the earth?

9 The LORD of hoſts hath purpoſed it, to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Paſs through thy land as a river, O daughter of Tarſhiſh: *there is* no more ſtrength.

11 He ſtretched out his hand over the ſea, he ſhook the kingdoms: the LORD hath given a commandment againſt the merchant *city*, to deſtroy the ſtrong holds thereof.

12 And he ſaid, Thou ſhalt no more rejoice, O thou oppreſſed virgin, daughter of Zidon: ariſe, paſs over to Chittim; there alſo ſhalt thou have no reſt.

13 Behold the land of the Chaldeans; this people was not, *till* the Aſſyrian founded it for them that dwell in the wilderneſs: they ſet up the towers thereof, they raiſed up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ſhips of Tarſhiſh: for your ſtrength is laid waſte.

15 And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according to the days of one king: after the end of ſeventy years ſhall Tyre ſing as an harlot.

16 Take an harp, go about the city, thou harlot that haſt been forgotten; make ſweet melody, ſing many ſongs, that thou mayeſt be remembered.

17 And it ſhall come to paſs after the end of ſeventy years, that the LORD will viſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with all the kingdoms of the world, upon the face of the earth.

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gence. But now they would leave home with howlings, and anguiſh of ſpirit; and numbers of them would be forced to ſeek an habitation in diſtant countries, and even travel thither on foot, either as captives, or refugees.

V. 8, 9.] The Tyrians either boaſted of being able to purchaſe, or diſpoſe of crowns, as they pleaſed; or that Tyre was the Crown, or moſt glorious of all cities. Their pride equalled their proſperity: and therefore the Lord had counſelled to tarniſh the pride of all human glory, by reducing that city, whoſe merchants were princes, whoſe traders were the honourable of the earth.

V. 10. *As a river*, &c.] The inhabitants of Tyre, when the city ſhould be cloſe preſſed by the Chaldeans, would ſteal away ſilently, and ſpeedily, to leave the country, which had no ſtrength for reſiſtance; as a river ſilently, and almoſt imperceptibly glides through the land. Tyre may be called the daughter of Tarſhiſh; becauſe that her grandeur was greatly the effect of her trade with that city; and becauſe of the cloſe connexion, which ſubſiſted betwixt them.

V. 11. *He*, &c.] Either Nebuchadnezzar, or Alexander the Great may here be intended: Each of them was a mighty conqueror, who as it were, ſtretched his hand over the ſea, and ſhook the kingdoms: and each of them beſieged and took Tyre. But they had their commiſſion from God, to deſtroy the ſtrong-holds of that merchant city.

V. 12. *O thou*, &c.] The Aſſyrians had beſieged Tyre, but had not been able to take it. But this virgin-daughter of Zion would be deflowered by Nebuchadnezzar; and this would only begin her deſolations: Nay the colonies, which they would then plant in Greece, Sicily, Spain, or Africa, would have no reſt. Carthage was a colony from Tyre, and her unſucceſsful and ruinous conteſt with the Romans is well known; and the others were diſquieted, and reduced by the ſame power.

V. 13. *This people*, &c.] The Chaldeans were an obſcure people, 'till an Aſſyrian king collected a number of them from their deſerts, and placed them in Babylon, having fortified it for their reception: They were inferior, if not ſubject to the Aſſyrians, when this prophecy was delivered: Yet it was predicted, that this people ſhould ruin Tyre; and ſo it came to paſs.

V. 15—18.] From the firſt year of Nebuchadnezzar, who in ſome reſpects was the founder of the Babylonian monarchy, to the ruin of it by Cyrus, were exactly 70 years. And for a term equal to the days of this one King, or kingdom, Tyre was to continue in obſcurity, and neglect. Learned men have ſhewn, that it was juſt 70 years from the taking of Tyre by Nebuchadnezzar, to the time, when Darius Hyſtaſpis, by granting ſome immunities to that city, occaſioned its trade, and proſperity to revive. Becauſe covetouſneſs is idolatry, and idolatry is ſpiritual whoredom; And becauſe the love of gain often induces men to as infamous practices, as thoſe of proſtitutes: The arts of this commercial city to re-eſtabliſh her trade were repreſented by thoſe, which harlots then uſed to draw the attention of their lovers. For 70 years Tyre had been as a neglected harlot: but ſhe was again encouraged to employ her former arts, to regain her traffic: And it pleaſed God, that ſhe ſhould ſucceed; even ſo far as to corrupt all kingdoms with her pride, avarice, and luxury. In due time He intended to plant the goſpel there: then numbers of the Tyrians, being converted to Chriſt, would uſe that wealth, which had been acquired by commerce, and about which men generally commit much wickedneſs, to maintain the goſpel miniſtry, to feed the poor, and to ſpread the Chriſtian religion: being able, through their affluence, to provide ſufficiently for theſe expences, which poorer churches were not able to defray. And then the wealth of Tyre, which had been as the hire of an harlot, would become holineſs to the Lord. (*Luke*, c. xvi. v. 9—13.) We read of thoſe about Tyre and Zidon attending upon Chriſt's miniſtry. A church was early formed in Tyre, which became a kind of mother church to ſeveral others, that were connected with it: And did bre-

18 And her merchandiſe and her hire ſhall be holineſs to the Lord: it ſhall not be treaſured nor laid up; for her merchandiſe ſhall be for them that dwell before the Lord, to eat ſufficiently, and for durable clothing.

CHAP. XXIV.

Contains 1ſt. Predictions of dreadful deſolations, that were coming upon the land of Iſrael, and upon the earth, becauſe of iniquity, v. 1—12, 16—22. *2d. Of the preſervation of a remnant of Jews, of the calling of the Gentiles, and of glorious days to the church,* 13—15, 23.

BEHOLD, the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof.

2 And it ſhall be, as with the people, ſo with the prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower;

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vity permit, it would be eaſy to ſhew from hiſtory the exact accompliſhment of this prophecy in all its parts. But we ſhall have occaſion hereafter to reſume the ſubject. (*Ezek.* c. xxvii. xxviii. xxix.)

PRACTICAL OBSERVATIONS.

Every one of our advantages is liable to become an occaſion of miſchief to us, through the depravity of our hearts: and therefore commerce, which might be, and ſometimes hath been, ſubſervient to the nobleſt purpoſes, hath too commonly proved a ſource of luxury, pride, oſtentation, and impiety; and been connected with avarice, fraud, oppreſſion, and cruelty. As thoſe cities, which have ſucceſſively tyrannized over the nations of the earth, have ſucceſſively been made monuments of the divine vengeance: ſo have thoſe likewiſe, that have been the marts of nations. It behoves the inhabitants of this great commercial city to be ſtill for a ſhort ſpace, and to contemplate the fate of Tyre. Like that ancient centre of commerce, this city, and nation are repleniſhed by the trade of the whole earth; claim the ſovereignty of the ocean; and receive revenues from diſtant ſeas, and rivers, not leſs abundant, than the harveſt of our fertile plains: and London is at leaſt as joyous a city, as ever Tyre was, though it do not boaſt of ſo great an antiquity. But Tyre is now ſo laid waſte, that there is no houſe, nor entering in: and ſilence and ſolitude have erected their empire, where this buſy merchant city ſtood; and her inhabitants are all either extinct, or removed to other lands! Yet when this prediction was delivered, probably it's wealthy inhabitants could not have believed it poſſible, that ſuch a change ſhould enſue. This report may well cauſe our wealthy, but ungodly citizens, (of whom there are not a few,) to be ſorely pained, and alarmed: her merchants were, and ours are, princes, and the honourable of the earth. But they gloried and truſted in, and abuſed their proſperity: And the Lord took this counſel againſt them on purpoſe "to ſtain the pride of all glory, and to bring into contempt all the honourable of the earth:" That they ſhould feel his ſuperiority, and ſovereignty, who had forgotten it; that the vanity of all earthly proſperity might be manifeſted; and to ſhew how ſoon infamy muſt overwhelm all thoſe, that do not ſeek the honour, which cometh from God. He is able to raiſe up enemies againſt us from the moſt obſcure nations, and to bring them from the remoteſt corners of the earth: and at his commandment ſome ſavage conqueror may ariſe, to execute his righteous purpoſes: nor can any diſtant country give reſt to thoſe, of whom God hath ſaid, there is no reſt for them. And the accompliſhment of the prophecies, in every ſucceſſive age to the preſent day, evinces, that every promiſe, and threatening in the ſacred volume, will ſurely take place on thoſe nations, or individuals, to which they belong. It cannot be calculated how much iniquity is committed by ſuch, as are greedy of gain: Nor can the manifold artifices be developed, by which crafty traffickers ſupplant, over-reach, and cheat each other; and ſeduce the ignorant, and unwary. Numbers care not what crimes they commit, or tempt others to; or what miſeries they occaſion: provided they do but get their hire, which is often more infamous than that of the vileſt proſtitute. But whilſt numbers are treaſuring up wrath, with their accumulating wealth, and corrupting whole kingdoms by ſuch traffic, as tends to diſſeminate intemperance, or murder: There are ſome even in our land, who conduct their commercial concerns, with other views, and on other principles: And whilſt by honourable gains, they poſſeſs affluence; they neither treaſure it up in avarice, nor ſpend in profligacy: but conſecrate it to the Lord, and employ it to diffuſe the knowledge of his truth to diſtant regions; to provide ſufficient, and ſuitable food, and raiment for his indigent ſervants; and to relieve the wants of multitudes, of whom they know no more, than that they are human Beings in diſtreſs. Now this is noble; and riches thus obtained, and expended, are a privilege, and a bleſſing. Thus ſhould Chriſtians conduct buſineſs, as God's ſervants; and uſe riches as his ſtewards. As vital godlineſs abounds, ſuch characters will become more numerous: And then commerce will be rendered a bleſſing, not only to the cities, where it is conducted, but to the human ſpecies at large.

NOTES.

CHAP. XXIV.] V. 1—12.] Various opinions have prevailed concerning the events, predicted in this chapter; which begins a new ſubject, that is continued to the end of the twenty-ſeventh chapter. Some think that it is a general denunciation of God's vengeance upon ſinful nations, and upon the whole earth: and, like many other prophecies, it is couched in ſuch terms, as may apply to many ſimilar events, and can ſcarce have it's full accompliſhment, except in the conſummation of all things. But it ſeems to me to contain a ſeries of prophecy, relating to the nation of Iſrael, and to the church of God, which is yet fulfilling, but not accompliſhed. The deſolation of the kingdom of Iſrael by the Aſſyrians, and of that of Judah by the Chaldeans; and the ravages afterwards committed by Antiochus Epiphanes may be adverted to: but the ſiege of Jeruſalem by the Romans, it's entire demolition; and the as with the taker of uſury, ſo with the giver of uſury to him.

3 The land ſhall be utterly emptied, and utterly ſpoiled; for the LORD hath ſpoken this word.

4 The earth mourneth *and* fadeth away, the world languiſheth *and* fadeth away, the haughty people of the earth do languiſh.

5 The earth alſo is defiled under the inhabitants thereof; becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant.

6 Therefore hath the curſe devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languiſheth, all the merry-hearted do ſigh.

8 The mirth of tabrets ceaſeth, the noiſe of them that rejoice endeth, the joy of the harp ceaſeth.

9 They ſhall not drink wine with a ſong; ſtrong drink ſhall be bitter to them that drink it.

10 The city of confuſion is broken down: every houſe is ſhut up, that no man may come in.

11 *There is* a crying for wine in the ſtreets; all joy is darkened, the mirth of the land is gone.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 When thus it ſhall be in the midſt of the land among the people, *there ſhall be* as the ſhaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They ſhall lift up their voice, they ſhall ſing for the majeſty of the LORD, they ſhall cry aloud from the ſea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Iſrael in the iſles of the ſea.

16 From the uttermoſt part of the earth have we heard ſongs, *even* glory to the righ-

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diſperſion of the Jews into all nations; with thoſe events, which connected with, and reſulted from that awful diſpenſation, ſeem principally to be intended: till towards the cloſe of the chapter, when a tranſition appears to be made to other important events. The words "the earth," and "the land" are the ſame in the original: and generally mean the land of Iſrael. When the Romans took Jeruſalem, then "the Lord emptied, and waſted that land, and turned it upſide down, that none of its inhabitants might continue in it;" and inſtead of ſending them to Babylon or ſome ſpecified place, for a limited term of years, as before; he ſcattered them abroad over the face of the earth, and their diſperſion continueth to the preſent day. The diſtinction between prieſts and people was ſoon loſt with their genealogies; and all ranks and orders of men were involved in indiſcriminate ruin: and the land thus emptied, and plundered, as it were mourneth, and fadeth away, and is become at this day as barren, as formerly it was fruitful. By the world may be meant, the whole of the Jewiſh economy; the Moſaic diſpenſation, and their civil eſtabliſhment as a nation, which waxed old, languiſhed, and expired, together with the deſtruction of all the haughty deſpiſers of their lowly Meſſiah. For the land had long been polluted by the crimes of that people, who not only tranſgreſſed God's laws, but made them of none effect by their traditions: and they not only changed God's ordinances; but they expreſsly brake their national covenant, which had endured for ages, by rejecting the promiſed Meſſiah, in, and through whom it had been ratified: and thus they were deprived of all their covenanted privileges. Then the curſe of God devoured, and deſolated the land: His wrath, like fire, burned up the inhabitants, till very few in compariſon were left of that devoted nation. Then their abuſed plenty, and carnal mirth ceaſed; nay the temple muſic, and ſacred pſalmody, and ſolemn feaſts were put an end to; or rather were turned into lamentations, howlings, and bitterneſs of ſoul. The city, having been rendered a ſcene of confuſion, by the inteſtine diſcords of its inhabitants, and having experienced all the horrors of famine, and peſtilence in the extreme, was broken down by the Romans, and the Jews were excluded from all acceſs to it. In vain did they then cry out for ſome cordial, to ſupport them under their extreme diſtreſs: all joy was darkened, and the mirth of the land was gone: The city was left deſolate, the gate was ſmitten with deſtruction. The hiſtory of theſe tranſactions by Joſephus forms the beſt comment on ſuch predictions, and his teſtimony may be adduced hereafter.

V. 13—15.] Whilſt Jeruſalem, the centre of the land, and the nation in general were thus ſmitten; there was a ſmall company, like the gleanings of the vine, or the olive, which embraced Chriſtianity: and wherever they were diſperſed into diſtant nations, and the iſles of the ſea; they lifted up their voice in ſongs of praiſe, whilſt they beheld the majeſty of God diſplayed in accompliſhing theſe predictions; and mingled thankſgivings with their fervent prayers: Nay, they excited one another to glorify God, in the fiery trial of perſecution, and though baniſhed to the remoteſt regions of the earth. The deſtruction of Jeruſalem was exceedingly conducive to the eſtabliſhment of the Chriſtian church; and in this reſpect was the ſubject of joy, and praiſe to the primitive Chriſtians.

V. 16. *From*, &c.] This verſe ſeems to be an intimation of the calling of the Gentiles, as the conſequence of the rejection of the Jews. Whilſt the former, from the uttermoſt parts of the earth, were aſcribing glory to the teous. But I ſaid, My leanneſs, my leanneſs, woe unto me! the treacherous dealers have dealt treacherouſly; yea, the treacherous dealers have dealt very treacherouſly.

17 Fear, and the pit, and the ſnare, *are* upon thee, O inhabitant of the earth.

18 And it ſhall come to paſs, *that* he who fleeth from the noiſe of the fear ſhall fall into the pit; and he that cometh up out of the midſt of the pit ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage; and the tranſgreſſion thereof ſhall be heavy upon it; and it ſhall fall, and not riſe again.

21 And it ſhall come to paſs in that day, *that* the LORD ſhall puniſh the hoſt of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they ſhall be gathered together, *as* priſoners are gathered in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited.

23 Then the moon ſhall be confounded, and the ſun aſhamed, when the LORD of hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients gloriouſly.

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righteous Lord: the Prophet, perſonating the Jewiſh nation, lamented his leanneſs; that is, the ſmall number of believers, which had been found in Iſrael, and the miſeries, that had come upon the nation; whilſt they were dealt with by their multiplied, treacherous, and violent enemies, according to their own hypocriſy and iniquity.

V. 17—20.] In hunting wild beaſts, they were uſed to terrify them; that in their fright they might run into the pits they had digged, or be taken in the ſnares, they had ſet for them: Thus terror would drive the Jews into thoſe very places, in which deſtruction was prepared for them; and every thing would concur in preventing their eſcape. For the flood-gates of divine vengeance being opened from above, the foundations of the earth would ſhake, as if the end of the world were come. There were many great earthquakes about the time of the ſiege of Jeruſalem: and Chriſt predicted the deſtruction of that city in terms very ſimilar, and which may alſo be interpreted of the end of the world. Indeed the tranſgreſſion of that land, eſpecially in crucifying the Lord of Glory, was heavy upon it; and thus it fell, and hath never riſen again.

V. 21, 22.] Here a tranſition ſeems to be made in the prophecy, from the ruin of the Jewiſh nation for oppoſing the goſpel, to that of the Anti-chriſtian powers, which will introduce a general prevalence of true religion. We ſhall meet with ſeveral other tranſitions, in which as long a ſeries of years is paſſed over, as in this place. (*Luke*, c. xxi. v. 24—27.) But the ſubverſion of the idolatrous Roman empire, (after it had executed God's judgments on Jeruſalem,) to make way for the more extenſive ſpread, and firmer eſtabliſhment of Chriſtianity, in the primitive ages, may alſo be intended, as a ſhadow of the other more deciſive events. However *all* the hoſts of the high ones, and kings of the earth, that oppoſe the goſpel, will be gathered as priſoners into a dungeon, deprived of power to do further miſchief; and at laſt produced to take their trial, and receive their ſentence. (*Rev.* c. xix. v. 11—21.)

V. 23. *Then*, &c.] Then the Lord will ſet up his kingdom in its fulleſt glory on earth; and its ſplendour ſhall be ſuch, as ſhall eclipſe and put to ſhame, not only the borrowed light of the moon, but that of the ſun alſo: that is, all the majeſty of the mightieſt kingdoms, as well as of the ſubordinate ones. He will then reign as Lord of hoſts, upon his mercy-ſeat, and amongſt his ancient people, or the elders, or miniſters of his church, in unrivalled glory, and majeſty.

PRACTICAL OBSERVATIONS.

They, whoſe treaſures, and felicity are laid up on earth, will ſoon be reduced to indigence, and miſery: for the Lord will make the whole of it waſte, and empty; He will turn it upſide down, and ſhake out of it all the inhabitants thereof. Even in great national convulſions, the ſuperior orders in ſociety are often firſt expoſed to peril, and ruin: and in the great day of God, the ungodly prieſt, or prince, or wealthy man will have more to anſwer for, and will receive deeper condemnation than his inferiors; and this will be his only diſcrimination. The Lord hath ſpoken the word, and the earth, which hath been defiled by man's ſin muſt wax old, and vaniſh away; and all the proud, and haughty inhabitants of it muſt periſh. All the miſeries which in every age have been experienced, are the effect of that curſe, which is incurred by tranſgreſſion of God's law, and the violation of his righteous covenants: his wrath like fire will conſume all before it: it will burn up the earth, and it formeth an hell for the everlaſting puniſhment of the ungodly. There all mirth will ceaſe; no joy can enter, even hope expires at the portal; all is deſtruction, and deſpair, weeping, wailing, and gnaſhing of teeth for ever. Let then the merry-hearted, who now drink wine with feſtive ſongs, and add every incentive to ſenſual indulgence, pauſe, and conſider, what they will do to eternity, when all ſuch expedients fail? Even in this world, an hour may come, in which ſtrong drink may be bitter, to them that drink it, and every enjoyment may fail, or become irkſome: but at length carnal mirth muſt be turned into mourning, and anguiſh of ſpirit. Let them then here learn to mourn for ſin, and to rejoice in God; and then their joy no man, no event, can take from them. As no nation has ever been viſited in the manner of the Jews, after they had broken their covenant, and crucified the Lord of Glory: ſo in this world communities, and hereafter individuals, will be puniſhed with a ſeverity proportioned,

CHAP. XXV.

Contains (1) *Praiſes of God, for the diſplay of his truth, power, and mercy, in debaſing his proud enemies, and protecting his poor people, v.* 1—5. (2) *Predictions of the proviſions made in Chriſt, for man's ſalvation; of the ſucceſs of the preached Goſpel, in the converſion of the nations; and of the everlaſting victory, and triumph of the church; connected with the ruin of all who oppoſe her, v.* 6—12.

O LORD, thou *art* my God; I will exalt thee, I will praiſe thy name; for thou haſt done wonderful *things*; *thy* counſels of old *are* faithfulneſs *and* truth.

2 For thou haſt made of a city an heap; *of* a defenced city a ruin: a palace of ſtrangers to be no city; it ſhall never be built.

3 Therefore ſhall the ſtrong people glorify thee, the city of the terrible nations ſhall fear thee.

4 For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones *is* as a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the noiſe of ſtrangers as the heat in a dry place; *even* the heat with the ſhadow of a cloud: the branch of the terrible ones ſhall be brought low.

6 And in this mountain ſhall the LORD

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not only to the crimes, which they have perpetrated, but to the advantages, they have abuſed: And they who change God's truths and ordinances for their own conjectures, and inventions, will be condemned as the moſt heinous of thoſe, who have broken his everlaſting covenant, or refuſed to accede unto it. There hath in every age been a remnant, which have eſcaped the contagion of impiety, and wickedneſs, and have been preſerved from the general deſtruction of ſinners: But alas, they have hitherto been only a gleaning. However, they can ſing God's praiſes, and glorify his name in the hotteſt fires of perſecution, and in all places, whither they can be driven: They ſee and adore the majeſty of God, in thoſe diſpenſations, which overwhelm the wicked; and they ſhould excite each other to abound more and more in his pleaſant ſervice. Let us bleſs God, that we have heard ſongs, aſcribing glory to the Lord our Righteouſneſs, in this iſle of the ſeas, this uttermoſt part of the earth: But we have alſo reaſon to lament, that the number of true Chriſtians amongſt us is ſo ſmall; and that our own graces, and holy duties are ſo feeble and defective. Theſe things ſhould humble us, and form our chief trouble, being the cauſes of all our other ſorrows. However the difference betwixt the weakeſt believer, and every unbeliever, is eſſential: the former ſhall ſurely be preſerved; the latter cannot poſſibly eſcape the perdition of ungodly men; when the windows of heaven ſhall be opened to pour down vengeance; and the foundations of the earth ſhall ſhake, and it ſhall ſink under the weight of man's tranſgreſſions, and riſe no more. Happy then are they, who take warning by the ſentences denounced againſt, and executed upon others; for as ſure as the predictions againſt the unbelieving Jews took effect, and were exactly fulfilled: ſo will every impenitent ſinner ſink under the weight of his tranſgreſſion, and riſe no more. But the myſtery of providence is not yet finiſhed: Many kings with their armies muſt fall before the power of the divine Redeemer: The ruin of his enemies muſt make way for the univerſal eſtabliſhment of his kingdom; and then the Sun of Righteouſneſs will appear in his meridian glory; and all other real, or pretended luminaries will be eclipſed, and confounded; and all kings ſhall bow down before him, all nations ſhall do him ſervice.

NOTES.

CHAP. XXV.] V. 1. *O Lord*, &c.) The prophet here praiſes God, not only for mercies already received, but in the proſpect of the accompliſhment of the prophecies, which he had juſt delivered: for the vengeance to be executed upon the unbelieving Jews, was intended for the benefit of the church, to which every believer is more nearly related, than to any man, or body of men after the fleſh. Rejoicing in Jehovah as his portion, as well as his governor, and penetrating into the moſt diſtant futurity; the holy prophet conceived the moſt exalted ideas of the divine perfections, and determined to extol them to others in the loftieſt ſtrains of praiſe. His wonderful works to Iſrael in former times, and thoſe more glorious works which Iſaiah viewed, as already performed, were according to God's counſels of old, which had been revealed in prophecies to his church; and were eſſentially faithfulneſs and truth.

V. 2. *For*, &c.] Egypt had been deſolated, in order to Iſrael's deliverance; and ſeveral of the cities of Canaan had been utterly deſtroyed, that they might poſſeſs their inheritance. In like manner Babylon, and Tyre, thoſe defenced cities, which were full of palaces, inhabited by ſtrangers to God, and his worſhip, would be made a deſolation, and never be rebuilt. Even Jeruſalem ceaſed to be the holy city, and became a palace of ſtrangers, after the Jews had rejected Chriſt, and was made a ruinous heap. Rome alſo is doomed to be deſtroyed, to make way for the univerſal ſpread of Chriſtianity. Theſe, and other ſimilar events, ſeem to have been preſent to the prophet's mind, when he penned theſe words.

V. 3---5.] Theſe wonderful diſplays of divine power, and juſtice will induce many potent, and terrible nations to ſtand in awe of, and render glory to God. The accompliſhment of ſome of the prophecies againſt Babylon had this effect on the Perſian kings: (*Ezra.* c. i. vi. vii). And this was a ſhadow of the future converſion of the nations unto Chriſt. It will then appear moſt evident, that of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will deſtroy in this mountain the face of the covering caſt over all people, and the vail that is ſpread over all nations.

8 He will ſwallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people ſhall he take away from off all the earth: for the LORD hath ſpoken *it*.

9 And it ſhall be ſaid in that day, Lo, this *is* our God; we have waited for him, and he will ſave us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his ſalvation.

10 For in this mountain ſhall the hand of the LORD reſt, and Moab ſhall be trodden down under him, even as ſtraw is trodden down for the dunghill.

11 And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride, together with the ſpoils of their hands.

12 And the fortreſs of the high fort of thy walls ſhall he bring down, lay low, *and* bring to the ground, *even* to the duſt.

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the Lord hath from age to age protected his Church of humble, poor, and depiſed believers in all their diſtreſſes, and againſt every perſecutor. When the fury of their enemies menaced their deſtruction, as the violent hail-ſtorm drives againſt the wall: His power preſerved them, as in a ſtrong tower, both ſafe, and undiſmayed; until their tumult was ſilenced in deſtruction. And when temptations reſembled the ſultry heat of the ſun, in the ſandy deſert; He interpoſed his protection as the ſhadow of a cloud, until the heat was abated: and the flouriſhing proſperity of their moſt terrible aſſailants was at length brought low.

V. 6---8.] Theſe verſes evidently contain a prophecy of the proviſions, and the preaching, of the Goſpel, from the coming of Chriſt, to the end of the world. The Lord of Hoſts would make a feaſt; (c. lv. v. 1--2. *Prov.* c. ix. *Matt* c. xxii. v. 2--10. *Luke* c. xiv. v. 19--24) This was to be made in the mountain of the Lord's houſe, on Mount Zion, the type of the Goſpel church: It was to be prepared for all people, Gentiles, as well as Jews. It would conſiſt of the choiceſt viands, in great variety and plenty, and of the richeſt wines, well refined by continuing long upon their lees: under theſe emblems all ſpiritual bleſſings, as purchaſed by the death of Chriſt, and conferred thro' his mediation, are ſhadowed forth. At Jeruſalem, the partition wall betwixt Jews and Gentiles was broken down, by the Crucifixion of Chriſt; And thence the Goſpel was diffuſed thro' the nations of the earth. Thus the ignorance, and idolatry, which like a vail, or covering, were ſpread over all the nations, would be removed, torn, and at length deſtroyed. This was begun by the converſion of the Gentiles in the days of the apoſtles, and hath been in ſome degree carried on, by the ſpread of the goſpel diſpelling heathen darkneſs, to this preſent day: And at length the knowledge of God ſhall cover the earth, as the waters do the ſea. This will continue almoſt to the day of judgment; when by the glorious reſurrection of all believers to eternal life, and the final confinement of ſin and miſery to hell, death will be ſwallowed up in victory: (1 *Cor.* c. xv. v. 54, *Rev* c. xx. v. 14.) Then all tears will be wiped away, by the Lord himſelf, from the faces of all his people; every reproach will be removed from their character; an end will be put to all correction, and rebuke: and from the whole earth they ſhall be gathered into his kingdom.

V. 9, *That Day*, &c.] When Immanuel appeared on earth, true believers, who had waited for him, welcomed him, as their God, and Saviour: as others became acquainted with him they were ready, with Thomas, to confeſs to him, "My Lord, and my God," and to rejoice in his ſalvation. The church is yet waiting for him to come, and ſet up his kingdom, and to turn all her mourning into joy; being prepared to welcome that event with triumphant praiſe, "honouring him, even as "the Father, that ſent him." And every believer expects his final appearance, as "the great God, and our "Saviour." (*Tit.* c. ii. v. 15.) And when he ſhall come, and all the nations of the earth ſhall wail becauſe of him; then theſe words will expreſs the very heart of every one of his redeemed people; being then about to receive the completion of their ſalvation, and the fruition in body and ſoul of their expected felicity.

V. 10---12.] The power of God will continue with his church, and produce all theſe effects in their appointed ſeaſons. Every enemy of his church, like Moab, ſhall be trodden down as the ſtraw upon the dunghill: (a moſt energetic ſimilitude to ſhew the contempt, that will be poured upon them:) and the Lord ſhall extend his powerful hands, on every ſide, to cruſh his foes; as the ſwimmer ſtretcheth forth his hands to their utmoſt extent, to ſupport himſelf upon the water. Thus he will abaſe their pride, and ſpoil them of their proſperity; and reduce to the duſt, all their ſtrong holds, and their moſt determined oppoſition. Perhaps an alluſion to Chriſt, as lifted up on the croſs, with his hands extended, and nailed to it, might be intended, under the figure of the Lord's ſtretching forth his hands, in the midſt of his enemies. Then, and there, he ſpoiled, and triumphed over the powers of darkneſs, and enſured the victory over every enemy for himſelf, and his church. (*Col.* c. ii. v. 14, 15.)

CHAP. XXVI.

Contains the Prophet (1ſt) Praiſing God, for the ſecurity, and peace of the church under the divine protection; and for abaſing proud perſecutors, 1—6. (2) *Shewing the deſires, and conduct of believers; and the conduct of unbelievers, under the varying diſpenſations of providence,* 7—11. (3) *encouraging the people of God to expect mercies from him; and ſhewing their recollection of former diſpenſations, and of their conduct under them,* 12—18. (3) *exhorting them patiently to wait for the performance of God's promiſes to the church, and the execution of his vengeance on bloody perſecutors,* 19—21.

IN that day ſhall this ſong be ſung in the land of Judah; we have a ſtrong city; ſalvation will *God* appoint *for* walls and bulwarks.

PRACTICAL OBSERVATIONS.

True faith ſimply credits the Lord's teſtimony, and relies on his immutable truth, to perform his promiſes; and thus the believer anticipates, and praiſes God for, future bleſſings, as if already in poſſeſſion. As far as we have this faith, and it influences us to holy obedience and ſpiritual worſhip, we may be confident that the Lord is our God, and portion for ever; and this will reciprocally animate us with the deſire of exalting, and praiſing him, amongſt our fellow-ſinners. All his wonderful works of creation, providence, and redemption, accord to his eternal counſels: He hath already ſhewn many of theſe counſels, which he revealed to his ſervants the prophets, to be faithfulneſs, and truth; and in due time all the reſt will be evidently accompliſhed. Frequently he reduced powerful cities, and ſplendid palaces into ruinous heaps, never to be rebuilt; becauſe of their oppreſſion of his people Iſrael. But ſince that nation crucified their Meſſiah, ſuch interpoſitions in their favour have ceaſed; for ages they have been oppreſſed with *apparent* impunity: Jeruſalem itſelf has been made an heap; and the Lord's care has been transferred from them, to the Chriſtian Church: and at the predicted time, He will again make of the defenced city a ruin; that the ſtrong people may glorify him, and reverence his holy name. The Lord ever was, and ever will be, the refuge of poor, and diſtreſſed believers: and having provided them a ſhelter from the ſtorm of his righteous judgments, and taught them to flee unto it: All the powers of earth and hell may unite their whole force and fury, to aſſault them; but their tumult ſhall be ſilenced, their fury diſappointed; and their pride, and terrible power, ſhall be brought low: whilſt the poor ſervants of the Lord ſhall enjoy inward conſolation in the midſt of their troubles, and a triumphant deliverance out of them. When the Father loved us, and gave his Son to be the propitiation for our ſins, he prepared a feaſt for our ſouls: the believer finds that "the fleſh of Chriſt is meat indeed, and his blood drink indeed:" and deriving from him pardon, peace, and a joyful hope, his ſoul is ſatisfied as with marrow, and fatneſs, and exhilerated as with the richeſt wines: Yet this is only an antepaſt of that eternal feaſt which is intended him. And there is no ſinner of any nation upon earth, who ſhould not be invited to this feaſt, and aſſured of an hearty welcome, if he come for it in the appointed way. Bleſſed be God, the preached goſpel has already rent in many places the thick covering, which was ſpread over the nations; and our land is favoured with a glorious light: May all the inhabitants of it walk in the light, and be the children of the light: and may the Lord deſtroy entirely the remains of this vail, that they may be removed from every part of the profeſſed Chriſtian Church, from the hearts of the unbelieving Jews, and from the Mahometan, and Pagan nations. This will at length be effected, and the Sun of Righteouſneſs ſhall illuminate every corner of the earth. At length the Lord will come to judgment, the dead ſhall be raiſed, the books ſhall be opened, believers ſhall be welcomed as the children of God to their eternal inheritance, death will be ſwallowed up in victory, God ſhall wipe away all their tears, and rebukes, and they ſhall ſhine forth as the ſun in the kingdom of their Father. In the day when they ſhall ariſe from the grave, and ſee their divine Redeemer come to perfect their felicity, with what energy of gratitude, love, and joy, will they exclaim, "Lo this is our God, we have waited for him; and he "will ſave us: this is Jehovah, we have waited for "him, we will be glad, and rejoice in his ſalvation?" But the ſame Almighty arm, which is engaged to ſave his Church, is ſtretched forth to deſtroy all his deſpiſers. He will then tread them under foot, with the utmoſt diſdain and abhorrence. Thoſe hands, which once were extended on the croſs, to make way for our ſalvation, will then be extended to deſtroy all impenitent ſinners. Then his victory over the devil, and all his proud and potent ſervants will be completed, every ſtrong-hold ſhall be levelled, and the laſt enemy put under the Redeemer's feet. "Therefore my beloved brethren, be ye ſtedfaſt "unmoveable, always abounding in the work of the "Lord; foraſmuch, as ye know that your labour is not "in vain in the Lord."

NOTES.

CHAP. XXVI.] V. 1. *In that*, &c.] The Prophet ſeems to have kept in view the whole ſeries of predicted events, which hath been conſidered. If any reference be had to the preſervation of Jeruſalem from the Aſſyrians, or the recovery of the Jews from the Babyloniſh captivity, or their deliverance from the perſecutions of Antiochus Epiphanes: theſe events can only be conſidered as the ſhadows of more ſpiritual, and glorious tranſactions. I apprehend the day here eſpecially intended, to be that future ſeaſon, when the new Teſtament Babylon ſhall be laid low, and levelled with the ground. Then "this ſong will be ſung in the land of Judah," that is in the true church of God: "We have "a ſtrong city," the Jeruſalem from above, which is far ſtronger than Babylon or Rome; for "ſalvation God "hath appointed for walls and bulwarks;" the power, truth, and love of God, in and through Jeſus Chriſt, render his Church an impregnable fortreſs.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed *on thee:* becauſe he truſteth in thee.

4 Truſt ye in the LORD for ever: for in the LORD JEHOVAH *is* everlaſting ſtrength.

5 For he bringeth down them that dwell on high; the lofty city he layeth it low: he layeth it low *even* to the ground; he bringeth it *even* to the duſt.

6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy.

7 The way of the juſt *is* uprightneſs: thou, moſt upright, doſt weigh the path of the juſt.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night; yea, with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs.

10 Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed for *their* envy at the people; yea, the fire of thine enemies ſhall devour them.

V. 2. *Open,* &c.] Either the Lord here gives theſe orders; or they are the language of miniſters, and Chriſtians to each other. The deciſive victory obtained over antichriſtian powers will prepare the way for the enlargement of the Church. They, who embrace, profeſs, and hold faſt the truth, as it is in Chriſt, become a righteous nation, incorporated under his government, united amongſt themſelves, obedient to his laws, and ſafe under his protection. They are enrolled as citizens of this ſtrong city, and admitted to dwell in it, and ſhare its franchiſes. The admiſſion of the Gentiles into the Chriſtian Church, in the primitive times, may be conſidered as a partial accompliſhment of this prediction: But it will be more fully performed, when the Jews ſhall be recalled into the Church, and the fullneſs of the Gentiles ſhall come in.

V. 3, 4.] Believers truſt in the Lord's wiſdom, power, truth, and mercy; they ſtay their minds on him in their various undertakings, difficulties, and perils: and they refer all their concerns to him, expecting direction, aſſiſtance, ſucceſs, ſafety, and comfort from him. Thus he keeps them in perfect peace, or "in peace, peace;" that is in every kind of peace, peace of conſcience, tranquillity of mind, reſignation of will, and confidence of expectation. This inward peace, which nothing from without, in life, or death, can diſturb, is always proportioned to the degree, in which a man ſtays his mind on God, in the uſe of proper means, and in the path of duty: And it will be attended with as much outward peace, as is truly good for us. Therefore an exhortation is annexed to "truſt in the Lord for ever," or perpetually, and for eternity: "for in the Lord Jehovah, the ſelf-exiſtent, and unchangeable God, is everlaſting ſtrength:" He is the rock of ages, of eternity, on which our hopes and ſouls may ſecurely depend in every emergency. This ſeems addreſſed to the Church, to encourage her waiting under her perſecutions, in full expectation of the glorious times predicted.

V. 5, 6.] As Babylon's ruin was connected with the reſtoration of the Jews; ſo the ruin of antichriſtian powers will make way for the eſtabliſhed peace, and proſperity of the Church. This the Lord is ſpeedily to accompliſh: the poor and needy ſhall ſoon trample upon the ruins of their ſtrong-holds, the moſt deſpiſed inſtruments ſhall be able to execute the Lord's purpoſes; and it is to faith, as it were, already done.

V. 7. *The,* &c.] Whilſt ſuch miſeries await the ungodly, who know not at what they ſtumble, the righteous Lord makes the way of his upright ſervants plain, and level: He removes obſtructions, and ſtumbling-blocks from their path: he proportions their ſtrength to their trials; he watches over their ſteps, and guides them in the way of uprightneſs.

V. 8---9.] The prophet, in his own perſon, and in the name of believers, declares in what manner they had acted under their difficulties. They had waited the performance of the Lord's promiſes, in the way of his commandments; or in the midſt of his chaſtiſements of them, and of his judgments on his enemies: Their main deſire was, to know, and glorify his name, and to ſee him glorified; and to keep his perfections, and wonderful works in remembrance; and to act as in his immediate preſence. Every one of them could ſay before God, that, in their retirements, and in the darkeſt ſeaſons of adverſity, they had ſought communion with, and deliverance from, God, with their inmoſt ſouls, and as their great concern: And they had witneſſed or expected the deſolating judgments, that had waſted, or would waſte, the lands, and the nations, in hope, that the inhabitants would learn righteouſneſs by means of them.

V. 10---11.] The prophet, and the remnant of believers had obſerved, that proſperity, and favour indiſpoſe ungodly men to the inſtructions of righteouſneſs. Even in Iſrael, in the church, the land of uprightneſs, where the means of grace are afforded, and good examples ſet, men continued unjuſt, and profane, and ſhut their eyes to all the diſcoveries, of the glorious power, and holineſs of God. Even his hand, when lifted up to inflict gentler

12 LORD, thou wilt ordain peace for us: for thou alſo haſt wrought all our works in us.

13 O LORD our God, *other* lords beſides thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt increaſed the nation, O LORD, thou haſt increaſed the nation: thou art glorified: thou hadſt removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they viſited thee; they poured out a prayer, *when* thy chaſtening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; ſo have we been in thy ſight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe. Awake and ſing, ye that dwell in duſt: for thy dew *is as*

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puniſhments, and to threaten more terrible vengeance, was wilfully diſregarded, and his judgments were aſcribed to other cauſes. But the Lord would conſtrain them to ſee, and render them aſhamed of their envy of, and enmity to his people, by cauſing the fire prepared againſt his enemies to devour them. This may be conſidered as the language of true believers, acknowledging the juſtice of God, in giving up the Jews into the hands of the Chaldeans: It accords alſo to the conduct of the Jewiſh nation, previous to the deſtruction of Jeruſalem by the Romans: and it will be verified in a ſtill more ſtupendous manner, in thoſe great events, which are ſuppoſed to be more immediately predicted.

V. 12---18.] The church of believers continues to addreſs the Lord. Whatever deſolations he brought upon falſe profeſſors, or hypocritical nations; he would certainly ordain peace for his true people: He had wrought "all their works *in* them;" they were of that kind, which his grace produces; (*John*, c. iii. v. 21.) or "for "them," He had hitherto made them to triumph over their enemies, and rendered their endeavours ſucceſsful. They had indeed often been ſubjected to other lords, who uſurped authority over their conſciences, and harraſſed them with perſecutions: Nay they had every one of them been the ſlaves of ſin, and ſatan. But now by the grace of God, they were determined to make mention of him alone, as the object of their worſhip, their confidence, and ſubjection; to have done with their idols, ſuperſtitions, and iniquities, and to expect from him complete deliverance from all their oppreſſors. We may ſuppoſe this intended as the language of the church, in that criſis, when the New Teſtament Babylon ſhall be deſtroyed, and the complete victory over all remaining antichriſtian powers expected. (*Rev.* c. xviii, xix.) Their chief ſeducers, and oppreſſors were now dead, and they would no more ariſe to uſurp authority over them; for the Lord had viſited, and deſtroyed them with infamy: The righteous nation before-mentioned was greatly increaſed, and God was therein glorified; and inſtead of being confined to Judea, it was extended to all the ends of the earth. This was done in anſwer to the prayers of God's people in former times: when troubled by their perſecutors, and chaſtened of the Lord for their ſins, they waited on him, and poured out fervent ſupplications before him for deliverance. For a long time the church had complained, that ſhe had been like a travailing woman, that endureth all the pangs, and anguiſh of child-birth, without obtaining the expected deliverance. Thus the church under the long delays, that ſhe experienced, had been in great diſtreſs, and waited with wreſtling prayers, and anxious expectation for the predicted deliverance, till ſhe was ready to conclude that thoſe glorious times would never arrive; that ſhe had miſunderſtood the prophecies, and had conceived falſe hopes, which would produce nothing but painful exertions, and diſtreſſing diſappointments: for they had not been able to effect any important deliverance from the power of their enemies throughout the earth; neither had the inhabitants of the world fallen, according to their expectation, either into a willing ſubjection to Chriſt, or as cruſhed by his power. But matters had at length taken a more favourable turn, and the glorious deliverance was manifeſtly begun. The change of the perſons from "they" (v. 16.) to "we," (v. 17, 18.) favours this interpretation.

V. 19. *Thy*, &c.] (*Ezek.* c. xxxvii.) The converſion of the Jews, the ſpiritual reſurrection elſewhere predicted, (*Rev.* c. xx. v. 4.) and the flouriſhing of the church, that had ſeemed dead, through the corruptions of popery, and the prevalence of infidelity ſeem here eſpecially predicted. We may conſider Chriſt himſelf as the ſpeaker, and addreſſing the church: His reſurrection from the dead was the earneſt of all the future deliverances, that were predicted; and they are the continuation of that power, which was then exerted. But the church is generally conſidered as the ſpeaker, and as addreſſing the Lord: her cauſe is his alſo: They who have been put to death for righteouſneſs ſake are his dead men, and ſhall live: He will recover her, as a dead body laid in the grave, to life again, by reſtoring her proſperity. For the power of his grace, (like the dew, or rain, that cauſes the herbs, that ſeemed dead, to revive) would be effectual to raiſe her the dew of herbs, and the earth ſhall caſt out the dead.

20 Come, my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thyſelf as it were for a little moment, until the indignation be overpaſt.

21 For, behold, the LORD cometh out of his place to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

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from the loweſt ſtate of depreſſion. However the language naturally leads our thoughts to the literal, and general reſurrection of the dead: but eſpecially of thoſe, who are united to Chriſt, and ſhall ariſe *firſt* unto eternal felicity.

V. 20, 21.] The Lord, by his prophet, exhorts his people, through ſucceſſive ages, whilſt their perſecutions continued, to wait with chearful expectation for theſe glorious events. In the mean time let them retire from the world, and make his name their ſecret chambers, in which being ſecluded from the world, they might pour out their prayers before him. Thus they would be ſafe, and happy in the midſt of tribulations: And in a very little time, the vindictive wrath of their enemies, and the corrections of their Father, would terminate: For the Lord was about to remove from his mercy ſeat, to the righteous tribunal, in order to paſs ſentence, and inflict puniſhment upon the wicked; but eſpecially upon the murderers of his people: And then the immenſe quantities of blood, that have been ſhed in war, in perſecution, and oppreſſion, will be diſcloſed, and the murderers will receive condign puniſhment. This will be in ſome degree the caſe, in that period, which we ſuppoſe to be here eſpecially predicted, and which will be a kind of anticipation of the day of jugdment. (*Rev.* c. xiv. v. 19, 20. c. xvi. v. 5, 6. c. xvii. v. 6. c. xix. v. 20.)

PRACTICAL OBSERVATIONS.

The citizens of the heavenly Jeruſalem, whoſe names are written in the book of life, are kept by the power of God through faith unto ſalvation. The immutable promiſe, and oath of the Lord, ſecuring the everlaſting covenant, and all his infinite perfections engaged for its accompliſhment, are the impregnable walls, and bulwarks of this ſtrong city, which will ſtand ſecure, when the earth, and all its works ſhall be burnt up. The Lord himſelf has given orders, that the gates of this city ſhould be open to every one, that keepeth the truth, and by repentance, and faith becomes one of the righteous, and holy nation, which is governed by our incarnate Immanuel; all ſuch perſons are to be allowed free acceſs to this holy city, and full participation of all its immunities, without an enquiry about their *former* characters, or kindred. It behoves all the Lord's Miniſters to attend to theſe orders; that every hindrance to the eſtabliſhment of the humble deliverer may be removed, and that ſinners may be encouraged to join themſelves to the Lord, by the hope of enjoying ſuch unſpeakable advantages. Bleſſed indeed are they, who truſt in the Lord! Proportioned to our holy confidence in him, ſhall be our unſpeakable peace; and he deems himſelf bound in honour to anſwer the expectations of all thoſe, who renounce all other dependances, to rely on his faithful word. Let us then acknowledge him in all our ways, and rely on him in all our difficulties, and fear no enemies: for if the Lord Jehovah, in whom is everlaſting ſtrength, be for us, who can be againſt us? By him, the poor of his people ſhall ſet their feet upon the necks of their moſt inſulting enemies: And in proſpect of that victory, we ſhould triumph in his praiſes, during our ſharpeſt conflicts. But the juſtified believer, to whom theſe privileges belong, walks in the even path of uprightneſs: Our moſt righteous God abhors hypocriſy; and, as in perfect faithfulneſs he directs the path of the juſt, ſo he weighs, and detects that of the deceiver, and appoints his portion with the unbelievers. They, that truſt in the Lord, muſt alſo wait on, and for him, in his ordinances, expecting the appointed ſeaſon of his promiſed bleſſings: And if his favour, and the diſcoveries of his glory be deſired as our felicity, they will ſolace us in ſolitude and affliction; and we ſhall then eſpecially ſeek the Lord with earneſtneſs, and with our whole heart. The true believer knows experimentally that corrections are means of producing a teachable diſpoſition, and ſubmiſſion to the will of God: and this encourages his hope and prayer, that the miſeries, which he witneſſes on every ſide, may be ſanctified to the inhabitants of the world, that they may learn righteouſneſs. Yet he cannot but obſerve, that neither proſperity nor adverſity *alone* will produce this happy effect: Nay, there are numbers of thoſe, who hear and profeſs the goſpel, and are converſant with the moſt honourable Chriſtians, that continue to do wickedly. For the love of ſin, and the enmity of the carnal mind againſt God, cloſe the heart againſt conviction, and diſpoſe men to hate, or envy the greateſt excellency of God's people. Nor can any external interpoſition of God incline them to attend; until his wrath deſtroy them as his enemies; and then they will ſee and be confounded on account of their wickedneſs, and madneſs. Let us then beg of God to prepare our hearts unto himſelf, and to number us amongſt his choſen people. If he thus work in us a penitent, teachable, believing, obedient diſpoſition; he will ordain peace for us, and cauſe all to work together for our final good: and if we now are thus diſpoſed, it muſt be the effect of his converting grace: For we have all been under the dominion of other lords, and have willingly ſerved them: but the true Chriſtian relies on the grace of God, renounces all his former maſters, and purpoſes henceforth to ſerve the Lord, and him only. Such perſons will as ſurely be made victorious over every domineering luſt, as the church will triumph over every uſurping tyrant: And at length will rejoice, that they are all extirpated, never more to revive, or give them any further diſturbance. But in this life the believer hath much trouble from the remaining power of ſin, and is thereby often expoſed to painful correction: this puts vigour into his prayers, and keeps him a conſtant ſupplicant at the throne of grace.

CHAP.

CHAP. XXVII.

Contains 1*ſt. Further predictions of the puniſhment of God's enemies, and promiſes of his gracious care of his church, and of her future enlargement; with invitations to ſinners to ſeek peace with him, v.* 1—6. 2*d. A declaration of the Lord's method of dealing with Iſrael; of the tendency, and effect of their calamities; and of the happy event of them, in their converſion to Chriſt,* 7—13.

IN that day the LORD, with his ſore and great and ſtrong ſword, ſhall puniſh leviathan the piercing ſerpent, even leviathan that crooked ſerpent; and he ſhall ſlay the dragon that *is* in the ſea.

2 In that day ſing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it

Yet ſometimes he is ready to conclude, that all his efforts are vain, and that no deliverance hath been, or can be effected. But let him perſevere in watching, prayer, and ſteady reſiſtance to temptation, though again, and again foiled. The power of God will revive his drooping graces, and deſtroy his ſtrongeſt enemies: ſhortly death will terminate the conflict, the ſoul will then join the aſſembly of juſt men made perfect; the body ſhall at length be raiſed from the duſt, no longer corruptible, ſubject to diſeaſe, or contaminated by ſin; but ſpiritual, holy, and glorious, and bearing the image of the ſecond Adam, the Lord from heaven. Thus alſo the church ſhall at length be rendered victorious in her long continued conflict with ſucceſſive generations of implacable foes; and they will all be overwhelmed with infamy, or ſink into oblivion. The prayers of ancient believers have been anſwered, the church hath been vaſtly increaſed, and God hath been glorified, in enlarging her boundaries to the ends of the earth. Yet *they* were ſometimes apt to conclude that their hopes, and prayers were in vain. At preſent the church continues in troubles, through the prevalence of impiety, and iniquity: but numbers are pouring out their prayers, under the divine rebukes, for more complete deliverance. Let us never fear leſt theſe travailing pains of the church ſhould produce nothing but wind, and confuſion, though the kingdoms of the earth be not yet become the kingdoms of Chriſt. Thus the hopes of the diſciples of old ſeemed to be buried in the Redeemer's grave: but beyond their expectation, or that of their enemies, he revived, and their hopes revived with him. The ſame power will perform every remaining promiſe, and prophecy, till death be ſwallowed up in victory. The grace of our God can ſoon render this barren wilderneſs like the garden of Eden: His providence can readily remove every external obſtruction; and nothing can be impoſſible to him, whoſe voice ſhall at length be heard by all thoſe, that are in the graves, and they ſhall come forth, to everlaſting life, or everlaſting damnation. Let us then keep cloſe to the Lord, and ſeparate from the world; let us give ourſelves unto prayer, and ſeek our comfort in ſecret devotion: Thus we ſhall be ſafe from our indignant foes, and may chearfully expect the bleſſings promiſed in the word of God. Thus even death, and the grave will form a chamber to hide us from the power of the enemy, until the indignation be overpaſt, and our full redemption cometh. But let the ungodly tremble at theſe words: The Lord is at hand to puniſh the inhabitants of the earth for their iniquity: He will then diſcover every ſecret wickedneſs, and no heart can conceive the diſcoveries, which ſhall be made; when the earth ſhall diſcloſe her blood, and ſhall no more cover her ſlain. Let then ſinners flee from the wrath to come, whilſt the Judge is upon the mercy ſeat, diſpenſing pardons; ſpeedily he will remove to his awful judgment ſeat, from which he will denounce, and execute deſerved puniſhment, upon all unbelievers; but eſpecially on thoſe who have abuſed their power in ſhedding the blood of his Saints, and Martyrs.

NOTES.

CHAP. XXVII. V. 1. *In that,* &c.] (c. li. v. 9. *Pſ.* lxxiv. v. 13, 14, *Ezek.* c. xxix. v. 3. Perſecuting tyrants, and empires are often repreſented in ſcripture by the terrible, and deſtructive animals here mentioned: And the ruin of the Babyloniſh empire may be alluded to. But I apprehend that it more immediately predicts the fall of antichriſt: and that the puniſhment of ſatan is intended, rather than that of any of his agents. (*Rev.* c. xii. xiii. xvi. v. 13. c. xx, v. 23.) He is that moſt tremendous of all creatures, who unites in him whatever is formidable, hateful, or pernicious in the great Leviathan, (*Notes, Job.* c. xli.) and in every kind of winding, ſubtle, and venemous ſerpent or dragon, or any other animal, that is deſtructive to the human ſpecies. But God will make the ſword of his almighty vengeance, which is ſore, great, and ſtrong, to reach unto him. In the days of which the prophet ſpake, this old ſerpent ſhall be bound, and caſt into the bottomleſs pit, his power ſhall ceaſe, his obſtinate ſervants ſhall be cut off, and then the earth will be overſpread with truth, and righteouſneſs. Many nations, and people are meant by "the ſea:" Amongſt them the old dragon dwelt, for he is the god, and prince of this world, and deceiveth *all* the nations of the earth: And his ſeat hath long been fixed in that great city, which hath, one way or other, ever affected to rule over the nations. (*Rev.* c. xvii. v. 1, 15, 18.)

V. 2—6.] When theſe events begin to take place, let believers ſing unto, or concerning, the church, "a vineyard of red wine:" that is of the moſt valued wine. The viſible church will not then bear wild grapes, (c. v. v. 1-7.) but excellent fruit in abundance. The Lord will guard it night, and day from harm, and water it every moment with the influence of his Spirit. He never was angry with his church in the ſame way, that he is with his enemies, (*Nah:* c. i. v. 2, 6,) and then his anger will be turned away from her, (c. xii. v. 1,) his ſevereſt judgments are not intended againſt the vines, but againſt the thorns, and briers; the hypocrites within, and the enemies around, the viſible church, who ſet themſelves in battle againſt every moment: leſt *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would ſet the briers *and* thorns againſt me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my ſtrength, *that* he may make peace with me; *and* he ſhall make peace with me.

6 He ſhall cauſe them that come of Jacob to take root: Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.

7 Hath he ſmitten him, as he ſmote thoſe that ſmote him? *or* is he ſlain according to the ſlaughter of them that are ſlain by him?

8 In meaſure, when it ſhooteth forth, thou wilt debate with it: he ſtayeth his rough wind in the day of the eaſt wind.

9 By this therefore ſhall the iniquity of Jacob be purged; and this *is* all the fruit to take away his ſin; when he maketh all the ſtones of the altar as chalk-ſtones that are beaten in ſunder, the groves and images ſhall not ſtand up.

10 Yet the defenced city *ſhall be* deſolate, *and* the habitation forſaken, and left like a wilderneſs: there ſhall the calf feed, and there ſhall he lie down, and conſume the branches thereof.

11 When the boughs thereof are withered, they ſhall be broken off: the women come, *and* ſet them on fire: for it *is* a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.

12 And it ſhall come to paſs in that day, *that* the LORD ſhall beat off from the channel of the river unto the ſtream of Egypt, and ye ſhall be gathered one by one, O ye children of Iſrael.

13 And it ſhall come to paſs in that day,

him. Theſe are fuel for the fire of his vengeance, and he will go through and burn them up together with the utmoſt eaſe. But if any one of them fear this deſtruction, let him, by faith, and prayer, arreſt, as it were, the uplifted arm of God's ſtrength, and ſeek forgiveneſs, and reconciliation, and he ſhall find it. But whatever become of individuals, the nation of Iſrael will certainly "take root, "and bloſſom, and bud, and cover the face of the world "with fruit." Probably the fall of antichriſt, forming a remarkable fulfilment of the ancient prophecies will be a means of the converſion of the Jews; and this event will prepare the way for the univerſal ſpread of the goſpel: Then all nations will be grafted into that olive-tree, of which Abraham or Iſrael was the root, and then this prophecy will have its exact accompliſhment. (*Rom.* c. ii. v. 12—36.)

V. 7—11.] The puniſhments of the Jewiſh nation, tho' dreadful, have not been like thoſe of their oppreſſors. The Egyptian, Aſſyrian, Babylonian, Macedonian, and Roman Empires, which harraſſed them, have been in ſucceſſion ſubverted, and the conquered people have been loſt among the conquerors. But the Jews yet continue a diſtinct and numerous nation; a ſingular inſtance of a people ſurviving ſo many ages all their ſucceſſive conquerors. And they appear evidently preſerved as monuments of the truth of their own ſcriptures, as well as of the New Teſtament; and in order to the performance of the ancient prophecies concerning them. So that, after all the maſſacres, that have been made of them, they have not been "ſlain according to the ſlaughter of them, that *ſlew them.*" When the Lord ſent forth the afflicting ſtroke on Iſrael, he did it in meaſure, and debated with them under their ſufferings: When he cauſed the rough and chilling eaſt wind to blow, he ſtayed it; That is, he would not ſuffer any national judgment to extirpate them: nay their calamities were intended for their reformation; and, though they could not expiate the guilt, they would be made effectual to purge away the pollution, of their ſins. Thus when the Chaldeans took away the braſs of their altar, and burnt the ſtones of it with the temple and city, as it were, to lime; their groves, and images were alſo deſtroyed, and their idolatry was finally aboliſhed. However the Lord had determined that Jeruſalem muſt be deſolated, and the land be left altogether uncultivated. This would reſemble the pruning of a vine; when the worthleſs branches are either devoured green by the cattle, or gathered up for burning, after they are withered. (v. 2. *John*, c. xx. v. 6.) Thus the ungodly Jews would, in vaſt numbers, be devoured by their enemies, and conſumed by the Lord's fiery indignation. For being wilfully deſtitute of underſtanding; and refuſing to profit, either by the warnings, judgments, or mercies of God, they would be expoſed to the utmoſt ſeverity of his juſtice; without any compaſſion being ſhewn them, on account of their relation to him, as his creatures, and his profeſſing people. This was far more awfully verified in the deſtruction of Jeruſalem by the Romans, and in its long continued conſequences; than it was by the Babyloniſh captivity.

V. 12, 13. Theſe verſes predict the reſtoration of the Jews after the Babyloniſh captivity; And under that typical event, their recovery from their preſent diſperſion. At Cyrus's proclamation, they, whoſe hearts the Lord ſtirred up, "from the channel of the river Euphrates, to the "river of Egypt," (that is from the different places, in *that* the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the LORD in the holy mount at Jeruſalem.

CHAP. XXVIII.

Contains 1ſt. A prediction of the ſpeedy ruin of the kingdom of Iſrael, 1—4. *2d. A promiſe of the Lord's ſpecial preſence with Hezekiah, and his counſellors, and captains,* 5, 6. *3d. Severe rebukes of the Jews for their drunkenneſs, profane contempt of God's word, and preſumptuous confidences: and awful denunciations of vengeance on them; connected with a promiſe of Chriſt, as the ſure foundation,* 7—22. *4th. An illuſtration of the divine conduct, by the huſbandman's management,* 23—29.

WOE to the crown of pride, to the drunkards of Ephraim, whoſe glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of *them that are* overcome with wine.

2 Behold, the LORD hath a mighty and ſtrong one, *which* as a tempeſt of hail *and* a deſtroying ſtorm, as a flood of mighty waters overflowing, ſhall caſt down to the earth with the hand.

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which they were ſcattered,) were gathered one by one; as fruit beat off from the tree, and thus they, who had been in the moſt abject ſervitude, in the land of Aſſyria, or Chaldea, and the pooreſt of them eſpecially, with many of thoſe of the ten tribes, and ſome of the outcaſts, who had taken refuge in Egypt, returned to rebuild the temple, and worſhip God at Jeruſalem. But the preaching of the Goſpel is eſpecially to be underſtood by the "blowing of the "great trumpet:" By this, the Lord will collect the Jews from their preſent diſperſions into his Goſpel church, and perhaps reinſtate them in their own land.

PRACTICAL OBSERVATIONS.

The avenging ſword of juſtice in the hand of omnipotence will readily reach, penetrate, and execute condign puniſhment on, the ſtouteſt, and moſt ſubtle enemies of God, when his appointed day arrives: And every offender's miſery will be proportioned to his abuſed talents, and power; and to his malice, enmity, and extenſive, durable miſchievouſneſs. As the devil, and his angels will aſſuredly be tormented for ever in the lake of fire: So let none of his ſervants expect to eſcape the ſame doom, if they continue in their ſins. When ſatan ſhall be reſtrained, and his determined factors cut off, the church of God ſhall flouriſh, and believers will abound in joyful ſongs of praiſe. The Lord will always value his true church, on account of the precious plants, with which he hath ſtored it, and the precious fruit, that it produceth to his glory. May our ſouls as belonging to this church be continually watered, and kept, that we may abound in the fruits of the Spirit, in all goodneſs, righteouſneſs, and truth. The Lord never puniſhes unreaſonably, or exceſſively, as men do, in a fury, or paſſion: His anger is removed from every believer, and he waits to be gracious to all, that repent, and ſeek his face. But briers, and thorns are as able to reſiſt the devouring fire; as the hypocrite, or infidel are to ſtand in judgment before him, or out-brave his vengeance. Flight, concealment, or reſiſtance are, in this caſe, alike unavailing; nor can the ſinner eſcape, but by drawing near to his offended Lord, humbly confeſſing his ſin, and caſting himſelf wholly upon his mercy, through Jeſus Chriſt: Thus he diſarms his reſentment, effects a reconciliation, and engageth omnipotence on his ſide. If we are engrafted into the living vine, we ſhould expect, and pray for that time, when the progeny of Jacob ſhall again take root in a fruitful ſoil, and ſhall bud, and bloſſom, and fill the face of the world with fruit. Indeed we may in ſome ſenſe be ſaid to be bound in gratitude to pray for the converſion of the poor Jews, and to promote it, by every means of kind uſage argument, and earneſt perſuaſion. Through that nation we have received the lively oracles of God; and the condition of it for many ages paſt, forms the moſt inconteſtible proof of their divine original; and the Jews live amongſt us a continued leſſon for our warning, and inſtruction. No people hath ever ſo ſuffered, and been ſo preſerved: But there is yet a bleſſing in the root; and their converſion will be as life from the dead to all the nations of the world. Then the great trumpet ſhall every where ſound; multitudes unnumbered of periſhing ſinners ſhall be gathered to Chriſt, through converting grace, and ſhall worſhip the Lord in ſpirit and truth. Whilſt we expect thoſe happy times; let us recollect, that the Lord doth not deal with his profeſſing church, as he doth with his avowed enemies. He will ſo moderate every ſtorm of perſecution or affliction, that the church ſhall weather it out: but falſe profeſſors ſhall be deſtroyed thereby, and caſt into the fire. The afflictions alſo of each believer ſhall be ſo appointed in meaſure, and be attended with ſuch inſtructions; that they will tend to purge away iniquity, and to promote ſanctification: And when death ſhall utterly demoliſh this poor body, it ſhall alſo finally extirpate ſin; and the body ſhall be raiſed, to ſhare with the ſoul eternal holineſs and felicity. But in this world we muſt have tribulation: And no man can fence out trouble; and they, whoſe troubles are not ſubſervient to ſanctification, will find them to terminate in eternal miſery. Now the Lord is upon a mercy ſeat, and they only have underſtanding, who ſeize the preſent opportunity of reconciliation to him: for when he ſhall remove to his tribunal; he will have no mercy upon, and ſhew no favour to, any of his creatures, who would not in this life know, and conſider the day of their viſitation.

NOTES.

CHAP. XXVIII.] V. 1—4.] Ephraim was the chief

3 The crown of pride, the drunkards of Ephraim, ſhall be trodden under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, ſhall be a fading flower, *and as* the haſty fruit before the ſummer; which *when* he that looketh upon it ſeeth, while it is yet in his hand he eateth it up.

5 In that day ſhall the LORD of hoſts be for a crown of glory, and for a diadem of beauty, unto the reſidue of his people,

6 And for a ſpirit of judgment to him that ſitteth in judgment, and for ſtrength to them that turn the battle to the gate.

7 But they alſo have erred through wine, and through ſtrong drink are out of the way; the prieſt and the prophet have erred through ſtrong drink, they are ſwallowed up of wine, they are out of the way through ſtrong drink; they err in viſion, they ſtumble *in* judgment.

8 For all tables are full of vomit *and* filthineſs, *ſo that there is* no place *clean*.

9 Whom ſhall he teach knowledge? and whom ſhall he make to underſtand doctrine? *them that are* weaned from the milk, *and* drawn from the breaſts.

10 For precept *muſt be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with ſtammering lips and another tongue will he ſpeak to this people.

12 To whom he ſaid, This *is* the reſt *wherewith* ye may cauſe the weary to reſt, and this *is* the refreſhing; yet they would not hear.

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of the ten tribes, of the kingdom of Iſrael: Their rich valleys were full of fruitful vineyards; and Samaria was ſituated on a hill at the head of them, and it's ſtrength, and beauty were as a crown, and a glory, of which the people were very proud. There may be alſo an alluſion, to the garlands of flowers, with which the drunkards uſed to be crowned at their revels, as their ornament, and diſtinction; but which were an introduction to their being overcome, and ſtupified by wine. Shalmaneſer was the mighty, and ſtrong one, whom the Lord had prepared, to caſt them down by his hand, like an hail ſtorm, or inundation. Then their crown of pride, and their drunkards would be trodden together under feet: Their honour, and beauty would be as a fading flower; and they would be greedily devoured, as the firſt ripe fig, which being diſcerned, when no other fruit is to be had, is haſtly ſeized, and eaten up immediately.

V. 5, 6.] At the time, when the kingdom of Iſrael was finally ruined; that of Judah had a tranſient return of proſperity under the government of Hezekiah. He truſted in God, and aimed to reform his People. And the Lord of Hoſts was his crown, and honour, and beauty, and that of the reſidue of believers, which were in Judah: And for their ſakes he endued ſome of their magiſtrates, and counſellors with the Spirit of diſcernment, and equity; and gave courage and conduct to their captains, who led forth their troops out of the gate of Jeruſalem, or to attack the gates of their enemies.

V. 7, 8.] Even in Judah, and after Hezekiah's attempts for reformation, iniquity was very prevalent. The Jews too were addicted to intemperance; and both the prieſts and pretended prophets were given up to drunkenneſs, (*Lev.* c. x. v. 9—11) This ſwallowed up their judgment, and conſcience, ſo that they taught falſe doctrine, committed moſt atrocious blunders, and decreed unrighteouſneſs: And through their example, the nation was generally led to wallow in that filthy ſin, their tables were every where polluted with it, and ſcarce any place was clean from it. However there was a remnant of another character, and for their ſakes the city was ſpared.

V. 9—13.] The pious King of Judah, and the prophet, and ſome others were very deſirous of inſtructing the people in the truths, and precepts of God's word: But they were ſo habituated to, and hardened in vice, and ſo early initiated into it; that there were ſcarce any, who would give them a hearing; except they could teach the infants, that were hanging upon their mother's breaſts. The people were ſo intent upon their pleaſures, that they muſt be torn from them to receive inſtruction, as the infant from the breaſt: And they would no more underſtand what was taught them, than infants. Perhaps the expreſſion alſo denotes, that they could not receive, and underſtand the doctrine, that was to be inculcated; unleſs they became as little children in ſimplicity, and like weaned children, in renouncing their ſinful pleaſures. It was alſo neceſſary for the prophets to teach the people, that were ſo ignorant, and heedleſs, with much repetition, to dwell long upon every topic, and to teach them a little upon one occaſion, and a little upon another, as they were able to bear it. But this diſguſted many of them, who ſeem to have turned their inſtructions into ridicule: And having catched up ſome detached expreſſions, ſuch as theſe here uſed, and which jingle in the original: they, with contemptuous ſneers, mimicked the language, and manner of the prophets, and entertained one another by taking them off. Therefore the Lord determined to teach them by the Aſſyrians, and Chaldeans, &c. who would indeed ſtammer out inſults, and menaces to them in the Hebrew tongue; but would in other things ſpeak a language, which they could not underſtand. The Lord would uſe theſe ſtrangers to ſcourge ſuch, as refuſed to hear his word. (*Deut.* c. xxviii. v. 49. 1 *Cor.* c. xiv. v. 21, 22.) The prophets had pointed out to the people the true ſource of reſt, and comfort to their ſouls, amidſt their enemies, and troubles; by truſt-

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and ſnared, and taken.

14 Wherefore hear the word of the LORD, ye ſcornful men, that rule this people which *is* in Jeruſalem:

15 Becauſe ye have ſaid, We have made a covenant with death, and with hell are we at agreement: when the overflowing ſcourge ſhall paſs through, it ſhall not come unto us: for we have made lies our refuge, and under falſehood have we hid ourſelves:

16 Therefore thus ſaith the Lord GOD, Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner *ſtone*, a ſure foundation: he that believeth ſhall not make haſte.

17 Judgment alſo will I lay to the line, and righteouſneſs to the plummet: and the hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the hiding place.

18 And your covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand; when the overflowing ſcourge ſhall paſs through, then ye ſhall be trodden down by it.

19 From the time that it goeth forth it ſhall take you: for morning by morning ſhall it paſs over, by day and by night: and it ſhall

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ing in, and waiting on the Lord; but they refuſed to hearken: And therefore the conſtant, and frequent inſtructions, which they received, whilſt they excited their contempt, alſo haſtened their condemnation; cauſing them to depart ſtill further from God, till they were broken by their enemies, ſnared in their own policy, and taken in ſatan's net.

V. 14, 15.] When the prophets denounced the vengeance of God againſt the people, they made a jeſt of it; eſpecially the ſcornful rulers, or teachers of Jeruſalem, the prieſts and prophets before mentioned. And they boaſted deridingly, that they were in league with death, and hell, and ſhould be ſafe enough when the judgments of God ſhould overflow the land. For they had formed ſuch confederacies, and deviſed ſuch politic ſchemes, as would ſecure them: though the prophets called them refuges of lies, and falſhood; and though they were grounded in deceit and hypocriſy. Perhaps this refers to ſome league, that they had made, or were about to make with Egypt, to aſſiſt them againſt the Aſſyrians.

16. *Therefore*, &c] Before the prophet denounced the judgments of God upon the unbelievers, he was inſtructed to give this promiſe of Chriſt, for the encouragement of God's faithful people. And this leads us to conclude that the grand intent of the ſubſequent denunciations was, to predict thoſe judgments upon the Jewiſh nation, which were the puniſhment of their rejection of Chriſt; and of which all their preceding calamities were only a ſhadow. The aſſurance that Chriſt ſhould come of the ſeed of David encouraged the hope of believers, that the Aſſyrians ſhould not prevail againſt Hezekiah, as they had done againſt the Samaritans. But this prophecy reaches much further, and relates entirely to the perſon, and mediation of Chriſt, as the only foundation of our hope of eſcaping the wrath to come: and of the whole deſign of God, for the glory of his name, the ſalvation of his people, and the erection of his ſpiritual temple. This foundation was laid in Zion, where the Lord dwelt upon his mercy ſeat amidſt his choſen people. Jehovah himſelf laid it, in his eternal counſels, and his predictions from the beginning: in the incarnation of Chriſt, in carrying him through his work, exalting him in our nature to the throne, and in the preaching of the goſpel. This foundation is a ſtone of ſtability, and excellency, meet to ſupport ſo immenſe, and glorious an edifice, which is to endure to all eternity. It is a tried ſtone, approved of God, and of all, who ever made trial of it; for it never was known to fail their expectations: It is a corner ſtone, compacting together the whole building; a precious corner ſtone, in the ſight of the Lord, and of every believer, and a ſure foundation, on which to build: And he, who, in any age, or nation, ſhall believe this teſtimony, and reſt all his hopes, and his immortal ſoul on this foundation, ſhall never be put to flight, or confuſion, as one, that is in haſte to eſcape impending danger: for he ſhall be ſafe, and know himſelf ſafe, and ſhall quietly wait the time, and the ſalvation of the Lord (*Rom.* c ix. v. 33. *Eph.* c. ii. v. 19—22. 1 *Pet.* c. ii. v. 6—8.)

V. 17---19] When this ſalvation had been propoſed, and many of the people had rejected it; the Lord would proceed to execute impartial juſtice upon them, according to his holy law; as the builder carries on his work by the line, and the plummet: Then the ſtorm of his indignation would ſweep away every falſe confidence; the preſumption of the ſcorners would end in deſpair; they would be trodden down by the inſtruments of his vengeance; deſtruction would march forth againſt them, and come nearer and nearer, day by day; and the very report of their miſeries would be a vexation, and trouble to the hearer. The calamities and terrors occaſioned by Sennacherib's invaſion, and his gradual approach to beſiege Jeruſalem, might be a partial accompliſhment of theſe predictions. But neither that event, nor even the Babyloniſh captivity, or any of their calamities, till the deſtruction of Jeruſalem by the Romans, after their obſtinate rejection of Chriſt, the corner ſtone, fully anſwers the import of the words.

be a vexation only *to* underſtand the report.

20 For the bed is ſhorter than that *a man* can ſtretch himſelf *on it*, and the covering narrower than that he can wrap himſelf *in it.*

21 For the Lord ſhall riſe up as *in* mount Perazim, he ſhall be wroth as *in* the valley of Gibeon, that he may do his work, his ſtrange work; and bring to paſs his act, his ſtrange act.

22 Now therefore be ye not mockers, leſt your bands be made ſtrong: for I have heard from the Lord God of hoſts a conſumption, even determined upon the whole earth.

23 Give ye ear, and hear my voice: hearken, and hear my ſpeech.

24 Doth the plowman plow all day to ſow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in the principal wheat, and the appointed barley, and the rie in their place?

26 For his God doth inſtruct him to diſcretion, *and* doth teach him.

27 For the fitches are not threſhed with a threſhing inſtrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a ſtaff, and the cummin with a rod.

28 Bread *corn* is bruiſed; becauſe he will not ever be threſhing it, nor break *it with* the wheel of his cart, nor bruiſe it *with* his horſemen.

29 This alſo cometh forth from the Lord of hoſts, *which* is wonderful in counſel, *and* excellent in working.

V. 20. *For the*, &c.] This is a proverbial expreſſion, denoting the inſufficiency of all the objects of their confidence, to anſwer to their neceſſity. Neither the confederacy of the Jews with Egypt, nor any of their politics, could defend them againſt the Aſſyrians, or Chaldeans: Neither their temple, altar, ſacrifices, or Phariſaical righteouſneſs could recommend them to God's favour, when they rejected Chriſt: nor could their numbers, and fortifications defend them againſt the Romans, when God forſook them, and became their enemy. Their bed was too ſhort for them to ſtretch themſelves on it; their covering too ſcanty for them to wrap themſelves in it.

V. 21, 22.] (*Joſh.* c. x. v. 10---13. 2 *Sam.* c. v. v. 20.) At Perazim, and Gibeon, the Lord miraculouſly deſtroyed the neemies of Iſrael: And perhaps his extraordinary interpoſition, in cutting off the army of Sennacherib, in anſwer to Hezekiah's faith and prayer, and after the hopes of the unbelievers had all failed, may be here alluded to. But his ſtrange work, which the Jews took it for granted that he never would do, was the rejection of them from being his people, numbering them among his enemies, and riſing up for their deſtruction by the Romans, as he had done againſt the Canaanites, and Philiſtines. The Prophet therefore warns the people to ceaſe from their unbelieving deriſion of God's word: leſt they ſhould be bound in ſtrong bands unto the execution of his righteous indignation: for he had certainly heard from the Lord of Hoſts, that he had determined a conſumption upon the whole land. The Babyloniſh captivity was here predicted, but not that event alone: for the Prophets addreſſed by their writings thoſe of ſucceeding generations, as well as thoſe to whom they were more immediately ſent. (*Acts*, c. xiii. v. 40, 41.)

V. 23—29.] The dealings of God with Iſrael, and Judah, and with different deſcriptions of men, amongſt the Jews, were here illuſtrated by an apt ſimilitude, to which the prophet demanded their earneſt attention. The plowman varies his work, as the caſe requires: He prepares the ground for the ſeed, and ſows it with different kinds of pulſe or grain, each in its appointed ſpot, the wheat in the principal place, as being moſt valuable. And when he hath gathered in his harveſt, he knows how to ſeparate the corn from the ſtraw, and the chaff, according to the methods of the time, and place, in which he lives; and to the nature of the grain, that he may not injure that which he values. Thus the Lord, who hath given man this wiſdom, and diſcretion, muſt be ſuppoſed wonderful in counſel, and excellent in operation. As the ſeaſon and occaſion requires, he threatens, corrects, ſpares, ſhews mercy, or executes vengeance. He diſtinguiſhes between one character and another, with the greateſt exactneſs; and orders every thing according to the counſel of his own will, and for his own glory: he appoints his various diſpenſations, for the due correction of his people, and their ſeparation from his enemies, and their ſins: He will take care that no trials ſhall eventually injure them: but he will utterly deſtroy his enemies, when the proper time arrives.

PRACTICAL OBSERVATIONS.

All that glory, and beauty, of which men are proud, will prove a mere fading flower: and that affluence, which is conſidered as a crown, and ornament, frequently tends to exceſs, and thus occaſions diſgrace to it's poſſeſſor. They, who are overcome by wine, are overcome by ſatan; and all drunkards are his ſlaves, and muſt ſink under the final wrath of God, except they repent. The Lord will abaſe all, that are proud: but they, who pride themſelves in wickedneſs will be rendered peculiarly contemptible. When vengeance is to be executed on the ungodly, the Lord has many mighty inſtruments at his command, who

CHAP. XXIX.

Contains 1ſt. Predictions of God's judgments upon Jeruſalem, and the Jewiſh nation, for their hypocriſy, and profane contempt of him, 1—6. 9—16 2d. Of the ſpeedy ruin of their enemies, 7—8. 3d. Of the calling of the Gentiles; and the illumination,

readily bear down, and devour all before them. Happy then are they alone, who glory in the Lord of hoſts himſelf: his favour, and image, communion with, and communications from, him, ſuffice to enrich the pooreſt, and ennoble the meaneſt; they form a crown of glory, and diadem of beauty, ſuperior to any diſtinctions, and decorations of earthly monarchs, and conquerors; and thence his people derive wiſdom, and ſtrength for every ſervice, and for every conflict. But it is only thro' Jeſus Chriſt, that the holy God thus communicates himſelf to ſinful man. All the fulneſs of the godhead dwells in Chriſt, bodily; and from his fulneſs all believers receive. Thus men are qualified for the miniſtry, or the magiſtracy; nor can they in any ſtation want wiſdom, or grace, to glorify God, and ſerve their generation. (c. xi. v. 1—5.) Whilſt the ſovereign of the world leaves ſome guilty nations to fill up the meaſure of their iniquities, and gives them up to ruin: He raiſes up eminent reformers, and preſerves a remnant of believers in other nations, whoſe prayers, and labours prolong their tranquillity. Yet every attempt to promote true religion has hitherto been attended with great diſcouragement. Even amidſt the moſt effectual means of grace, multitudes have continued ungodly, and have copied the example of God's avowed enemies, rather than that of his moſt honoured ſervants. And alas, *profeſſed* miniſters have frequently been the ring-leaders in impiety, and ſcandalous intemperance: And when they are ſwallowed up of wine, no wonder, that they wander out of the way, teach falſe doctrine, ſtumble in judgment, become blind guides, and go before thoſe to the pit of deſtruction, whom they have miſled by their erroneous teaching, and hardened by their flagitious example. Thus exceſs and riot become common, 'till no place be clean from filthineſs; men's ears are turned away from the truth, and are turned unto fables; and the few who are able, and willing to teach the people knowledge, and to cauſe them to underſtand doctrine, find them alienated from them, and entirely unteachable; having the incapacity, levity, and heedleſſneſs of children, without their ſimplicity. In ſuch circumſtances the moſt ſcriptural, and rational method of inculcating divine truth, by repeated plain inſtruction, and particular cautions, warnings, and exhortations, will excite diſguſt: And they, who are too much engaged in exceſs, or diſſipation, to beſtow any pains to underſtand the word of God, abſurdly ſet up for critics; and cenſure or ridicule the ableſt miniſters, who give themſelves wholly thereunto. To keep themſelves in countenance, they watch for ſomething in their language, or geſtures, which they can diſtort, and deride; and thus they quiet their conſciences in deſpiſing the meſſage of God. Such men ripen apace for deſtruction: the Lord will teach them by other methods; "for judgments are prepared for ſcorners, and ſtripes for the back of fools" And thus it muſt be with all thoſe, who refuſe to hearken to the propoſals of mercy in the goſpel, and to ſeek the holy reſt, and conſolations, which God hath provided for the weary, and heavy-laden ſinner. It is painful for the miniſter of Chriſt to reflect, when he is endeavouring to inſtruct, convince, warn, perſuade, alarm, or encourage his hearers; that numbers of them will thence take occaſion "to go and fall backward, and be broken, and ſnared, and taken." However we muſt go on, even though ſcorners be found amongſt the rulers of Jeruſalem, when we are ſatisfied, that we ſpeak according to the word of God. Indeed, when we declare the vengeance of the Lord againſt ſuch, as truſt in refuges of lies, we muſt expect to hear loud clamours againſt our bigotry, and want of charity; and ſcornful infidels will divert themſelves, and each other, with all we advance concerning hell and damnation. They have no fears of that kind, and deride thoſe that have, as men of narrow, weak, and ſuperſtitious minds: and they ſpeak and act, as if indeed "they had made a covenant with death, and were at agreement with hell;" and were ſecured againſt the approaching vengeance of God, having made thoſe things their refuge, which we are ſure are lies, and falſhood, as certainly as the Bible is the truth of God. But he hath laid one Foundation, and no man can lay any other: this is tried, approved, and precious; and he that believeth ſhall never be confounded. But let men contrive, and endeavour whatever they pleaſe: If they do not come to, are not built upon, and be not intereſted in, the incarnate God, and Saviour; If his perſon, character and offices be not precious to their ſouls; their hopes will be found deluſion, and preſumption, the ſtorm of death and judgment will ſweep away their refuges of lies, and overflow their hiding-place; their covenant with death ſhall be diſannulled; they will be found under the miniſtration of condemnation, and the execution of the righteous ſentence of God, according to his holy law, will be ſo dreadful, that the very report of it is now intolerably vexatious to them. For whatever men truſt to for juſtification, except the righteouſneſs of Chriſt; or for wiſdom, ſtrength, and holineſs, except the influences of the Holy Ghoſt; or for happineſs, except the favour of Almighty God, will be found "a bed that is ſhorter, than that a man can ſtretch himſelf on it, and a covering that is narrower, than that a man can wrap himſelf in it." As the army of Sennacherib was unexpectedly cut off, and as Jeruſalem was taken with direful devaſtation, ſo will be the perdition of ungodly men; whilſt they are ſaying peace, peace, ſudden deſtruction will come upon them, and they ſhall not be able to eſcape. Let ſinners then fear becoming mockers, leſt they be bound in the ſtrong cords of their own iniquity; for the Lord hath decreed the deſtruction of all ungodly men, throughout the whole earth. But ſinners preſume becauſe God ſpares them from day to day; not knowing that he hath his method and ſeaſons of operation; and knoweth how to deal with all his creatures, as may beſt anſwer the purpoſes of his glory. For he, who giveth na-

comfort, ſecurity, and enlargement of the church, 17—24.

WOE to Ariel, to Ariel, the city *where* David dwelt: add ye year to year; let them kill ſacrifices.

2 Yet I will diſtreſs Ariel, and there ſhall be heavineſs and ſorrow: and it ſhall be unto me as Ariel.

3 And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee.

4 And thou ſhalt be brought down, *and* ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be, as of one that hath a familiar ſpirit out of the ground, and thy ſpeech ſhall whiſper out of the duſt.

5 Moreover the multitude of thy ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones *ſhall be as* chaff that paſſeth away: yea it ſhall be at an inſtant ſuddenly.

6 Thou ſhalt be viſited of the LORD of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.

7 And the multitude of all the nations that

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tural wiſdom to the huſbandman, (as well as ſpiritual wiſdom to the believer,) is himſelf wonderful in counſel, and excellent in working. He hath not yet got all ready for the great day of account: and the ſinner hath not yet filled up the meaſure of his crimes, nor performed his part in God's univerſal plan; and therefore he is ſpared. His people are not yet fully purified from their ſins, and have not yet ſufficiently ſhewn the power of his grace; and therefore they are kept in tribulation. But he knoweth how to deliver the godly out of temptation, and to reſerve the wicked to the day of judgment to be puniſhed. The viſible Church is his huſbandry, and the profeſſors are the corn of his floor mingled with the ſtraw and chaff: But he knoweth how to make a ſeparation by means of trials, and perſecutions: he will ſo moderate them, that they ſhall do his people no harm: when their end is anſwered they ſhall ceaſe; his wheat ſhall be gathered into his garner: but the chaff ſhall be burnt with unquenchable fire.

NOTES.

CHAP. XXIX.] V. 1, 2.] Jeruſalem is here called Ariel; but it is not agreed on what account. The word ſignifies "the lion of God:" And ſome think that it refers to the ſtandard of Judah, which was a lion, or to Chriſt, the lion of that tribe. But probably it relates to the altar of burnt offering, which conſumed the ſacrifices, as a lion devours his prey. Perhaps the Jews ſometimes called the city by this name; and truſted that it would prevail againſt every aſſailant, becauſe of the worſhip there performed. But though David had taken it from the Jebuſites, fixed his reſidence there, and removed the ark of God thither, and it had thenceforth been the place of God's appointed worſhip: Yet he denounced a woe againſt it. And though the people continued from year to year to obſerve their ſolemn feaſts, and to multiply their ſacrifices; Yet the Lord would ſurely diſtreſs the city, and fill it with trouble, and ſorrow; and it ſhould be unto him as Ariel: that is, as the altar flaming with the ſacred fire, conſuming the oblations, and ſurrounded with the ſhedding of blood, and the carcaſes of the ſacrifices, was a diſcovery of divine juſtice in the puniſhment of ſin; ſo ſhould Jeruſalem be, when filled with ſlain men, and conſumed by fire. This doth not allow us to interpret this chapter excluſively of Sennacherib's invaſion. He diſtreſſed Jeruſalem, but did not render her like the altar of burnt-offering.

V. 3, 4.] Neither can theſe verſes accord to the Aſſyrian invaſion: for Sennacherib was not allowed to encamp againſt Jeruſalem; (c. xxxvii. v. 33.) Whereas the enemies here mentioned were cloſely to beſiege, take, and reduce the city to the ground; which can only refer to the Chaldeans, or the Romans, or both. When the city was thus brought down, the inhabitants would ſpeak with abject timidity, ſervile ſubmiſſions, and doleful complaints; like thoſe that had familiar ſpirits, who affected to ſpeak in a feeble, ſhrill, whining tone, as if from the belly, or as if it came up out of the earth, or whilſt they lay grovelling on the ground. We may ſuppoſe, that when the city was taken, firſt by the Chaldeans, and afterwards by the Romans, the ſurviving Jews would in this manner ſupplicate the victors to ſpare their lives.

V. 5, 6.] I apprehend that theſe predictions were uttered previous to Sennacherib's invaſion, and relate to all the ſubſequent calamities of the Jews, 'till the final ruin of Jeruſalem. Sennacherib's invaſion was the firſt of theſe in the order of time: He diſtreſſed, (v. 2,) though he did not take that city; that awful event was reſerved for after ages. Theſe verſes ſeem to relate to that firſt diſtreſs: The army of Sennacherib, compoſed of nations, that were ſtrangers to God, and to Iſrael, and very terrible for courage, and ferocity, was numerous like the duſt: but they were driven away like chaff by the wind; and their deſtruction came on them ſuddenly in an inſtant. Yet their approach was a viſitation from the Lord, and occaſioned terror, and trepidation, like thunder, or an earthquake, accompanied with a furious ſtorm, and tempeſt; and it was deſtructive to the country, as the devouring fire. Or it may mean, that the Jews, not profiting ſuitably by their deliverance from the Aſſyrians, would afterwards be deſtroyed in this manner. The laſt ſiege, and taking of Jeruſalem was attended by dreadful thunders, earthquakes, &c.

V. 7, 8.] The tranſient joy, and ſpeedy ruin of the enemies of the Jews, and of the church, are here repreſented by a very beautiful ſimile. A man, who, being fight againſt Ariel, even all that fight againſt her and her munition, and that diſtreſs her, ſhall be as a dream of a night viſion.

8 It ſhall even be *as* when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his ſoul *is* empty: or as when a thirſty *man* dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion.

9 Stay yourſelves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they ſtagger, but not with ſtrong drink.

10 For the LORD hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the prophets, and your rulers, the ſeers hath he covered.

11 And the viſion of all *is* become unto you, *as* the words of a book that is ſealed, which *men* deliver to one that is learned, ſaying, Read this, I pray thee: and he ſaith, I cannot; for it *is* ſealed.

12 And the book is delivered to him that is not learned, ſaying, Read this, I pray thee: and he ſaith, I am not learned.

13 Wherefore the LORD ſaid, Foraſmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid.

15 Woe unto them that ſeek deep to hide

hungry, or thirſty, falls aſleep, and dreams that he is eating, or drinking, ſeems to enjoy pleaſure from the viſionary gratification: But it ſoon vaniſhes; and his craving wants, and faintneſs continuing, when he awakes, his diſappointment aggravates his uneaſineſs. Thus the multitude of the nations, who through ſucceeding generations fight againſt Mount Zion, where God's altar, or worſhip, is eſtabliſhed, have their enmity gratified by tranſient ſucceſſes; and, as it were, dream with pleaſure of effecting the deſtruction of the church: but the deluſion ſoon vaniſhes, and leaves them diſappointed, and miſerable. Thus the Aſſyrian, Babylonian, Macedonian, and Roman Empires have ſucceſſively declined, and come to ruin, after they had fought againſt Mount Zion; and thus it muſt be with every nation, and individual, that engages in that unequal conteſt.

V. 9—12.] The Jews were here called upon to pauſe, reflect, be amazed, and cry out, as in bitter anguiſh, on account of the judgments, that were coming on the nation. They were, and would be, intoxicated with preſumption, and falſe doctrines, and rendered inſenſible to their danger: and the Lord would make them drink of the cup of his indignation, till they ſtaggered as drunken men: (*Jer.* c. xiii. v. 12—14.) Becauſe of their contempt of his word, and rejection of his ſalvation, he had poured upon them the ſpirit of deep ſleep, and given them up to judicial blindneſs: And their prophets, rulers, and teachers of every kind were eſpecially covered with darkneſs, as if they were hood-winked: ſo that the viſions, or prophecies, which were ſent them, though plain enough in themſelves, were utterly inexplicable to them. Their learned men, when aſked to interpret them, being blinded by their prejudices, and paſſions, excuſed themſelves on account of the book being ſealed; intimating that the predictions were ſo enveloped in obſcurity; that if there were any meaning in them, it could not be diſcovered. And the poor alledged their want of learning, as the reaſon of their contempt and inattention: ſo that in fact the oracles of God became of no uſe to them. The Apoſtle applies this to the ſtate of the Jews in his days; (*Rom.* c. xi. v. 8.) And whatever elſe it related to, doubtleſs it had it's principal accompliſhment, when the Chief Prieſts, Scribes, Phariſees, and Jewiſh nation, rejected, and crucified their promiſed, and long expected Meſſiah; and perſecuted his Apoſtles, and diſciples: and in the ſtate of that nation to this preſent day: whilſt, with the ſcriptures of the prophets in their hands, and being converſant in the letter of them; the book is ſo ſealed, that neither the learned, nor unlearned amongſt them can diſcern, that they were fulfilled in Jeſus of Nazareth.

V. 13—16.] The Jews in ſeveral ages of their church adhered to the external worſhip of God, and thus honoured him with their lips: but in general their hearts were alienated from him, through the love of ſin; and their religion was induced, or regulated merely by their regard to human authority. Thus in the days of Hezekiah, and their other pious kings, they adhered to the temple worſhip, and kept their ſolemn feaſts: but when the precept of man no longer called them to the temple, they relaxed, or turned to idolatry. In the days of Chriſt, they were very tenacious of their forms; but the traditions of the elders rendered the commandment of God of none effect; and almoſt their whole religion conſiſted of ſuperſtition and hypocriſy: (*Matth.* c. xv. ver. 8, 9.) The Lord would therefore proceed to do a marvellous work amongſt them: whilſt he entirely gave up their teachers, and counſellors to be in-their counſel from the LORD, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us?

16 Surely your turning of things upſide down ſhall be eſteemed as the potter's clay: for ſhall the work ſay of him that made it, He made me not: or ſhall the thing framed ſay of him that framed it, He had no underſtanding?

17 *Is* it not yet a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt?

18 And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs.

19 The meek alſo ſhall increaſe *their* joy in the LORD, and the poor among men ſhall rejoice in the Holy One of Iſrael.

20 For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought.

22 Therefore thus ſaith the LORD, who redeemed Abraham, concerning the houſe of Jacob, Jacob ſhall not now be aſhamed, neither ſhall his face now wax pale.

23 But when he ſeeth his children, the work of mine hands, in the midſt of him, they ſhall ſanctify my name, and ſanctify the

fatuated to their ruin; he would alſo leave Jeruſalem to be deſolated, and caſt off the Jews from being his people. All their ſchemes to hide their iniquity, or to varniſh over their malice under ſpecious pretexts; as if they could impoſe on God, and hide their character from him: and all their perverſion of his word, to eſtabliſh their own traditions: and all their oppoſition to his counſels, to ſupport their own authority, and reputation, would be as ineffectual, as if the potter's clay could attempt to diſannul, or find fault with the work of him, that wrought it. They could no more reſiſt his will, than the clay could that of the Potter: he could as eaſily defeat their ſchemes, as the Potter alters the ſhape of the clay: They could no more ſucceed in their enterprizes, when God rejected them, than the clay could become a veſſel by its own energy; or change the ſhape into which the Potter caſt it, whether he had formed it a veſſel unto honour, or to diſhonour.

V. 17—19.] Theſe verſes ſeem wholly to relate to the rejection of the Jewiſh nation, and the calling of the Gentiles. In a little time, the uncultivated foreſt of Lebanon would be converted into a fruitful field; that is, the neglected Gentile nations would be favoured with the good ſeed of God's word, and yield a plentiful harveſt of true converts: at the ſame time, the field, that had long been tilled, and yielded fruit, would be eſteemed, and treated as a foreſt; that is the Jewiſh nation, would be rejected, and left without the means of grace, to become barren, and deſert. Then they, who before were deaf to the voice of God, would hear, and underſtand the words of that book, which was ſealed up from the unbelieving Jews; and the poor blind heathens emerging from their obſcurity, and darkneſs, would enjoy the marvellous light of the Goſpel: (*Acts.* c. xxvi. v. 17, 18.) Perhaps the miracles alſo of Chriſt, and his Apoſtles, might be intended. Then the teachable, the meek, and poor in ſpirit, and many of the poor, and afflicted of this world, would rejoice more abundantly in the Lord, becauſe of the wretched condition, from which they had been delivered: and would even be more joyful, than believing Jews had uſually been.

V. 20, 21.] The Jewiſh rulers, prieſts, ſcribes, and ſanhedrim, were firſt terrible to the Chriſtian church. Herod, the King of the Jews perſecuted Chriſt, as ſoon as he was born: the others deſpiſed, and derided him; they lay in wait to find ſome accuſation againſt him: they watched for, and perverted his words, and laid ſnares for him, when he publickly reproved their ſins; being determined to condemn him for any one word, that he ſpake, which they could lay hold of; and they turned aſide, rejected and crucified this Juſt One, on the moſt frivolous pretences. They afterwards behaved in a ſimilar manner to his Apoſtles, and Miniſters, and were the chief perſecutors of the Chriſtians, 'till Jeruſalem was deſtroyed: then that terrible enemy came to nought, and was cut off; and this tended to the eſtabliſhment of Chriſtianity, and to increaſe the joy of believers. The words may alſo be applied to the ſubverſion of the Pagan perſecuting Roman empire, which tended farther to the ſpread of the goſpel.

22—24.] The Lord did not intend to reject the whole poſterity of Abraham, and Jacob, that theſe redeemed ſervants of God ſhould be aſhamed, and wax pale. They would acknowledge the converted Gentiles, the work of God's new creating grace, as their ſpiritual children. And their believing deſcendants would be excited to truſt in, honour, and worſhip the holy one of Jacob, with greater fervency, for this vaſt acceſſion to the church. Numbers both of the Heathens, and alſo of the Jews, who had erred in ſpirit, and murmured againſt, and oppoſed the goſpel, would at length come to a better temper, and underſtand, and receive that doctrine: Nay at length, the whole Jewiſh nation will be converted to Chriſt, and readmitted into the Church.

PRACTICAL OBSERVATIONS.

External privileges, and diſtinctions will not exempt any from woe, that are deſtitute of true godlineſs. Men

Holy One of Jacob, and ſhall fear the God of Iſrael.

24 They alſo that erred in ſpirit ſhall come to underſtanding, and they that murmured ſhall learn doctrine.

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may perſiſt in an attendance on weariſome, and expenſive ſorms, nay even on God's ordinances, and glory in their ſuppoſed relation to him; when the whole will be found to be a compound of pride, and hypocriſy. But diſtreſs and heavineſs muſt be their portion, who rebel againſt God; as they were of that city, which he choſe to place his name there. When he encamps againſt any ſtrong-holds of his adverſaries, they will ſoon be brought low: And ſuch as refuſe to humble themſelves before him, in repentance, ſubmiſſion to his righteouſneſs, and obedience to his will, will ſoon be abaſed to the moſt extreme miſery: And none are more abject in adverſity, than ſuch as are inſolent, and ſcornful in proſperity. The Lord employs wicked men to chaſtiſe his people, and to avenge himſelf on hypocrites; and numbers are ready enough for ſuch ſervices. But at the ſame time he prepares ſudden deſtruction for them alſo; And his enemies, whether within, or without the viſible church, ſhall be viſited with vengeance more tremendous, than earthquakes, thunders, tempeſts, or conflagrations can ſuggeſt to the imagination. All their ſanguine expectations, and tranſient joys will be found as a pleaſing dream. Speedily will ſinners awake from their ſoothing deluſions; and if they continue till death, they will then lift up their eyes in hell, and not find one drop of water to cool their tongue. But their diſappointment, and miſery will be moſt aggravated, who have fought againſt the Church of Chriſt, and have exulted in the expectation of prevailing: And every nation, that involves itſelf in the guilt of perſecution, lays the ax to the root of its own peace and proſperity. The wickedneſs of profeſſing Chriſtians, and the myſterious diſpenſations of providence, may well excite our attention, aſtoniſhment, and lamentations. Pride, ambition, avarice, luſt, or any head ſtrong paſſions produce a perfect intoxication of the ſoul. And ſo do erroneous principles in the fundamentals of religion: Hence originates the moſt inconſiderate, and infatuated conduct, which iſſues in ruin and miſery. The obſervation of ſuch things ſhould caution men not to ſin againſt conviction, not to ſcoff at divine truth, and not to truſt in, or be proud of their own underſtandings. Theſe ſins provoke God to pour upon men the ſpirit of deep ſleep, or ſtrong deluſion: then they grope at noon day, as if it were midnight; and the moſt learned, and ſagacious, without excepting Prieſts, Rulers, and Teachers, are covered with impenetrable error, and ignorance. To ſuch perſons the Bible becomes abſolutely a ſealed book: and when the learned find that they cannot underſtand it, and make it accord to their conjectures, they impute it to its want of correctneſs, and conſiſtency; and either wholly reject, or neglect it, or diſtort it by preſumptuous alterations, or unnatural comments: and the unlearned are glad of ſuch a ſanction to their ignorance, and impiety. Inſtead of deſpiſing the poor Jews, who have long been left in a ſimilar ſituation, we ought to look to ourſelves, and take warning by their example. And let us remember that the Bible is in ſome meaſure a ſealed book to every man, learned, or unlearned, until he begin to ſtudy it with child-like ſimplicity, and docility; that he may thence learn the truth, and will of God, in order to believe, and do them; and until he daily beg of God to open his underſtanding, that he may underſtand the Scriptures. Alas, what numbers in this *Chriſtian* country fall below the hypocritical Jews in religion? They do not ſo much as draw near to God with their mouth, or honour him with their lips: nay the authority of laws, or royal proclamations, fail of inducing them to pay a little decent reſpect to the name, and the day of the Lord. And of thoſe who are not thus profane, it is to be feared, that numbers are only formal in their worſhip, whilſt ſin and the world render their hearts enmity to God; and their religion is only a compliance with eſtabliſhed cuſtoms, and regulated in ſubſerviency to their reputation and intereſt. Yet let it be obſerved that thoſe wanderings of mind, and that defect of reverence, and devotion, which are the believer's burden, are very different from this alienation of heart from God, that is here ſo ſeverely reproved. The former conſiſts with ſincerity, though it be a lamentable proof of our imperfection. As ſinners grow hardened in hypocriſy, impiety, or infidelity, their preſumption gathers ſtrength. And falſe profeſſors eſpecially can not be convinced, that God intends to do ſo marvellous a work, as to puniſh them for their wickedneſs. Thus he infatuates thoſe wiſe and prudent men, who have not that holy wiſdom which comes from him: and they become ſo fooliſh as to deſcend from infidelity to practical, and even to ſpeculative, atheiſm; and ſpeak, and act, as if they could hide their ſins, their intentions, or their true character from God, or fruſtrate his counſels. But they will find themſelves in his hand, as clay in the hand of the potter: and as they can have no fence againſt his power; ſo their rebellion againſt his authority, and contempt of his truth, will tend to the diſplay of his juſtice in their condemnation. By ſuch conduct many profeſſing Churches, (as well as that of the Jews,) have provoked God to bereave them of their advantages; and the bleſſings of ſalvation have been communicated to others. When the Lord teaches, the deaf hear his word, and the blind ſee out of obſcurity. When he comforts, the meek, the poor, and the perſecuted increaſe their joy in the Lord; and that holineſs of his character, which ſinners hate, and dread, inſpires believers with confidence, and exultation, in their happieſt hours. When by his power terrible perſecutors, and preſumptuous ſcorners are cut off; the Church enjoys peace. And let ſuch, as watch for iniquity, and ſcrutinize the actions of Chriſtians, and miniſters, with malicious ſeverity, in order to find matter of accuſation; who wait to catch at ſome word from their lips, for which they may make them offenders; who lay ſnares for thoſe, that boldly, and honeſtly reprove the ſins of every one, without reſpect of perſons; and who revile, and perſecute the righteous on every trivial occaſion: Let ſuch men recollect that they copy the example of theſe ſcornful Jews, and of thoſe, who crucified Chriſt, and

CHAP. XXX.

Contains *1ſt. A reproof of Iſrael, and Judah for confiding in, and forming alliances with, the Egyptians,* 1---7. *2d. Judgments denounced againſt them for their rebellion againſt* God, *and oppoſition to his Prophets, and their refuſal to ſeek deliverance from him.* 8---17. *3d. Promiſes of returning mercy, abundant means of grace, and glorious times to the Church* 18---26. *4th. A prediction of the deſtruction of the Aſſyrian army, and their king,* 27---33.

WOE to the rebellious children, ſaith the LORD, that take counſel, but not of me; and that cover with a covering, but not of my Spirit, that they may add ſin to ſin:

2 That walk to go down into Egypt, and have not aſked at my mouth; to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the ſhadow of Egypt.

3 Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow of Egypt *your* confuſion.

4 For his princes were at Zoan, and his ambaſſadors came to Hanes.

5 They were all aſhamed of a people *that* could not profit them, nor be an help nor profit, but a ſhame, and alſo a reproach.

6 The burden of the beaſts of the ſouth: into the land of trouble and anguiſh, from whence *come* the young and old lion, the viper and fiery flying ſerpent, they will carry their

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perſecuted his diſciples, and brought upon themſelves ſwift deſtruction. But the Lord will repleniſh his Church, and never ſuffer any of his redeemed ſervants to be aſhamed, or to wax pale, by witneſſing the permanent triumphs of his enemies. Numbers of children are already raiſed up to Abraham, from amongſt the poor Gentiles: May we be found of the number, and experience his new creating power: May we ſee increaſing numbers ſanctify the Holy One of Iſrael, and fear his name: And may they, who now err in ſpirit, and murmur againſt his truth, come to underſtanding and learn true doctrine, till the whole earth be filled with the glory of our God and Saviour.

NOTES.

CHAP. XXX.] V. 1. *Woe,* &c.] We are not informed who theſe "rebellious children" were; that is, whether Iſrael, or Judah be intended. But it is probable that the propheſy was uttered when Samaria was beſieged by Shalmaneſer, or about the time when it was taken. Hoſhea, king of Iſrael, had formed an alliance with, So king of Egypt (2 *Kings,* c. xvii.) And the Jews alſo endeavoured to form a ſimilar confederacy againſt the power of the Aſſyrians; which the Prophet thus oppoſed, and probably prevented: for there is no proof that Hezekiah actually entered into ſuch an alliance, nor is it probable that he ſhould, in oppoſition to the word of God by his Prophets. (*Note* 2 *Kings,* c. xviii. v. 22.) However the propenſity of both Judah, and Iſrael, to form alliances with the Heathens, and eſpecially with the Egyptians, being contrary to the law, and inconſiſtent with their dependance on God to protect them from all their enemies, evinced them to be rebellious children, who acted unſuitable to their relations to God, (*Deut.* c. xvii. v. 16.) When this prophecy was delivered, the Jews probably were conſulting what they ſhould do to defend themſelves againſt the Aſſyrians; and inſtead of aſking counſel of the Lord by his High-Prieſt, or Prophets; or of regulating their deciſions according to his word; or of taking refuge under his protection by repentance, reformation, faith, and prayer, (which the Spirit of God would have led them to;) they added ſin to ſin, by propoſing to form a league with the Egyptians.

V. 2, 3.] The people "walked," or went about to go down into Egypt: And they were diſpoſed to put Pharaoh, and the Egyptians in the place of God, by relying on them for ſtrength, and truſting under the ſhadow of their wings (*Note* c. xviii. v. 1.) But this would ſurely end in confuſion, and diſappointment, to all that did ſo, whether in Judah, or in Iſrael.

V. 4, 5.] Theſe verſes, according to the foregoing hypotheſis, are ſpoken of the princes, and ambaſſadors of Hoſhea, who, we know, actually did enter into an alliance with the king of Egypt, (Pharaoh was the common name of them all in thoſe days, however otherwiſe diſtinguiſhed.) His ambaſſadors came to Zoan and Hanes to attend on the Egyptian monarch, and concluded a treaty with him: But the Egyptians gave no aſſiſtance to Hoſhea; and he, and all his people were put to ſhame for confiding in a nation, that could not profit them, but were a reproach to them; and this alliance eventually haſtened their ruin. And thus, the prophet intimated, it would be a reproach, and ruin to the Jews, if they proceeded to copy their example.

V. 6, 7.] "The burden of the beaſts of the ſouth" here means the burdens of treaſure, which the Iſraelites carried, or the Jews were purpoſing to carry, on camels, and aſſes ſouthward into Egypt to purchaſe the aſſiſtance of that people. Theſe were ſent into "a land of trouble, and anguiſh," where the anceſtors of Iſrael had been greatly oppreſſed; which was likely to occaſion much trouble, and anguiſh to them; and which was doomed itſelf to endure much trouble, and anguiſh. This country abounded with ravenous beaſts, and venemous creatures; and it is well known that Egypt was remarkable in this reſpect. The Iſraelites impoveriſhed themſelves to obtain the alliance of that people, which could not profit them; for every effort of the Egyptians to that purpoſe would be in vain. Therefore the prophet proclaimed concerning this, (the projected treaty of Judah with Egypt,) that their ſtrength would be to ſet ſtill, it would be their wiſdom and ſecurity to drop the deſign, and to remain quietly at home riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people *that* ſhall not profit *them*.

7 For the Egyptians ſhall help in vain, and to no purpoſe: therefore have I cried concerning this, Their ſtrength *is* to ſit ſtill.

8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which ſay to the ſeers, See not, and to the prophets, Propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits:

11 Get you out of the way, turn aſide out of the path, cauſe the Holy One of Iſrael to ceaſe from before us.

12 Wherefore thus ſaith the Holy One of Iſrael, Becauſe ye deſpiſe this word, and truſt in oppreſſion and perverſeneſs, and ſtay thereon.

13 Therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant.

14 And he ſhall break it as the breaking of the potter's veſſel that is broken in pieces; he ſhall not ſpare: ſo that there ſhall not be found in the burſting of it a ſherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus ſaith the Lord GOD, the Holy One of Iſrael; In returning and reſt ſhall ye be ſaved; in quietneſs and confidence ſhall be your ſtrength: and ye would not.

16 But ye ſaid, No: for we will flee upon horſes; therefore ſhall ye flee: and, We will ride upon the ſwift; therefore ſhall they that purſue you be ſwift.

17 One thouſand *ſhall flee* at the rebuke of

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truſting in the Lord, and only uſing lawful means for their ſafety. But the word here tranſlated ſtrength is *Rahab*, a name for Egypt; and ſome think that the prophet meant, that Egypt would ſit ſtill, or that it would be more for her intereſt ſo to do.

V. 8—11.] This ſolemn command of God to the prophet, to write what follows in a tablet to be hung up, and in a book to be preſerved to the lateſt poſterity, implies, that the prophecy related to future generations; though the Aſſyrian invaſion was peculiar adverted to in it; the ſame ſpirit of rebellion, hypocriſy, and falſehood, which then poſſeſſed the Jews, would increaſe in after ages; and they would more and more refuſe obedience to the law of God. They were diſpoſed to ſuppreſs the teſtimony of thoſe prophets, who ſpake right things, reproving their iniquities, alarming their conſciences, and diſquieting them in their ſins: And they uſed menaces, and reproaches, or bribes, and blandiſhments, to induce them to ſpeak ſmooth things, and propheſy deceits, which might feed their pride and preſumption, and lull their conſciences into a falſe peace. Thus they endeavoured to turn the prophets aſide from the path of their duty, or to deter them from moleſting them, whilſt they went on in their paths of iniquity. And they eſpecially deſired them to deſiſt from mentioning Jehovah as the *Holy* One of Iſrael. Perhaps they objected to the expreſſion, and pretended to be diſguſted with the frequent uſe of it: But in fact they did not like to hear of his holy character, and commandments, and his holy hatred of ſin, and determination to puniſh it; and they deſired that "the Holy One of Iſrael might ceaſe from before them," and that they might no more be reminded of theſe things. If this was the caſe in the days of Hezekiah, it was much more ſo previous to the captivity, and moſt of all, before the deſtruction of Jeruſalem by the Romans.

V. 12—14.] The prophet immediately uſed the phraſe, that had been objected to, in denouncing the vengeance of God upon the Jewiſh nation. As they deſpiſed the word, which God ſent him to ſpeak, and reſolved to truſt in oppreſſion, or deceit, and perverſeneſs; i.e. in their own deceitful, and perverſe devices: *this* their iniquity would undermine their ſafety, and render their ſtate like an high wall, in which breaches are already made, and which bulges out, and at length ruſhes down at once. Nay the Lord would daſh in pieces their civil, and eccleſiaſtical conſtitution, like a potter's veſſel, of which no ſhred remains, wherewith fire could be taken from the hearth, or water from the pit. Jeruſalem, and Judah were not thus daſhed in pieces by the Aſſyrian invaſion: Nay the Babyloniſh captivity was but a partial, and ſhadowy fulfillment of this prediction: But when the Jews had deſpiſed the word of the goſpel, the Lord by the Romans irreparably daſhed their ſtate to pieces, and thus it continues to this preſent day.

V. 15—17.] Notwithſtanding the heinouſneſs of their ſins, and the power of their enemies, the Lord aſſured the Jews, that in returning, and adhering to him, and his worſhip; and quietly confiding in his protection, they ſhould be preſerved. Hezekiah, and a remnant of them did ſo, and for their ſakes the city was ſpared: But many of them would not take this counſel; they were reſolved, if poſſible, to have ſwift horſes from Egypt, (c. xxxi, v. 1.) that in caſe of danger they might flee away: And God declared that they ſhould flee away and be purſued by ſwift enemies; and be ſo terrified, that a ſingle aſſailant one; at the rebuke of five ſhall ye flee: till ye be left as a beacon upon the top of a mountain, and as an enſign on an hill.

18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: bleſſed *are* all they that wait for him.

19 For the people ſhall dwell in Zion at Jeruſalem; thou ſhalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he ſhall hear it, he will anſwer thee.

20 And *though* the LORD give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers:

21 And thine ears ſhall hear a word behind thee, ſaying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence.

23 Then ſhall he give the rain of thy ſeed, that thou ſhalt ſow the ground withal; and

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ſhould put to flight a thouſand of them, and five would ſuffice to rout their whole army; till only here, and there one was left, as a ſort of prodigy, and like a beacon, or enſign, placed for a ſignal on the top of a mountain. Probably Sennacherib's army deſtroyed numbers of thoſe, who would not wait the event in Jeruſalem, but attempted to flee elſewhere for ſafety: Yet thoſe deſolations do not ſeem to have anſwered to the expreſſive phraſes here uſed; but they probably relate to the entire ruin of the city, and country, firſt by the Chaldeans, and afterwards by the Romans: for the ſame diſpoſition to rely on an arm of fleſh ſtill continued.

V. 18, 19.] Notwithſtanding theſe judgments the Lord promiſed to wait his opportunity of being gracious to his people; nay he would wait, as one ready to extend mercy to them, wherever they applied to him: He would, as it were, deem this the very end of his being exalted, and his chief glory. For the Lord is a God of judgment, of wiſdom, knowledge, and equity, who diſtinguiſhes characters, and will by no means involve the righteous in the doom of the wicked; and all that wait for, or expect ſalvation from him, will be found happy. And after the approaching deſolations the people would ſtill be enabled to inhabit Jeruſalem, and frequent Mount Zion: their mourning would ceaſe; and the Lord would be very gracious to them, in hearing, and ſpeedily anſwering their prayers. (*Jer.* c. xxix, v. 10—13.) After Sennacherib's army was deſtroyed, doubtleſs the people offered ſolemn ſacrifices of praiſe on Mount Sion, for being permitted ſtill to dwell in Jeruſalem: their ſorrows were then converted into joy, and their prayers into thankſgivings; becauſe the Lord had been very gracious to them. After the captivity, the Jews returned to dwell at Jeruſalem, and to rebuild the temple on Mount Zion: and the diſperſed Jews ſhall in due time be admitted citizens of that Jeruſalem, which is from above, and the mother of us all.

V. 20, 21.] It is here predicted, that in the midſt of external poverty, and affliction, the Lord would afford the people abundance of good inſtruction, and faithful public teachers; who ſhould not be removed into corners by perſecuting princes, as in times paſt: ſo that they would continually be directed in the right way, and exhorted to walk in it, and cautioned on every occaſion not to decline from it on the right hand, or on the left. During the reign of Hezekiah the people had much good inſtruction; but it could hardly be ſaid, that they had "the bread "of adverſity, and the water of affliction:" and after his death perſecuting Manaſſeh ſoon drove their faithful teachers into corners. But after the captivity the Jews continued long in a very poor and deſtitute condition: yet the Lord ſent them many able teachers, eſpecially thoſe, that came up with, and were trained up under, Ezra. And both Prieſts, Levites, and Scribes were protected in their work; Synagogues were every where erected, and the people were more generally inſtructed from the law, and the prophets, than in preceding times. And though Antiochus Epiphanes, (and ſome others in a leſſer degree,) perſecuted them; yet the people, that adhered to their religion, were duly inſtructed: and after prophecy ceaſed, the public teaching from the law, and the prophets, in all their Synagogues, continued without interruption, till the coming of Chriſt: and though it became greatly corrupted by the gloſſes, and traditions of the Scribes, and Phariſees; yet it was not utterly without effect. The public preaching of the word of God has become far more general than ever under the chriſtian diſpenſation, and has been in ſome meaſure preſerved during all the ages of the church's affliction.

V. 22. *Ye*, &c.] Doubtleſs the deliverance from the Aſſyrians was followed by ſome expreſſions of zeal againſt idolatry; and perhaps they treated the images of gold, and ſilver, and all their coſtly coverings, as a pollution, and caſt them with abhorrence, as afraid of contracting defilement from them. Yet many Jews even then *ſecretly* retained their idols, and the nation ſoon relapſed into that tranſgreſſion. But after the captivity they were totally cured of groſs idolatry; the prevalence of chriſtianity alienates men from the idols of the heart; and the recal of the Jews into the church ſhall be followed by the entire purging of it from all remains of antichriſtian idolatry, bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattle feed in large paſtures.

24 The oxen likewiſe and the young aſſes that ear the ground ſhall eat clean provender, which hath been winnowed with the ſhovel and with the fan.

25 And there ſhall be upon every high mountain, and upon every high hill, rivers *and* ſtreams of waters, in the day of the great ſlaughter, when the towers fall.

26 Moreover the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſevenfold, as the light of ſeven days, in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound.

27 Behold, the name of the LORD cometh from far, burning *with* his anger, and the burthen *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire.

V. 23—25.] It is here predicted, that the Lord would give rain to water their ſeed ſown, and abundant increaſe of every valuable production: The paſtures for the cattle would alſo be very large and luxuriant; and the labouring oxen, and aſſes fed with clean winnowed corn, ſo prepared as to be moſt reliſhing to them: and that ſtreams, and rivers of water ſhould be found on the top of every mountain, &c. We may ſuppoſe that after the great ſlaughter of the Aſſyrians, when their ſtrength, which reſembled that of fortified towers, was caſt down to the ground, the land of Judah was favoured with extraordinary ferulity: (c. xxxvii. v. 30.) But a careful conſideration of the paſſage will lead us to perceive a more ſublime, and evangelical meaning in it, which can only be anſwered by an univerſal communication of ſpiritual bleſſings to mankind. The word of God is the good ſeed, which being ſown in the heart, and watered by the influences of the Holy Ghoſt, ſprings up in the converſion, and ſanctification of ſinners. When this ſeed is extenſively ſown, and abundantly watered, and the increaſe is fat, and plenteous; this promiſe is performed. The goſpel is the miniſtration of the Spirit, and after the pouring out of the Spirit on the day of Pentecoſt, the word of God was preached more ſucceſsfully, and extenſively, than ever before: But neither with that ſucceſs, nor to that extent, that it will be ere long. When a country is well cultivated, the cattle may feed in *rich*, but not in *large* paſtures, which rather implies an uncultivated, and deſert ſtate, (c. vii. v. 22—25.) But the enlargement of the church, by the calling of the Gentiles, and the univerſal ſpread of the goſpel, is aptly denoted by this emblem. The Apoſtle has taught us to interpret the oxen, &c. feeding on clean provender, ſuitably prepared, of the proviſion that would be made for thoſe, who labour in the word, and doctrine, (1 *Cor*. c. ix, v. 7—11.) Or it may imply that they feaſt on thoſe reliſhing truths, and conſolations, which they labour to recommend to others: and that they are enabled to receive the pure doctrines of revelation, as ſeparated from every corrupt, and worthleſs mixture. Rivers, and ſtreams of water are not generally found on the tops of mountains: but theſe ſhall abound on *all* of them, that is, abundant means of grace, accompanied by the influences of the Holy Ghoſt, would be extended to thoſe places, that had been moſt deſtitute of them, and where they were leaſt to be expected; and this all over the earth. (c. xli. v. 17—19.) The ſubverſion of the Jewiſh ſtate, and the ruin of the city and temple, with immenſe ſlaughter of unbelieving Jews, then become enemies, were connected with the calling of the Gentiles, and the general ſpread of the goſpel. The ſubverſion of the Pagan Roman empire, and the dreadful ſlaughter made by the northern barbarians, made way for its further eſtabliſhment. But the deſtruction of all antichriſtian powers, with the ſubverſion of all ſatan's ſtrongholds, and towers, and the great ſlaughter of all determined enemies of Chriſt, making way for the univerſal ſpread of the goſpel, can alone fully anſwer the import of the paſſage.

V. 26. *Moreover*, &c.] This verſe muſt be underſtood figuratively: And every event previous to the coming of Chriſt, muſt be a very feeble ſhadow of an accompliſhment of it. But then the church, fair as the moon, ſhining by the reflected beams of the ſun of righteouſneſs, began more to reſemble him: The ſun, now above the horizon, ſhone with ſevenfold light, diffuſing more widely, and abundantly the light of knowledge, holineſs, and conſolation; even as the light of ſeven days in one: And the Lord began to heal the breaches, and wounds, that the church had received in the preceding ages, or in the firſt perſecutions of Chriſtianity. But when the church ſhall at length be fully purged from hereſy, and ſuperſtition, and cured of all diviſions, and ſcandals, and repleniſhed with truth, holineſs, and joy: When the Jews ſhall be converted, and the fulneſs of the Gentiles brought in, and every perſecution terminated; then this prophecy will have the moſt complete fulfilment, that it can have on this ſide the day of Judgment.

V. 27, 28.] This paſſage relates immediately to the deſtruction of Sennacherib's army before Jeruſalem: yet under that event is alſo predicted the ruin of all antichriſtian Powers, which will introduce the glorious times above-mentioned. We ſuppoſe the Aſſyrian army drawing near to Jeruſalem, and their King exulting in expectation of wrecking his vengeance upon it; and the inhabitants either filled with conſternation, or engaged in prayer; then the name, or glorious power, and perfection of God came from far, unexpectedly, burning with his anger againſt the blaſphemous invader, and about to fall upon him, with a weight ſufficient to cruſh him: whilſt the ſentence, that he denounced would immediately take effect, as if his tongue were a devouring fire; or his breath, an over-

28 And his breath, as an overflowing ſtream, ſhall reach to the midſt of the neck, to ſift the nations with the ſieve of vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to err.

29 Ye ſhall have a ſong, as in the night *when* a holy ſolemnity is kept; and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Iſrael.

30 And the LORD ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* ſcattering, and tempeſt, and hailſtones.

31 For through the voice of the LORD ſhall the Aſſyrian be beaten down, *which* ſmote with a rod.

32 And *in* every place where the grounded ſtaff ſhall paſs, which the LORD ſhall lay upon him, *it* ſhall be with tabrets, and harps: and in battles of ſhaking will he fight with it.

33 For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a ſtream of brimſtone, doth kindle it.

flowing ſtream of vengeance, reaching to the neck, deſtroying his mighty army, and only juſt ſuffering him to eſcape for a very little time; (c. viii. v. 8.) Thus would the Lord ſift thoſe nations, of which Sennacherib's army was compoſed, and evince all their proweſs to be vanity, and bring them all to nothing: and he would put a bridle into their jaws, turning them forcibly aſide, that they might miſs their aim.

V. 29—32.] In the mean time the Jews were to prepare ſongs of praiſe, ſuch as they were accuſtomed to ſing, in the night preceding, or following their ſolemn feſtivals; or when they marched in companies, attended with muſic, to the temple to worſhip. For they would ſoon be called to uſe ſuch ſongs, and might even then ſing them by anticipation. For the Lord would cauſe his glorious voice to be heard, commanding the execution of his enemies; and the power of his arm lighting on them would be manifeſted; and his indignation would conſume them like fire, and tempeſt, and hail-ſtones: and thus the Aſſyrian, who had ſmitten the Jews, as the Lord's correcting rod, would be beaten to the earth. And in all thoſe places, through which this ſtaff of the Lord's indignation, (which ſeemed ſo grounded, or firmly eſtabliſhed in his providence;) was about to paſs, and cauſe great diſtreſs to the Jews; there his deſtruction ſhould be celebrated with tabrets and pipes: for the Lord would fight with him "in battles of ſhaking," laying hold of him, and powerfully ſhaking him to pieces.

V. 33. *Tophet,* &c.] Tophet was a valley near Jeruſalem, where the children uſed to be burned in the fire to Molech: and it is here repreſented as a place of puniſhment ordained of old, and prepared for the Aſſyrian army. The Lord had made it large, and deep, that it might hold them all: He had ſupplied it with much wood, and combuſtibles; and his breath, like a ſtream of brimſtone would kindle it, and conſume all together. It is thought that the Aſſyrian army was not ſlain in this valley, but on the other ſide of Jeruſalem: and as it is ſaid to be prepared for the king alſo, who was not ſlain with the reſt: it doth not ſeem to denote the place, but the certainty of their deſtruction; and to be an awful external emblem of the place of torment in the other world.

PRACTICAL OBSERVATIONS.

They are all rebellious children of the great Creator, who will not aſk, and follow his counſel; and who ſeek ſecurity againſt impending troubles, without obeying his commandments, or relying on his mercy, and protection: nor is there any way of avoiding the dreadful conſequences of adding ſin to ſin, but by making the righteouſneſs of Chriſt our refuge, and ſeeking for the ſanctification of his Spirit. Men have always been prone to depend on an arm of fleſh, and to lean to their own underſtandings, rather than to aſk counſel of God. But the event will ſhew their wiſdom to be folly, and their ſtrength weakneſs, and their confidence in man, a refuge of lies, which will end in their ſhame, and miſery. Men are alſo generally diſpoſed to beſtow more trouble and expence about thoſe things, which cannot profit, but muſt be a reproach to them; than they will employ in the ſervice of God. Yet after numerous examples have ſhewn the folly of impiety, and wickedneſs; others will follow in the ſame ruinous courſes! Nay they will ſeek pleaſure from thoſe objects, which have already cauſed them trouble, and anguiſh; and expect happineſs from thoſe perſons, who are themſelves moſt miſerable! When ſinners have been fairly warned, and inſtructed, and yet refuſe to hearken; their guilt becomes peculiarly aggravated: and they ſhould remember, that their rebellions are all written before God in a book, to be produced as evidence againſt them, at the laſt day. Hypocriſy is as much rebellion, as open profaneneſs: and they, who reject, and deſpiſe the law of God, will not be allowed any advantage from the grace of the goſpel. Yet many are fond of a ſmoother, and more ſoothing doctrine: they hate the holineſs of God's character, precepts, ordinances, and ſervants; but they have picked up ſome notions of doctrinal truth. They cannot be contented to keep entirely from the preaching of the goſpel; and they would prefer ſuch miniſters, as are of reputation in the church, if they could but induce them to accommodate: they would therefore in part blind their eyes, and ſtop their mouths;

CHAP.

CHAP. XXXI.

Contains 1*ſt. A repeated reproof of thoſe, who relied on the Egyptians,* 1--3. 2*d. The Lord engaging to defend Mount Zion,* 4, 5. 3*d. A call to repentance, and a prediction of a check being given to idolatry,* 6, 7. 4*th. A prediction of the ruin of the Aſſyrian army, and king,* 8, 9.

WOE to them that go down to Egypt for help; and ſtay on horſes, and truſt in chariots, becauſe *they are* many; and

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that inſtead of right things, they might ſpeak ſmooth things, and propheſy deceits. But when neither perſuaſions, nor reproaches can effect this, then they heap unto themſelves teachers of another kind; and revile, and oppoſe the true preachers of God's word. For they want men in the garb of miniſters, to leave the direct way of truth, and holineſs, to attend them in their crooked paths, and to countenance them, or at leaſt leave them unmoleſted, in their iniquities; and not to ſpeak ſo much of God's juſtice and holineſs; but to dwell upon his mercy, and grace alone, and the privileges of profeſſors indiſcriminately; without ſpeaking of duties, precepts, hypocriſy, or the wrath to come. But we muſt not ſo much as drop the uſe of an expreſſive ſcriptural phraſe to humour ſuch men: We muſt ſay "Thus ſaith the Holy One of Iſrael", whether they will hear, or forbear: And if they deſpiſe this word, and truſt in hyprocriſy, and iniquity; they muſt be plainly told, that ſudden, and inevitable deſtruction is before them. For if men will not repent, and turn to God, and accept of his Salvation, and ſeek happineſs in his favour, and ſervice; it is proper they ſhould know, that there is no other way, and that all their own devices will haſten their ruin. But the ſame word, which ſpeaks terror to hypocrites, and infidels, gives encouragement to the broken-hearted, allures ſinners to ſeek the Lord, and enſures the ſafety of the church. It is not for us "to know the times, "or the ſeaſons, which the Father hath put in his own "power:" but he aſſuredly waits his own time of being gracious to his church, and terminating her bondage: And he ever waits upon his mercy ſeat to be gracious to all, who come to him, by faith in Jeſus Chriſt: it is his moſt glorious prerogative to ſhew mercy; He knows how, and when, and on whom, to confer his ſpecial favours; and happy are they, who wait for him. His people, who dwell in his church below often weep for their ſins, and ſorrows; but they will ſoon arrive at the *Zion* above, and then they will weep no more for ever. Even now he is very gracious to them, and ready to hear their fervent prayers, and to grant their largeſt deſires; and they would have more comfort, as well as holineſs, if they were more inſtant, and conſtant in prayer. They, who know the value of ſpiritual bleſſings, will be reconciled to that bread of affliction, and water of affliction, which may be their lot in this world; provided their teachers be not removed into corners, and they be favoured with unreſtrained acceſs to the public means of grace. But in this wicked world the power of God alone can prevent faithful teachers from being driven into obſcurity, or ſhut up in priſons. However many of us have the bleſſing here promiſed; may we be thankful for it, and duly improve it: and let thoſe, that are poor, or ſick, or in pain, uſe the means of grace afforded them; and conſolation proportioned to their need ſhall not be with-held. They, who drive the miniſters of Chriſt into corners, are anſwerable for all the hereſies, and iniquities, conſequent thereon. But let us remember, that we need the teaching of the Holy Spirit, as well as that of the word of God: and they, that ſimply depend on his promiſes, and beg to be guided in the ways of truth and holineſs; ſhall, by means of an enlightened underſtanding, a ſpiritual taſte, and a tender well informed conſcience, hear, as it were, a voice behind them, ſaying, "this is the way, walk ye in it," when they are about to turn to the right hand or the left. And this will appear to be no deluſion; as they will be led to abhor the moſt gainful iniquities, and to renounce every idol and ſin, with determined abhorrence. All temporal good ſhall be added to thoſe, who firſt ſeek heavenly bleſſings; and who deſire, above all other things, that the good ſeed of the word may be ſown, and watered in their hearts, and produce a large increaſe; and whoſe prayer it is, that it may be more and more fat, and plenteous, and that they may be enabled to live up to the full enjoyment of their largeſt privileges. If this be our happineſs, let us continue to pray for the accompliſhment of theſe extenſive, and glorious predictions; that rivers of goſpel grace may water all the nations, which have hitherto proved inacceſſible to it; that ſatan's towers may fall, and his cauſe on earth be ruined; that the church may ſhine more reſplendent with the glorious light of Chriſt the Sun of Righteouſneſs; and that he may ſhine with inexpreſſible ſplendour through all the regions of the earth; and that every breach of his people may be cloſed, and every wound healed. This approaching period will be as terrible to the enemies of God, as delightful to his people. Then his glorious name, and heavy indignation, and powerful arm, executing his threatened vengeance, will ſuddenly come upon them, as a devouring fire, or an overwhelming inundation; and will reach them in the moſt diſtant regions, and cloſeſt receſſes, and cover them with diſappointment, vexation, and anguiſh; whilſt his people ſhall abound in ſongs of joyful praiſe. Every oppreſſor, by whom the Lord hath corrected his church, will periſh like the Aſſyrian monarch: and every place, that hath groaned beneath the rod of perſecution, ſhall be filled with rejoicing. And let every ſinner of every rank remember, that, perſiſting in their iniquity, they cannot eſcape the wrath of God. For Tophet is of old ordained for the devil and his angels, and ſubjects; yea for ungodly Kings, as well as inferior ſinners: it is prepared capacious enough to hold all the nations, that forget God: The wicked will themſelves be the incombuſtible fuel of that unquenchable fire; and the wrath of God, like a ſtream of brimſtone, doth kindle it. Let ſinners then flee for refuge to Chriſt; that they may be ſafe and happy, when deſtruction from the Almighty ſhall ſweep away all the workers of iniquity.

in horſemen, becauſe they are very ſtrong; but they look not unto the Holy One of Iſrael, neither ſeek the Lord.

2 Yet he alſo *is* wiſe, and will bring evil, and will not call back his words: but will ariſe againſt the houſe of the evil-doers, and againſt the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horſes fleſh, and not ſpirit. When the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

4 For thus hath the Lord ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the Lord of hoſts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, ſo will the Lord of hoſts defend Jeruſalem; defending alſo he will deliver *it*; *and* paſſing over he will preſerve *it*.

6 Turn ye unto *him from* whom the children of Iſrael have deeply revolted.

7 For in that day every man ſhall caſt away his idols of ſilver, and his idols of gold, which your own hands have made unto you *for* a ſin.

8 Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man, ſhall devour him: but he ſhall flee from the ſword, and his young men ſhall be diſcomfited.

9 And he ſhall paſs over to his ſtrong-hold for fear, and his princes ſhall be afraid of the enſign, ſaith the Lord, whoſe fire *is* in Zion, and his furnace in Jeruſalem.

NOTES.

CHAP. XXXI.] V. 1. *Woe*, &c.] This chapter coincides with the beginning, and concluſion of the preceding one, and muſt be interpreted upon the ſame ſuppoſition. The Iſraelites had formed a treaty with Egypt, and the Jews were diſpoſed to do the ſame: but woe to thoſe of either nation, who thus confided in that people, for chariots, horſes, and horſemen; by which they were induced to neglect looking to, and ſeeking help from the Lord.

V. 2, 3.] The Iſraelites relied on the wiſdom, and policy of the Egyptians, as well as on their forces: but they ſhould have remembered, that the Lord alſo was wiſe; and having denounced their deſtruction for their iniquity, He would not call back his word, and would eaſily find means to effect his purpoſe. For the Egyptians, and their horſes, were unable to cope with him; but would fall down and fail with thoſe, whom they pretended to help. This is a prediction of the ruin of the kingdom of Iſrael, and of the weakening of the Egyptians.

V. 4, 5.] The Lord himſelf would undertake to defend Zion againſt the Aſſyrians, and the Jews had no need of help from Egypt. And he would no more regard the number, or clamour of the Aſſyrians, than a young lion doth the noiſe of the ſhepherds, that would drive him from his prey. And as birds defend their young by hovering over their neſts, ſo would Jehovah defend, and deliver Jeruſalem; and notwithſtanding the ſins of the Jews, he would paſs over them, and not allow the deſtroying angel to ſmite them, with the Aſſyrians; even as he paſſed over the houſes of Iſrael, when he deſtroyed the firſt born of Egypt.

V. 6, 7.] The children of Iſrael, (the ten tribes,) had deeply revolted from God, and were doomed to deſtruction: but the Jews, being yet ſpared, were exhorted to return unto him: and it was alſo predicted, that their preſervation from the Aſſyrians would be attended with a temporary zeal againſt idolatry.

V. 8, 9.] The power, and army of the Aſſyrian Conqueror fell, not by the ſword of the powerful Egyptian, or that of the deſpiſed Jew, but by a mighty angel: Sennacherib fled from that inviſible ſword, which had diſcomfited his choiceſt troops, and made haſte to Nineveh, whither divine vengeance purſued him: his princes alſo, that eſcaped, were frighted away, becauſe of that enſign, which the Lord diſplayed over Zion. The fire on his altar, conſuming the atoning ſacrifices, was the protection of his people, and as a furnace to purify them; but menaced the deſtruction of all their enemies.

PRACTICAL OBSERVATIONS.

Thoſe poſſeſſions, connexions, or dependances, which take men off from ſeeking help, and happineſs from God, will expoſe them to indignation, and woe. Our proneneſs to expect aſſiſtance, or comfort from creatures ſhews that we are not duly ſenſible of their vanity, and inſufficiency; and of the all-ſufficiency of God: and that we do not fully believe, that he will fulfill both his promiſes, and threatenings. But he will aſſuredly ariſe againſt the houſe of evil-doers, and againſt the help of thoſe, that work iniquity: and they will all fail together before his out-ſtretched arm. The Lion of the tribe of Judah will appear for the defence of his church; and he will not be abaſed for the noiſe of all thoſe, who encourage each other againſt him: but no emblems can fully expreſs his terrible majeſty, and tender mercy in caring for his people. Let ſinners then take warning by the doom, and not follow the ſteps, of thoſe

CHAP.

CHAP. XXXII.

Contains Predictions 1ſt. Of the Meſſiah, and his kingdom, under the type of Hezekiah's reformation, and proſperous reign, 1---8. *2d. Of terrible calamities coming on the Jews, which ſhould at length iſſue in extraordinary purity, conſolation, and proſperity,* 9---20.

BEhold, a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment.

2 And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt; as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.

3 And the eyes of them that ſee ſhall not be dim, and the ears of them that hear ſhall hearken.

4 The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly.

5 The vile perſon ſhall be no more called liberal, nor the churl ſaid *to be* bountiful.

6 For the vile perſon will ſpeak villainy, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the LORD, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poor with lying words, even when the needy ſpeaketh right.

8 But the liberal deviſeth liberal things; and by liberal things ſhall he ſtand.

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that have periſhed in their ſins: Let us give him our whole heart, and renounce all our idols, and he will abundantly compenſate all our loſſes: but terror and deſtruction purſue, and will overtake all the ungodly; and thoſe diſpenſations, and perfections of God, which enſure the ſanctification of believers, will conſume all unbelievers, as in a furnace of fire.

NOTES.

CHAP. XXXII.] V. 1, 2.] This chapter ſeems to be a detached prophecy, delivered at the cloſe of the reign of Ahaz, and referring to the proſperous reign of pious Hezekiah: but the Holy Spirit led the mind of Iſaiah to the kingdom of Chriſt, and the conſequences of it's eſtabliſhment. Ahaz, and his princes ruled in iniquity: but a king was about to mount the throne, who would reign in righteouſneſs, and employ upright magiſtrates under him: and he would protect the people both from internal oppreſſion by his equitable adminiſtration; and from external invaders, by his faith, and prayers. But the paſſage is too energetic to terminate in this ſhadowy accompliſhment. Chriſt our righteous King, and thoſe of his true diſciples, who are called to exerciſe authority under him in church, or ſtate, are evidently intended. He alone is "the Man," who ſhelters ſinners from the wrath of God, the temptations of ſatan, and the rage of the world; having ſuſtained the ſtorm himſelf. The conſolations, and graces of his Spirit are rivers of water in this dry land; and as the over-hanging rock affords the moſt complete and refreſhing ſhade from the noon day ſun, to the traveller wearied in the ſultry deſart: ſo his power, truth, and love yield the believer the moſt complete protection, and refreſhment in this weary land, through which he is travelling to heaven.

V. 3, 4.] Hezekiah's care to have his people duly inſtructed would render thoſe, who had any ſpiritual diſcernment, clear-ſighted: whereas before they were enveloped in uncertainty, through the prevalence of ignorance and error. The deliverance from the Aſſyrians would alſo clear up their views of the Lord's care of, and love to his people: and their ears, would become more attentive to inſtruction, and their minds more capable of receiving it. Even the inconſiderate, and imprudent would apply their hearts to underſtand divine knowledge: And they, that before could ſcarce liſp a broken ſentence on ſuch ſubjects, would learn to ſpeak of them fluently, and pertinently. But the ſuperior knowledge, and ſpiritual gifts, and graces of Chriſt's kingdom are chiefly intended; not without reference to his miracles alſo.

V. 5. *The vile*, &c.] Under wicked monarchs baſe men are often preferred, and then their vices are palliated, and their characters panegyriſed by hireling flatterers: ſo that actions loſe their proper eſtimate; and the profligate, avaritious, and oppreſſive are called liberal. But under wiſe and pious princes ſuch men are degraded, and their conduct is expoſed to deſerved contempt, and odium. Under the reign of Hezekiah this would be in ſome meaſure the caſe; but much more amongſt the ſubjects of Chriſt, who teaches them to judge aright of characters, and actions, without reſpect to rank, or appendages.

V. 6—8.] A man's actions, and words will accord to his diſpoſition: a man of a vile, and ſelfiſh temper will ſpeak ſuch things, as tend to deceive, and corrupt others: his thoughts will be employed in contriving the iniquity, that his heart deſires; and to cover it with hypocriſy, or elſe to excuſe it by principles ſubverſive of the divine law, and deſtructive of piety. Thus, inſtead of relieving the poor, he will deviſe to diſtreſs them more, and more, either to enrich himſelf by oppreſſion, or for the pleaſure of domineering. When ſuch churls get into authority, they will employ inſtruments like themſelves; and ſubordinate magiſtrates delegated by them, will cruſh the poor by falſe pretences, even when they have evident reaſon, and equity on their ſides. Probably this applied to Ahaz, and his judges, as what follows did to Hezekiah, and his judges: the latter king being of a liberal, and equitable diſpoſition, and influenced by the grace of God, deviſed

9 Riſe up, ye women that are at eaſe; hear my voice, ye careleſs daughters; give ear unto my ſpeech.

10 Many days and years ſhall ye be troubled, ye careleſs women: for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble, ye women that are at eaſe; be troubled, ye careleſs ones: ſtrip you, and make you bare, and gird *ſackcloth* upon *your* loins.

12 They ſhall lament for the teats, for the pleaſant fields, for the fruitful vine.

13 Upon the land of my people ſhall come up thorns *and* briers; yea, upon all the houſes of joy in the joyous city:

14 Becauſe the palaces ſhall be forſaken; the multitude of the city ſhall be left; the forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks;

15 Until the Spirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt.

16 Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.

17 And the work of righteouſneſs ſhall be peace; and the effect of righteouſneſs, quietneſs and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.

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liberal things for the relief of the poor, and this tended to his own eſtabliſhment. But the character of Chriſt, and of Chriſtians, and the uſe which He teacheth them to make of authority, or wealth, as oppoſed to the conduct of avaritious oppreſſors, beſt illuſtrates the meaning of the paſſage.

V. 9—14.] Theſe verſes are commonly interpreted of the troubles, which came upon Judah, by the Aſſyrian invaſion: for it hath been taken for granted, that the whole chapter was primarily prophetic of Hezekiah's reign: yet ſome do allow that they alſo refer to the Babyloniſh captivity, though out of the order of time: and it is plain, that they ſpeak of more entire, and durable deſolations, than Sennacherib occaſioned. But if we ſuppoſe that Hezekiah's reign was predicted, as typical of the kingdom of Chriſt; we naturally conclude that the conſequences of the Jews neglecting to profit by it, were alſo typical of thoſe, which followed from that nation's rejection of the Redeemer. Thus the tranſition from the preceding part of the chapter is eaſy; and we conſider theſe verſes, as predicting all the troubles of Judah, iſſuing in the Babyloniſh captivity, as typical of all the miſeries of that nation from the days of Chriſt, till the deſtruction of Jeruſalem by the Romans, and their conſequent diſperſion. It ſeems that the women of Jeruſalem, in thoſe days, were peculiarly vain, luxurious, diſſipated, and wanton; and regardleſs of all religion. (c. iii. v. 16—24.) The prophet therefore eſpecially addreſſed them, and aſſured them that many days, and even years, of trouble awaited them: for the proviſion for their mirth and indulgence would ceaſe; their afflictions would deprive them of their ornaments, and conſtrain them to gird themſelves with the meaneſt attire; and it would be their wiſdom previouſly to gird themſelves as penitents with ſackcloth, as a preparation for, or if poſſible to avert, the ſtorm. For they would have to lament the loſs of their milk, corn, and cattle, as well as wine: the whole land would be over-run with thorns, and briers; nay the places devoted to feſtivity in Jeruſalem, (now rather a joyous, than an holy city,) would be thus deſolated: yea the palaces, forts, and towers, being forſaken of their multitude, would for ages become dens for wild beaſts, the pleaſant abode for wild aſſes, and a paſture for flocks.

V. 15. *Until,* &c.] The connexion between the preceding verſes, and this latter diviſion of the chapter is very obſcure, upon any other ſuppoſition, than that, on which we proceed. The Spirit might be poured out, exciting the Jews to repentance, and prayer, previous to their reſtoration from captivity; and by the rebuilding of Jeruſalem, and the revival of religion there, the wilderneſs became a fruitful field; and their permanent renouncing of idolatry, and adhering to the worſhip of Jehovah, may be intended, by the fruitful field being accounted for a foreſt: i. e. the beſt ſtate of religion in preceding times, was ſmall compared with this. But this ſeems conſtrained, and not anſwerable to the energy of the language. And as Jeruſalem was not deſolated by Sennacherib's invaſion, it is ſtill more unnatural to apply this "until," to any conſequent revival of religion; even if any thing anſwerable to the words had occurred. A ſimilar metaphor was before uſed for the calling of the Gentiles, and the rejection of the Jews. (c. xxix. v. 17.) But the deſolations of Jeruſalem, and Judah did not continue 'till that event; or to the pouring out of the Spirit in the days of the Apoſtles. But the preſent diſperſion of the Jews, and Jeruſalem's being trodden down by the Gentiles, ſhall continue until a ſtill more abundant pouring out of the Spirit from on high; when indeed the wilderneſs ſhall become a fruitful field: and the ſtate of the church hitherto ſhall be accounted as a foreſt, in compariſon of the glorious times, that ſhall follow. And I adopt this interpretation, becauſe no events, that have hitherto occurred, *excluſively* anſwer to the full import of the terms here employed.

V. 16—20.] Then will religion, and righteouſneſs become permanent both among the Jews, and Gentiles; both in that part of the earth, which is yet a wilderneſs, and in

19 When it ſhall hail, coming down on the foreſt; and the city ſhall be low in a low place.

20 Bleſſed *are* ye that ſow beſide all waters, that ſend forth *thither* the feet of the ox and the aſs.

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that which is comparatively a fruitful field: And the people of God, truſting in his mercy, and employed in working righteouſneſs, will enjoy much inward peace, and outward tranquillity; and have the full aſſurance, and confidence of faith, and hope, in an high degree, and continually. They ſhall alſo dwell in quiet habitations; whilſt the ſtorm of divine vengeance ſhall deſtroy their enemies, though numerous as the trees of a foreſt; (even as the angel ſmote the army of Sennacherib;) and that city, which was long the ſeat of antichriſt ſhall be *utterly abaſed*, as Nineveh, and Babylon have been. Then the work of miniſters, and the endeavours of chriſtians to do good, ſhall be happy and ſucceſsful; as that of thoſe, who cultivate a well watered ſoil, and ſow their ſeed upon it, in confidence of an abundant increaſe. (c. xxx. v. 24. *Eccleſ.* c. xi. v. 1—6.) Other more tranſient revivals of religion may be referred to: but why ſhould the Holy Ghoſt uſe ſuch energetic language, if events leſs glorious were excluſively intended? Or in what other ſenſe can the deſolations of Jeruſalem ſo properly be ſaid to have laſted, until the Spirit was poured from on high?

PRACTICAL OBSERVATIONS.

The character, laws, and adminiſtration of Chriſt, our righteous, and merciful King, and their happy effects upon the ſtate of the world, and upon the conduct, and happineſs of all his ſubjects, ſhew what kings and princes ought to be, to what objects their edicts, and government ought to be directed; and how they ſhould aim to promote the honour of God, and the happineſs of mankind, in their uſe of authority, and influence. Very beneficial effects would follow, if theſe things were generally attended to: it would tend to a more general and clearer diſcernment of the principles of religion, and righteouſneſs; good inſtructions would be more regarded; the careleſs, and profligate would be led to apply their hearts unto wiſdom; the things of God, and religion would be more generally, and plainly diſcourſed upon; characters, and actions would be aſcertained with greater preciſion, and vice and folly would be diſgraced, inſtead of being flattered, and careſſed. But this is not generally to be expected, in the preſent ſtate of human affairs. Vile men will force their way into authority, urged on by reſtleſs ambition, and unreſtrained by conſcientious ſcruples: and the expectation, or poſſeſſion, of ſuch dangerous pre-eminence will generally corrupt thoſe, who were otherwiſe more hopeful. And when ſuch men are in power, they will ſpeak according to the deceit, ſelfiſhneſs, and villainy of their hearts; and their wickedneſs will connect with hypocriſy, impiety, or infidelity, as it beſt ſuits their purpoſes. Nor will they ever want inſtruments of their iniquity, or oppreſſion, and thus the poor labourer, the orphan, or the widow are grievouſly injured, and defrauded, perhaps under colour of law, though in defiance of truth, and juſtice. In the mean time ſuch men are preparing ruin for themſelves; for He that is higher than the higheſt of them regardeth it, and will call them to account for all. But diſintereſted liberal men, who love their poor brethren for the Lord's ſake, and after his example, who employ their thoughts to deviſe, and their ability in executing, plans of liberality; ſhall be eſtabliſhed for ever; and by liberal things ſhall they ſtand. Such are the genuine diſciples and ſubjects of the Lord Jeſus, who reigns in righteouſneſs; and all they, who uſe authority as his deputies, will rule in judgment. But He alone can be our hiding place from the wind, and covert from the tempeſt; He alone can give us to drink of the fountain of the water of life; He alone can afford us protection, and refreſhment amongſt the unavoidable evils of life, and in the approaching hour of death. To him let the trembling ſinner flee for refuge from the wrath to come: To him let the tempted, perſecuted believer have recourſe in every trial; from him let us all ſeek for wiſdom, ſtrength, grace, and conſolation; and keep cloſe under his ſhadow, and drink from his fulneſs, as we journey forward, through this weary land. And as we trace his ſteps through the deſart, let us remember how he ſuffered himſelf, that we might have pardon, peace, ſecurity, and a ſtrong conſolation. Let us alſo be thankful for our abundant means of knowledge, and wiſdom: and that he hath opened our eyes to behold his glory: and let us ſtill wait on him to enlarge, and clear up our views; and to open our ears more entirely to receive inſtruction, that our fooliſh hearts may underſtand knowledge, and our ſtammering tongues may be looſed to ſpeak plainly to his praiſe. We ought alſo to judge of ourſelves, and others by the rule of his word; to avoid flattery as well as ſlander, and not to call evil good, and good evil. We ſhould ſeek to have our hearts more diveſted of ſelfiſhneſs, that our words may be more pure, affectionate, ſincere, and pious; that we may avoid injuſtice, hypocriſy, hereſy, hardneſs of heart, and contempt of God's commandments; and that we may ſhew whoſe ſubjects we are, by liberally communicating to the neceſſities of our brethren, and deviſing to do all the good we can in the world. But alas, how many careleſs ones are there, who ſupport exceſſive ſelf-indulgence by ſhameful niggardlineſs? Who ſpend more on their own vanity, and luxury in a day, than many large families have to ſubſiſt on, through the week, or month; and who do not contribute to their relief, in any proportion to their other laviſh expences? We muſt call upon ſuch thoughtleſs nominal chriſtians, who are at eaſe in Zion, to attend to the word of God: we muſt declare unto them his whole counſel, without reſpect of rank or ſex: we muſt, without ceremony ſhew them, that miſery is before them; except their laughter be turned into godly ſorrow, and their carnal joy into humiliation of ſoul before God, and works meet for repentance. Soon will all their pleaſures vaniſh, and leave them to regret their loſs: not only many days and years will they be troubled, but for ever: not only will all the houſes of joy, through this, and other joyous cities, be deſolated:

CHAP. XXXIII.

Contains 1ſt. Sentence denounced againſt Sennacherib, in anſwer to the prayers of the pious Jews, 1, 2. *2d. The confuſion, and diſtreſs occaſioned by the Aſſyrian invaſion; and the ſtability afforded to Jeruſalem through Hezekiah's wiſdom, faith and piety, and thoſe of other believers,* 3---9. *3d. The Lord's purpoſe of glorifying himſelf, in the ruin of the Aſſyrian army, that all men might know his might,* 10---13. *4th. The terror of the hypocritical Jews contraſted with the ſecurity, and privileges of true believers,* 14---16. *5th. The reflections, that would be made by the pious Jews, when the danger was over,* 17---19. *6th. The ſafety and proſperity of Zion, under the Lord's protection, and government,* 20---24.

WOE to thee that ſpoileſt, and thou *waſt* not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the people fled; at the lifting up of thyſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar: as the running to and fro of locuſts ſhall he run upon them.

5 The LORD is exalted: for he dwelleth on high: he hath filled Zion with judgment and righteouſneſs.

6 And wiſdom and knowledge ſhall be the

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but the earth, and all its works ſhall be burnt up. Nay we know not what may come upon us here, nor how ſoon all our pleaſures may be turned into anguiſh of ſpirit. But we are yet in the land of mercy: and when the Spirit from on high is poured out on any ſoul, or company of people, a glorious change takes place: and the barren wilderneſs becomes a fruitful field. Let us then carefully note the effects of this bleſſed influence, in the judgment, and righteouſneſs, thereby produced: let us truſt in the righteouſneſs of the Redeemer, and copy his example: thus alone can we poſſeſs peace in our ſouls, and permanent aſſurance; and thus we ſhall either conciliate our enemies, or God will protect us from, and deſtroy them. And let us pray for the pouring out of this bleſſed Spirit upon our children, and families, upon all the miniſters of Chriſt, and their congregations, upon our whole land, the whole viſible church, and the whole earth. We cannot go beyond the extent of the promiſes, and predictions; and when all chriſtians ſhall be excited to abound in ſuch fervent ſupplications, we may be confident that the glorious period approacheth. Happy are they, who ſow the good ſeed, in places well watered with theſe ſacred influences; where a large increaſe may ſurely be expected. We therefore, who are called to labour in the word, and doctrine, ſhould remember, that our ſucceſs as much depends on the fervency of our prayers, as on the faithfulneſs of our preaching; and far more, than it does on our learning, or ingenuity. Let us then pray without ceaſing, and we ſhall find that our labour is not in vain in the Lord.

NOTES.

CHAP. XXXIII.] V. 1. *Woe,* &c.] This chapter forms a diſtinct prophecy, relating chiefly to the Aſſyrian invaſion: though it may well be accommodated to, and probably was intended to predict, other dangers and deliverances of the church. Sennacherib was addreſſed in this verſe: Without having received any provocation, and urged on entirely by his avarice, and ambition, he had plundered the neighbouring nations; and he had treacherouſly violated his treaty with Hezekiah, after having received all his treaſures, as the price of peace. (2 *Kings,* c. xviii. v. 14—16.) But he would ſoon be deprived of power to ſpoil or to deceive; and then his camp would be plundered by the Jews; and he would be treacherouſly dealt with by his ſons, who would ſlay him in the temple of his idol.

V. 2. *O Lord,* &c.] The prophet, for himſelf, and the other believers in Judah, interrupted his predictions, by this expreſſive ejaculation; intimating that prayer would be the moſt effectual weapon againſt the Aſſyrian invader. He intreated the Lord to be gracious to his people, who expected help from him, according to his promiſe, and that he would continually ſtrengthen thoſe, who managed their affairs, as well as ſave them in the approaching hour of trouble.

V. 3, 4.] The Lord ſeems here to addreſs the Aſſyrian king: at the rumour of his tumultuous invaſion, and his proud, and boaſting menaces; the nations, whom he attacked, were put to flight, and ſcattered. But Hezekiah, and his ſubjects would gather all the ſpoil of his army, as caterpillars ſtrip plants of their verdure; or as locuſts, running to, and fro, deſtroy all the produce of the earth without diſtinction. This aptly repreſents the eagerneſs of the Jews, each for himſelf, to ſeize ſome part of the ſpoil left in the deſerted camp, till the whole was carried off.

V. 5, 6.] Sennacherib exalted himſelf, and he was very proſperous: but the Lord was exalted above him, and above all, upon the lofty throne of his univerſal kingdom. And he had choſen Zion for his earthly reſidence, and by his inſtituted worſhip, and by his bleſſing Hezekiah's attempts for reformation, and by raiſing up many to concur ſtability of thy times, *and* ſtrength of ſalvation: the fear of the LORD *is* his treaſure.

7 Behold, their valiant ones ſhall cry without: the ambaſſadors of peace ſhall weep bitterly.

8 The high-ways lie waſte, the wayfaring man ceaſeth: he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* hewn down: Sharon is like a wilderneſs; and Baſhan and Carmel ſhake off *their fruits*.

10 Now will I riſe, ſaith the LORD; now will I be exalted; now will I lift up myſelf.

11 Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath, *as* fire, ſhall devour you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burned in the fire.

13 Hear, ye *that are* far off, what I have done, and, ye *that are* near, acknowledge my might.

14 The ſinners in Zion are afraid; fearfulneſs hath ſurpriſed the hypocrites. Who among us ſhall dwell with the devouring fire? who among us ſhall dwell with everlaſting burnings?

15 He that walketh righteouſly, and ſpeaketh uprightly: he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil.

16 He ſhall dwell on high: his place of defence *ſhall be* the munitions of rocks: bread ſhall be given him; his waters *ſhall be* ſure.

17 Thine eyes ſhall ſee the king in his

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righteouſneſs; and compared with other cities, it was an holy city. The wiſdom, and knowledge, which God had conferred on Hezekiah, and his princes, were the ſtability of thoſe perilous times, and would tend more to the preſervation of the city, than the ſtrongeſt bulwarks: And after Hezekiah had been cheated of his other treaſures, his piety proved a more valuable treaſure, and cauſed him, and his people to be enriched with the ſpoils of the enemy.

V. 7--9.] This is a deſcription of the terror, and diſtreſs, which preceded the deliverance of Jeruſalem from the Aſſyrians. Their moſt valiant ſoldiers cried out aloud with diſmay, and deep concern; the ambaſſadors, that went to ſolicit peace, wept bitterly, at finding the invader inexorable: none ventured to travel, leſt they ſhould be cut off by the enemy: Sennacherib had broken his covenant with Hezekiah, and he deſpiſed the feeble oppoſition made to him by their defenced cities, which he ravaged without mercy, and without regarding any man: and the moſt populous and fruitful regions reſembled what Lebanon would be, if all its cedars were hewn down, and its glory torn from it; and were as if Sharon and Carmel were made a deſert, and their ſpontaneous productions were left to ſhake of themſelves.

V. 10—13.] In this extremity, the Lord would ariſe and exalt himſelf: He would render all the ſchemes of the invaders abortive, and their tranſient ſucceſs would only fit them as fuel for the fire; and their own breath, or blaſphemies againſt him, would kindle this fire, that would burn them, as ſtones are burned to lime, or thorns to aſhes. And the event would be ſo remarkable, that the nations, far, and near, might be called upon to notice it, as an undeniable proof of the Almighty power of Iſrael's God.

V. 14. *The*, &c.] After all Hezekiah's pious labours, there were many profane, and hypocritical perſons in Jeruſalem, who were extremely alarmed with the proſpect of impending deſtruction: And they not only dreaded the fire, which they ſuppoſed would burn their habitations; but thoſe everlaſting burnings, which they had heard of, as the puniſhment of the wicked hereafter. Or rather, the tremendous ſlaughter of the Aſſyrians, in anſwer to the prayers of the king, and the prophet, would make thoſe, who had deſpiſed the authority of the one, and the word of the other, fear ſimilar vengeance: And they would begin to enquire who of them was in danger of that unquenchable fire, which they had hitherto treated with deriſion, but now dreaded, being made ſenſible of the power of God's indignation?

V. 15, 16.] The prophet ſeems here to avail himſelf of the terror of the ungodly Jews, that he might excite them to ſeek the privileges of the righteous; and he deſcribed firſt the character, and then the ſafety of the true believer. He habitually acts with integrity, in his whole conduct towards God, and man: his words are ſincere, punctual and faithful: he deſpiſeth the largeſt gain of fraud, or oppreſſion: he ſhakes from his hands the bribe offered him, to induce his conſent to, and connivance at, injuſtice, and dreads and ſhuns it as a viper: he ſtops his ears from every propoſal of violence and bloodſhed, and cloſes his eyes from beholding wickedneſs, as one, that deteſts it. Hezekiah was ſuch a perſon, in private, and public, and ſo were many of his judges, and ſervants. This placed them on high out of the reach of their invaders, and ſecured them as in natural faſtneſſes, and impregnable ſtrong-holds, and from the famine, that had threatened them.

V. 17—19.] The pious Jews would grieve to ſee their king in ſackcloth, and greatly abaſed: but they would ſoon after ſee him in his royal robes, and honoured beauty: they ſhall behold the land that is very far off.

18 Thine heart ſhall meditate terror. Where *is* the ſcribe? where *is* the receiver? where *is* he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive; of a ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion, the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down; not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers *and* ſtreams; wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby.

22 For the LORD *is* our Judge, the LORD *is* our Lawgiver, the LORD *is* our King; he will ſave us.

23 Thy tacklings are looſed; they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the prey of a great ſpoil divided; the lame take the prey.

24 And the inhabitant ſhall not ſay, I am ſick; the people that dwell therein *ſhall be* forgiven *their* iniquity.

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of God, and all the people. They were ſhut up in Jeruſalem; but they would ſoon be allowed to viſit the moſt remote corners of the land, in entire ſecurity. And then they would meditate with ſatisfaction on thoſe events, which had alarmed them, and been ſo terrible to the wicked Jews. The officers of the Aſſyrian Monarch, whom they had obſerved muſtering the troops, or diſpenſing their proviſions, or making obſervations on their towers, would ſuddenly diſappear, and be no more: or rather the ſecretaries, tax-gatherers, and engineers, (as we ſay,) of Hezekiah, who had beſtowed much pains to provide againſt a ſiege, and on whom too much dependance had been placed, would appear to have been totally uſeleſs; as the Lord had poured contempt on them by deſtroying the Aſſyrian army by his angel. (1 *Cor.* c. i. v. 20.) They would no longer ſee their fierce enemies, whoſe very language, not underſtood by the Jews, rendered them more formidable; as they would all ſoon be ſlain or fled. Theſe events ſhadowed forth the diſcovery of the glory of Chriſt, and the heavenly world to the believer; and the protection and deliverance of the church, by the deſtruction of every enemy, not by human power, and policy, but by the arm of God.

V. 20—22.] When the prophet penned this, the city of their ſolemnities was diſquieted, and threatened with a ſiege; but the people would ſoon behold it a quiet habitation. The enemy deemed it as a tabernacle, which he intended to remove; yet the Lord declared that it ſhould not be taken down, nor a ſingle ſtake or cord of it touched or injured. For he would, by his own preſence, and grace, yet render Jeruſalem ſecure, pleaſant and fertile, as a land, that is interſected with wide rivers and ſtreams of waters: yet they ſhould not be navigated by any galley, or ſhip of war of their enemies; but ſhould have the advantages, and none of the diſadvantages of ſuch a ſituation. The Lord, being the acknowledged King, the Legiſlator, and Judge, of the people; he would be their protector, and ſave them from all their enemies. The ſecurity, and privileges of the goſpel church, eſpecially in thoſe glorious times, predicted, are here principally intended: for Jeruſalem was never long together thus preſerved from hoſtile invaſions, and has been repeatedly taken down as a tent.

V. 23, 24.] The mention of gallant ſhips led the prophet to conſider the ruin of the Aſſyrian army, as a veſſel being wrecked in a ſtorm. Their tacklings were all driven away, the maſt was blown down, and could not be properly ſtrengthened; their efforts were vain, their ruin unavoidable, and being caſt upon the hoſtile ſtrand, their cargo became plunder for the inhabitants. On this occaſion even the lame would hobble out to appropriate ſomething of the ſpoil: and no ſickneſs would ſo prevail amongſt the Jews, as to prevent their coming to ſhare the booty. In ſhort God had pardoned the ſin of his people, and all bleſſings were conſequent upon it. This laſt verſe leads our thoughts, not only to the moſt glorious ſtate of the goſpel church, on earth, but to heaven itſelf; whether no ſickneſs, or trouble ſhall find admiſſion.

PRACTICAL OBSERVATIONS.

The Lord abhors, and will puniſh rapine, and treachery; and the more unprovoked they are the deeper guilt they contract. When the wicked have filled up the meaſure of their ſins, they will frequently be ſpoiled of their treaſures, and cheated to their ruin, by others, as vile as themſelves. They are in a perilous caſe, whoſe condign puniſhment is connected with the anſwer of the prayers of God's people: for he will graciouſly defend, and uphold all thoſe, who call upon, and wait for him, and he will be their ſalvation in every time of trouble. And as each of us have trials, and ſervices for every day; we ſhould every morning beg of God to be our arm, and our ſtrength for them. The ſcourges of the world cauſe great conſternation by their tumult, and proweſs: but at length they fall an eaſy prey to their enemies. For the Lord is exalted above all things in heaven, and earth: and it is his glory to abaſe the proud, and to take care of Zion: and in proportion as any part of the viſible church is repleniſhed by him with truth, and holineſs; he will delight to watch over it for good. That wiſdom and knowledge, which connect with righteouſneſs, form

CHAP.

CHAP. XXXIV.

Contains 1*ſt. Awful predictions of moſt extenſive, and durable vengeance upon the enemies of the church,* 1--15. 2*d. A ſolemn ratification of them,* 16, 17.

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies:

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the ſtability of our ſouls, in all times of perſecution, and temptation; and lead to that ſtrength of ſalvation, which renders us ſtedfaſt, and unmoveable in the ways of God: and true piety is the only treaſure, which can never be plundered, or ſpent. The ſame wiſdom, juſtice, and piety eſtabliſh the honour, and ſafety of nations; and they render the throne of earthly princes, in a meaſure like that of the Lord: yet the ſervants of God are liable to many fears, and diſtreſſes; eſpecially when they lean to carnal dependances, or cleave to earthly objects. To wean them from ſuch things, and to chaſtiſe them for their folly, ungodly men are permitted to proſper, and to menace them with dreadful calamities. Then the very champions of the church, and her ambaſſadors of peace, are apt to be dejected, and alarmed; as they ſee the high ways of Zion unfrequented; and all around them ready to faint, by reaſon of the inſults of perſecutors, and infidels, who have no regard to either God, or man. But when all other confidence fails the believer: and when the enemies of the church think their victory ſecure: the Lord will ariſe, and in ſome unthought of manner, turn the devices of the wicked into confuſion, and conſume them with the fire of his indignation: that all men may hear, and acknowledge his might, and fear before him. But the ſinners, and hypocrites in Zion have cauſe to expect more tremendous vengeance, than even avowed enemies: and what fearfulneſs will ſurpriſe them, when they ſhall at length appear before the tribunal of God; when the Judge ſhall frown upon, and denounce ſentence againſt, them, and the pit of hell ſhall open wide to receive them? It behoves all of us therefore to enquire ſeriouſly, who they are, that ſhall dwell with everlaſting burnings? And whether we have that genuine godlineſs, which evidences that Jeſus hath delivered us from the wrath to come? For it is not a tolerable evil, to which ſinners are expoſed, but the everlaſting wrath of Almighty God: And many, in congregations, which are favoured with the beſt means of grace, will, to their own amazement, ſink from under them into theſe everlaſting burnings. Oh, that men were wiſe, that they would know theſe things, and conſider their latter end! For there is a refuge provided: ſinners of all kinds are called upon to flee to it, none that apply, are refuſed admiſſion; and every bleſſing of ſalvation is freely beſtowed on all, who aſk in humble, believing prayer. Yet without men evidence their having received the atonement, by a life of piety, integrity, ſincerity, and ſuperiority to the love of filthy lucre, they muſt be conſidered as hypocrites in Zion. The believer is placed in an honourable and ſecure ſtation: he is ſafe in time, and for eternity; and whoever wants, his bread ſhall be given him, his water ſhall be ſure. He now by faith beholds the King in his glory, and beauty, and anticipates the joys of heaven: And ere long his faith ſhall be changed for viſion, his hope for full fruition. Being delivered from the wrath to come, he can contemplate with gratitude thoſe awful ſubjects, which fill the ungodly with terror, and diſmay: He need not fear any of his crafty, and ſubtle enemies, whom he ſhall ſhortly ſee no more for ever; nor ſhould he pay great deference to the wiſe, and learned in this world, on whom the Lord will pour contempt, by turning all their wiſdom into fooliſhneſs. Our holy city, the church, in which the ordinances of God are adminiſtered, though often aſſaulted by fierce, and barbarous foes, will become at length a quiet habitation; and will no longer be expoſed to the inſults, revilings, or menaces of proud oppreſſors. And though her humble appearance be deſpiſed by them; yet not one of her ſtakes ſhall ever be removed, nor any of her cords broken, by all the united efforts of earth, and hell. But the Lord himſelf will be her glory, beauty, riches, and happineſs: and every one, who ſubmits to him as King, obeys him as a Lawgiver, and waits for him as a Judge, will ſurely partake of his complete ſalvation. For Immanuel reigns over all his redeemed people, and as they are become his willing ſubjects, ſo he is their ſure protector. But all, that refuſe to have him to reign over them, will make ſhipwreck of their ſouls: and the pooreſt, and feebleſt believer will reap immenſe advantage from the diſappointed devices of his enemies. He that blotteth out our tranſgreſſions, will heal our ſouls, and bring us to that land, whoſe bleſſed inhabitants ſhall no more complain of ſickneſs, pain, or ſorrow for ever. Let us then patiently endure our tranſient afflictions, and both hope, and quietly wait the ſalvation of God.

NOTES.

CHAP. XXXIV.] V. 1. *Come near*, &c.] This, and the following chapter form one prophecy; and this connexion muſt direct our interpretation. The whole of this chapter is moſt tremendouſly deſcriptive of the greateſt carnage, and deſolation, that can be conceived or expreſſed. Some interpreters ſuppoſe it to be a general and poetical declaration of God's vengeance upon ſinners, at the day of judgment, and in the eternal world: And, as is frequently the caſe, there are ſome images in it applicable to thoſe events. But the connexion between theſe tremendous ſcenes, and the flouriſhing ſtate of religion next predicted, as well as many things in the prophecy itſelf, determines us to another interpretation: The ſolemn, and repeated call to all nations, and the earth, and every thing therein, to attend, ſhews that events of great importance to all the world are predicted.

V. 2. *All Nations*, &c.] That is, all nations, and he hath utterly deſtroyed them, he hath delivered them to the ſlaughter.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their blood.

4 And all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcroll: and all their hoſt ſhall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For my ſword ſhall be bathed in heaven; behold it ſhall come down upon Idumea, and upon the people of my curſe, to judgment.

6 The ſword of the LORD is filled with blood, it is made fat with faſtneſs, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a ſacrifice in Bozrah, and a great ſlaughter in the land of Idumea.

7 And the unicorns ſhall come down with them, and the bullocks with the bulls; and their land ſhall be ſoaked with blood, and their duſt made fat with fatneſs.

8 For *it is* the day of the LORD's vengeance, *and* the year of recompences for the controverſy of Zion.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhall become burning pitch.

10 It ſhall not be quenched night nor day; the ſmoke thereof ſhall go up for ever: from generation to generation it ſhall lie waſte; none ſhall paſs through it for ever and ever.

their armies, conſidered as enliſted under the ſtandard of ſatan, to war againſt the church of God.

V. 3—7.] (*Ezek.* c. xxxix. *Rev.* c. xix.) The deſcription of vaſt multitudes ſlain, and left unburied, till they become intolerably offenſive: and of human blood ſhed in ſuch prodigious quantities, as to authoriſe the ſtrong hyperboles of the mountains being melted, and the land ſoaked with it; whilſt the duſt of the earth is fattened with the fat and fleſh of men, as with manure, ſuggeſts moſt tremendous ideas of theſe divine judgments: and it impreſſes our minds with a view of that general, and obſtinate reſiſtance, made by the nations of the earth, at the inſtigation of ſatan, to the ſetting up of the kingdom of Chriſt; and of the dreadful judgments, with which that event will at length be uſhered in. The diſſolving of the hoſt of heaven, &c, repreſents the ſurpriſing revolutions, which will every where take place, in the conſtitution of kingdoms, and ſtates. (*Rev.* c. vi. v. 13.) The Lord's "ſword being bathed in hea-"ven," may allude to ſome method then in uſe of burniſhing, or tempering of armour; and it implies, that the vengeance would be executed according to the Lord's wiſe, and righteous purpoſes, and with invincible power. Idumea, or the land of Edom, was a rival of the Jews: The prediction might perhaps have a ſhadowy accompliſhment, in the deſolations occaſioned by the Aſſyrians, Chaldeans, Macedonians, and Romans, in which that diſtrict was involved. But thoſe events had no connexion with that glorious ſpread of religion, next predicted; nor doth it appear that they were anſwerable to ſuch a tremendous deſcription. But Idumea may be taken as a general name, denoting the nations inimical to the church, as the Edomites were to the Jews: and for the kingdom of Antichriſt, of which thoſe nations form a part. The people intended are ſpoken of, as peculiarly deſerving and under, the curſe, of God: they will be deſtroyed as a ſacrifice to divine juſtice: this ſacrifice ſhall be offered at Bozrah, the chief city of Idumea; (c. lxiii. v. 1—6;) that is at the chief reſidence of Antichriſt. The ſword of divine juſtice will there be ſatisfied, with the fatneſs, and blood of enemies to God: as when lambs, rams, and goats were ſlain, and their fat was burnt upon the altar. And not only inferior enemies, but unicorns, bullocks, and bulls will thus be ſacrificed in abundance; that is the proud, and mightieſt princes of the world will there be deſtroyed by the juſtice, and power of God.

V. 8. *For it,* &c.] The church hath long been oppreſſed, and waſted by the nations of the earth: but the period approacheth, when the controverſy betwixt her, and her adverſaries will be decided; and the Lord will in vengeance recompenſe them for their injuſtice, and cruelty to his people: (c. lxiii. v. 3, 4. *Rev.* c. xviii. v. 20—24. c. xix. v. 2.)

V. 9—15.] Theſe verſes relate to the city, where this ſacrifice was chiefly to be made, or at leaſt firſt begun. The language is more emphatic, than what had been uſed reſpecting Babylon, another type of antichriſtian Rome. (c. xiii. v. 19—22. c. xiv. v. 23.) And the metaphors are taken from Sodom, and Gomorrah: if they be metaphors; but probably they will be literally fulfilled; and Sodom will appear to have been another emblem of that devoted city: (*Rev.* c. xi. v. 8. c. xvi. v. 19—21. c. xviii. v. 8, 9—18.) Perhaps ſubterraneous fire will conſume the ſeat of Antichriſt; (and plentiful proviſion is evidently made in that part of the world, for ſuch an event;) and a continual burning and ſmoke in ſeveral places, may perhaps mark out the place, on which that city ſtood to all future ages; Whilſt all the reſt of the neighbourhood may be entirely deſolated, without any inhabitant, or any paſſage for travellers through it. For the Lord will meaſure it with the line, and plummet, that is in exact juſtice, for confuſion and emptineſs: and that city, whoſe nobles, or

11 But the cormorant and the bittern ſhall poſſeſs it; the owl alſo and the raven ſhall dwell in it; and he ſhall ſtretch out upon it the line of confuſion, and the ſtones of emptineſs.

12 They ſhall call the nobles thereof to the kingdom, but none *ſhall be* there, and all her princes ſhall be nothing.

13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof; and it ſhall be an habitation of dragons, *and* a court for owls.

14 The wild beaſts of the deſert ſhall alſo meet with the wild beaſts of the iſland, and the ſatyr ſhall cry to his fellow; the ſcriech-owl alſo ſhall reſt there, and find for herſelf a place of reſt.

15 There ſhall the great owl make her neſt, and lay, and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

16 Seek ye out of the book of the LORD, and read: no one of theſe ſhall fail, none ſhall want her mate: for my mouth it hath commanded, and his Spirit it hath gathered them.

17 And he hath caſt the lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.

CHAP. XXXV.

Contains 1ſt. A general prediction of great proſperity to the church, 1, 2. *2d. Teachers exhorted to encourage timid believers with the hope of this joyful event,* 3, 4. *3d. The miracles of Chriſt foretold, as emblems of the effects of his goſpel upon mankind: and a figurative deſcription of the ſpread of Chriſtianity, and of the peace, holineſs, and joy of the church,* 5---10.

THE wilderneſs and the ſolitary place ſhall be glad for them; and the deſert ſhall rejoice, and bloſſom as the roſe.

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princes, civil, or eccleſiaſtical, have ſo long lorded it over other nations, ſhall no more have any one to elect to ſovereign authority; but all its tyranny, and magnificence ſhall come to nothing: whilſt weeds, thorns, ſavage beaſts, doleful, and ravenous birds, and venemous reptiles ſhall inhabit the ſpot, where her proud towers and palaces have ſtood; and there meet with no diſturbance. (*Rev.* c. xviii. v. 2, 20—24. c. xix. v. 3.)

V. 16, 17.] Theſe verſes call upon men, from age to age, to examine the prophecies of God's word, which relate to theſe, and ſimilar events; and to be ſure, that they will be exactly fulfilled. The Lord will take care, that all theſe hateful creatures ſhall propagate uninterruptedly, in the place intended, in order to accompliſh the prophecy. The ſame Spirit, that inſpired the prediction, will take care of its accompliſhment. And this region is allotted to them by the Lord, as their reſidence, to the end of time.

PRACTICAL OBSERVATIONS.

All nations, and people are concerned to draw near, and attend to the word of God; as they muſt all be judged according to it. By reaſon of man's wickedneſs the indignation of the Lord hath been upon all nations, from the beginning: and the hiſtory of mankind is little more, than an account, how God hath given them up to be ſlaughtered by each other, till the earth hath throughout become a field of blood. In theſe awful events the Lord is righteous, and executes his wiſe, and deep decrees: and all, who periſh by the ſword of his anger, are ſacrifices to his juſtice, and he is glorified in their puniſhment. But in the great vicarious ſacrifice of his beloved Son, his law is peculiarly magnified, and his holineſs diſplayed, and through him mercy is exerciſed towards every believer, in conſiſtency with juſtice; and thus the whole name of God is glorified. But how will they eſcape who neglect, and oppoſe ſo great ſalvation? The day of the Lord's vengeance, and the year of the recompences of Zion will come ſhortly: and imagination cannot reach the horrors of that awful ſeaſon to thoſe, who ſhall be found in oppoſition to the church of Chriſt. But if temporal judgments may be rendered ſo tremendous; what will be the general conflagration, the day of judgment, and the unquenchable fire of hell? There all the ungodly muſt for ever be expiating, yet never expiate, the guilt of their ſins; as there will remain no other ſacrifice, no other way of ſatisfying the juſtice of their offended Lord. But let us daily ſeek out of the book of the Lord, and read; and compare all, that we there diſcover, with the conduct of providence around us; that we may be more fully convinced of theſe important truths, and be rendered more diligent in ſeeking the kingdom of God, and his righteouſneſs. What the mouth of the Lord hath commanded, his Spirit, and providence will perform; and he will allot every man his portion amongſt thoſe, with whom he is qualified to aſſociate, and in that place, which is congenial to his diſpoſition; and they ſhall all poſſeſs their portion for ever. And let us obſerve how the evidence of our holy religion is continually accumulating, as one prophecy after another is accompliſhed: until the full completion of theſe awful ſcenes will introduce more happy days; for which we ſhould hope without fainting, and pray without ceaſing.

NOTES.

CHAP. XXXV.] V. 1, 2.] This chapter may have ſome alluſion to the proſperity of Judah, in the days of

2 It ſhall bloſſom abundantly, and rejoice even with joy and ſinging: the glory of Lebanon ſhall be given unto it, the excellency of Carmel and Sharon, they ſhall ſee the glory of the LORD, *and* the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be ſtrong, fear not: behold, your God, will come *with* vengeance, *even* God *with* a recompence; he will come and ſave you.

5 Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped.

6 Then ſhall the lame *man* leap as an hart, and the tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, and ſtreams in the deſert.

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* graſs with reeds and ruſhes.

8 And an highway ſhall be there, and a way, and it ſhall be called, The way of holineſs; the unclean ſhall not paſs over it; but it *ſhall be* for thoſe: the wayfaring men, though fools, ſhall not err *therein*.

9 No lion ſhall be there, nor *any* ravenous

Hezekiah, at the time when Idumea was ravaged: or to the return of the Jews from the Babyloniſh captivity: but without doubt the kingdom of Chriſt was the grand ſubject intended by the Holy Ghoſt. This kindgom began to be ſet up in the days of Chriſt, and diffuſed its benign influences in the time of his apoſtles: yet his grand triumph over the powers of darkneſs, and the eſtabliſhment of his kingdom of truth and righteouſneſs on earth, will connect with the ruin of all Antichriſtian powers. Theſe prophecies are therefore ſo penned, that they may in ſome meaſure accord to the ſtate of the church, and be of uſe to believers, in every age: yet as connected in a ſeries of predicted events, and ſpeaking of a ſtate on earth, in which the church is to enjoy great peace, and reſt, they refer to events, that are yet to come, and will have a far more remarkable accompliſhment, than they have hitherto received. When the goſpel was embraced by the Gentiles, and many ſpiritual and holy worſhippers of God were raiſed up amongſt them: the wilderneſs, and ſolitary waſte began to rejoice, and to bloſſom as the roſe. Yet a vaſt proportion of the earth is ſtill a deſert, and neither means of grace, nor ſpiritual worſhippers, nor fruits of holineſs are to be found in it. But when the events predicted in the foregoing chapter ſhall take place, all theſe deſert countries ſhall rejoice *becauſe of them*: the Gentile world ſhall then bloſſom more abundantly in every part of it, and be filled with joy, and grateful praiſe to God our Saviour. The glory, and excellency of the moſt favoured, and fruitful ſpots in the church, through all preceding ages, ſhall be conferred on all the dark, and barren regions of the earth: as if the productions of Lebanon, Sharon, and Carmel were tranſplanted into, and made to flouriſh in, the ſandy deſert: for they ſhall behold the glory, and excellency of the Lord our God, in the face of Jeſus Chriſt, and ſhall learn to fear, love, truſt in, worſhip, obey, and imitate him, in righteouſneſs, goodneſs, and truth.

V. 3, 4.] The prophet ſeems here to direct teachers to encourage believers, through ſucceſſive generations, with the proſpect of this happy event to all the troubles of the church; that they may not deſpond by all they witneſs, or ſuffer. By ſuch animating topics the weak are to be ſtrengthened for their work, their feeble knees confirmed to run their race, and their fearful hearts fortified for their conflict. For though the Lord permit his enemies to prevail for a time: yet he will come to execute vengeance on, and render recompence to, them, and to ſave his afflicted people. (1 *Theſ.* c. v. ver. 14. *Heb.* c. xii. v. 12, 13) This might be applied to the firſt coming of Chriſt to deſtroy the works of the devil; to his ſpiritual coming to deſtroy the unbelieving Jews, and eſtabliſh his kingdom: to his coming from age to age to reſcue his perſecuted ſervants, and to receive the ſouls of his people; and to his final coming to judge the world: but it ſeems immediately to predict the event, which was the ſubject of the foregoing chapter. (c. xxxiv. v. 8.)

V. 5—7.] Part of this paſſage received a literal accompliſhment in the miracles of Chriſt: (*Matt.* c. xi. v. 2—6.) But theſe miracles were alſo emblems of the effect produced by the power of his grace upon the ſouls of men; when the eyes of tho mind are enlightened; the ears, that were cloſed by prejudices, are opened to inſtruction; the helpleſs ſinner is invigorated to walk with joy in the ways of God; and the lips are opened to ſing, and ſpeak praiſes to his name. The ſuperior knowledge, holineſs, and comfort, enjoyed under the goſpel diſpenſation, and the more abundant converſion of ſinners, that then took place, are here predicted. And the calling of the Gentiles was meant by the waters, and ſtreams breaking forth in the deſert: when that dry, and parched ſoil was converted into a well watered country; and the abode of ſatan, and his worſhippers became productive of the pleaſant, and valuable fruits of righteouſneſs. But when theſe bleſſings ſhall overſpread the earth, the accompliſhment will be more remarkable.

V. 8—10.] The knowledge of the truth, and will of God, when made very plain, and clear to any people, is like caſting up an highway through a country, that was before impaſſable. The Gentile world was a deſert in this, as well as other reſpects; no highway to God, and heaven was to be there met with. This advantage beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk *there*.

10 And the ranſomed of the LORD ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

CHAP. XXXVI.

Contains a narration of Sennacherib's invaſion of Judah; of his blaſphemous meſſage by Rabſhakeh, and the manner, in which he delivered it to Hezekiah's miniſters; and of their ſilence, and grief, 1---22.

NOW it came to paſs in the fourteenth year of king Hezekiah, *that* Senna-

begun to be vouchſafed to them, when the goſpel was ſent amongſt them: yet an immenſe proportion of the earth is ſtill deſtitute of it. But it may be ſaid of China, Japan, the interior regions of Africa, and every other part of the earth, where Chriſt hath ſcarce been named; that "an high way ſhall be there." Chriſt, the ſinner's way of acceſs to, and acceptance with God, ſhall be clearly made known amongſt them; and the way of a believer's ſanctification and duty ſhall be plainly marked out to them. This authoriſed way ſhall be called "the "way of holineſs," as it leads to an holy God, and an holy heaven, and no unclean, or unconverted ſinner, paſſes over it: but it is appropriated to thoſe, beforementioned, who have experienced the power of the Saviour's grace. Theſe are way-faring men, who really enquire the way, becauſe they are deſirous of walking in it, and are ſet out on their pilgrimage: and though they be men of weak capacities, unlearned, and know but little, and are apt to blunder; they ſhall be preſerved from miſſing the road. No tempter, or perſecutor can injure thoſe, who walk in this high-way; and at the period chiefly predicted, the great enemy of ſouls, ſhall be chained up; and the perſecutors of the church ſhall be cut off; ſo that none of them ſhall be found there, even to fright the pilgrims. Then ſinners, ranſomed by the blood, and reſcued by the power of their Redeemer the Lord of Hoſts, ſhall return from their wanderings, join themſelves to the Lord in his holy ordinances, and go on their way, abounding in joy and praiſe; till they arrive at the heavenly Zion, and have for ever done with ſorrow, and ſighing, and be crowned with everlaſting joy, and felicity.

PRACTICAL OBSERVATIONS.

The bleſſings of the goſpel preached, with the Holy Ghoſt ſent down from heaven, are of all other the moſt valuable, and conduce the moſt to our unmingled conſolation: whilſt bloſſoms of heavenly fragrancy are produced in this deſert land. May our ſouls thus bloſſom and bring forth fruit abundantly, and rejoice with joy, and ſinging: may the peculiar excellency, and glory of believers in every age be communicated to us, by the transforming knowledge of the glory, and excellency of our God and Saviour. Hitherto many real chriſtians have been weak in faith, and ready to faint amidſt their many trials, and enemies. But ſuch perſons are to be encouraged in the midſt of their tribulations; that the joy of the Lord may give ſtrength to their ſouls, in their work, their race, and warfare. They, that truſt in the Lord's mercy, and deſire to walk in his ways, ſhould not be of a fearful heart: for he will not caſt them off, or ſuffer their enemies to prevail againſt them: they are therefore to be exhorted to be ſtrong, and not fear. Let the enemies of God and his church have terror for their portion; but let his ſervants rejoice; for the Lord will ſhortly come to execute vengeance on the one, and to complete the others ſalvation. That power, that once opened the eyes of the blind, and unſtopped the deaf ears, is ſufficient to illuminate, humble, and ſanctify the moſt benighted, ſtouteſt, and polluted ſinner; to make the feeble believer victorious, and to comfort the moſt dejected. Let us then apply to him thus to renew, and rejoice our hearts; and let us ſupplicate him in behalf of our blinded, hardened, and enſlaved relatives, and neighbours: and for a world, that lieth in wickedneſs. May the Lord make bare his holy arm, as when the Apoſtles preached his goſpel; that all the deſert lands may be repleniſhed with wells of ſalvation, and with fruits of righteouſneſs; and favoured with high ways to God, and holineſs. As this way of holineſs is caſt up in our land, may we walk in it, and thus approve ourſelves to be the redeemed of the Lord. But no unholy perſon can find, or paſs on this highway, however ingenious, learned, or wiſe he may be in this world. It is only found by wayfaring men, who leave the paths of vice, and folly, to purſue eternal life, and happineſs: who ſeek direction from the word and Spirit of God; and who walk by faith in Chriſt, in the paths of holy obedience. And theſe, though eſteemed fools by the world, and though indeed they often are of very ſlender talents, ſhall be found wiſe unto eternal ſalvation. And though we do not live in thoſe favoured days, when no lion, or ravenous beaſt ſhall be found in the believer's path: yet *now* every lion is chained, and every traveller is divinely protected. Let us then go forward with alacrity, and rejoice in praiſing our gracious Lord: we ſhall ſoon arrive at the heavenly Zion, and our ſorrows will ſoon flee away, and our everlaſting joy, and triumph be perfected: for he, who will render his church on earth victorious over every perſecuting power, will make each believer more than conqueror over every foe, till death be ſwallowed up in victory.

NOTES.

CHAP. XXXVI.] V. 1. *Now*, &c.] (*Notes*, &c. 2 *Kings*. c. xviii.) As many of Iſaiah's predictions related to the events recorded in this, and the following chapters; it was proper that the hiſtory of them ſhould cherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh from Lachiſh to Jeruſalem unto king Hezekiah with a great army. And he ſtood by the conduit of the upper pool in the highway of the fullers' field.

3 Then came forth unto him Eliakim, Hilkiah's ſon, which *was* over the houſe, and Shebna the ſcribe, and Joah, Aſaph's ſon, the recorder.

4 And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt thou*, (but *they are but* vain words,) *I have* counſel and ſtrength for war: now, on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: So *is* Pharoah king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our God: *is it* not he, whoſe high places and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and for horſemen?

10 And am I now come up without the LORD againſt this land to deſtroy it? The LORD ſaid unto me, Go up againſt this land, and deſtroy it.

11 Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it*: and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you?

13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, Let not Hezekiah deceive you: for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us: this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make *an agreement* with me *by* a preſent, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſuade you, ſaying the LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of theſe lands, that have delivered their land out of my hand, that the LORD ſhould deliver Jeruſalem out of my hand?

21 But they held their peace, and anſwered him not a word: for the king's commandment was, ſaying, anſwer him not.

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be here inſerted: but as it hath before been largely conſidered, it will not be neceſſary to add more than a few detached hints in this place.

PRACTICAL OBSERVATIONS.

Infidels in every age deride the confidence of believers in an inviſible protection: But their own ſelf-confidence

22 Then came Eliakim, the ſon of Hilkiah, that *was* over the houſhold, and Shebna the ſcribe, and Joah, the ſon of Aſaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

CHAP. XXXVII.

Contains, 1ſt, Hezekiah deſiring the prayers of Iſaiah, and receiving an encouraging anſwer from him; and alſo a blaſphemous letter from Sennacherib, which he ſpread before the Lord with fervent prayers, 1---20. *2d. Iſaiah prophecying more fully the ruin of the Aſſyrian King, and his army, and the awful accompliſhment of his prediction,* 21---38. (2 *Kings*, c. xix, 2 *Chron.* c. xxxii.)

AND it came to paſs, when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, this day *is* a day of trouble, and of rebuke, and of blaſphemy; for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and return to his own land; and I will cauſe him to fall by the ſword in his own land.

8 So Rabſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And, when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God, in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly; and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD.

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will terminate in ſhame; when the hope, that reſts on the word of God, ſhall be found to praiſe, and honour and glory. But the afflicted ſervant of God will generally find it beſt to leave ſuch men to revile, boaſt, inſult, and menace, without making any reply: and humiliation, faith, and prayer are our proper employment, in ſeaſons of perſonal, or public diſtreſs. And however men attempt to diſcourage, or exaſperate us, they will not do us any real harm; unleſs they can prevail with us to neglect the commandments of our Lord, and maſter.

PRACTICAL OBSERVATIONS.

CHAP. XXXVII.] Our tempters, and perſecutors effectually ſubſerve our intereſts, when their endeavours to terrify, or ſeduce us from the Lord, make us more ſimple in our dependance on, and fervent in our prayers to, him: and when they revile us for the Lord's ſake, they engage him on our ſide, and enſure our victory. Thoſe exploits, in which powerful, and wicked men glory, form a counterpart of the conduct of the devil their father: and when their courſe is run, ſome unexpected event ſends them to their own place. But the Lord will defend his church, for his own ſake, and that of his anointed king: and all, who fix their hopes, and love on him, ſhall witneſs the deſtruction of all their enemies, and triumph in the full anſwer of their largeſt prayers.

15 And Hezekiah prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of Iſrael, that dwelleſt *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou haſt made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee: and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of Aſſyria have laid waſte all the nations, and their countries.

19 And have caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

20 Now therefore, O LORD our God, ſave us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

22 This *is* the word which the LORD hath ſpoken concerning him; The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed; and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the Holy One of Iſrael.

24 By thy ſervants haſt thou reproached the Lord, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains, to the ſides of Lebanon: and I will cut down the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* the foreſt of his Carmel.

25 I have digged and drunk water; and with the ſole of my feet have I dried up all the rivers of the beſieged places.

26 Haſt thou not heard long ago, *how* I have done it; *and* of ancient times that I have formed it? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of ſmall power, they are diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* blaſted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me.

29 Becauſe thy rage againſt me, and thy tumult is come up into mine ears, therefore will I put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

30 And this *ſhall be* a ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of itſelf; and the ſecond year that which ſpringeth of the ſame: and in the third year ſow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is eſcaped of the houſe of Judah ſhall again take root downward, and bear fruit upward:

32 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the LORD of hoſts ſhall do this.

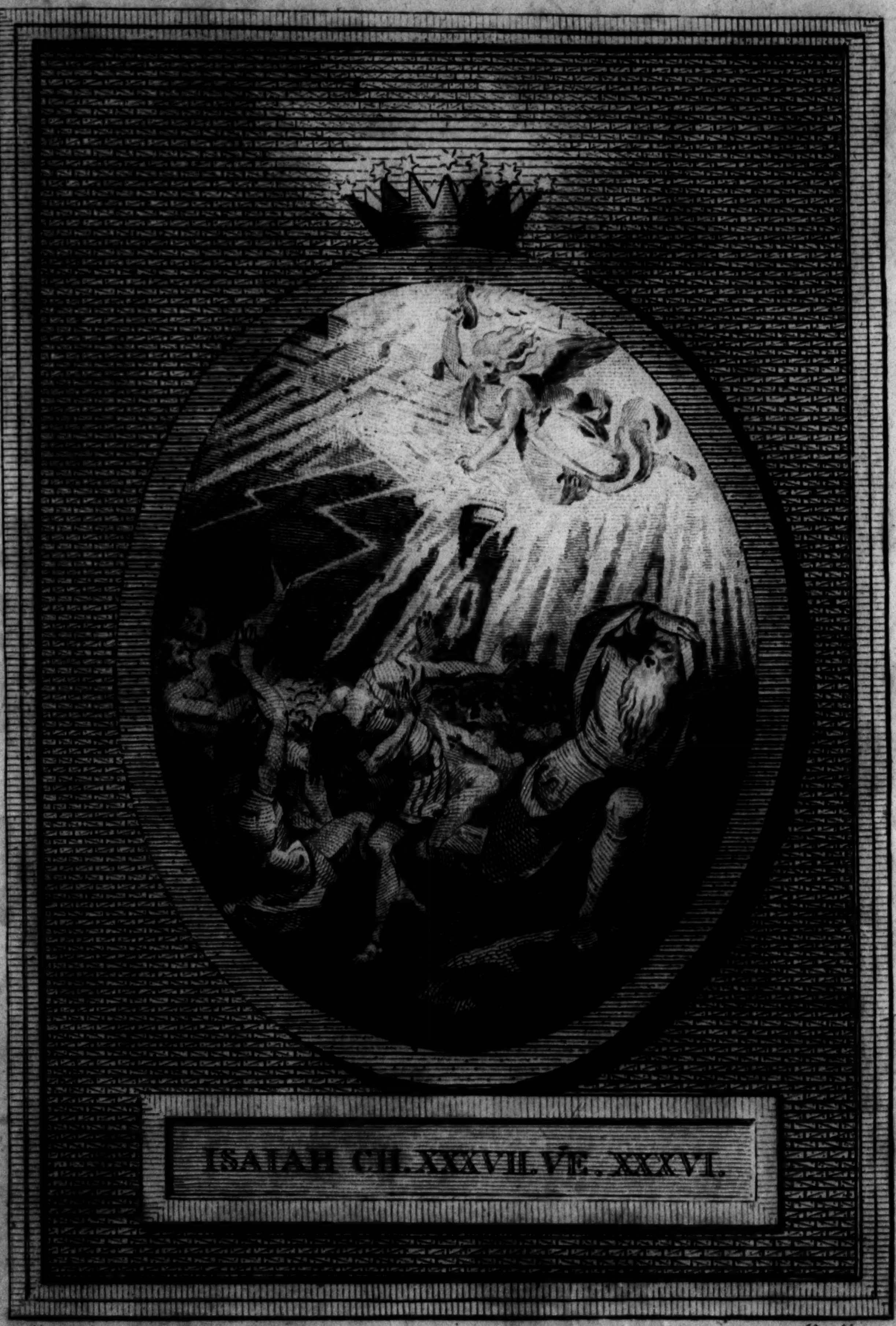
33 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

35 For I will defend this city to ſave it for mine own ſake, and for my ſervant David's ſake.

36 Then the angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 So Sennacherib king of Aſſyria departed,



ISAIAH CH. XXXVII. VE. XXXVI.

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ed, and went and returned, and dwelt at Nineveh.

38 And it came to paſs, as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword; and they eſcaped into the land of Armenia: and Eſar-haddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

Contains 1ſt. Hezekiah's ſickneſs, and God's meſſage to him, his prayer, and a promiſe made him of recovery, and of deliverance from the Aſſyrians; the ſign granted for the confirmation of his faith, and the means appointed for his cure, 1---8. 21, 22, (*Notes,* &c. 2 *Kings,* c. XX, v. 1---11.) 2*d. His memorial of his thoughts, and prayer in his ſickneſs, and his praiſes for his recovery,* 9--20.

IN thoſe days was Hezekiah ſick unto death. And Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the LORD, Set thine houſe in order: for thou ſhalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And ſaid, Remember now, O LORD, I beſeech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy ſight. And Hezekiah wept ſore.

4 Then came the word of the LORD to Iſaiah, ſaying,

5 Go, and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Aſſyria: and I will defend this city.

7 And this *ſhall be* a ſign unto thee from the LORD, that the LORD will do this thing that he hath ſpoken:

8 Behold I will bring again the ſhadow of the degrees, which is gone down in the ſun-dial of Ahaz ten degrees backward. So the ſun returned ten degrees, by which degrees it was gone down.

9 The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of his ſickneſs.

10 I ſaid, in the cutting off of my days I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

11 I ſaid I ſhall not ſee the LORD, *even* the LORD, in the land of the living: I ſhall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a ſhepherd's tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that,* as a lion ſo will he break all my bones: from day *even* to night will thou make an end of me.

N O T E S.

CHAP. XXXVIII.] V. 6. *And I,* &c.] This is not found in the parallel paſſage in the book of Kings; and it does not ſo well accord to a very remote danger, as that of a new ſiege from the Aſſyrians muſt have been, after the deſtruction of their army before Jeruſalem. But learned men differ in their ſentiments reſpecting the date of Hezekiah's ſickneſs; and the difficulties in deciding the queſtion are far greater, than it's importance to us.

V. 9—13.] This writing, or poem of Hezekiah, is not found in Kings, but is here inſerted for a further diſcovery of the ſtate of his mind on that occaſion. He recorded his thoughts during his ſickneſs, either as condemning himſelf for his deſpondency, or as magnifying the power of God in his unexpected recovery. By this premature cutting off of his days, before he was forty years old, he was, as he ſuppoſed, about to go down to the gates of the grave, and to be deprived of the reſidue of thoſe years, in which he had hoped to be very uſeful to his people. By his attendance on the worſhip of the Lord at the temple, he had enjoyed many diſcoveries of his glory, and much experience of his love, which he ſuppoſed about to be terminated; and that he was to be excluded from beholding men any more, with the inhabitants of this world. He obſerved, that his remaining years of life were departed, as a ſhepherd's tent is removed: His work was finiſhed as a weaver's web, when it is cut out of the loom; for the Lord would finiſh his web of life in the courſe of a day; that is, he would make it very ſhort. And by pining ſickneſs, he would ſoon make an end of him. So that in the evening he reckoned, that by morning at the furtheſt, the Lord would terminate his days, as a lion cruſhes the bones of his prey.

V. 14. *Like as,* &c.] Hezekiah's diſeaſe ſeems to have been very painful; and perhaps his mind alſo was diſ-

14 Like a crane *or* a ſwallow, ſo did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O Lord, I am oppreſſed; undertake for me.

15 What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done *it:* I ſhall go ſoftly all my years in the bitterneſs of my ſoul.

16 O Lord, by theſe *things men* live, and in all theſe *things is* the life of my ſpirit; ſo wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterneſs; but thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins behind thy back.

18 For the grave cannot praiſe thee; death *cannot* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he ſhall praiſe thee, as I *do* this day; the father to the children ſhall make known thy truth.

20 The Lord *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life, in the houſe of the Lord.

21 For Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boil, and he ſhall recover.

22 Hezekiah alſo had ſaid, What *is* the ſign that I ſhall go up to the houſe of the Lord.

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compoſed by temptation: and upon recollection, he was conſcious, that he had wanted firmneſs, and patience: he had been over anxious to live, his prayers had been mixed with fretfulneſs; and his complainings had been fooliſh, and unmeaning, like the chattering of a crane, or ſwallow, and exceſſive like the mourning of the dove for his mate. And whilſt he looked to the Lord for relief, and it did not come, his eyes were ready to fail, and his faith to be diſcouraged. But whilſt he was thus bowed down with trouble; and like a debtor, that is about to be caſt into priſon; he ſtill looked to the Lord to be his ſurety, and to undertake for him, that he might be ſet at liberty.

V. 15. *What,* &c?] When Hezekiah was ready to give up all for loſt, the Lord ſent the prophet with a gracious promiſe of recovery, and ſoon put forth his power to make it good. And what could he ſpeak worthily of ſuch extraordinary kindneſs? He ſhould ſurely walk in humility, and circumſpection for the appointed years of his life, recollecting that bitterneſs of ſoul, from which he had been delivered; or he ſhould walk pleaſantly, in conſequence of that deliverance.

V. 16—20.] By the gracious promiſes, and powerful performances of God, the lives, and ſouls of men are ſupported; and it was in the ſame manner that Hezekiah's health had been reſtored. After his reformation he had enjoyed peace for ſome time, and after his covenant with Sennacherib, his peace was renewed: but it was ſoon changed for great bitterneſs. Yet the Lord out of love to him had ſpared his life, and delivered his body from the pit of corruption; nay had caſt his ſins behind his back, being determined never to puniſh him for them. And it was therefore incumbent on him to render public thankſgiving to the Lord his healer: for death and the grave terminate man's opportunities of praiſing God on earth, and his believing dependance on his promiſe. But the living might thus glorify God, and both ſpread the knowledge of his truth, and will amongſt cotemporaries, and alſo hand it down to poſterity. This Hezekiah aimed to do, by publickly celebrating the praiſes of the Lord, who had been ready to ſave him in anſwer to his prayers. Perhaps this hymn was conſtantly ſung in the houſe of the Lord, all the days of Hezekiah's future life.

PRACTICAL OBSERVATIONS.

The afflictions and memento's of approaching death, with which we meet, ſhould excite us to ſerious ſelf-examination, and fervent prayer, and remind us to ſettle all our concerns in that manner, in which we intend to leave them: and as the teſtimony of our conſcience to the ſimplicity of our faith, and obedience muſt form one chief ſupport in a dying hour; we ſhould endeavour ſo to live, that death may not ſurpriſe us, when this evidence is dubious. Whatever may be inferred from ſecond cauſes, we ſhall ſurely live, 'till our meaſure of ſervices is accompliſhed: but it is juſt cauſe of regret, and humiliation, when ſloth, or imprudence curtails that meaſure, which we might otherwiſe have performed. The power and truth of God diſplayed in ſome of his operations, and of our experiences, are ſigns of his performing all his promiſes *to us*, and perfecting what concerneth us. It is good for us to recollect, and in ſome caſes to record, the circumſtances, which relate to the frame of our minds under heavy calamities. The review will generally ſupply cauſe for humiliation, and gratitude: we ſhall commonly find, that our faith, hope, and ſubmiſſion were greatly alloyed with diſtruſt, dejection, and impatience. Sometimes we inordinately deſired life, at others we were ſinfully reluctant to live: and when the Lord hath corrected us for our good, we have been tempted to conclude that he meant to deſtroy us. But if indeed our lives ſhould be prematurely cut off, and we deprived of the reſidue of our years, and no longer allowed to meet the Lord, and his ſaints in his earthly ſanctuary: yet, if we be chriſtians, we ſhall remove to a more glorious aſſembly, behold the Lord more fully, and praiſe him in more exalted ſtrains; even when our bodies go down to the gates of the grave. We ſhould always remember, that we now dwell in an earthly tabernacle, that muſt ſhortly be taken down: and inſtead of being anxious to provide for, or indulge it, we ſhould be ſeeking an houſe not made with hands eternal

CHAP. XXXIX.

Contains Hezekiah's miſconduct, in his reception of the ambaſſadors of the Babyloniſh king, reproved by Iſaiah: and his ſubmiſſion to the ſentence denounced againſt him for that offence, 1---8. (*Notes,* &c. 2 *Kings,* c. xx. v. 12---19. 2 *Chron.* c. xxxii. v. 24---31.)

AT that time Merodach-baladan, the ſon of Baladan, king of Babylon, ſent letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

2 And Hezekiah was glad of them, and ſhewed them the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

3 Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come a far country unto me, *even* from Babylon.

4 Then ſaid he, What have they ſeen in thine houſe? And Hezekiah anſwered, All that *is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the LORD of hoſts:

6 Behold, the days come, that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be carried to Babylon: nothing ſhall be left, ſaith the LORD.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

8 Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken. He ſaid moreover, For there ſhall be peace and truth in my days.

CHAP. XL.

Contains 1ſt. Orders given to comfort God's people, with the aſſurance of pardon, and approaching deliverance; and to remove all obſtructions, as the Lord was about to come and ſave them, 1---5. *2d. A proclamation of the frailty of all fleſh, and of the ſtability of the word of God,* 6---8. *3d. A command to proclaim boldly the good tidings of the preſence, power, and love of the ſhepherd of Iſrael: with a ſublime repreſentation of the majeſty of God; and of the inſignificancy, and debility of all nations, and creatures, compared with the great Creator, and Lord of all,* 9---26. *4th. A gentle rebuke of God's people for their deſpondency in trouble; and encouraging thoughts ſuggeſted to them,* 27---31.

in the heavens. We are alſo framing a web for eternity. This will ſoon be cut off, and then nothing can be added to it, or altered in it: let us then daily endeavour to frame it, of repentance, faith, love, and good works: and then, whether the Lord cut us off by pining ſickneſs, or cruſh us by ſudden death; we ſhall have no cauſe to complain, or to mourn. In tedious ſuffering our hearts may be ready to fail us, when expecting help from the Lord: and our immenſe debt, as well as our potent enemies, may alarm us: but the Lord our Surety hath undertaken for us; and as he paid our ranſom, he will reſcue our ſouls from the pit of deſtruction, and caſt all our ſins behind his back, and into the depths of the ſea. Let us believe his promiſes, and wait upon him to make them good: let us walk watchfully, through our remaining years; remembering the bitter convictions, and corrections, which ſin hath occaſioned us; and the gracious deliverances, that the Lord hath vouchſafed us. Thus the grace, truth, and power of our God will be the life of our ſouls: after a few more interchanges of peace, and bitterneſs, our ſorrows will terminate, and our conſolations will be perfected. But as we cannot praiſe God in the grave, let us embrace the preſent ſeaſon of ſerving him among our fellow ſinners; hoping in his word, extolling his perfections, bleſſing him for his mercies, and obeying his precepts. Let us endeavour to make known his righteouſneſs, and ſalvation to all around us, and to thoſe, who are to follow us: bringing our children with us to the houſe of our God, and inſtructing them from his word; ſhewing them how ready he is to ſave and bleſs thoſe, that call upon him, and leading them to walk with us before him, in all his ordinances, and commandments.

PRACTICAL OBSERVATIONS.

CHAP. XXXIX.] Even eminent believers are apt to forget the mercies of God, and to be proud when they ought to be thankful: and they ſometimes value too highly the friendly notice of ungodly men, who are in exalted ſtations. But ſuch coalitions with the world enſure painful conſequences; and the Lord will rebuke, COMFORT ye, comfort ye my people ſaith your God.

2 Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORD's hand double for all her ſins.

3 The voice of him that crieth in the wilderneſs, Prepare ye the way of the LORD, make ſtraight in the deſert a high-way for our God.

4 Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain:

5 And the glory of the LORD ſhall be revealed, and all fleſh ſhall ſee *it* together: for the mouth of the LORD hath ſpoken *it*.

6 The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh *is* graſs, and all the goodlineſs thereof *is* as the flower of the field:

7 The graſs withereth, the flower fadeth; becauſe the Spirit of the LORD bloweth upon it: ſurely the people *is* graſs.

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and correct thoſe, whom he loves: and their ſubmiſſion to diſtreſſing appointments ſhews that grace has regained the aſcendancy: and truth, and peace ſhall yet be with them through time, and to eternity.

NOTES.

CHAP. XL. V. 1, 2.] We now enter upon the latter part of this prophecy; in which the name of the prophet is not mentioned, but it proceeds as in one continued diſcourſe, is full of conſolatory topics, and treats almoſt entirely, and moſt clearly of Chriſt, and evangelical ſubjects. The whole ſeems to have been penned after the deliverance of the Jews from the Aſſyrian invaſion, and towards the cloſe of the prophet's life: and the ſtyle, and imagery are elegant, rich, and often moſt ſublime; ſo that it cannot be read without great delight by any one, that reliſhes ſuch beauties; even ſhould he be ignorant of the ſpiritual and prophetic meaning of the ſacred writer. The narration in the preceding chapter, (which perhaps was here inſerted, as introductory to theſe predictions,) had mentioned the Babyloniſh captivity in expreſs terms: and the prophet was here employed to prepare comfort for believers, and for the church of God, in expectation of that affliction, and when groaning under it; but though we ſuppoſe, that ſome reference is had in many places to the return of the Jews from Babylon: yet the prophet is ſo carried above all ſuch ſhadowy, and temporal deliverances, in the foreſight of the great redemption of Chriſt; that it would often be abſurd, and vain to ſeek for any alluſion to inferior events, in the language employed by him. The command here given to the prophets, and teachers of the church, to comfort the people of God, and Jeruſalem, with the aſſurance of the termination of their conflicts in victory and triumph; and of the pardon of their ſins, may be conſidered as an introduction to the whole remaining prophecy; which extends to the conſummation of all things. The ſufferings of the Jewiſh nation had abundantly vindicated the honour of the law, and juſtice of God; ſeeing he thus puniſhed his choſen people for their ſins: and the ſacrifice of Chriſt hath diſplayed the honour of his holineſs, and righteous government far more, than even the final condemnation of every tranſgreſſor could have done. As the Jewiſh church was to be comforted with the aſſurance of the Meſſiah's coming; ſo are chriſtians to be encouraged with the aſſurance of the final victory of his cauſe on earth; and of the church militant, and every member of it, ſoon becoming triumphant in heaven.

V. 3—5.] The prophet is here generally ſuppoſed to have ſome reference to the proclamation of Cyrus, and to the return of the Jews from Jeruſalem; as their fathers, had come out of Egypt to Canaan, through a vaſt wilderneſs: and it is conſidered as a command to make all things ready for their ſafe, and commodious paſſage. But the Lord's coming to his people, not their return to Jeruſalem, is the event predicted; and though this protecting preſence with them on that occaſion may be alluded to; yet this forms a conſtrained, and feeble interpretation, compared with that of the Holy Ghoſt in the New Teſtament, (*Matt.* c. iii. v. 3. *Mark.* c. i. v. 3. *Luke.* c. iii. v. 4—6. *John.* c. i. v. 23.) John Baptiſt, in the deſert part of the land, (an apt emblem of the barren ſtate of the Jewiſh church at that time,) as an herald proclaimed the approach of Chriſt, as Jehovah, and their God. (*Luke.* c. i. v. 16, 17.) When great princes, at the head of their armies, march through countries, where highways are not previouſly caſt up; they are uſed to ſend pioneers before them, to level the country, to cut ways through impervious mountains and defiles, to make bridges over rivers, and to caſt up roads through moraſſes, and deep valleys, and to make their march as ſtraight, and unobſtructed as they can. A ſpiritual preparation of a ſimilar nature was to be made for the coming of Chriſt, and the ſetting up of his kingdom. We ſhall have occaſion to explain the nature of John Baptiſt's miniſtry more fully hereafter. But we may obſerve in this place, that it was calculated to excite the attention of the people; to convince, alarm, and humble them; to ſubvert their ſelf-confident prejudices, and carnal expectations; to ſhew them their need of a ſpiritual redemption, and to raiſe their expectations of thoſe bleſſings, which their expected Meſſiah was actually to beſtow upon them. This tended to prepare the way of the Lord, and to make all ſtraight, and level for his reception, and the ſetting up of his kingdom. And the firſt Jewiſh converts to chriſtianity ſeem to have been in general prepared by John's miniſtry for

8 The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever.

9 O Zion, that bringeſt good tidings, get thee up into the high mountain; O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid; ſay unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with ſtrong *hand*, and his arm ſhall rule for him: behold, his reward *is* with him, and his work before him.

11 He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſom, *and* ſhall gently lead thoſe that are with young.

12 Who hath meaſured the waters in the hollow of his hand? and meted out heaven

that of Chriſt, and his apoſtles. Thus the glory of the Lord was revealed to them, and through them to the Gentiles; and this light hath hitherto been continued to many nations, and at length all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it.

V. 6—8.] The voice of God ordered the prophet, (or rather John Baptiſt,) to cry; and he enquired "what he was to cry, or proclaim." And the ſubſequent proclamation might be intended to ſhew the impotency of man to oppoſe the purpoſes of God: ſo that the Chaldean proſperity withered as graſs before the power of God, when the Jews were to be delivered; and the efforts of unbelieving Jews, and Gentiles, when Chriſt's kingdom was to be eſtabliſhed: or it might be intended to take off the mind from depending on the aſſiſtance of man, to effect the expected deliverances, as ſuch hopes enſure diſappointment: or it may refer to the carnal expectations, which the Jews entertained of a temporal Redeemer, and kingdom; whereas ſuch advantages muſt needs be tranſient, and of ſmall value to dying men, who wither as the graſs, or flower, before the anger of God: but the bleſſings of God's word are durable, and eternal. The comparatively carnal diſpenſation of the law may alſo be meant, which was about to vaniſh away, and give place to the ſpiritual and durable diſpenſation of the goſpel. And finally it denotes the vanity of all the attainments, and accompliſhments of man in his natural eſtate, (1 *Pet*. c. i. v. 24, 25.)

V. 9—11.] The former part of this paragraph is rendered by ſome, "O thou, that bringeſt good tidings to Zion, &c." And as it is in the feminine gender, it is ſuppoſed to allude to the cuſtom of women leading companies, with ſongs and dances, to celebrate great deliverances; as in the caſes of Miriam, and Jephthah's daughter. But as Zion, and Jeruſalem evidently mean the inhabitants of Zion, &c; and as the glad tidings are ordered to be declared to the cities of Judah: it may be queried whether the alteration be adviſable. When any of the inhabitants of Zion brought glad tidings from the court of Perſia; they were ſtrenuouſly to publiſh them to the cities of Judah, encouraging them with the aſſurance of the preſence, and help of Iſrael's God. But this is but a ſhadow of the real meaning. The glad tidings of the advent of Chriſt was not only brought to Zion; but was from thence ſent forth into the cities of Judah, and to all the ends of the earth. The firſt profeſſors and preachers of the goſpel, after the day of Pentecoſt, were to publiſh their glad tidings with all boldneſs, beginning at Jeruſalem, proceeding to the cities of Judah, and then to the Gentiles. The church, the true Zion, ſhould from age to age thus ſtrenuouſly diſſeminate the glad tidings of ſalvation; and the moſt diſtinguiſhed chriſtians, and churches ſhould encourage thoſe, that are leſs eminent, and more timid. The Jews were thus to encourage each other to expect their promiſed Meſſiah, until he came: we are thus to animate one another to expect his coming, to render his religion triumphant, and finally to judge the world. In all theſe reſpects Zion is commanded to proclaim to all her children, and to all the earth, "Behold your God!" For the Lord God; or the Lord JEHOVAH, (as in the original,) would come "with a ſtrong hand," or "againſt a ſtrong one," even that potent enemy of the church, of whom perſecuting tyrants have always been both types, and agents: his own arm would both eſtabliſh his authority, and adminiſter his kingdom: the recompence of his humiliation, and ſufferings, (namely the exaltation of his human nature, the ſalvation of his people, and the honour of all the divine perfections,) was with him; (*Heb*. c. xii. v. 2;) or, he came prepared to reward his true diſciples, and puniſh his obſtinate enemies. And his work was before him, and he was fully purpoſed, and qualified to go through with it. His condeſcenſion, and tenderneſs to his flock of redeemed ſinners, (*Acts*. c xx. v. 18,) would equal his power and wrath againſt his enemies. He would as a ſhepherd, ſupply all their wants, and watch over their ſouls, and conſider all their infirmities, maladies, and dangers: he would collect together young converts; feeble believers, and tempted, afflicted perſons, with eſpecial care; affording them protection, and conſolation, and moderating their trials; even as the tender ſhepherd takes the feeble, and half-ſtarved lamb, and cheriſhes it in his boſom, and is peculiarly careful not to over-drive, or injure the pregnant ewes. As this is an evident prophecy of Chriſt; and as he is the good Shepherd: ſo he muſt be Iſrael's God, and the Lord Jehovah: nor can theſe prophecies be otherwiſe interpreted, without obſcuring, and wreſting their plain meaning, and cauſing this moſt elegant, and ſublime of all writers to expreſs his meaning in the moſt improper, and diſcordant manner; or rather, without repreſenting the language of the Holy Ghoſt, as calculated to miſlead all thoſe, who do not poſſeſs the *ſurpriſing* ſagacity of ſome modern critics, who, with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, *or being* his counſellor, hath taught him?

14 With whom took he counſel, and *who* inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* as nothing; and they are counted to him leſs than nothing, and vanity.

18 To whom then will ye liken God? or what likeneſs will ye compare unto him?

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

20 He that *is* ſo impoveriſhed that he hath no oblation, chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman to prepare a graven image *that* ſhall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not underſtood from the foundations of the earth?

22 *It is* he that ſitteth upon the circle of

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with one touch of their magic wand, can make words mean any thing or nothing, as their cauſe requires.

V. 12—17.] There is no intimation of any change of perſon, in this tranſition from our tender Shepherd, to this moſt ſublime repreſentation of Jehovah. So that this divine majeſty is evidently aſcribed to the Son, equally with the Father; for he and the Father are one. This ſeems eſpecially introduced to remind the Jews of Jehovah's power to effect their deliverance from Babylon, and that ſpiritual redemption typified by it. The grandeur of this paſſage, in ſentiment, and expreſſion, as much exceeds all the admired ſublimity of uninſpired writers, as the light of the ſun doth that of a taper: and we ſhould not ſo much conſider this as the ſublimity of a poet, as that of a prophet, ſpeaking of the infinite God, in language worthy of his ſubject, as far as human language can be ſo. No repreſentations of this kind in the writings of men, that have not evidently been borrowed from the ſcripture, give ſatisfaction to the reflecting mind, but always appear to degrade the ſubject. But here the mind graſps at, yet cannot contain the majeſtic ſentiments; and is ſatisfied, that thus it behoves Jehovah to ſpeak of himſelf, if he would convey any ideas of his incomprehenſible perfections to our narrow, and clouded underſtandings. To determine the quantity of water for the earth, and ocean, by meeting it out in the hollow of his hand! and the extent of the heavens by his ſpan! to give out the duſt, of which the dry land is formed, by a ſmall meaſure! and to weigh the hills and mountains in a balance, when he proportioned them in creation! what ideas are theſe, and how do they lead the mind to enlarged thoughts of the greatneſs of the Creator, and cauſe all created beings to ſhrink, as it were, to nothing in the compariſon? could this glorious Lord want any counſellor, or coadjutor? did it behove any of his creatures to dictate to him, how he ſhould act with wiſdom and juſtice? or could any pretend that they had thus inſtructed him? (*Job.* c. xxi. v. 22. *Rom.* c. xi. v. 31.) Indeed all the nations of the earth are to him but as a drop of water from the bucket, to the immenſity of the ocean, or as the ſmall diſregarded duſt upon the balance, to the whole earth: He removeth all the iſles of the ſea, as an atom: and all the cedars of Lebanon would not ſuffice for fuel, nor all its cattle for a burnt-offering; if a ſacrifice worthy of his majeſty ſhould be attempted: much leſs could ſuch an oblation atone for the ſins committed againſt him. But no illuſtration can reach the truth; for all nations before God, are as nothing; and they are counted to him leſs than nothing, and vanity; and ſo are all their magnificence, and their oſtentatious ſuperſtitious.

V. 18—20.] In this view of God how abominable, and abſurd doth idolatry appear? what ſimilitude can be made of him, that is not infinitely diſhonourable to him? no reſemblance can be made, by painting, or ſculpture, of more than the exterior of man's body, without any ſimilitude to the internal conſtruction, life, or rationality; yet have men always been diſpoſed to form images of the incomprehenſible God! The more rich among the Gentiles melted inferior metal, and formed it into an image, and plated it with gold, and both adorned, and faſtened it by ſilver chains: and this was intended as the likeneſs of their God, and the object of their worſhip! And the poor man, who could ſcarce afford an oblation, muſt needs have an idol, though it were but a block of durable wood, ſkilfully carved, and fixed up in his houſe! And the Jews, though better inſtructed, were prone to the ſame ſtupidity; becauſe they diſliked the character, and ſervice of Jehovah. But as they had no reaſon to fear either idols, or idolaters, the earth, and the inhabitants thereof *are* as graſhoppers; that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they ſhall not be planted; yea, they ſhall not be ſown; yea, their ſtock ſhall not take root in the earth: and he ſhall alſo blow upon them, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble.

25 To whom then will ye liken me, or ſhall I be equal? ſaith the Holy One.

26 Lift up your eyes on high, and behold who hath created theſe *things*, that bringeth out their hoſt by number: he calleth them all by names, by the greatneſs of his might, for that *he is* ſtrong in power; not one faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the LORD, and my judgment is paſſed over from my God?

28 Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no ſearching of his underſtanding.

29 He giveth power to the faint; and to *them that have* no might he increaſeth ſtrength.

30 Even the youths ſhall faint and be weary, and the young men ſhall utterly fall:

31 But they that wait upon the LORD ſhall renew *their* ſtrength; they ſhall mount up with wings as eagles; they ſhall run and not be weary; *and* they ſhall walk and not faint.

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when God came to effect their promiſed deliverances: ſo nothing could ſo much provoke God to jealouſy, and bring ruin upon them, as this iniquity.

V. 21—24.] To take them off from this beſetting ſin, the prophet expoſtulates with the idolaters, in the moſt animated manner. Had not the Jews known, and heard from the beginning? Nay had not the Gentiles ſufficient information from the foundations of the earth, and in the things created, concerning the eternal power, and Godhead of the Creator? (*Rom.* c. i. v. 19—25.) He ſitteth upon his throne in the heavens, which environ the earth as a circle: thence he beholds the puny efforts of all its inhabitants, like thoſe of inſignificant graſshoppers: he hath veiled himſelf with the vaſt expanſe of the firmament, as with a curtain; and dwells beyond it, in inviſible glory, as in a pavilion. And diſdaining the ambition, and rebellion of wicked princes, he brings them, and their devices to nothing; ſo that they cannot eſtabliſh their poſterity, as they purpoſe; for he will not ſuffer them to be planted, or ſown, or to take root: but in anger he blows upon them, and they wither, and are driven away as the ſtubble by the whirlwind.

V. 25, 26.] Nothing could further be mentioned, which might be likened to Jehovah, except the ſun, moon, and ſtars. But who had created theſe ſplendid luminaries? They were Jehovah's hoſt, numbered, marſhalled, and commanded by him, as if he ſpake to them by name: and becauſe of the exceeding greatneſs of his mighty power, not one of them failed to fulfil his will.

V. 27—31.] Jacob is here conſidered as in great affliction, as the Jews were in the Babyloniſh captivity, and the church under antichriſtian perſecution. Every external appearance was diſcouraging; and they were apt to forget, or diſtruſt the power, and promiſe of God, through long delays, many diſappointments, and unbelief: they were ready to conclude, that the Lord either diſregarded them, or knew not how to deliver them; and that he had neglected to judge betwixt them, and their oppreſſors. But why ſhould they harbour ſuch thoughts? Had they never heard, or known, that the everlaſting God, Jehovah, the Creator of the world, was incapable of being wearied out, or fainting, or leaving his work unfiniſhed? There is no ſearching out of his underſtanding: and therefore he could not be diſconcerted by unforeſeen obſtructions, or for want of reſources to obviate difficulties; and when his wiſdom ſhould ſee the proper ſeaſon to be arrived, he would certainly effect their deliverance: by his help, the moſt feeble, and intimidated inſtruments would acquire great, and increaſing ſtrength, and courage. And whilſt men of great abilities and reſolution, who confide in their own vigour (as young men are apt to do,) will faint, and be wearied out, in all their attempts to ſave themſelves, or effect their purpoſes: they, who wait on the Lord for wiſdom, and ſupport, ſhall repair the decays of their ſpiritual ſtrength, after every conflict; and ſhall make continual acceſſions to it: till mounting aloft, as on eagle's wings, out of the reach of their enemies, they ſhall not weary in their race, nor faint in their walk with God, till they reach the glorious goal, and receive the conqueror's crown. (*Exod.* c. xix. v. 4.)

PRACTICAL OBSERVATIONS.

They who truſt in, and walk with, God need comforting, eſpecially when iniquity abounds, and the church is in tribulation. He hath commanded his miniſters to encourage the broken-hearted, as well as to warn the unruly: and ſhould the ſervant neglect, or miſtake his duty, the Lord himſelf will ſpeak comfortably to them. All our deliverances are conſequent upon the pardon of our iniquity; and in the great atonement of the death of

CHAP. XLI.

Contains Jehovah, 1ſt. Calling the nations to conſider his works for Iſrael, and repreſenting the zeal of the idolaters in the worſhip of their idols, 1---7. 2d. Giving many precious promiſes, and predictions

Chriſt, the mercy of God is exerciſed to the exceeding glory of his juſtice. This is the fountain of all our conſolations, and enſures the happy event of the warfare of the church, and every believer. Even in this deſert world, where nothing but noxious creatures, and productions, through man's apoſtacy, would otherwiſe have been found; a voice is heard to prepare the way of the Lord; for he cometh to bleſs us, in turning every one of us from our iniquities. May he prepare our hearts by the inſtructions of his word, and the convictions of his Spirit, for the cordial reception of his ſalvation, and ſubmiſſion to his authority: That every prejudice may be removed, every proud, and ambitious thought brought down; every grovelling paſſion ſubdued; the deſire of things truly excellent, and honourable implanted; our crooked and rugged tempers ſoftened, and every obſtruction removed; that the glory of the Lord may be revealed to our ſouls; that we may be ready for his whole will on earth, and prepared for his heavenly kingdom. And may his power remove all hindrances to the eſtabliſhment of his kingdom throughout the earth; that his glory may be ſo revealed, that all fleſh may ſee it together! The Lord alone is worthy of unreſerved fear, and confidence. And what are all the connexions, poſſeſſions, diſtinctions, attainments, or performances of fallen man, but as the graſs, and the flower of the graſs? When the Lord bloweth upon it, with the breath of his diſpleaſure, how ſoon it withereth, and fadeth! And what will the envied, and admired titles, and accompliſhments of a dying ſinner avail him, when they leave him under condemnation, and a veſſel of wrath fitted for deſtruction? But they, who rely on the word of God, which endureth for ever, ſhall poſſeſs unfading, and eternal diſtinctions, and treaſures, however poor, and deſpiſed they are here on earth. Theſe are the glad tidings brought unto us by Zion's harbingers: may we gladly receive the word, and diligently diffuſe it all around! All, who know this joyful ſound, ſhould thus endeavour, by their bold, and open profeſſion of the truth, their holy examples, their fervent prayers, and all their influence, to communicate the bleſſing to others. And let miniſters eſpecially cry aloud, and not ſpare, and point out to all, who enquire after ſalvation, the divine Redeemer, ſaying "Behold your God! Behold the Lord Jehovah hath come in the fleſh to deſtroy the works of the devil: he hath finiſhed his work on earth; he hath aſcended his mediatorial throne in heaven: all power is in his hands, and his arm ſhall rule for him, his reward is with him, and his work before him: and whilſt he is continually cruſhing his obſtinate foes under his feet; he feeds his purchaſed flock with inexpreſſible tenderneſs, and care: and he is ever ready to gather in the new convert, and to cheriſh the feeble, the tempted, and afflicted, and to proportion the ſtrength of every one to the trials allotted him. May we know our ſhepherd's voice, and follow him, and by our gentle harmleſs conduct prove ourſelves the ſheep of his paſture: may he gather our children, and dear relations, as his lambs with his arm, and carry them in his boſom: and may continually numbers of thoſe, who are as ſheep going aſtray, be brought back to this Shepherd, and Biſhop of our ſouls (*Luke* c. xv. v. 3—7. *John* c. x. 1 *Pet.* c. ii. v. 25.) And who is he, but Iſrael's Shepherd, who meaſured the waters in the hollow of his hand, &c? This is the ſupport, of all our hopes, that, with the Father, and the bleſſed Spirit, our Jeſus is Jehovah, God over all bleſſed for evermore. As we cannot comprehend the myſterious nature, and the majeſty of the Lord our God; let us learn to admire, and adore thoſe diſplays of his perfections, which are made in his works, and in his word. Let us abaſe ourſelves before him, deeply ſenſible of our meanneſs as creatures, and our vileneſs as ſinners: let us never preſume to object to any of his appointments, or deciſions, as if we were qualified to teach *him* knowledge, before whom all nations are as nothing, and vanity. And what are all man's ſervices, and his attempts to expiate his own ſins, and merit an eternal inheritance? It coſts more, than the whole creation, to ranſom our ſouls, and muſt have been let alone for ever, if the only begotten of the Father had not given himſelf for us, a ſacrifice of infinite value. With this he is well pleaſed: but all the power, wiſdom, pride, and oſtentation of ſinful creatures, are with him leſs than nothing, abominable, as well as vain. Surely fallen man's boaſted reaſon is a blind guide in religion; when he hath always been prone to repreſent God, by images made like to corruptible man, or the inferior creatures! And though we do not *now* generally make images of gold, ſilver, wood, or ſtone, to worſhip them: yet we are apt to conceive of God, as being ſuch a one as ourſelves. But ſurely *we* have abundant opportunity of becoming ſo acquainted with his perfections, from his works, and word, (were not our carnal minds enmity to him;) as to be convinced, that we can conceive nothing in the ſmalleſt degree proper to repreſent him to our minds; except it be his holy image renewed upon the ſoul of believers, which gives us ſome faint idea of his moral excellency, but of his infinite majeſty we can form no conception. Wretched then are the mightieſt princes, who rebel againſt him: he will ſoon reduce them to the moſt abject contempt, and miſery; and all their ſchemes of aggrandizing themſelves, and their deſcendants will be as vain, as if the ſtubble could attempt reſiſtance to the furious whirlwind. But though we cannot find out the Almighty to perfection, it behoves us to look about us, and to view his glory, in the works of his hands. The heavens, and all the hoſt of them proclaim his eternal power and Godhead; and the ſtrength of his arm continues them in their ſettled courſes, with a punctuality, that can never be ſufficiently admired. Nor let us forget, that he, who retaineth the planets in their orbits, ſpake all the promiſes, and ſtands engaged to perform *of aſſiſtance, victory, and proſperity to his people, and of the converſion of the gentiles,* 8---20. 3*d. Challenging the idols of the nations to foretel future events, and accompliſh them, as he did; and predicting the conqueſts of Cyrus, and the deliverance of the Jews from captivity,* 21---29.

KEEP ſilence before me, O iſlands; and let the people renew *their* ſtrength: let them come near; then let them ſpeak: let us come near together to judgment.

2 Who raiſed up the righteous *man* from the eaſt, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the duſt to his ſword, *and* as driven ſtubble to his bow.

3 He purſued them, *and* paſſed ſafely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the Lord, the firſt, and with the laſt; I *am* he.

5 The iſles ſaw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* ſaid to his brother, Be of good courage.

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them. Why then ſhould believers deſpond, either reſpecting themſelves, or the common cauſe of godlineſs? Their way, though dark to them, cannot be hid from the Lord; and he will plead their cauſe, and execute judgment for them. When the everlaſting God hath begun his work of grace, he will never faint, nor be weary, nor withdraw his hand, until he have perfected it. But we ſhould confide in his unſearchable wiſdom, to perform his promiſes to us, and to his church, in his own time, and manner; aſſured, that theſe will be the beſt that can be: neither diſcouraged by the ſenſe of our own weakneſs, nor by a view of the power of our enemies: the Lord giveth power to the faint, nay to thoſe, who have *no* might, he increaſeth ſtrength. Let us then watch againſt unbelief, pride and ſelf-confidence: for if we go forth in our own ſtrength, we ſhall faint, and utterly fall, even had we in reality much created force. But if we wait on the Lord, out of weakneſs we ſhall be made ſtrong; and having our hearts, and hopes in heaven, we ſhall be carried above all difficulties, and enabled to preſs forward to, and lay hold of the prize of our high calling in Chriſt Jeſus.

NOTES.

CHAP. XLI.] V. 1, *Keep*, &c.] Jehovah ſpeaks through the whole of this chapter; and he here calls upon the moſt diſtant nations reverently to hearken to the proofs, he is about to give, that he is the only true God, and that all their idols are nothing: and when they had attentively conſidered the ſubject, let them collect all their reſolution, and draw near to plead their cauſe; that the controverſy might at length be finally decided, whether Jehovah, or their idols, ought to be worſhipped.

V. 2—4] Some eminent expoſitors ſuppoſe Cyrus to be here meant: but it is not likely that he ſhould be called "the righteous man;" nor could the ſucceſs of that monarch give any general alarm to idolaters; nor does this comport with that ſcheme of interpretation, which ſeems moſt ſatisfactory. Jehovah is pointing out to idolaters the evidences of his being the only true God, and is about to predict thoſe events, which will iſſue in the utter extermination of idolatry: but he previouſly calls their attention to the victories, that had already been obtained by his worſhippers over idolaters. The calling of Abraham, from the eaſtern country of Meſopotamia was the firſt remarkable check, which the Lord gave to the progreſs of idolatry after the flood, when it was about to become univerſal; and the opening of that grand deſign, by which the whole empire of ſatan was in due time to be ſubverted. As the pattern of all future believers, both in the manner of his juſtification, and the effects of his faith, Abraham was properly diſtinguiſhed as "the righteous man." The Lord called him "to "his foot," that is to follow him in the moſt implicit, and unreſerved confidence, and obedience. And though he were not generally a warrior; yet, relying on the power of Jehovah, he once marched forth, at the head of a ſmall company of his ſervants, againſt four victorious heathen kings, and their armies: and Jehovah gave them before him, and made him maſter of them; ſo that they became as duſt, or ſtubble driven by the wind, before his ſword, and bow: and he purſued them with entire ſafety, through thoſe parts of the land, into which he had never before travelled. (*Gen.* c. xiii.) This, and other interpoſitions of God in his favour gave him a great aſcendancy over other kings, and nations: and theſe were earneſts of the victories, which were promiſed to his poſterity, and in due time granted. The king, and people of Egypt firſt fell before the God of Iſrael; and then Sihon, and Og, and their ſubjects, and the nations of Canaan: and thus Abraham, in his ſeed, ruled over many kings and nations. And theſe events were notorious, and cauſed great alarms amongſt the idolatrous nations. Now, who effected theſe victories of Iſrael over theſe idolaters? even He, that had predicted them, and had from the beginning called the generations of Iſrael from amongſt the reſt of the nations, ſpeaking of them as already exiſting. And as Jehovah, the ſelf-exiſtent, and eternal God, had been preſent with his people at firſt, ſo he would to the laſt, to ſupport, and render them triumphant, (*Heb.* c. xiii. v. 8. *Rev.* c. i. v. 17, 18.)

V. 5—7.] The ſucceſs, that attended the ſervants of Jehovah, is here repreſented, as exciting the apprehenſions of the moſt diſtant nations, leſt the cauſe of idolatry ſhould be ruined. So that, being inſtigated by that am-

7 So the carpenter encouraged the goldſmith, *and* he that ſmootheth *with* the hammer him that ſmote the anvil, ſaying, It *is* ready for the ſodering: and he faſtened it with nails, *that* it ſhould not be moved.

8 But thou, Iſrael, *art* my ſervant, Jacob whom I have choſen, the ſeed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and ſaid unto thee, Thou *art* my ſervant; I have choſen thee, and not caſt thee away.

10 Fear thou not; for I *am* with thee: be not diſmayed; for I *am* thy God: I will ſtrengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteouſneſs.

11 Behold all they, that were incenſed againſt thee, ſhall be aſhamed and confounded: they ſhall be as nothing; and they that ſtrive with thee ſhall periſh.

12 Thou ſhalt ſeek them, and ſhalt not find them, *even* them that contended with thee: they that war againſt thee ſhall be as nothing, and as a thing of nought.

13 For I the Lord thy God will hold thy right hand, ſaying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Iſrael; I will help thee, ſaith the Lord, and thy Redeemer, the Holy One of Iſrael.

15 Behold, I will make thee a new ſharp threſhing inſtrument having teeth: thou ſhalt threſh the mountains, and beat *them* ſmall, and ſhalt make the hills as chaff.

16 Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them: and thou ſhalt rejoice in

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bitious ſpirit, who is worſhipped, as the god of this world, by all idolaters, they combine together, and encourage each other to ſupport their ſtupid worſhip, and render it prevalent againſt the cauſe of God, and Iſrael. And when we conſider that enmity to an holy God is the root of all perſecution of true religion; and that ſatan is as much concerned to ſupport his kingdom, as tyrannical princes are to maintain their authority: we ſhall readily perceive, that the more ſucceſsful the cauſe of God is on earth, the more ſtrenuouſly it will be oppoſed by wicked men.

V. 8, 9.] The Lord in diſdain leaves the idolaters to weary themſelves in forming their idols, aud ſtrengthening their cauſe, knowing that he is able to ſubvert it in a moment: and he addreſſes himſelf to his people, to encourage them, with aſſurance of ſupport, and victory. Iſrael was the ſervant, or worſhipper of Jehovah, through his gracious choice of him, and as the ſeed of Abraham; whom he had favoured, and honoured with the peculiar name, and privileges of his friend. Abraham had been called out of Meſopotamia, and the Iſraelites out of Egypt, from amongſt, and in preference to, the chief men of the earth: and the Lord ſtill adhered to his choice; and though he had corrected, and proved them by many adverſities, yet he had not caſt them off. This addreſs is equally applicable to all believers, who, being choſen of God, and taken from the ends of the earth, are the children of Abraham, the ſervants, and friends of God, whom he will never caſt away.

V. 10—16.] The ſecurity, and victory of true believers, and of the church are here predicted, and promiſed: and the prophecy is couched in ſuch terms, as can only be anſwered by the moſt complete triumph of true religion over idolatry, and iniquity; yet at the ſame time it conſiſts of promiſes, ſuited to the encouragement of every believer, through the ſucceſſive ages of the church. The believer feels himſelf to be feeble, and ſees the cauſe of godlineſs deſtitute of external defence: but he is aſſured, that the Lord is with him, and his church; and therefore he ought not to be diſmayed by the number, or power of his enemies. Jehovah himſelf will ſtrengthen, aſſiſt, and uphold his people, with his powerful arm performing his faithful promiſes, and maintaining his righteous cauſe. The powerful monarchies, that have been incenſed againſt the church, and have contended with her, have been put to ſhame, and brought to nothing: and this prediction hath already been fulfilled, in the ruin of the Egyptian, Aſſyrian, Chaldean, Macedonian, and Roman empires, which we now may ſeek for in vain; for no veſtiges of them can be found, whilſt the church ſtill ſubſiſts. In like manner all, that now do, or hereafter ſhall contend with her, ſhall periſh. For Jehovah leads his people by the right hand to the conflict, and both inſpires them with courage, and ſtrength, and fights for them: and though they are as worms, in the contempt poured upon them, in their own humble ſenſe of their own weakneſs, and vileneſs; and in their low, and abject condition: yet Jehovah, their Redeemer, the Holy One of Iſrael, will render them victorious. And as mountains, and hills impede their courſe, and the prevalence of the goſpel; ſo the Lord ſhall furniſh them with effectual means, and raiſe up ſuitable inſtruments, not only to enable them toclimb over, or remove them; but even to reduce and diſperſe them, as chaff before the wind. Deep rooted idolatrons empires, and ſyſtems of ſuperſtition, and impoſture, are like impaſſible mountains, and form obſtructions to the ſpread of the

the LORD, *and* ſhalt glory in the Holy One of Iſrael.

17 *When* the poor and needy ſeek water, and *there is* none, *and* their tongue faileth for thirſt, I the LORD will hear them, *I* the God of Iſrael will not forſake them.

18 I will open rivers in high places, and fountains in the midſt of the valleys: I will make the wilderneſs a pool of water, and the dry land ſprings of water.

19 I will plant in the wilderneſs the cedar, the ſhittah tree, and the myrtle, and the oil tree: I will ſet in the deſert the fir tree, *and* the pine, and the box tree together;

20 That they may ſee and know, and conſider, and underſtand together, that the hand of the LORD hath done this, and the Holy One of Iſrael hath created it.

21 Produce your cauſe, ſaith the LORD; bring forth your ſtrong *reaſons*, ſaith the King of Jacob.

22 Let them bring *them* forth, and ſhew us what ſhall happen: let them ſhew the former things, what they *be*, that we may conſider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be diſmayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooſeth you.

25 I have raiſed up *one* from the north, and he ſhall come: from the riſing of the ſun ſhall he call upon my name; and he ſhall come up-

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goſpel, inſuperable *to us*; but which the Lord furniſhes his church, from time to time, with proper inſtruments to deſtroy, or remove out of the way. Something of this kind was done, in the ruin of the Chaldean monarchy, in order to Iſrael's deliverance from captivity. Much more in the ſubverſion of the Pagan Roman empire, in order to the eſtabliſhment of Chriſtianity: but future events will more ſignally illuſtrate the propriety of the metaphors here employed.

V. 17—20.] The care taken to water, and victual the poor Jews, as they paſſed from Babylon to Jeruſalem, as their fathers were provided for in the wilderneſs; and the re-eſtabliſhment of their church and ſtate, in the deſolated land of Judah, form but feeble accompliſhments of this prophecy. We have met with repeated predictions of the converſion of the gentiles under ſimilar alluſions. (c. xxx. v. 25. c. xxxv. v. 1, 2—7.) The proviſion, that is made for the conſolation of the Lord's poor people, in all their diſtreſſes, and perſecutions from age to age may be predicted: but perhaps ſome intimation may alſo be given of the method, in which he accompliſheth his promiſes of ſpreading the goſpel. The poor and needy, who ſeek water, and find none, &c. ſeems to deſcribe the caſe of people, deſtitute of the means of grace, yet brought to ſome indiſtinct, and anxious deſires of inſtruction, and ſpiritual bleſſings. Cornelius, and his friends, (the firſt Gentile converts,) were thus prepared to receive the goſpel, before it was ſent to them: and Paul was called over into Europe by a viſion of a man of Macedonia, who begged him to come over, and help them. And we know not in what degree the Lord may facilitate the ſpread of the goſpel in due time, by exciting ſuch anxious deſires of inſtruction, and ſalvation in the minds of thoſe, who have not hitherto had his word preached amongſt them. Such deſires will dictate earneſt prayers, and the Lord will hear them, and not leave them deſtitute: and thus rivers, and fountains, and wells of ſalvation, ſhall be opened in the moſt unlikely places; and trees of righteouſneſs ſhall flouriſh in abundance, throughout the barren deſert of the Gentile world. And as theſe predictions ſhall be more and more accompliſhed, the power, truth, and love of the Lord, will be ſeen, known, and conſidered more generally; and the progreſs of the goſpel will be with accelerated motion, as the ſtone falls to the earth with increaſing rapidity.

V. 21—24.] We conſider Jehovah ſpeaking to mankind through all ſucceeding generations; and as his predictions are accompliſhed, his arguments gather force. The prophecy thus far is general, that true religion ſhould ſurvive, and prevail againſt idolatry: but the Lord next proceeds to give more particular predictions. Let the nations, in the mean time, plead for their idols, and produce their moſt cogent arguments. Let them bring forth ſome ancient authenticated oracles, that had already received as ſignal an accompliſhment, as the prophecies made to Abraham, or to Iſrael: nay let them give ſome ſatisfactory account of the creation of the world, and the tranſactions of former times, which might ſtand in competition with that given by Moſes; and foretel what the event of them will prove. Or let them now utter ſome prophecies, like theſe of Jehovah's prophet, which, coming to paſs, might juſtify their claim to be worſhipped as gods: or let them interpoſe to inflict miraculous judgments upon their deſpiſers, or to effect miraculous deliverances for their worſhippers; that the Lord, and his people might evidently behold it together, and be diſmayed; as the Egyptians, Canaanites, and Aſſyrians had been, at the wonderful works of God. But indeed the idols, and their works were alike nothing, and their determined worſhippers were an abomination to the God of heaven.

V. 25, *I have*, &c.] Jehovah here predicts the victories of Cyrus over the Chaldeans, and their allies, at leaſt 150 years, before that expedition was undertaken; as one inſtance of his fore-knowledge, and invincible on princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and before time, that we may ſay, *He is* righteous? yea, *there is* none that ſheweth; yea, *there is* none that declareth; yea, *there is* none that heareth your words.

27 The firſt *ſhall ſay* to Zion, Behold, behold them: and I will give to Jeruſalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counſellor, that, when I aſked of them, could anſwer a word.

29 Behold, they *are* all vanity; their works *are* nothing; their molten images *are* wind and confuſion.

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power. Media lay north of Babylon, and Perſia eaſtward, and Cyrus commanded the forces of the two nations, the Lord raiſed him up to great power, and formed him a man of extraordinary courage, and capacity. And though we do not read, that he renounced idolatry, to become the worſhipper of God only: yet his decree, (*Ezra*, c. i,) proves, that he paid ſome honour, and worſhip to his name, and thus may be ſaid to have called on him: and by his wonderful ſucceſs he trampled down mighty monarchs, as morter, or as the potter treads the clay. We ſhall perceive as we go on, that the deliverance of the Jews was a typical event; and conſequently Cyrus was a typical perſon.

V. 26, *Who*, &c.] This is another challenge to idolaters, to prove, that their idols had ever declared future events in this manner: that it might be confeſſed that they had a righteous claim to adoration. But in fact, none of them ever ſhewed, or declared any thing of the kind; none ever heard their words to this effect. I think it probable, that the Sybeline books, and other pretended prophecies among the heathens, were framed in conſequence of this challenge, through the ſubtlety of ſatan, and to evade the force of this argument: and the moſt plauſible part of them ſeems to have been pillaged from the prophecies of ſcripture. Doubtleſs fallen angels poſſeſs vaſt *conjectural* foreſight; and, if permitted, could give general intimations of future events, which might frequently come to paſs accordingly. But the *certain knowledge* of futurity muſt be peculiar to God, who hath formed his whole plan, and in performing of it fulfils at once his decrees, and predictions. And in fact all prophecies, except thoſe of the Bible, have been couched in ambiguous terms, and the performance has been dubious, and uncertain. They have been exactly ſuch, as might previouſly have been expected from the ſubtlety, ſagacity, and foreſight of the higheſt created intelligence, apoſtatized from God, and excluded from all acquaintance with his ſecret decrees: and a few occaſional inſtances, in which they have come to paſs, have been uſed to hide the ſhame of numerous failures; or their ambiguity has prevented the detection of the failure. But the propheeies of ſcripture form a regular ſyſtem, which is fulfilling from age to age, without any failure, or appearance of it. The time of accompliſhment was in ſeveral inſtances named, and the exact performance may be demonſtrated: and ſome evidently relate to future times; being ſo arranged that we can tell, very near, the period, in the ſeries of predicted events, in which we live. And this forms the grand demonſtration of the divine original of the ſcriptures, to thoſe, who have not "the witneſs in themſelves;" on which the Lord himſelf here evidently reſts the weight of the argument: and this demonſtration gathers ſtrength in proportion, as that from tranſient miracles may be ſuppoſed to loſe ſome part of its energy.

V. 27—29.] Jehovah, the firſt, and the laſt, (v. 4,) firſt gave notice to Zion of their future deliverers, the Medes, and Perſians: and he ſent his prophets to announce the glad tidings of their redemption, before the commencement of their captivity. And which of the idols of the Gentiles could do the like? The more they were examined, the plainer did it appear that they could give no counſel to their worſhippers, or anſwer to, ſuch enquiries; for they were all vanity, wind, and confuſion.

PRACTICAL OBSERVATIONS.

When the religion of the Bible, and the ground, on which it reſts, are reverently, and carefully inveſtigated, they are found to have undoubted reaſon, and argument on their ſide. But the enmity of men's heart againſt the humbling holy truths, and precepts of this precious book, diſpoſes them rather to ſtrengthen themſelves, and collect together every apparent argument they can deviſe, againſt them; than impartially to examine them, with a diſpoſition to be convinced, and governed by them. Yet the queſtion muſt be decided at length: and however men may now plead in behalf of error, infidelity, or impiety, they will have nothing to ſay, when they draw near together to meet the Lord upon his judgment ſeat. Every work of God, in performing the prophecies, and promiſes of his word, irrefragably proves his right to our confidence, and obedience. And it is worth our while to conſider all, that he hath done from the beginning to this day, in fulfilling the antecedent revelations of his word. We ſhould begin from the calling of righteous Abraham; and conſider his care of that patriarch, and of Iſaac, Jacob, and Joſeph: we ſhould review his wonders in Egypt, at the Red Sea, in the wilderneſs, and in Canaan: we ſhould meditate on the wars of the Lord under Joſhua, the Judges; Samuel and David; and on the wonders performed for Iſrael during the reigns of Aſa, Jehoſhaphat and Hezekiah: and remember, that the authenticity of theſe hiſtories is fully aſcertained by the concurring prophecies fulfilling to this day. We ſhould next reflect on the return of the captive Jews from Babylon, and their preſervation during the prevalence of ſucceſſive conquerors, and oppreſſors, until the birth of the promiſed ſeed of the woman, ſeed of

CHAP. XLII.

Contains 1ſt. Jehovah calling upon men to behold the Meſſiah, and deſcribing his character, miniſtry, and kingdom, 1---4. 2d. Stating his commiſſion to Jews, and Gentiles, 5---7. 3d. Aſſuring the nations, that he would glorify himſelf, in fulfilling his predictions, and calling on them to rejoice in, and praiſe him, 8---12. 4th. Promiſing to remove every obſtacle to the converſion of the Gentiles, and denouncing the confuſion of idolaters, 13---17. 5th. Predicting the blind, and obſtinate unbelief of the Jews, and their rejection, and manifold miſeries, for their oppoſition to the goſpel, 18--25.

Abraham, and Son of David. We ſhould compare with theſe ancient prophecies the hiſtory of his character, miracles, doctrine, life, death, reſurrection, and kingdom: the eſtabliſhment of his religion in the world, and its continuance to this day; notwithſtanding the oppoſition againſt it from without, and the various methods within, that have been employed to corrupt it. We ſhould alſo turn aſide to contemplate the deſolations of Nineveh, Babylon, Tyre, and of Jeruſalem, when the Saviour was rejected by his profeſſed people: and whilſt the New Teſtament authenticates all theſe predictions; we may behold it's divine authority demonſtrated, in the diſperſion, and preſervation of the Jews as a diſtinct people; in the long continued corruptions of popery; and in a variety of other events, which cannot here be particularized. Now, who hath wrought, and done all theſe things, according to theſe ancient predictions, but the everlaſting God, who hath alſo predicted the ruin of all idolaters, and unbelievers, and the full ſalvation of his people? Well may determined infidels, and idolaters be diſmayed, at hearing, and ſeeing ſuch things: for all their efforts, to uphold their tottering cauſe, will be in vain: it will ſhortly be ruined, and every remaining prediction will alſo be performed. Happy then are the choſen, and righteous ſervants of the Lord, whom he hath called to be his friends, and to walk with him by faith, and in holy obedience. Many have thus been called in theſe diſtant regions of the earth, and the meaneſt of them is preferred to the chief of unbelievers. If we have thus been favoured let us not yield to fear, in the proſpect of dangers, or enemies: our God will be our guide, and ſtrength, in every ſervice, and difficulty: our conflict may be ſharp, but our victory will be ſure; and all, who hate, oppoſe, or harraſs us, ſhall be as nothing, and we ſhall ſhortly be out of their reach, and ſee them no more for ever. What need we then heſitate to paſs through ſcenes of tribulation, or perſecution: or even through the gloomy valley of death? When the Lord God will hold our right hand, and both inſpire courage, and conſolation. And though we be weak, and vile, as worms, and the church conſiſt hitherto of but a few deſpiſed men; and we are oppoſed with difficulties, like the ſtrong mountains: yet our God will carry us above them all; and he will provide for the ſubverting every empire on earth, which ſupports the great empire of ſatan, and they ſhall all be reduced to nothing, or driven away as chaff by the whirlwind; that we may rejoice in the Lord, and glory in the Holy One of Iſrael. Theſe are the bleſſings reſerved for the poor in ſpirit, and ſuch as hunger, and thirſt after righteouſneſs: who are become acquainted with the truth of their own character, ſituation, wants and beſt intereſts, and who long for divine illumination, pardon, holineſs, and ſpiritual conſolation. Wherever they are placed, and how long ſoever the deſired bleſſings are delayed, and they ſeek water, and find none, and their tongue faileth for thirſt; or however through conſcious guilt, or weakneſs of faith, they may think, that the Lord will leave them deſtitute: yet he will hear their prayers, and anſwer them, and not forſake them. In his infinite truth, power, wiſdom, and mercy; and in the unſearchable riches of Chriſt, they have a never-failing reſource; and the Lord will ſupply all their wants, by as unexpected means, as if rivers ſhould be opened on the tops of mountains, and fountains in the valleys. And as he hath planted trees of righteouſneſs in the barren Gentile lands; ſo will he render our barren ſouls fruitful in all the precious, ornamental, and pleaſant fruits of his Spirit; that all, who behold, may conſider, and underſtand together, that the hand of the Lord hath done it, and the Holy One of Iſrael hath created it. Let the advocates for other doctrines, than that of God our Saviour, now produce their cauſe, and bring forth their ſtrong arguments: can they ſhew ſuch effects from their ſoothing and ſelf-flattering ſyſtems? Or can the infidel anſwer the arguments from prophecy for the divine original of the ſcriptures? Or match them with equal predictions from the oracles of reaſon? Or ſatisfactorily explain the appearances in the natural, and moral world? Or preſcribe an effectual cure for human depravity? Or give proof to a reflecting mind, that he can eſtabliſh any ſyſtem of equal value, with that, which he labours to degrade? Until he evidently does theſe things, we muſt aver, that his cavils ſpring from pride, and enmity to God and holineſs, and are as irrational, as they are impious: that they are worſe than nothing, and vanity; and that they are all an abomination, who chooſe them. But a Deliverer is raiſed up for us of nobler name, and greater power, than the deliverer of the captive Jews: he will trample all his powerful enemies under his feet: that when He, who from the beginning hath declared theſe things, ſhall fulfill them, all may acknowledge, that he is righteous. He alone ſends thoſe, who bring good tidings unto Zion; and all they, that are not ſent by him, can give no good counſel, or inſtruction, or ſolve the difficulties of diſtreſſed ſinners, or ſpeak one word to the purpoſe. May we then receive his ſalvation, caſt away all our idols, and turn away our ears from hearing, and our eyes from beholding vanity; and may we be numbered amongſt his obedient ſervants, and faithful friends, and rejoice in his holy conſolation, in life, in death, and through eternal ages.

BEHOLD my ſervant, whom I uphold; mine elect, *in whom* my ſoul delighteth; I have put my Spirit upon him: he ſhall bring forth judgment to the Gentiles.

2 He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet.

3 A bruiſed reed ſhall he not break, and the ſmoking flax ſhall he not quench: he ſhall bring forth judgment unto truth.

4 He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth: and the iſles ſhall wait for his law.

5 Thus ſaith God the LORD, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that walk therein:

6 I the LORD have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the priſoners from the priſon, *and* them that ſit in darkneſs out of the priſon houſe.

8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praiſe to graven images.

9 Behold, the former things are come to paſs, and new things do I declare: before they ſpring forth I tell you of them.

NOTES.

CHAP. XLII.] V. 1—4.] Jehovah here continues to ſpeak to mankind at large; and he calls their attention to a far greater Deliverer, than that of the Jews from Babylon. Where ſpiritual bleſſings are predicted under the vail of temporal, ſome paſſages will accord beſt to the type, and others to the antitype: and it would be abſurd here to notice Cyrus, or his deliverance of the captive Jews; when Chriſt, and his redemption are ſo evidently intended. (*Matt.* c. xii. v. 17—21.) He was in the form of God, and took upon him the form of a ſervant: and all the inferior ſervants of the Lord are called upon to behold him. Being upheld by the power of God, in his human nature, he finiſhed the work, that was given him to do: he is the firſt elect of God, for his own ſake, and to be the head of the church; and all others are elect in, and for him: in his perſon, righteouſneſs, and mediation, the Father is well pleaſed, and greatly delighted; and he delighteth in believers for his ſake, and as one with him: the Holy Spirit reſteth upon him, perſonally, and is through him communicated to the church; (c. xi. v. 1—3;) and he brings forth judgment to the Gentiles, or makes known unto them the truths, precepts, and ordinances of God, that they may become accepted believers, obedient ſervants, and ſpiritual worſhippers of him. He was not to appear with oſtentatious pomp, attracting notice, or aſpiring to external honours; or to eſtabliſh his kingdom by the violence, and tumult of war, and contention: but he was to be outwardly mean, and to behave with humility, gentleneſs, and kindneſs; and he would acquire his peaceful victories, by beneficent miracles, convincing inſtructions, an holy example, patient ſufferings, and divine influences. He would be peculiarly tender to the broken-hearted believer: and thoſe, whom temptations, and afflictions had almoſt cruſhed, like the bruiſed reed; and would by no means break them: and he would encourage the firſt beginning of holy deſires in the young convert; and revive the almoſt expiring ſpark in the baffled, and back-ſliding believer; though it were only as the offenſive ſmoke from the ſtalks of the flax, when it doth not break forth into a flame: and he would bring forth every man's judgment, with moſt perfect agreement to the truth of his caſe, and character. In his perſonal miniſtry, and in that of his ſervants, he would meet with vaſt difficulties, and great oppoſition; and both he and they would be treated with great contempt, enmity, and cruelty: but nothing would induce him to leave his work unfiniſhed, or to be diſcouraged in it, till, he had eſtabliſhed judgment, or the truth, righteouſneſs and worſhip of Jehovah, in the earth; and the moſt diſtant nations, accepting of his ſalvation, ſhould ſubmit to his authority, and wait his righteous commands. This has hitherto been accompliſhed, *comparatively* in a ſmall degree; but he will not fail, or be diſcouraged, till it be more completely effected.

V. 5—7.] As Jehovah before ſpake of, ſo here to, his beloved Son, and righteous Servant. He claims to himſelf the honour of the great Creator of heaven and earth, and of the author of the lives, and ſouls of all men: and declares that he had called, or appointed Chriſt "in righteouſneſs," that is, to manifeſt his righteouſneſs in the ſalvation of ſinners, to fulfil his faithful engagements to his church, and to ſupport the cauſe of righteouſneſs. Upholding, and preſerving him, as his elect ſervant, he would give him, as the ſurety, the foundation, and the very ſubſtance of the new covenant; and as the pledge, and ſecurity of all the covenanted bleſſings to his people Iſrael: and likewiſe to be the fountain of knowledge, holineſs, and happineſs to the Gentiles alſo. He was to open thoſe underſtandings, which ſatan had blinded, through pride, prejudice, and ignorance; and to ſet thoſe at liberty, from the bondage, and dungeon of ſin, who had heretofore been confined in it; that they might enjoy the light, liberty, and comfort of his ſervice; (*Acts.* c. xxvi. v. 17, 18.)

V. 8, 9.] Jehovah here again addreſſes mankind, declaring his eſſential glory and excellency, and that

10 Sing unto the LORD a new ſong, *and* his praiſe from the end of the earth: ye that go down to the ſea, and all that is therein; the iſles, and the inhabitants thereof.

11 Let the wilderneſs and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock ſing, let them ſhout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praiſe in the iſlands.

13 The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war: he ſhall cry, yea, roar; he ſhall prevail againſt his enemies.

14 I have long time holden my peace; I have been ſtill, *and* refrained myſelf: *now* will I cry like a travailing woman; I will deſtroy and devour at once.

15 I will make waſte mountains and hills, and dry up all their herbs; and I will make the rivers iſlands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them.

17 They ſhall be turned back, they ſhall be greatly aſhamed, that truſt in graven images, that ſay to the molten images, Ye *are* our gods.

18 Hear ye deaf, and look ye blind, that ye may ſee.

19 Who *is* blind, but my ſervant? or deaf, as my meſſenger *that* I ſent? who *is* blind, as *he that is* perfect, and blind as the LORD's ſervant?

20 Seeing many things, but thou obſerveſt not; opening the ears, but he heareth not.

21 The LORD is well pleaſed for his right-

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he would not give the honour, and worſhip, which belonged to him to any other, either fallen angels, or graven images, or any creature. But as we are commanded to honour the Son, even as we honour the Father, we are ſure he is no creature, but one Jehovah with the Father, in the unity of the divine nature. It is alſo added, that as ancient prophecies were accompliſhed, new predictions were delivered, for the confirmation of true religion, through ſucceſſive generations.

V. 10—12.] The prophet, animated by his glorious ſubject, calls on the nations, even to the ends of the earth, and every remote region, that navigation hath diſcovered, and all their inhabitants, to ſing praiſes to Jehovah. And he exhorts thoſe dark, and barren regions, which are like the ſandy Arabian deſerts, or the uncultivated top of a rock, or mountain, to give glory and praiſe to Him, for the bleſſings of his ſalvation.

V. 13—17.] The prophet ſeems at firſt here to ſpeak of the Lord; but the Lord ſoon reſumes the diſcourſe himſelf. Numerous, and confederated enemies would obſtruct his purpoſe of converting the Gentiles, and deſtroying idolatry: But he would, as a mighty warrior, with tremendous indignation, intimidate, and deſtroy them. He had long ſuffered the nations to walk in their own ways, and idolatry, and iniquity had prevailed: but at the appointed period, he would break ſilence, and with the moſt vigorous exertions of his power, and with vehement convulſions in providence, he would ruin his enemies, and effect his great deſigns. And as the unbelieving Jews would crucify the Redeemer, and obſtruct the goſpel; he would turn their cultivated mountains into a waſte, and make their rivers and pools dry land; that is, he would deprive them of their privileges, and caſt them off from being his people. But he would bring the blind, and benighted Gentiles into his church, by methods, of which they had no previous knowledge: and lead them in the paths of truth, peace, and holineſs, to which they had been ſtrangers: he would afford them abundant light, and inſtruction, make their way plain and pleaſant to them, and not caſt them off from being his people. This I ſuppoſe to be the prophetical meaning of this paſſage: but it hath alſo a ſpiritual meaning, applicable to every true believer. And this union of the prophetical and ſpiritual meaning forms one of the greateſt beauties, and excellencies of this part of ſcripture; and exceedingly illuſtrates the divine wiſdom, by which it was dictated. This calling of the Gentiles would be attended with the confuſion of idolaters; which was in ſome meaſure fulfilled in the primitive ages of Chriſtianity, but will have a more notable completion, when Antichriſtian, as well as Pagan, image worſhippers ſhall be confounded.

18—20.] The Lord here calls the Gentiles, that had been deaf to his voice, and blind to his glory, to hear, and ſee; not without reference to the miracles of Chriſt. Yet the Jewiſh nation, that gloried in being Jehovah's ſervant; and their prieſts, and teachers, that were his meſſengers to the people, were become more blind, and deaf, than even the Gentiles: and whilſt they deemed themſelves ſo perfect, ſo wiſe, and righteous, that they needed no inſtructor, and no repentance, and deſpiſed others; they were indeed given up to judicial blindneſs, and obduracy: (*John* c. ix, v. 39—41. *Rom.* c. ii. v. 17—21.) They ſaw indeed numerous miracles to prove Chriſt's miſſion, yet they did not obſerve them to any good purpoſe: and though they attended on his miniſtry, couſneſs ſake; he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and ſpoiled; *they are* all of them ſnared in holes, and they are hid in priſon houſes: they are for a prey, and none delivereth; for a ſpoil, and none ſaith, Reſtore.

23 Who among you will give ear to this? *who* will hearken, and hear for the time to come?

24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the LORD, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the ſtrength of battle: and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

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as if they would open their ears to his word; yet they neither believed, nor obeyed him.

V. 21. *The*, &c.] Jehovah would therefore take pleaſure, for his righteouſneſs ſake, in magnifying, and honouring his law, by puniſhing the Jewiſh nation, for neglecting, and oppoſing the goſpel of Chriſt. Or he would be well pleaſed in the ſatisfaction, which the obedience, and atonement of Chriſt made to his juſtice, and the honour, which thus redounded to his law, that his mercy might be glorified in pardoning, and ſaving thoſe, that believe.

V. 22—25.] Theſe verſes evidently predict the puniſhment inflicted on the Jewiſh nation for their obſtinate enmity to Chriſt, and the goſpel. For this crime, Jeruſalem was given up to the Romans, and they have been robbed, and ſpoiled, hunted as wild beaſts into a ſnare, impriſoned, enſlaved, and preyed upon, for near 1800 years, without deliverer, or avenger: whereas 70 years captivity expiated the national guilt of their idolatry; and the Lord delivered, and reſtored them to their own land. As the Jews, from age to age, read this chapter, the Lord calls upon them to reflect on their condition, and the cauſe, and Author of it, and enquires, "who amongſt them will hearken for the time to come?" Nor can they aſſign any other reaſon for their long continued miſeries, except the hot diſpleaſure of Jehovah; nor any ſo evident cauſe of that hot diſpleaſure, as their obſtinate rejection of their promiſed Meſſiah. But though he hath thus poured out upon them his indignation, and is become their tremendous enemy, and conſumes them with his fiery indignation: yet they know not, and lay it not to heart; and their inſenſibility forms as ſtriking a demonſtration of the truth of the ſcripture, as their deſolate, and unprecedented ſituation.

PRACTICAL OBSERVATIONS.

All the deliverers of God's people, and all his ſervants, have been types, or ſubjects of his beloved Son, and elect Servant whom he upholdeth, and in whom he delighteth. Would we make our calling and election ſure, and have the Father delight over us for good; we muſt behold, and hear, believe in, and obey Chriſt: we muſt come through his mediation, and receive from his fulneſs; and be directed by him in the ways of truth, and righteouſneſs. May he, without failure, or delay, place judgment in the earth, and bring all the nations under the ſun to welcome his ſalvation, and wait for his law. Whilſt his lowlineſs, and compaſſion chear our drooping hearts, and animate our feeble efforts to ſerve him, with the aſſurance that he will accept, aſſiſt, and comfort the feebleſt, and moſt diſtreſſed of thoſe, that apply to him; we ſhould copy his example, and avoid all harſhneſs, and oſtentation; we ſhould learn pity for the tempted, and to ſtrengthen the weak hands, and confirm the feeble knees, and to encourage thoſe, that are of a fearful heart. And we ought not to be diſcouraged, or give up uſeful deſigns, becauſe of obſtacles, and ill-treatment; nor be weary of well doing; for in due ſeaſon we ſhall reap, if we faint not. How gracious was the Lord, the eternal Creator, and Governor of the world, when inſtead of ſending a powerful avenger amongſt his rebellious creatures; he commiſſioned his beloved Son to be our ſurety, and to mediate a new covenant of peace for all thoſe, that believe in him; and to bring poor blinded, and enſlaved ſinners of the Gentiles, into the glorious liberty, and marvellous light of his goſpel! And how great is his wiſdom in rendering this merciful ſalvation honourable to his juſtice, and ſubſervient to the cauſe of holineſs on earth! may his Spirit attend his word to open the eyes of ſinners in every place, and to turn them from ſatan to God, and righteouſneſs. And ſurely we ſhould conſider our abilities, wealth, or influence to be beſt laid out, in promoting that bleſſed cauſe, for which the Redeemer ſhed his precious blood. The Lord will not be defrauded of his glory: they therefore, who neglect his ſalvation, and ſeek acceptance in other ways, and through other mediators, will as certainly periſh, as thoſe, who never ſeek acceptance at all. We are not now to expect more prophecies; but we enjoy the benefit of that accumulated evidence, which ariſes from the completion of former propheci from age to age. Let us then abound in ſongs of praiſe, even in this iſle of the ſea, whoſe extenſive navigation never brought over ſo rich a freight, as when it landed the preachers of the goſpel on our ſhores; when this country was more devoid of ſpiritual knowledge, and grace, than the ſcorched plains of Kedar ever were of vegetabl treaſures. Let then the Redeemer's name reſound through our cities, villages, plains, and mountains: and let our merchants, and ſailors give glory to the Lord, and declare his praiſe. But alas, iniquity, and infidelity ſtill abound *amongſt us*; and ſatan is permitted to deceive the nations of the earth. For a long time, Jehovah hath holden his peace; and his enemies think, th they ſhall triumph over his goſpel; but their conſterna

CHAP. XLIII.

Contains 1*ſt. Promiſes to Iſrael of ſupport under, and deliverance out of their troubles, and of abundant honour, and increaſe,* 1---7. 2*d. A challenge to idolaters, and their idols to equal theſe prophecies, or the miracles wrought by Jehovah for his people,* 8---13. 3*d. Predictions of deliverance for the Jews from Babylon, and of ſpiritual redemption,* 14---21. 4*th. Heavy charges brought againſt Iſrael, to ſhew the freeneſs of God's pardoning mercy to them,* 22---28.

BUT now thus ſaith the LORD that created thee, O Jacob, and he that formed thee, O Iſrael, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou paſſeſt through the waters, I *will be* with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burned; neither ſhall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Iſrael, thy Saviour: I gave Egypt *for* thy ranſom, Ethiopia and Seba for thee.

4 Since thou waſt precious in my ſight thou haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not: for I *am* with thee: I will bring thy ſeed from the eaſt, and gather thee from the weſt:

6 I will ſay to the north, Give up; and to the ſouth, Keep not back: bring my ſons

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tion will equal their anguiſh, when he ſhall appear to confound, and deſtroy them; and to deſolate whole nations, that have ſinned in defiance of his word. All his ſaints in heaven, and on earth will acknowledge, that he "brought them when blind in a way, that they knew "not." He met them with his word in places, and ways, when they were not ſeeking after him: he ſent his miniſters to their neighbourhood, perhaps againſt their will; and at length conquered their prejudices, and opened their eyes: then he led them in paths of truth, and peace, and ſometimes of trial, and temptation, to which they were utter ſtrangers: but he ſtill made darkneſs light before them, and crooked things ſtraight: he cleared up their doubts, obviated their perplexities, helped them to ſurmount obſtacles, and did them good by all their troubles: and thus gave them daily proof, that he would never leave or forſake them, either in temptation, in death, or judgment: when all the worſhippers of idols, and workers of iniquity ſhall be confounded together. But alas, how many profeſſed chriſtians, and nominal miniſters are more blind, than even the benighted heathen! ſo that, whilſt the voice of God cauſeth the deaf to hear, and the blind to ſee; they, who think they do ſee, and are proud of their knowledge, and virtue, are given up to judicial blindneſs, and obſtinacy; and all inſtruction, and arguments tend to increaſe their enmity, and guilt! Whilſt the Lord is well pleaſed in ſaving ſinners, through the righteouſneſs of Chriſt; he will alſo take pleaſure in glorifying his juſtice, by puniſhing ſuch proud deſpiſers. And the preſent condition of the Jews not only demonſtrates the truth of the ſcripture, but is a warning to all ſuch, as oppoſe the goſpel of Chriſt. Who then amongſt them, or amongſt us will hearken for the time to come? And ſeeing he hath thus poured out his indignation on that once favoured people, for their ſins; let us lay it to heart, and fear, leſt a promiſe being left us of entering into his reſt, any of us ſhould be found to come ſhort of it.

NOTES.

CHAP. XLIII. V. 1, 2.] Jehovah here continues his diſcourſe to Iſrael, from the cloſe of the preceding chapter. The remnant of believers amongſt them might be ready thence to conclude, that he would immediately, and finally caſt off the whole nation; and it was proper that they ſhould be told the contrary. The Lord, who created them as men, and formed them into a people; and had redeemed them from their enemies, and called them by his name to be his worſhippers, would ſtill ſhew them favour. True believers amongſt them would be preſerved unhurt, through all trials. The nation was preſerved unconſumed, through all the ravages of the Chaldeans, and the Babyloniſh captivity: nay it hath been preſerved, through all the deſolations attending the deſtruction of Jeruſalem by the Romans, and all the ſubſequent maſſacres, and oppreſſions, even to this day: and the preſent exiſtence of the Jews, as a diſtinct people, after all their diſperſions, and calamities, is as marvellous an effect of God's power, as if they had paſſed through vehement flames unſcorched, or dry ſhod through rivers, and ſeas, (*Dan.* c. iii.) This ſeems to be the prophetical meaning; as a promiſe it enſures the preſervation of the true believer, through all poſſible trials, and temptations.

V. 3, 4.] When Egypt was deſolated, that Iſrael might be liberated, that nation was given for their ranſom. Sennacherib was taken off from beſieging Jeruſalem, by ſucceſsful wars againſt the Egyptians, and Ethiopians; and theſe nations, when vanquiſhed by Cyrus, might be conſidered as a ranſom paid him for the releaſe of the Jews. Or in general, when the preſervation of Iſrael required the ruin of any other nation, the Lord readily gave it up for their ſakes. Before he teſtified his eſpecial regard for them, they were baſe, and contemptible, but his favour rendered them honourable; and he would continue his love to them, and to give the ſame proof of it, as heretofore.

from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be aſſembled: who among them can declare this, and ſhew us former things? let them bring forth their witneſſes, that they may be juſtified: or let them hear, and ſay, *It is* truth.

10 Ye *are* my witneſſes ſaith the LORD, and my ſervant whom I have choſen: that ye may know and believe me, and underſtand that I *am* he: before me there was no god formed, neither ſhall there be after me.

11 I, *even* I, *am* the LORD; and beſide me *there is* no ſaviour.

12 I have declared, and have ſaved, and I have ſhewed, when *there was* no ſtrange *god* among you: therefore ye *are* my witneſſes, ſaith the LORD. that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who ſhall let it?

14 Thus ſaith the LORD, your Redeemer, the Holy One of Iſrael; For your ſake I have ſent to Babylon, and have brought down all their nobles, and the Chaldeans, whoſe cry *is* in the ſhips.

15 I *am* the LORD, your Holy One, the Creator of Iſrael, your king.

16 Thus ſaith the LORD, which maketh a way in the ſea, and a path in the mighty waters:

17 Which bringeth forth the chariot and horſe, the army, and the power; they ſhall lie down together, they ſhall not riſe: they are extinct, they are quenched as tow.

18 Remember ye not the former things, neither conſider the things of old.

19 Behold I will do a new thing; now it

V. 5—7.] The Jews were ſcattered by the Chaldeans into different regions; they were profeſſedly the ſons, and daughters of the Lord, and called by his name: and they were gradually gathered from their captivity to Jeruſalem, and Judah. Yet it does not appear that many of them were brought from the weſt or the ſouth, on that occaſion; and they were not generally new created to holineſs, and prepared to glorify God, as is here implied. But the converſion of ſinners in every quarter of the globe, to be through Chriſt, the children of God; and the future converſion of the diſperſed Jews to chriſtianity, ſeem to be predicted. And it ſeems undeniable, from the application of the name of Babylon in the New Teſtament, that the reſtoration of the Jews from the Babyloniſh captivity was typical of the deliverance of the church from Antichriſtian tyranny: and probably, the deſtruction of the ſeat of antichriſt will be followed by the converſion of the Jews; as the taking of Babylon by Cyrus was by their releaſe from captivity.

V. 8—13.] All idolaters, and oppoſers of true religion, whether Jews, or Gentiles, ſeem to be here addreſſed; they do not uſe their faculties, and opportunities, as they ought to do, but have eyes, and ſee not, ears and hear not: or the idols, whom they ſtupidly worſhipped, may be meant. Let all their images, and their votaries aſſemble together; that the cauſe betwixt God, and his rivals might be decided. Let their witneſſes be produced, to juſtify their idol worſhip: which of them could, like Jehovah; previouſly declare his purpoſes, and predict what *firſt* ſhould come to paſs? if none of them could do this, let them hear the word of God, and ſay that it is truth, and that he alone ought to be worſhipped. For the Jews were witneſſes for God, and ſo was his ſervant the prophet, that he thus predicted future events, and interpoſed to deliver his people: their whole hiſtory abundantly evidenced theſe things, and was ſuited to convince them; that Jehovah was the only true God. None of their falſe gods were formed, before him; nor could any worthy of that title be ever diſcovered, after, or beſide him: nay he alone is the Lord, and there is no Saviour beſide him. When we recollect how frequently Chriſt uſed the word I am, or I am he, eſpecially when he ſaid before Abraham was, I AM; when we conſider how frequently he is called Lord, and God, and that he received the worſhip of ſaints, and angels, and how emphatically he is the author of eternal ſalvation: we ſhall not doubt, but that being one with the Father, in the unity of the Godhead, and no creature, as to his original nature, He is the ſpeaker in this place, as tbe only begotten Son declaring the Father unto us. Jehovah had declared his purpoſes, wrought miraculous deliverances for Iſrael, and ſhewed future events to them; when there was no ſtrange god amongſt them, to whom the honour could be given: therefore they could teſtify for him, that he was the omniſcient, omnipotent God. But indeed he had been from eternity, and none can deliver out of his hand, or hinder his accompliſhing his purpoſes, and predictions. This challenge would have a peculiar propriety, and emphaſis, after the deliverance of the Jews from Babylon: but ſhall ſpring forth; ſhall ye not know it? I will even make a way in the wilderneſs, *and* rivers in the deſert.

20 The beaſts of the field ſhall honour me, the dragons and the owls: becauſe I give waters in the wilderneſs, *and* rivers in the deſert, to give drink to my people, my choſen.

21 This people have I formed for myſelf; they ſhall ſhew forth my praiſe.

22 But thou haſt not called upon me, O Jacob; but thou haſt been weary of me, O Iſrael.

23 Thou haſt not brought me the ſmall cattle of thy burnt offerings, neither haſt thou honoured me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou haſt bought me no ſweet cane with money, neither haſt thou filled me with the fat of thy ſacrifices: but thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.

25 I, *even* I, *am* he that blotteth out thy tranſgreſſions, for mine own ſake, and will not remember thy ſins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayeſt be juſtified.

27 Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me.

28 Therefore I have profaned the princes of the ſanctuary, and have given Jacob to the curſe, and Iſrael to reproaches.

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how wonderful will theſe predictions appear to mankind, when they ſhall ſee them accompliſhed in the converſion of the Jews to God our only Saviour, whom they have ſo long rejected?

V. 14—21.] The deliverance from Babylon is here primarily predicted: but the language ſoon becomes ſo elevated, and energetic, that it muſt refer to ſtill greater events. Iſrael's holy Redeemer out of love to them ſent the Medes and Perſians to take Babylon, and to abaſe their nobles, and thoſe, whoſe glory, and confidence were in their ſhips. Babylon was well ſituated for navigation, till the channel of the Euphrates was ſpoiled, after Cyrus took that city. Jehovah had formerly divided the ſea, and deſtroyed the power of Egypt to deliver Iſrael: but theſe former deliverances ſhould not be worth remembrance, compared with what he was about to do for them. The deliverance from Egypt was attended with far greater wonders, than the reduction of the Jews from Babylon: but the redemption of Chriſt, the converſion of the Gentiles, and the recal of the Jews into the church, may well be conſidered, as far more glorious events. The emblems have already been explained; (c. xxx. v. 25. c. xxxv. c. xlii. v. 17—19.) As the Lord forms believers by his grace to ſhew forth his praiſe: ſo the Jewiſh nation ſeems to have been conſtituted on purpoſe, that he might manifeſt his juſtice, power, truth, and mercy, in his dealings with them, through every age of the world.

V. 22—25.] The Iſraelites were always diſpoſed to forſake the worſhip of Jehovah, being weary of his ſervice: the lambs, kids, and other cattle, which he claimed for ſacrifice, were either with-held, or offered in a diſhonourable manner. He had not laid on them ſuch injunctions, as could injure them: nor would he have inſiſted on their offerings, and incenſe, if they had not been able to pay them. But inſtead of expending their wealth in purchaſing ſpices, ſweet ointments, and oblations for the houſe of God; they made his kind providence to ſubſerve their iniquities, and even wearied him out by their rebellion. So that all the mercies, that they had received, and that complete forgiveneſs, which he intended them, (blotting out their ſins as a cancelled debt, and making no more mention of them, than if he had quite forgotten them,) muſt be allowed to be wholly unmerited; the fruit of his abundant grace, for his own glory, and not any thing due to them for their good behaviour.

V. 26—28.] If they could deny this charge, let them remind Jehovah of their good works, and plead with him, declaring on what ground they expected to be continued in his ſpecial favour, and to be juſtified before him. But indeed their remote anceſtors, and their high prieſts, and chief rulers, and teachers had combined in tranſgreſſion: and therefore God had treated them as if they were heathens, notwithſtanding their external relation to him, and his ſanctuary; and had given up the nation, as accurſed, to be every where reproached, and treated with contempt. This had it's moſt ſignal fulfilment, in the combination of the high prieſt, chief prieſts, ſcribes, and rulers againſt Chriſt; and in the rejected, and diſgraced ſtate of the nation to this day: but as of mere mercy, their national guilt was pardoned, and they were brought back from Babylon; ſo the Lord of the ſame abounding grace will bring them to repentance, and faith in Chriſt, and glorify himſelf in blotting out all their tranſgreſſions.

PRACTICAL OBSERVATIONS.

If we are not only called by the name of the Lord our Creator, and Redeemer, but are really partakers of his grace, and aim to live to his glory; we can have no juſt cauſe to fear any thing, that can befal ourſelves, the church, or the world. We may meet with hot fires of tribulation, and perſecution, during our pilgrimage: and we may paſs through deep waters of temptation, and

CHAP. XLIV.

Contains 1ſt. Jehovah promiſing to Iſrael the pouring out of the Spirit, for the converſion of ſinners to himſelf, 1---5. *2d. Declaring himſelf to be the only true, and eternal God, and expoſing the ſtupidity of idolaters,* 6---20. *3d. Calling on Iſrael to remember theſe things; and promiſing forgiveneſs, and many bleſſings, eſpecially deliverance by Cyrus, from the Babyloniſh captivity,* 21---28.

YET now hear, O Jacob my ſervant; and Iſrael, whom I have choſen:

2 Thus ſaith the LORD that made thee, and

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we muſt croſs the Jordan of death: but the Lord will be with us; and no fire can injure, or waters drown us, when he is our Guard, our Upholder, and our Comforter. He hath done far more for us, than when he gave Egypt for the ranſom of Iſrael; for he hath given his Son to be the propitiation for our ſins: and though in ourſelves we were baſe, and abominable; yet this great ranſom of the Holy One of Iſrael our Saviour hath dignified our ſpecies, and ſhewn the value of our ſouls: and when the grace of the holy Spirit manifeſts that we are precious in the ſight of the Lord, and the objects of his ſpecial love, we are ennobled, enriched, and made honourable as kings and prieſts unto him. Nay, when we give up our ambitious projects of acquiring wordly diſtinction, and are content to bear reproach for his ſake; he often leads us to ſuch connexions with the wiſe, and excellent of the earth, as are indeed honourable to us. Then whatever endangers the life of our ſouls, ſhall be removed; and all that can be wanting ſhall be ſupplied: for as "he hath not ſpared his own Son, but delivered him up "for us all: how ſhall he not with him freely give us "all things?" The moſt powerful princes, and empires are as nothing to the Lord, compared with his church. For all true believers are the ſeed of Iſrael, and the ſons, and daughters of the Lord Almighty: and when he calls, they muſt be given up, and cannot be with-held by the powers of darkneſs, from coming to him from all the ends of the earth: and he will create them for his glory, to all eternity. Alas, many, that are favoured with the word of God, are as blind, and deaf, as the moſt ſtupid idolaters, or their ſenſeleſs images; and they only uſe their ſenſes, and faculties to enſure their own condemnation! But none will be more juſtly brought forth to puniſhment, than the advocates of falſe religion, in preference to divine revelation. Let the whole world aſſemble, and endeavour to form ſuch a book as the Bible, if they can: let them match the prophecies, that are contained in it, and fulfilled from age to age, to authenticate its ſacred truths, and holy precepts: let them produce their witneſſes, and ſee whether they can be juſtified at the bar of unprejudiced reaſon, before they venture on their trial at the tribunal of God. Or if they cannot do this, let them hear his word, acknowledge it's truth, and yield obedience to it. Every ſervant of God is a witneſs for him, and concurs in the teſtimony of his prophets, and apoſtles, and in that of his beloved Son: and they all can give ſuch an account of what he hath wrought in them, ſhewn to them, and done for them, as may tend to lead others to know, and believe, and underſtand his power, truth, and love. He only is the true God, and eternal life: he ſaves his people by himſelf, and needs no created aid; and the help he ſends, in anſwer to their prayers, enables them to teſtify, that he never faileth thoſe, that truſt in him. And as none can deliver his enemies out of his hand; ſo none can hinder him from effecting the deliverance of his friends. It is as eaſy for him to divide rivers, and ſeas, and to deſtroy unnumbered legions, that obſtruct their path, as to quench the fire in tow. But external miracles are as nothing, compared with that great work, and myſtery of godlineſs, God manifeſted in the fleſh, purchaſing the church with his own blood. Theſe things angels deſire to look down into. And all that remains to be done, to bring the believer to glory, to reſcue ſinners from the bondage of ſatan, and to cauſe the heathen to rejoice in, and glorify God our Saviour, is little, compared with that work of incomprehenſible love, and power. Let us then bleſs God for the waters, which ſpring forth for us, in this barren wilderneſs; and let us endeavour to anſwer the end of our creation, and redemption, by ſhewing forth his praiſes. But too many profeſſors love a cheap, and eaſy religion; and are negligent of, or weary in every duty, and grudge all expence, or trouble; nay they weary God by their groſs iniquities, and rebellions. Indeed he may well expoſtulate with each of us. We allow his ſervice to be perfect freedom, and that he hath a right to all we have, and are, and that he requires of us nothing, but for our own and each other's profit: yet often we neglect to call upon him, or ſeem weary of his ordinances; we are ſcanty in our meaſure of ſervices, as if we grudged him our time, nay we often grieve his Spirit, and weary out his patience with our relapſes into ſin, and our ingratitude and folly: ſo that, from firſt to laſt, he blotteth out our tranſgreſſions for his own ſake, and not becauſe we have any claim to ſuch a benefit. If any man imagine himſelf an exception to this rule, let him draw near, and plead his cauſe, and declare on what grounds he reſts his hope of being juſtified. Alas, the attempt is deſperate: our firſt father tranſgreſſed the covenant, and we all, teachers, and rulers as well as others, have copied his example of rebellion: and if we ſhould all be left under his curſe, and to everlaſting reproach and miſery, we could have nothing to anſwer, or plead in our own behalf. But where ſin hath abounded, grace hath much more abounded: yet let none ſin on, that grace may abound: we have no reaſon to expect pardon, except we ſeek it by faith in Chriſt; and this is always attended by deep repentance, and followed by newneſs of life, from hatred of ſin, and love of God our Saviour.

NOTES.

V. 2. *Jeſurun.*] (Note, *Deut.* c. xxxii, v. 15.)

V. 3—5.] Water is the emblem of the Holy Spirit;

formed thee from the womb, *which* will help thee; Fear not, O Jacob, my ſervant; and thou Jeſurun, whom I have choſen.

3 For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my Spirit upon thy ſeed, and my bleſſing upon thine offspring:

4 And they ſhall ſpring up *as* among the graſs, as willows by the water courſes.

5 One ſhall ſay, I *am* the LORD's; and another ſhall call *himſelf* by the name of Jacob; and another ſhall ſubſcribe *with* his hand unto the LORD, and ſurname *himſelf* by the name of Iſrael.

6 Thus ſaith the LORD the King of Iſrael, and his Redeemer the LORD of hoſts; I *am* the firſt, and I *am* the laſt; and beſides me *there is* no god.

7 And who, as I, ſhall call, and ſhall declare it, and ſet it in order for me, ſince I appointed the ancient people? and the things that are coming, and ſhall come, let them ſhew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witneſſes. Is there a god beſides me? yea, *there is* no god; I know not *any*.

9 They that make a graven image *are* all of them vanity; and their delectable things ſhall not profit; and they *are* their own witneſſes; they ſee not, nor know; that they may be aſhamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows ſhall be aſhamed: and the workmen, they *are* of men: let them all be gathered together, let them ſtand up, *yet* they ſhall fear, *and* they ſhall be aſhamed together.

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as water refreſhes, enlivens, cleanſes, and fructifies the earth; ſo do his influences the ſoul; which without them would remain deſtitute of good, and a ſtranger to true conſolation. When any Iſraelites, in any generation, thirſt for ſpiritual bleſſings; this promiſe is ready in their ſcriptures, for their direction, and encouragement. As a prediction it hath been accompliſhed as often, as true religion hath been revived: But it ſeems particularly to point out the pouring out of the Spirit on the day of Pentecoſt, and the converſion of Jews to Chriſt, that followed; and the converſion of Gentiles alſo, as they were grafted into the ſtock of Iſrael: and a ſtill more glorious completion may yet be expected, both in reſpect of Jews, and Gentiles. When deſires are excited, and fervent prayers offered, for the pouring out of the Spirit upon any place, where the power of godlineſs hath been little experienced; the bleſſing may be expected, and converts will ſpring up, as graſs in well watered meadows, or as willows on the banks of rivers, and brooks: and theſe will dedicate themſelves to the Lord, as his ſervants and worſhippers, ſetting as it were, their hands and ſeals to the new covenant of his grace, and joining themſelves to his people to walk in holy fellowſhip with them. And when parents partake of this bleſſed influence, they may hope that it ſhall alſo be communicated to their offspring. Some think, that the phraſe, "ſubſcribe with his hand unto the Lord," ſignifies bearing his name, as belonging to him: as ſoldiers are ſaid to have been marked in the hand with the name of their leader, ſlaves with that of their owner, and idolaters with that of their idol. (*Rev.* c. xiii. v. 16—18.)

V. 6—8.] Iſrael's Redeemer and King, the everlaſting Jehovah, and the only true God, here again challenges the idols, and their worſhippers to call forth, and to declare in order before him, a ſeries of predictions ſimilar to that, which he had given, and been accompliſhing, ſince he appointed to the ancient inhabitants of the earth their ſeveral abodes; and to ſhew the things, that ſhould come to paſs immediately, or in diſtant periods. As Iſrael had ſuch proof, that their God alone could do ſuch wonders, they ought not to worſhip idols, or to fear idolaters. They were witneſſes for God, that he had from ancient times declared the events, that had come to paſs: and he appealed to them, whether there were any god beſides Jehovah, or any other Rock, or Protector, who could defend them: for He, who knew all things, knew not any. Let any ſerious mind compare this deciſive language, with the tenor of the New Teſtament concerning Chriſt, (John c. i. v. 1--3. Heb. c. i. v. 1-4;) and he will perceive that it is neceſſary to admit the myſtery of diſtinct perſons in the Godhead, in order to reconcile them.

V. 9—11.] What follows is the moſt keen reproof of, and even invective againſt, idolatry, that is any where extant. The makers of graven images muſt needs be very vanity, when the objects of their ſupreme confidence, and delight, were utterly worthleſs: the very idols ſufficiently bare witneſs to the folly, and wickedneſs of their votaries, as they could neither ſee, nor know any thing; and this ſhould render every one aſhamed, that worſhipped a lifeleſs block for a deity. Indeed all concerned in making or worſhipping them, would at length be aſhamed of their folly. The artiſts themſelves were weak dying men, how then could they confer power, and divinity on their workmanſhip? and though they ſhould all gather together to ſupport their cauſe, they would all be intimidated, and confounded before the God of Iſrael.

12 The ſmith with the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea he is hungry, and his ſtrength faileth: he drinketh no water, and is faint.

13 The carpenter ſtretcheth out *his* rule, he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compaſs, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the houſe.

14 He heweth him down cedars, and taketh the cypreſs and the oak, which he ſtrengtheneth for himſelf among the trees of the foreſt: he planteth an aſh, and the rain doth nouriſh *it*.

15 Then ſhall it be for a man to burn: for he will take thereof and warm himſelf; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worſhippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth fleſh; he roaſteth roaſt, and is ſatisfied: yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire:

17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worſhippeth *it*, and prayeth unto it, and ſaith, Deliver me; for thou *art* my god.

18 They have not known nor underſtood: for he hath ſhut their eyes, that they cannot ſee; *and* their hearts, that they cannot underſtand.

19 And none conſidereth in his heart, neither *is there* knowledge nor underſtanding to ſay, I have burned part of it in the fire; yea, alſo I have baked bread upon the coals thereof; I have roaſted fleſh and eaten *it*; and ſhall I make the reſidue thereof an abomination? ſhall I fall down to the ſtock of a tree?

20 He feedeth on aſhes: a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, *Is there* not a lie in my right hand?

21 Remember theſe, O Jacob and Iſrael; for thou *art* my ſervant: I have formed thee;

V. 12—17.] The proceſs of image-making is here deſcribed, in order to expoſe the folly of idolaters. The ſmith exhauſted his ſtrength, and would not allow himſelf time for reſt, or refreſhment, in hammering out and faſhioning his idol; which after all could not preſerve him from fainting, or periſhing by hunger, and thirſt. The carpenter, in his way too, employed his ſtrength, and ſkill, in forming an idol of wood, to ſet up in his houſe, as the object of his adoration; though it were as ſenſeleſs and far more uſeleſs, than the meaneſt part of his furniture. In order, it ſeems, to be prepared to ſerve all his neighbours with this ſtrange manufacture, he provided a large ſtock of ſeveral kinds of timber, ſelecting that, which grew moſt ſtrong, and ſtraight; and even planting aſh-trees, and waiting their growth, for this purpoſe. And when the boughs, and chips, &c, had been uſed for fuel; he was ſo ſtupid, as to make his deity of the ſame log, to proſtrate himſelf before it, and to pray unto it, ſaying, deliver me, for thou art my "god!" We are not to conclude that all the idolaters were ſo ſtupid, as to terminate their adoration upon the lifeleſs image: for ſome of the heathen poets acutely derided their folly, that did ſo. Yet the practice naturally led the unthinking multitude into this groſs practice. And the inviſible object, which a few conceived to be preſent in, or with the idol, and to be repreſented by it, was commonly as much the creature of their imagination, as the other was the work of their hands. In every way God was diſhonoured, and robbed of his worſhip, and ſatan was gratified as the object of their adoration. And the hiſtory of popery ſhews, that ſimilar effects have uniformly followed from the uſe of images amongſt them; whether as repreſenting the ſaints and angels, which they invoke as mediators, or as repreſenting the perſons in the ſacred Trinity.

V. 18. *He*, &c.] The effect is here mentioned, but the agent is not aſſigned; for it might be rendered, "Their eyes are ſhut, &c." Satan blinds the minds of unbelievers; and his agency is the grand cauſe of that abſurdity, and of thoſe ſentiments, and practices, diſparaging to the human underſtanding, of which the moſt ſenſible men are capable, in matters of religion. But he only acts as permitted by God, who gives up obſtinate tranſgreſſors to judicial blindneſs, and obduracy, that they cannot ſee, nor underſtand.

V. 20. *He feedeth*, &c.] Aſhes would not only be nauſeous, and deſtitute of nutriment, if eaten as bread, but they would be prejudicial: thus idolatry, uſed as religion for the ſuſtenance of the ſoul, is not only uſeleſs, but ruinous: and whether men ſeek happineſs in worldly things; or whether they run into infidelity, ſuperſtition, phariſaiſm, enthuſiaſm, or any falſe ſyſtem of religion, the caſe is ſimilar; as they ſeek ſupport to their ſoul from that, which indeed will prove the cauſe of their deſtruction: a heart deceived by pride, love of ſin, and alienation from God, turns men thus aſide from his thou *art* my ſervant: O Iſrael, thou ſhalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy tranſgreſſions, and, as a cloud, thy ſins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: ſhout, ye lower parts of the earth: break forth into ſinging, ye mountains, O foreſt, and every tree therein: for the LORD hath redeemed Jacob, and glorified himſelf in Iſrael.

24 Thus ſaith the LORD, thy Redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that ſtretcheth forth the heavens alone; that ſpreadeth abroad the earth by myſelf;

25 That fruſtrateth the tokens of the liars, and maketh diviners mad; that turneth wiſe *men* backward, and maketh their knowledge fooliſh;

26 That confirmeth the word of his ſervant, and performeth the counſel of his meſſengers; that ſaith to Jeruſalem, Thou ſhalt be inhabited; and to the cities of Judah, Ye ſhall be built, and I will raiſe up the decayed places thereof:

27 That ſaith to the deep, Be dry, and I will dry up thy rivers:

28 That ſaith of Cyrus, *He is* my ſhepherd, and ſhall perform all my pleaſure: even ſaying to Jeruſalem, Thou ſhalt be built; and to the temple, Thy foundation ſhall be laid.

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holy truth, and worſhip: and whilſt the affections are ſo depraved, a man cannot detect his own error, or deliver his own ſoul; but he holds the lie faſt in his right hand as his peculiar treaſure.

V. 22. *I have*, &c.] Jehovah had repeatedly pardoned the ſins of Iſrael. When their tranſgreſſions impended over them, as a threatening cloud, apparently about to burſt in ſtorms of vengeance upon their heads, he had ſcattered them, as the wind diſperſes the black clouds. And he had not yet forgotten them; and therefore they ſhould be encouraged to return to him, as their Redeemer. This ſeems eſpecially to refer to the caſe of the Jews, during the captivity, (which was a type of their preſent diſperſion;) and it implies a promiſe of pardon, and deliverance, as well as an exhortation to repentance. The ſame conſideration forms the ſinner's encouragement to return to God; and the believers, to repent of his backſlidings. But it would be abſurd to argue from the arrangement of a ſingle ſentence, contrary to the whole tenor of ſcripture, that forgiveneſs precedes repentance.

V. 25. *That*, &c.] The Lord fruſtrated the expectations of all the Chaldean ſoothſayers, and diviners; he proved them liars, and abſolutely infatuated them; he expoſed the folly of all their wiſe men, when they could not read the hand-writing to Belſhazzar, nor detect Cyrus's device to take Babylon: and he equally ſhamed the politicians, when it was proved that they had uſed no ſuitable means of defence againſt the beſiegers.

V. 26—28.] The Lord confirmed the word of his ſervant Iſaiah, and performed according to the information given by his meſſengers, the prophets; when theſe events came to paſs. When this prophecy was delivered, Jeruſalem, and Judah were inhabited, and at peace. But it was intimated that the city, and temple would be deſtroyed to the foundations: (this took place about 120 years afterwards:) and that they ſhould be rebuilt by orders from Cyrus, which happened about 170 years after. Cyrus, (who is the only man, except Joſiah, that was predicted by name, before his birth,) was appointed to act as ſhepherd over the Lord's ſcattered flock. The promiſe that Jeruſalem ſhould be inhabited was to be fulfilled, by Cyrus giving orders for its being rebuilt, and the foundations of the temple laid: and the foundations were indeed laid in his time, but it was not built till ſome time afterwards. The manner in which Babylon was taken was alſo foretold: the wide and deep river Euphrates, which ran through the city, was emptied into a vaſt lake prepared to receive it's ſuperfluous waters, and Cyrus marched his army into the city by the channel of the river. Probably this prophecy ſhewn by Daniel to Cyrus haſtened the deliverance of the Jews.

PRACTICAL OBSERVATIONS.

When the greateſt part of any church is become totally corrupt, and ripe for divine vengeance, there may yet be a few of another character; and warnings, and calamities may bring a remnant to repentance: and encouragement muſt be given to them. For however the Lord may deal with atrocious offenders, and with any part of his viſible church; he will always have a company of choſen ſervants, that will hear his call, and obey his voice. Having formed them to be upright in heart, he unites towards them the love of a Creator, and Redeemer; and he would have them diſcard their dejecting fears, which are often excited by his denunciations of wrath againſt hypocrites. Whitherſoever his providence may lead them, his grace ſhall refreſh their thirſty ſouls, and cauſe them to flouriſh as a watered garden. Theſe bleſſed influences of the Spirit render the barren deſert, and the dry ground, a fruitful field. May our ſouls, our families, our congregations, our land, and all the nations of the earth be abundantly repleniſhed with it! then ſhall we abound in the fruits of righteouſneſs; and believers will be daily added to the Lord. He is ever ready to receive the ſinner to mercy, and into his ſervice; and nothing can hinder our being his people, and he our God, except our own proud, and carnal unwillingneſs. But when his Spirit is poured out upon any congregation,

CHAP. XLV.

Contains 1ſt. *Jehovah promiſing to Cyrus great ſucceſs, eſpecially in taking Babylon, in order that he might freely deliver the Jews from captivity: proclaiming his own eternal Deity as the great Creator, and Author of all things; predicting glorious ſucceſs to his church, and rebuking thoſe, that quarrelled with his appointments,* 1---14. 2*d. The church confeſſing the depth of Jehovah's deſigns, pronouncing the confuſion of idolaters, and aſſured of the ſalvation of believers,* 15---17. 3*d. Jehovah magnifying his word, revealing himſelf as a juſt God, and a Saviour, calling the nations to look unto him, and ſwearing by himſelf that all ſhould*

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that was before formal, and lifeleſs; one and another continually ſprings up, and comes forth, to profeſs his acceptance of, and ſubjection to, the goſpel of Chriſt; and this tends to enliven others, and a bleſſed change is ſoon perceived. It behoves thoſe, who have learned to hope in the Lord's mercy, and to love his pleaſant ways, to make an open profeſſion of their faith, and intended devotedneſs to his ſervice; ſolemnly to ratify the new covenant of his grace, and to avow their purpoſe of cleaving to him ſtedfaſtly; to join themſelves to his people; to put themſelves under the care of thoſe, that watch for their ſouls, and to ſeek the benefit of brotherly inſpection, and admonition. The Lord's ſupper, when properly adminiſtered, and received, is ſuited to anſwer theſe ends; and new converts ſhould not be ſlack in thus "ſubſcribing with their hands unto the Lord, and ſurnaming "themſelves by the name of Iſrael." For who can pretend to compare with Iſrael's Redeemer, and King? He is the firſt, and the laſt; He alone calls, and declares, and appoints, and orders every thing with abſolute authority: His Majeſty, and mercy are alike unrivalled: and, beſides him, none is entitled to our worſhip, or deſerving of our confidence. As God is in Chriſt reconciling the world unto himſelf, ſinners may be happy in his favour, rich in his bounty, and ſafe under his protection: but ſatan ſo blinds the hearts of men, that they generally neglect and deſpiſe theſe bleſſings, for the ſake of ſome ſtupid idolatry, or vile iniquity. We may well be amazed at the abſurdity of thoſe unnumbered millions, that have worſhipped wood, and ſtone, the work of men's hands, to the diſgrace of their reaſon, and underſtanding. But we ſhould alſo be humbled; for we are equally capable of the ſame folly: though the bleſſed light of revelation have preſerved us from the groſſer effect of this ſtrange proſpenſity. But what multitudes are there amongſt us, whoſe characters, and lives are vanity, and whoſe delectable things cannot profit? and whoſe grovelling purſuits, polluting pleaſures, and childiſh amuſements, bear witneſs againſt them, and ſhould cover them with ſhame? What numbers, whoſe religious principles, and obſervances can no more abide ſcrutiny, or ſtand the teſt of ſcripture, or common ſenſe, than thoſe of the poor Pagans? The object of their worſhip is an imaginary being; and they think of, and behave towards God, as if he were altogether ſuch a one as themſelves: nay, they expect him to reward ſuch ſervices with eternal felicity, as they would diſdain, if imitated by any of their domeſtics: a mere lip-labour, ſlovenly performed, belying the ſentiments; and covering the enmity of their hearts! But ſometimes men will even weary, and deny themſelves more in a falſe religion, than would be neceſſary in the ſervice of God: and the ſlaves of ſin and ſatan are always wretched drudges to their luſts, and weary themſelves for very vanity: and many of us can remember a time, when we more abridged ourſelves of reſt, and refreſhment, in following our own humours; than we now willingly do for the glory of God, and in attending on his ordinances. And indeed the earneſtneſs, aſſiduity, perſeverance, and ſelf-denial of worldly, or ſuperſtitious men, may put believers to ſhame; when they conſider how far they are ſurpaſſed by thoſe, who act from ſuch inferior motives, and for ſuch worthleſs acquiſitions. The abſurdity, and madneſs of man can never be accounted for; except we conſider the power of ſatan to ſhut his eyes, and his heart, that he cannot know, nor underſtand; and recollect that the Lord often ſends men ſtrong deluſions to believe a lie, becauſe they hate the truth through love of ſin. In this way they are brought "to feed upon aſhes;" their deceived hearts turn them aſide from truth, and holineſs: and they are ſo fettered by their luſts, that they cannot deliver their ſouls, nor diſcover that they are holding faſt a lie in their right hand. It is awful to think how many are in this ſituation: they make an evident error their firſt principle of activity, and will neither be convinced, nor perſuaded to doubt of the truth, of their favourite miſtake: they cling to it moſt cloſely when moſt alarmed, and graſp it faſt in the hour of death, and go into eternity with it in their right hand. Oh may we remember theſe things, and take care not to provoke God, by ſinning in defiance of conviction, to give us up to be thus blinded, and deceived. Let us pray for the illuminating, and renewing influences of his holy Spirit, that we may be formed to be his ſervants; and then he will ſecure us from ſuch deluſion, and we ſhall never be forgotten of him. Our manifold tranſgreſſions were riſen into a thick, and black cloud, and vengeance was about to burſt on our heads: but the ſacrifice of Chriſt hath cauſed this cloud to vaniſh, and we are now called, and commanded to return to him, that hath redeemed us. Let us then obey the gracious call, and avail ourſelves of this abundant mercy; that we may join the ſongs of the inhabitants of heaven, and earth, in praiſing the Lord, that hath done this, and hath glorified himſelf in the redemption of his people. How ſhould we exult at the thought, that he is our Redeemer, "who ſtretched "forth the heavens alone, and ſpread abroad the earth "by himſelf?" He will confound the wiſdom of the wiſe, and turn them backward, and make their knowledge fooliſh: and above all he will put to ſhame falſe teachers, and deceivers, whom ſatan employs to ſupport the cauſe of idolatry, impiety, infidelity, or falſe reli-

bow before, and all believers be juſtified, and glory in, him; 18---25.

THUS ſaith the LORD to his anointed, to Cyrus, whoſe right hand I have holden, to ſubdue nations before him; and I will looſe the loins of kings, to open before him the two leaved gates; and the gates ſhall not be ſhut:

2 I will go before thee, and make the crooked places ſtraight: I will break in pieces the gates of braſs, and cut in ſunder the bars of iron:

3 And I will give thee the treaſures of darkneſs, and hidden riches of ſecret places, that thou mayeſt know that I, the LORD, which call *thee* by thy name, *am* the God of Iſrael.

4 For Jacob my ſervant's ſake, and Iſrael mine elect, I have even called thee by thy name: I have ſurnamed thee, though thou haſt not known me.

5 I *am* the LORD, and *there is* none elſe, *there is* no god beſide me: I girded thee, though thou haſt not known me:

6 That they may know from the riſing of the ſun, and from the weſt, that *there is* none beſide me: I *am* the LORD, and *there is* none elſe.

7 I form the light, and create darkneſs: I make peace, and create evil: I the LORD do all theſe *things*.

gion. But he will confirm the word, and approve the counſel of his faithful miniſters: and, when his promiſes and threatnings ſhall be completely performed, they who now deſpiſe them, will then perceive their wiſdom, and happineſs. He, that knoweth the end from the beginning, hath given commandment to repleniſh Jeruſalem, to erect his ſpiritual temple, and to repair the decayed places of his church. A nobler ſhepherd than Cyrus is commiſſioned to gather together his ſcattered flock, and to feed and protect them in his fold: and he will do all the Father's pleaſure, till his work be fully completed. As he hath removed obſtacles, and raiſed up inſtruments, to fulfil former prophecies: ſo will he do, in reſpect to all that yet remain to be accompliſhed; until the top ſtone of his temple be brought forth, "with ſhoutings, crying "grace, grace, unto it."

NOTES.

V. 1—6.] The Lord here addreſſed Cyrus, as if he were preſent: he was the anointed of God, as he was ſet apart for this work, and as he was a type of Chriſt our Redeemer. Cyrus, being holden by the right hand, and ſtrengthened of the Lord, muſt needs be victorious. Jehovah ſubdued many other nations before him, previous to his conqueſt of Babylon: and he degraded, or enfeebled many kings through him, Belſhazzar eſpecially was thus intimidated, before he was deſtroyed; (*Dan.* c. v. ver. 6.) All the ſtreets of Babylon, which led down on each ſide to the river, were ſecured by two-leaved braſen gates, which uſed to be ſhut every night: and when Cyrus marched his army into the channel of the river, he could not, without great danger and difficulty, have taken the city; had not the Babylonians, (engaged that night in feaſting, and mirth, and deſpiſing his efforts,) left theſe gates open. Thus God opened before him the two leaved gates; or what was equivalent, he took care, that they ſhould not be ſhut: and ſo he met with no hindrance, till he ſurpriſed the king in his palace, and by his death ended the conteſt at once. Indeed the Lord went before him, through his whole expedition, to remove every obſtacle to his ſucceſs: and he broke before him the gates of braſs, and bars of iron, which obſtructed his entrance into the various cities, that he beſieged. And he gave him immenſe treaſures, that had long been repoſited in dark, and ſecret places, ſo that his ſpoil is ſaid to have amounted to above 120 millions ſterling. The exact fulfillment of theſe prophecies was intended to convince him, that Jehovah, the God of Iſrael, who had called him by name, and ſurnamed him his ſhepherd, and his anointed, and girded him with ſtrength, when he was an entire ſtranger to his perfections, and his worſhip, was indeed the only true God. (*Ezra.* c. i. v. 2.) This was for the ſake of Iſrael, his choſen ſervant, and in order to effect their releaſe; and to make known to the moſt diſtant regions, that there was no other God, but Jehovah.

V. 7. *I form,* &c.] The Magians, whoſe religion chiefly prevailed in the eaſt, held, that there were two co-eternal, co-ordinate beings, of whom they thought the light, and darkneſs to be proper emblems; the one the author of all good, the other of all evil: and that theſe were continually oppoſing each other; and that from this conteſt, that mixture, and interchange of good, and evil, which prevails on earth, originated. This was indeed a very abſurd opinion; yet it was a natural concluſion from a careful obſervation of the ſtate of the world, by thoſe, who were unacquainted with the cauſe, and the cure of the evils, which abound on every ſide. But in oppoſition to this opinion Jehovah here declared, both light, and darkneſs, good, and evil to be his creatures: that is, there is no being in the univerſe independant of him: all are his creatures, and inſtruments, either acting at his command, or by his permiſſion: He is poſitively the author of all that is true, holy, good, or happy in the univerſe: and evil, error, and miſery came into the world by his permiſſion, through the wilful apoſtacy of his creatures; but are ſo reſtrained and over ruled by him, as to ſubſerve his wiſe, and righteous purpoſes; and cannot poſſibly exceed the bounds, that he aſſigns them, or defeat any of his plans, or create him any diſquietude, or diſappointment.

8 Drop down, ye heavens, from above, and let the ſkies pour down righteouſneſs: let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together: I the LORD have created it.

9 Woe unto him that ſtriveth with his Maker! *Let* the potſherd *ſtrive* with the potſherds of the earth. Shall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work, He hath no hands?

10 Woe unto him that ſaith unto *his* father, What begetteſt thou? or to the woman? What haſt thou brought forth?

11 Thus ſaith the LORD, the Holy One of Iſrael, and his Maker, Aſk me of things to come concerning my ſons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have ſtretched out the heavens, and all their hoſt have I commanded.

13 I have raiſed him up in righteouſneſs, and I will direct all his ways: he ſhall build my city, and he ſhall let go my captives, not for price nor reward, ſaith the LORD of hoſts.

V. 8. *Drop*, &c.] We have before obſerved, that ſpiritual bleſſings are often predicted under the vail of temporal deliverances: and that in this caſe, ſometimes the external ſign is more immediately intended, and ſometimes the thing ſignified. In the preceding verſes the deliverance from Babylon was immediately predicted; but in this verſe, and in much of the remainder of this chapter, the bleſſings of ſalvation are chiefly intended. At the word of Jehovah, the great firſt cauſe of all, the heavens would drop from above, yea pour down plenteous ſhowers of righteouſneſs, to water, and fructify the earth: and the earth would open to receive the gracious ſhowers, and would in conſequence yield an abundant increaſe of ſalvation, and righteouſneſs (*Pſ.* lxxxv. v. 9—12.) Some partial fulfillment of this took place in the revival of true religion, which preceded, attended, and followed the return of the Jews from Babylon. But the redemption of ſinners by the incarnate Son of God, and the pouring out of the Spirit to give ſucceſs to the goſpel, muſt principally be intended. When the eternal Son came down from heaven to ſave ſinners, the heavens dropped down righteouſneſs; and the earth, furniſhing his human nature (in which he magnified the law, ſatisfied juſtice, and finiſhed his work,) brought forth ſalvation. When, after his exaltation in heaven, the Holy Spirit was poured out, and by his influence numbers of ſinners were converted, and ſaved, and made fruitful in all good works; then the ſkies poured down righteouſneſs, the earth received the bleſſed communication, and brought forth ſalvation, and righteouſneſs together: and the whole was the work of the wiſdom, power, holineſs, truth, and mercy of God our Creator. And as theſe divine influences are vouchſafed from age to age, to render the goſpel effectual, and to cauſe truth and righteouſneſs to prevail on earth, the prediction is accompliſhed: and we are taught to expect, and pray for a more extenſive fulfilment of it, than hath hitherto taken place.

V. 9, 10.] This ſeems to be more immediately addreſſed to thoſe Jews, that quarrelled with the divine conduct towards them; as if they would accuſe him of injuſtice, unfaithfulneſs, or unkindneſs, in the calamities, that he brought upon them. But they thereby brought ruin upon themſelves; for they could not expect to prevail in ſo unequal a conteſt. Whilſt men contend with each other, they are equally matched: and like potſherds daſhed one againſt the other, they break, and are broken in their turn: but they cannot hope to obtain ſo much as a temporary advantage in contending with the Almighty; either by rebelling againſt his authority, or diſputing againſt his appointments. Such a conduct is moreover as abſurd, as if the clay ſhould quarrel with the ſhape, into which the potter had thought good to form it: Or as if any work ſhould charge the maker with want of ſkill, averring that he had no hands, or elſe he would have made it otherwiſe. And it is as ungrateful, and fooliſh; as if a child ſhould revile his parents, becauſe his ſhape is not more comely, or his conſtitution more vigorous, or that he is not of an angelic nature. But it is the more perverſe, and preſumptuous for men to arraign the diſpenſations of God, ſeeing that the whole is the reſult of infinite wiſdom, juſtice, truth, and goodneſs, (*Rom.* c. ix. v. 19—21.)

V. 11. *Aſk me*, &c.] Or "do ye aſk me?" Do ye queſtion me, or call me to account, concerning my future dealings with my children; and give me orders how I am to behave in my own creation? The verſe ſeems to be a ſevere reprimand of thoſe Jews, who diſputed againſt the predictions of God's word, reſpecting them. They ſuppoſed themſelves to be excluſively his children, and to have an indefeizable right to his peculiar favour: yet He had given intimations, that he would caſt them off as a nation, and call the Gentiles into his church. And this they quarrelled with: as if Jehovah had not a right to diſpoſe of the affairs of his own family, and the works of his hands, without being queſtioned, and commanded by thoſe, who ought to have been implicitly obedient, and ſubmiſſive; and entirely ſatisfied with the aſſurance, that he would fulfil his promiſes to all true believers.

V. 12, 13.] By the ſame power, which had created the heavens, and the earth; and for the moſt righteous purpoſes of judgment, on the Chaldeans, of truth to his people, and of promoting true religion, the Lord had raiſed Cyrus to his eminent ſtation, and great power;

14 Thus ſaith the LORD, The labour of Egypt, and merchandiſe of Ethiopia, and of the Sabeans, men of ſtature, ſhall come over unto thee, and they ſhall be thine: they ſhall come after thee; in chains they ſhall come over, and they ſhall fall down unto thee, they ſhall make ſupplication unto thee, *ſaying*, Surely God *is* in thee; and *there is* none elſe, *there is* no god.

15 Verily thou *art* a God that hideſt thyſelf, O God of Iſrael, the Saviour.

16 They ſhall be aſhamed, and alſo confounded, all of them: they ſhall go to confuſion together *that* are makers of idols.

17 *But* Iſrael ſhall be ſaved in the LORD with an everlaſting ſalvation: ye ſhall not be aſhamed, nor confounded world without end.

18 For thus ſaith the LORD that created the heavens; God himſelf that formed the earth and made it; he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none elſe.

19 I have not ſpoken in ſecret, in a dark place of the earth: I ſaid not unto the ſeed of Jacob, Seek ye me in vain: I the LORD ſpeak righteouſneſs, I declare things that are right.

20 Aſſemble yourſelves and come; draw near together ye *that are* eſcaped of the nations: they have no knowledge that ſet up the wood of their graven image, and pray unto a god *that* cannot ſave.

21 Tell ye, and bring *them* near; yea, let them take counſel together: who hath declared this from ancient times? *who* hath told it from that time? *have* not I the LORD? and *there is* no god elſe beſide me; a juſt God and a Saviour: *there is* none beſide me.

22 Look unto me, and be ye ſaved, all the

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and he would direct, and proſper him in all his ways: in order that he might rebuild Jeruſalem, and liberate the captive Jews, without price, or reward.

V. 14. *Thus*, &c.] When theſe prophecies were performed, many Egyptians, Ethiopians, and Sabeans, (who were noted for their height of ſtature,) would be proſelyted to the Jewiſh religion, and preſent their riches, as oblations, at the temple: and being ſubdued, as it were, by the power of deep conviction, that the Jews were the only worſhippers of the true God, and bound by the chains of truth and love; they would ſubmiſſively deſire admiſſion into their church, and the benefit of their prayers, convinced that God was in the midſt of them; and that there was no other god, no other object of worſhip, but the God of Iſrael. But the converſion, and ſubjection of the Gentiles to Chriſt are alſo predicted: whereby the moſt renowned, powerful, and wealthy nations of the earth, renouncing all their idols, become the worſhippers of the God of the formerly deſpiſed Iſraelites: and thus are attached to them in the cloſeſt bonds, and give them the greateſt honour imaginable; by acknowledging, that they alone were the people of God, and by ſupplicating to be incorporated amongſt them, that they may ſhare their privileges.

V. 15—17.] This ſeems to be ſpoken by the church, in a believing proſpect of theſe glorious effects of all her trials, and calamities. Truly the God and Saviour of Iſrael hides himſelf, and his gracious counſels, and deſigns, under an impenetrable vail; ſo that it cannot be known what his intentions are, until the event of his diſpenſations declare them: ſeeing the Babyloniſh captivity, and other moſt calamitous diſpenſations, were deſigned to make way for the enlargement of the church, and the increaſe of her purity, and honour. It would therefore at length appear, that all idolaters would be confounded together, and all the true Iſrael of God, be ſaved with an everlaſting ſalvation, by means of their relation to, and union with, the everlaſting Jehovah; and that they would never be aſhamed of their confidence, through all generations, and to all eternity.

V. 18, 19.] The Lord did not form the heavens, or the earth in vain, but in order to be occupied by the reſpective inhabitants: and in like manner none of his works are wrought in vain. He had not choſen Iſrael merely to caſt him off again: he hath not formed, and accompliſhed his plan of redemption, without a purpoſe of repleniſhing his church with converts, and his heavenly manſions with inhabitants: he did not intend that Judah, and Jeruſalem ſhould always continue deſolate. And as he hath almighty power, he can effectually enſure his own purpoſes, and perform his predictions. Theſe were not ſpoken in ſecret; (as the heathen oracles were uttered from ſome dark cavern, or retired receſs, and in ambiguous language, which ſhrunk from inveſtigation:) but they were open for every one to read, and obvious to every underſtanding. Nor ought it to be inferred from miſeries about to come on the Jewiſh nation, that God had commanded his people to ſeek him, in vain: for none of them ever walked in the ſteps of their believing progenitors, who failed of obtaining the covenanted bleſſings. Indeed, however men may cavil, or object, the Lord ſpeaketh righteouſneſs, and gives ſentence according to truth, and equity; and his promiſes, decrees, threatenings, and judgments are entirely conſiſtent; as will appear in the final event, at the day of judgment.

V. 20—22.] Jehovah here addreſſed himſelf to the Gentiles, and he exhorted thoſe of the ſeveral nations, ends of the earth: for I *am* God, and *there is* none elſe.

23 I have ſworn by myſelf, the word is gone out of my mouth *in* righteouſneſs, and ſhall not return, That unto me every knee ſhall bow, every tongue ſhall ſwear.

24 Surely, ſhall *one* ſay, in the LORD have I righteouſneſs and ſtrength: *even* to him ſhall *men* come; and all that are incenſed againſt him ſhall be aſhamed.

25 In the LORD ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.

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that had eſcaped his judgments, to draw near unto him; that they might be inſtructed, and convinced of the folly, and wickedneſs of praying to idols, that could not ſave them. They were to tell one another of theſe events, and to draw near to examine the predictions, and their accompliſhments; and they were called on to conſult together, whether Jehovah alone had not declared theſe things from ancient times; that they might be convinced that there was no God beſides him; a juſt avenger of his enemies, and rebellious ſubjects, and a merciful and powerful Saviour of thoſe, who truſt in, and ſerve him: that ſo they might be induced to renounce their idolatry, and iniquity, and to look to, and depend on him for ſalvation, from the remoteſt regions of the earth. As in Chriſt Jeſus, and his mediatory work, the juſtice and mercy of Jehovah harmonize, and he appears to be a juſt God, and a Saviour; as all the nations of the earth are to be invited, and commanded to look unto Jeſus, Immanuel, that they may be ſaved; and as there are evident references of the ſubſequent verſes to Chriſt in the New Teſtament: ſo we cannot be miſtaken in conſidering the eternal Son as the ſpeaker in this paſſage; who, with the Father, and Holy Spirit, is our God and Saviour, and there is none beſide.

V. 23—25.] Jehovah here ſolemnly ſwears by himſelf, that he will irrevocably perform the righteous, and faithful word, that he had ſpoken; and that every knee ſhall bow in adoration of, and ſubmiſſion to him; and every tongue ſhall confeſs his name, and vow allegiance to him. "Surely," ſhall each of them ſay, "in Jeho-"vah have I righteouſneſs, and ſtrength." Declaring all their juſtifying righteouſneſs, to be in the merits of Chriſt, the Lord our righteouſneſs; all their holy diſpoſitions, and righteous actions to ſpring from his ſanctifying grace; and all their ſafety, ſupport, inward ſtrength, and outward protection, to be only in, and from him. To him, Jehovah, Jeſus, men ſhall come from every nation for theſe bleſſings: all that are enraged at the honour paid to him, and that hate his cauſe, ſhall be put to ſhame: and all believers, the true ſeed of Iſrael, ſhall be accounted righteous, as one with him; and ſhall glory, and rejoice in him, as their whole ſalvation, their Friend and their portion; as made of God the Father unto them, "wiſdom, righteouſneſs, ſanc-"tification, and redemption." (1 *Cor.* c. i. v. 30, 31. *Phil.* c. ii. v. 9—11.) The paſſage ſeems immediately to predict the eſtabliſhment of the divine Redeemer's kingdom on earth, the deſtruction of all implacable enemies to him from among men, and the moſt univerſal profeſſion of, and ſubjection to, the goſpel, through all nations. But St. Paul alſo applies it to the future judgment; (*Rom.* c. xiv. v. 9—12;) when every man muſt give an account of himſelf to God, by appearing before the tribunal of Chriſt. Then every one will feel, and allow his right to be their King, and Judge; his enemies will be put to ſhame and periſh; his people ſhall be declared righteous, and ſhall glory in him as their God and Saviour for ever.

PRACTICAL OBSERVATIONS.

The Lord diſpoſeth as he pleaſes, of the authority, wealth, and honour of the world; he giveth every man that capacity, and ſucceſs, that he ſeeth good; and he aſſigneth to each his part in the execution of his vaſt, his univerſal plan. He frequently employs ſuch, as know him not, to accompliſh thoſe ends, which require extenſive dominion, and are attended with great bloodſhed: for he knows that obſcure ſituations are more advantageous to the ſouls, and peaceful employments more agreeable to the minds, of his true people. The Lord does all things for the elect's ſake, and to promote their comfort, and ſalvation: and we ſhould improve our talents for the ſame purpoſes. The deſign of the prophecies, which are fulfilling from age to age, by thoſe, who know not God, is, to attract the attention of men from the riſing, to the ſetting of the ſun, to enquire after the Lord, by whoſe inſpiration the Bible was penned: we ſhould therefore ſtudy them, mark their accompliſhments, and point them out to others, for the ſame important ends. Whether peace, and proſperity, or evil, and adverſity be allotted us; we ſhould recollect, that the Lord creates all theſe things, that all creatures are his inſtruments, and that nothing can exceed the limits that he aſſigns them. From God the Father of lights cometh every good and perfect gift; and even the evil, that he permits, is over-ruled for greater good to all his faithful ſervants, and to the greater glory of his name. But, whilſt we ſubmit to his will, in thoſe troubles, which come upon us, through the wickedneſs of men; and give him the glory of all the good, that is wrought in, or done by us: let us take all the blame of our ſins unto ourſelves; for God cannot be tempted of evil, neither tempteth he any man. Let us turn his promiſes into prayers, and beſeech him, that the heavens may pour down righteouſneſs, and grace upon the earth, rendering it exceeding fruitful; and that ſalvation, and all its ſanctifying effects may ſpring forth, and abound in every land; that our God in all things may be glorified. We ſhould alſo carefully watch over ourſelves, and repreſs the rebellion of our wills, and the enmity of our hearts againſt the Lord's decrees, diſpenſations, and precepts. It is madneſs in the abſtract for us frail creatures to contend with the Almighty; whilſt we ſee ſuch numbers periſh by their conteſts with mortals like themſelves. Jehovah diſdains, and abhors our impotent arrogance, and perverſeneſs; when we dare to object to his ſovereign appointments. Our wiſdom is, to reverence the depths

CHAP.

CHAP. XLVI.

Contains 1ſt. The impotency of the idols of Babylon, and the power and care of Jehovah, as exerciſed towards his people, 1---4. *2d. Expoſtulations with Iſrael, concerning thoſe, who at great expence formed lifeleſs idols,* 5---9. *3d. Predictions of deliverance for the Jews by Cyrus, and warnings to the ſtout-hearted to regard the righteouſneſs, and ſalvation of the Lord,* 10---13.

BEL boweth down, Nebo ſtoopeth, their idols were upon the beaſts, and upon the cattle; your carriages *were* heavy loaden; *they are* a burden to the weary *beaſt*.

2 They ſtoop, they bow down together;

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that we cannot fathom, and to ſilence our preſumption by conſidering our own ignorance and weakneſs, and his infinite perfections; and by taking it for granted, that the Judge of all the earth will do right. We may enquire of the Holy One of Iſrael, concerning the things, that he freely giveth to his children, and of what he requireth of his creatures; and we may aſk what we will of him in humble prayer, and he will do it for us, if it be for our good. But it is intolerable inſolence in any man, to demand an account of the Lord's dealings, as if he had authority to interfere, and give orders to him, how he ought to diſpoſe of his own works! Yet nothing is more common, than objections, and deciſions, that imply this horrid blaſphemy. But let us endeavour to get acquainted with our own character, and place; and to wait the performance of the Lord's promiſes, in the way of his precepts; and in due time he will anſwer all objections, and clear up all difficulties. Our offended Creator, when he might have left us captives to ſin and ſatan, to whom we were ſold for our crimes, hath raiſed up a mighty Redeemer for us, in the perſon of his Son; who, having ſatisfied the divine juſtice with the ſacrifice of himſelf, ſets the ſouls of believers at liberty, without price, or reward, and makes them citizens of that holy city, which he hath builded for his own eternal reſidence. As this greateſt of all promiſes hath already been accompliſhed; we may be aſſured, that all the reſt ſhall in due ſeaſon. He will bring all the potent, and mighty nations of the earth to join themſelves to his deſpiſed people, and make them their's in Chriſt Jeſus; and they ſhall all know, that God honoureth, and dwelleth in his church, and that none elſe can bleſs them. Many have thus yielded themſelves to Chriſt, and to his people, and have ſupplicated admiſſion to their communion, and privileges: and others will continue to come in to them, till they have gained the entire aſcendancy: and all that truly join themſelves to the Lord, and his people, are conſtrained by love, to devote their labour, and ſubſtance to promote his honour, and cauſe, and count his ſervice perfect freedom. But our divine Saviour often hides his tender compaſſions behind frowning diſpenſations; and requires us to walk by faith, and to give him credit, for his wiſdom, juſtice, truth, and mercy, when we cannot ſee them; for "what "he doeth we know not now, but we ſhall know "hereafter." If then he hide his face from us, let us humble ourſelves before, and wait for, him: for whilſt the moſt proſperous ſinners, and ſelf confident hypocrites will ſoon go into confuſion together; they that truſt in the Lord, and partake of his grace, ſhall be ſaved in, and by, him with an everlaſting ſalvation, and ſhall not be aſhamed, or conſounded for ever. Neither his works, nor his word are in vain: as he created the world to be inhabited; ſo he gave Iſrael his oracles, that they ſhould be proclaimed, and his promiſes, that they ſhould be believed. He would not have this light put in a ſecret, or dark place, but diffuſed far, and wide; and he never ſaid to the ſeed of wreſtling Jacob, and prevailing Iſrael, that they ſhould ſeek his face in vain: for the Lord ſpeaketh in truth, and righteouſneſs; and though to our proud carnal hearts, the right things, that he ſpeaketh, appear obſcure; yet they are all plain to the humble ſoul, as well as ſincere, and to be depended on. Let ſinners then renounce their iniquities, or ſuperſtitions, and ceaſe to pray to, or truſt in mediators, or idols, that cannot ſave: and let them with one conſent draw near to him, who is a juſt God, and a Saviour; and who glorifies his righteouſneſs in pardoning the vileſt tranſgreſſors, that rely on the merits of Jeſus Chriſt. (*Rom.* c. iii. v. 24—26.) He, that once was lifted up on the croſs, now calls from his glorious throne, and bids all the ends of the earth look to, and depend on him for ſalvation; He is the true God, and eternal life, and beſides him, there is no other able to ſave from the wrath to come. In one way, or other, all muſt come before, and ſubmit unto him: for he hath irrevocably confirmed it with an oath, that every knee ſhall bow, and every tongue ſhall ſwear unto him. As we then muſt all appear before his judgment ſeat; and all his virulent enemies, yea all, that will not have him to reign over them, muſt be covered with ſhame, and confuſion: may we now come to him as the Lord our righteouſneſs, and truſt in him for acceptance, ſanctification and victory over every enemy: that we may here be juſtified and rejoice in, and walk worthy of, his ſalvation; and at laſt be preſented faultleſs before the preſence of his glory with exceeding joy.

NOTES.

V. 1, 2.] Bel, and Nebo were the two principal idols of Babylon. When that city was taken by the Perſians, they were reduced into the power of the victors, and broken down: for the Perſians were generally Magians, who did not worſhip idols, but the ſun, under the ſymbol of fire. They would therefore load their beaſts, and cattle with the metals, of which the images were formed, and carry them into captiviy. When the Philiſtines took the ark of God, it became a burden to them, and they were glad to ſend it back: but the idols of Babylon would only prove a burden to the weary beaſts, that carried them away; as they could neither deliver themſelves, nor thoſe, that had *the charge of them*.

V. 3, 4.] The continued care, which the Lord had they could not deliver the burden, but themſelves are gone into captivity.

3 Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, which are borne *by me* from the belly, which *are* carried from the womb:

4 And *even* to *your* old age I *am* he: and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

5 To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They laviſh gold out of the bag, and weigh ſilver in the balance, *and* hire a goldſmith; and he maketh it a god: they fall down, yea, they worſhip.

7 They bear him upon the ſhoulder, they carry him, and ſet him in his place, and he ſtandeth: from his place ſhall he not remove: yea, *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble.

8 Remember this, and ſhew yourſelves men: bring *it* again to mind, O ye tranſgreſſors.

9 Remember the former things of old: for I *am* God, and *there is* none elſe; *I am* God, and *there is* none like me;

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure:

11 Calling a ravenous bird from the eaſt, the man that executeth my counſel from a far country: yea, I have ſpoken *it*, I will alſo bring it to paſs; I have purpoſed *it*, I will alſo do it.

12 Hearken unto me, ye ſtout-hearted, that *are* far from righteouſneſs:

13 I bring near my righteouſneſs; it ſhall not be far off, and my ſalvation ſhall not tarry: and I will place ſalvation in Zion for Iſrael my glory.

ſhewn towards Iſrael, and all his powerful works in their behalf, ſince they became a nation, were contraſted with the impotency of the gods of Babylon. The latter had been carried off by the weary beaſts: the former had always carried Iſrael, in the arms of his love, and power; as the nurſe carries, and tends the new born infant. Jehovah had done this from their being called out of Egypt, which was as the birth of their church, and nation, to their deliverance from Babylon, when they were again become helpleſs through old age. And thus he would always do, whilſt they continued his people.

V. 5—9.] The Jews were always prone to make images of Jehovah, as well as to worſhip the idols of other nations. But he called their attention to the expence, to which the idolaters put themſelves, to make a lifeleſs image, that was only a trouble, and a burden to them. It was rather a likeneſs of a dead corpſe, than of the living God: when they had with much labour fixed it in its place, they would be ſure to find it there, except it ſhould happen to be thrown down, or ſtolen, for it could not move itſelf; and therefore it was not able to anſwer their prayers, or deliver them out of their trouble. Let then the Jews remember theſe things, and ſhew themſelves men, acting like reaſonable creatures, and avoiding ſuch an abſurd abomination. Let thoſe, that had thus apoſtatiſed, review their conduct, and retract their error; conſidering the former works of God to his pople, by which he ſhewed himſelf excluſively entitled to their adoration.

V. 10, 11.] From the beginning of the world God had declared what would come to paſs to the end of time; (Note *Gen.* c. iii. v. 15:) and from ancient times he had predicted the things, that were not then accompliſhed. And as he had declared his determinations, ſo no power in the univerſe could defeat them; but his counſel ſhould ſtand, and he would do all his pleaſure: eſpecially he would call Cyrus, like an eagle, or bird of prey, from a far country, to execute his purpoſes of delivering the Jews. The ſtandard of Cyrus was a golden eagle, and the rapidity of his conqueſts anſwered to the emblem.

V. 12, 13.] Obſtinate, preſumptuous, and impenitent ſinners both of the Jews, and Gentiles were here addreſſed. Such were far from acceptance, and unfit for deliverance: but they were ſummoned to hearken to the word of the Lord. He would ſpeedily perform his righteous engagements to his people, and execute his juſt vengeance on his enemies, and eſtabliſh his righteouſneſs in the earth. He would deliver the Jews from Babylon, and again make Zion his peculiar reſidence, and there reveal his ſalvation, that all might come and ſeek for it: and there it ſhould be ſtationed for the benefit of Iſrael, in whom he gloried, and in, and by, whom he would be glorified. And Chriſt, as the righteouſneſs, and ſalvation of God to his people, would come in the appointed time, and not tarry: and his ſalvation abides in his church, and is communicated through his ordinances, to all believers, who are a name, and a glory, and praiſe unto the Lord.

PRACTICAL OBSERVATIONS.

The things, from which ungodly men expect ſafety, and happineſs, will ſoon be torn from them, and be found incapable of ſaving them from death, and hell; and even at preſent they have much more trouble from, than comfort in, them; and they commonly become an incumbrance, and a ſnare to thoſe, to whom they after-

CHAP. XLVII.

Contains Predictions of terrible judgments upon the inhabitants of Babylon, for their pride, luxury, and cruelty to the Jews; notwithſtanding all the devices of their diviners, and counſellors to avert them, 1---15.

COME down, and ſit in the duſt, O virgin daughter of Babylon, ſit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou ſhalt no more be called tender and delicate.

2 Take the mill-ſtones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, paſs over the rivers.

3 Thy nakedneſs ſhall be uncovered, yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our Redeemer, the LORD of hoſts his name, the Holy One of Iſrael.

5 Sit thou ſilent, and get thee into darkneſs, O daughter of the Chaldeans: for thou ſhalt no more be called, The lady of kingdoms.

6 I was wroth with my people, I have polluted mine inheritance, and given them into

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wards devolve. But happy is the man, that truſteth in the wiſdom, power, truth, and love of God, and expects felicity from him! As his providence ſeemeth eſpecially to watch over the helpleſs infant, and thoſe that are decrepid through age; ſo his gracious care is peculiarly employed about the new-born babes of his family, and thoſe, who are grown hoary in his ſervice The hiſtory of the life of every individual from the womb to the grave, is a kind of abſtract of the hiſtory of Iſrael, through their ſucceſſive generations: and notwithſtanding all our ingratitude and rebellions, we have each of us experienced numberleſs inſtances of Jehovah's powerful protection, and tender care over us. If then we have learned to truſt in, and love him, we need not be anxious about our remaining years, or days: he will ſtill provide for, and watch over us; and proportion our ſtrength, and comforts to our trials; he will bear with, carry, and deliver us, both as the creatures of his power, and as new created by his Spirit. We may then regard with equal pity thoſe, who laviſh their gold in vain ſuperſtitions, or ruinous pleaſures; and thoſe, who hoard, and idolize it, though it can do them no good in the time of trouble. Did we indeed ſhew ourſelves men in underſtanding, we ſhould be aſhamed of, and renounce all kinds of ungodlineſs, and iniquity, as they are altogether unmanly, and irrational: but by yielding to our propenſities, as fallen creatures, we forfeit our diſtinction as reaſonable beings, and become either brutiſh, or diabolical. Let tranſgreſſors then call to mind the works, and words of God: let them conſider that there is none like him, or that can do, as he doeth: let them notice how he hath declared the end from the beginning, and from ancient times the things, that are now doing, but not yet completed: and let them remember, that, however they may behave, his counſel ſhall ſtand, and he will do all his pleaſure; He will certainly bring to paſs all that he hath purpoſed and ſpoken, both of mercy to his people, and of vengeance on his enemies. Whilſt men continue proud, and ſtubborn, and ſtout-hearted in their rebellion againſt God; they are as far from the grace of the goſpel, as from the righteouſneſs of the law. For the ſalvation of a ſinner begins with a broken and contrite heart, that trembles at God's word; with godly ſorrow working true repentance, and with ſubmiſſion to God's righteouſneſs, and faith in his mercy, through the obedience unto death of our divine Surety; and this iſſues in reconciliation unto God, and the willing obedience of love, and gratitude. The righteouſneſs of God in Chriſt is now brought near; his ſalvation is revealed in his word, and communicated through his ordinances, and all believers partake of it, and become the glory of the Lord, who is magnified in, and by, them. Let then the ſtout-hearted hearken unto him, and humble themſelves before him; that he may be glorified in their ſalvation, and not in their deſtruction.

NOTES.

CHAP. XLVII.] V. 1—3.] Babylon (as the capital of the Chaldean empire, which ſucceeded to the Aſſyrian,) had never been ſubdued, before Cyrus took it. The city is therefore repreſented under the emblem of a fair virgin in great diſtreſs, who is called the daughter of Babylon, or of the Chaldeans. Inſtead of being ſeated, as heretofore, upon a throne, ruling over other cities, and nations; and being called tender, and delicate, as exempted from thoſe hardſhips, and calamities, to which others were inured: ſhe was now to come down, and ſit upon the bare ground; and as an abject ſlave to grind corn with thoſe hand-mills, that were in uſe, before the invention of water-mills, and wind-mills; which was the loweſt, and moſt laborious of menial ſervices. Nay ſhe muſt be driven bare-headed, with diſhevelled locks, and almoſt naked before the victor, in order to ford the rivers, through which the captives were driven like herds of cattle; nay ſhe muſt be entirely uncovered, to be examined for ſale, after the indecent, and inhuman manner, in which negroes are now expoſed like cattle, in the places, where the ſlave trade is carried on. For the Lord would not meet her, with the compaſſion, or the weakneſs of a man, but to take righteous vengeance on her, as the Almighty God. What is ſpoken of Babylon, under the emblem of a woman, muſt be underſtood of the calamities, that would overtake numbers of her inhabitants, in the different ravages, to which that devoted city would be expoſed. (Notes, &c. c. xiii, xiv.)

V. 4. *As for*, &c.] The prophet, repreſenting the believing Jews, in proſpect of theſe events, interrupts his prediction, by thus exulting in the Lord of Hoſts, as the Redeemer, and Holy One of Iſrael.

thine hand: thou didſt ſhew them no mercy: upon the ancient haſt thou very heavily laid thy yoke.

7 And thou ſaidſt, I ſhall be a lady for ever: *ſo* that thou didſt not lay theſe *things* to thy heart, neither didſt remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleaſures, that dwelleſt careleſſly, that ſayeſt in thine heart, I *am*, and none elſe beſide me; I ſhall not ſit *as* a widow, neither ſhall I know the loſs of children:

9 But theſe two *things* ſhall come to thee in a moment in one day, the loſs of children, and widowhood: they ſhall come upon thee in their perfection, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments.

10 For thou haſt truſted in thy wickedneſs: thou haſt ſaid, None ſeeth me. Thy wiſdom and thy knowledge, it hath perverted thee; and thou haſt ſaid in thine heart, I *am*, and none elſe beſide me.

11 Therefore ſhall evil come upon thee; thou ſhalt not know from whence it riſeth: and miſchief ſhall fall upon thee: thou ſhalt not be able to put it off: and deſolation ſhall come upon thee ſuddenly, *which* thou ſhalt not know.

12 Stand now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth, if ſo be thou ſhalt be able to profit; if ſo be thou mayeſt prevail.

13 Thou art wearied in the multitude of thy counſels. Let now the aſtrologers, the ſtar-gazers, the monthly prognoſticators, ſtand up and ſave thee from *theſe things* that ſhall come upon thee.

14 Behold they ſhall be as ſtubble; the fire ſhall burn them; they ſhall not deliver themſelves from the power of the flame: *there ſhall* not *be* a coal to warm at, *nor* fire to ſit before it.

15 Thus ſhall they be unto thee with whom thou haſt laboured, *even* thy merchants from thy youth: they ſhall wander every one to his quarter; none ſhall ſave thee.

V. 7—10.] Although theſe predictions were extant againſt Babylon, her king, and his nobles deemed their dominion, and proſperity firmly, and permanently eſtabliſhed; they laid neither their own crimes, nor the Lord's words to heart, nor conſidered what the end of their greatneſs would be. The inhabitants were given up to pleaſures, and diſſipation; and in the pride of their hearts, concluded that no city, or empire, ever had been, was, or would be, like their own; and they expreſſed this ſentiment in language ſimilar to that, by which Jehovah declared his own eternal Deity. (c. xlv. v. 5, 6.) The loſs of empire, and the deſtruction of their inhabitants, are to ſuch ruling cities like widowhood, and loſs of children. Babylon thought herſelf perfectly ſecure from theſe afflictions: but the Lord declared, that they would come upon her on one day, in a moment, moſt ſuddenly, and in their perfection; for, or notwithſtanding, the multitude of her ſorceries, and inchantments. She truſted much to theſe practices; but the permanent proſperity, with which ſhe was thereby flattered, would not be vouchſafed her.

V. 11. *Not know*, &c.] Neither the politicians, nor ſorcerers of Babylon could diſcover from what quarter evil would come upon them; nor when it approached could they retard it: nay at laſt it would come on them ſuddenly, when they had no apprehenſion of it. Cyrus ſurpriſed the city, when the inhabitants were all aſleep, or in their drunken revels, and entirely without fear of the impending ruin.

V. 12—15.] The Lord here challenged the Chaldeans to oppoſe their inchantments to the execution of his predictions: let them perſiſt in them, and do their utmoſt, and ſee whether they could prevail in the conteſt. Babylon, from the time that it became a city, was renowned for theſe arts, and the Chaldeans diligently ſtudied, and practiſed them. Even their wiſe men, and counſellors were chiefly diviners, and aſtrologers. They pretended to obtain information, and direction from the motions of the heavenly bodies; and ſuppoſed the ſtars to have great influence on the affairs of men, which they could diſcover by making obſervations on them: and they ſeem to have publiſhed every month their prognoſtications, as ſome almanack-makers now do their yearly predictions about the weather, &c. And it is worth notice, that though the Lord expreſſes his contempt, and abhorrence of ſuch practices; they are ſtill in uſe, and even pleaded for by nominal chriſtians; and aſtrology, is yet pretended to be as much a ſcience as aſtronomy, by ſome pretenders to occult knowledge. The Lord declared, that they ſhould all weary themſelves in vain, in their counſels to ſecure Babylon; nay themſelves ſhould be as ſtubble to the fire of his indignation, by which they ſhould be totally conſumed, without any remains. And in this cataſtrophe, all thoſe, who had before dealt with them for ſuch information; or the merchants, and hired ſoldiers from other countries, that had traded with, and helped them, would deſert them, and go to their reſpective habitations, and leave them to ſhift for themſelves.

CHAP. XLVIII.

Contains 1ſt. Jehovah expoſtulating with the Jews concerning their hypocriſy, obſtinacy, and unbelief, notwithſtanding their profeſſion, and the evidences given them of the truth of their religion, 1---8. *2d. Predicting their deliverance from Babylon, and promiſing many ſpecial mercies, for his own glory, and by his own power; pathetically ſhewing them how proſperous obedience would have rendered them; and declaring, that there ſhould be no peace for the wicked,* 9---22.

HEAR ye this, O houſe of Jacob, which are called by the name of Iſrael, and are come forth out of the waters of Judah, which ſwear by the name of the Lord, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs.

2 For they call themſelves of the holy city, and ſtay themſelves upon the God of Iſrael, The Lord of hoſts *is* his name.

3 I have declared the former things from

(*Rev.* c. xviii.) All theſe predictions concerning Babylon relate alſo to the New Teſtament Babylon, the chief ſeat of Antichriſt.

PRACTICAL OBSERVATIONS.

It is an invariable rule in the Lord's adminiſtration, that he will abaſe the proud, in proportion as they exalt themſelves. They, who are moſt delicate, and luxurious, and given up to ſelf-indulgence, and diſſipation, are commonly moſt unfeeling towards ſuch, as are ſubjected to them; often ſhewing no reſpect to old age, or infirmities, and deeming no hardſhip too great to impoſe upon them. But ſuch perſons may probably meet with, and be recompenſed by, others as ſevere, and hard-hearted as themſelves: and hard labour, and uſage, with ſcorn, and cruelty will be dreadful to them, in proportion to their former exceſſive effeminacy. If the poor captive cannot find redreſs from his oppreſſing conqueror; how can any of the human race endure, when God ſhall meet them as an angry Judge, to execute his vengeance upon them? Thoſe diſtinctions in ſociety, by which ſome are exalted above others, as if of another ſpecies, will be of ſhort continuance: kings, and nobles will not be ſuch for ever; nor will God any more regard ſex, than rank, in thoſe, that rebel againſt him. But they, who are made kings, and prieſts unto our God, ſhall be diſtinguiſhed for ever: for their Redeemer is the Lord of hoſts, the Holy One of Iſrael. When the moſt honorable of the wicked ſhall be ſilent in darkneſs, or only vent their anguiſh in wailing, and gnaſhing of teeth; the believer's redemption will be completed. God is often pleaſed to permit wicked men to prevail againſt his people, in order to correct, and purify them by tribulation: and he often permits his inheritance, his profeſſed ſervants, to be polluted, and treated as heathens; in order to purge his church from hypocrites, and to warn others not to abuſe their privileges. But they, who take advantage of theſe diſpenſations, to abuſe their power, and to ſhew their enmity againſt God, by cruelly oppreſſing his people, will be puniſhed with proportionable ſeverity. Pride renders men preſumptuous in their wickedneſs, and regardleſs of their latter end; ſo that they lay not to heart either the warnings, or the judgments of God: they expect impunity, notwithſtanding his revealed wrath againſt their iniquities: and they are confident of the permanency of their proſperity, until ruin comes upon them ſuddenly, and in its perfection, and they can neither ſee whence it ariſeth, or how it may be avoided. Such, as truſt not in God, buoy up their confidence, by means of their wickedneſs; and they are ready to think, that no eye ſeeth thoſe ſecret crimes, which man cannot detect. And whilſt men will not believe the authenticated truths of God, becauſe they contradict their pride, and luſts; they often become the dupes of their own credulity, and of the vileſt impoſtors. Such men pretend to gratify their curioſity, by informing them of future events; and they humour them with promiſes of great proſperity; without diſquieting their conſciences, or requiring them to renounce their ſins. Hence the encouragement, which ſorcery, divination, aſtrology, and fortune-telling of every kind, have ever met with, in proportion, as the holy truths, and precepts of God's word have been diſregarded. But the Lord ſcorns, and abhors ſuch daring attempts to pry into his ſecret purpoſes, or to eſcape his threatened vengeance. Men may labour, and weary themſelves in ſuch vain endeavours; they will never be able to prevail for others, or themſelves; but they will ſhortly be deſtroyed root and branch, by the conſuming fire of the Lord's indignation; and it will appear, that they could neither foreſee, nor prevent the ruin, to which they were expoſed. But if we credit the word of God, we may know aſſuredly how it will be with the righteous, and the wicked, to all eternity; we may learn how to eſcape the wrath to come, to glorify God, to have peace through life, and hope in death, and everlaſting happineſs beyond the grave: and ſure we need deſire no further information in theſe matters. Let us then ſtand aloof from all theſe deluſions of men, and of the great deceiver, and learn to walk by faith, through the troubles of life, and the vale of death, to the land of perfect light, joy and felicity.

NOTES.

CHAP. XLVIII.] V. 1, 2.] The Jews valued themſelves on their deſcent from Jacob, and as inheriting the name of Iſrael, which God had in honour conferred on him, they boaſted alſo of ſpringing from Judah, (as waters from the fountain,) to whom the ſceptre belonged, and from whom the Meſſiah was to deſcend: they were alſo accuſtomed to uſe the name of Jehovah, in ſolemn oaths, and to mention the Lord as *their* God: they prided themſelves upon their relation to that holy city, where the temple, and worſhip of the true God were ſtationed: and on theſe accounts they were very confident that God would render them ſucceſsful, and the beginning: and they went forth out of my mouth, and I ſhewed them: I did them ſuddenly, and they came to paſs.

4 Becauſe I knew that thou *art* obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs;

5 I have even from the beginning declared *it* to thee; before it came to paſs I ſhewed *it* thee: leſt thou ſhouldeſt ſay, Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6 Thou haſt heard, ſee all this; and will not ye declare *it?* I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them.

7 They are created now, and not from the beginning; even before the day when thou heardeſt them not: leſt thou ſhouldeſt ſay, Behold, I knew them.

8 Yea, thou heardeſt not; yea thou kneweſt not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldeſt deal very treacherouſly, and waſt called a tranſgreſſor from the womb.

9 For my name's ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with ſilver; I have choſen thee in the furnace of affliction.

11 For mine own ſake, *even* for mine own ſake, will I do *it:* for how ſhould my *name* be polluted? and I will not give my glory unto another.

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deliver them from all their enemies. Yet there was no ſincerity in their profeſſion of religion, nor holineſs in their lives: they were deceitful and diſhoneſt in their dealings: and they concealed their villainy by perjury, and hypocriſy. It appears from the prophecy of Jeremiah, &c, that this was the general diſpoſition of the people, juſt before the Babyloniſh captivity.

V. 3—5.] In order to lead the people to be more earneſt, and practical in their religion, the Lord again reminded them of the evidences, which prophecy afforded them of it's divine authority. Nothing material had occurred, ſince the original of their nation, that had not been predicted. The Lord ſpake unto them, to ſhew them what he meant to do; and then ſuddenly performed his word, when they had no expectation of it. He adopted this method, becauſe he knew, that as fallen creatures, they would be obſtinate, and untractable, as if the ſinews of their neck were made of iron; and bold, and impudent in their objections, and ſelf-vindication, as if their brow were of braſs: and being alienated from true religion, and attached to idolatry; they would, abſurdly, and ungratefully, have aſcribed their deliverances to their idols, had not Jehovah by his prophecies precluded them from ſuch a pretence.

V. 6—8.] The former mercies to the nation, terminating in the deſtruction of Sennacherib's army, were chiefly intended in the preceding verſes: In theſe their deliverance from Babylon, and other future events were predicted. They had already heard of theſe things: let them mark, and ſee the exact accompliſhment of the prophecies: and then would they not declare this to be a demonſtration, that Jehovah alone deſerved their worſhip? From the time, that former predictions were performed, in their deliverance from the Aſſyrians, the Lord ſhewed them new things, hidden from all creatures, of which no tokens appeared, and of which they knew nothing. His word, as in creation, gave them, as it were, their firſt exiſtence: and before he ſpake of them, they had never heard of them; and therefore they could not aſcribe the diſcovery either to their idols, or to their own ſagacity. Yet this diſcovery was followed by increaſing rebellion, ſo that from the time, that the captivity, and the deliverance from it were predicted, the Jews more obſtinately refuſed to open their ears to inſtruction, than before. This the Lord foreſaw, and that even their pretences to religion would be hypocritical, and that they would deal very treacherouſly, and deſerve the name of tranſgreſſor, apoſtate, or rebel, which he had given them, in the infancy of their nation, when they firſt came out of Egypt.

V. 9—11.] The Lord ſaw nothing in the Jewiſh nation to induce him to deliver them from captivity: but the honour of his own great name was concerned. If the idolaters ſhould finally prevail againſt his worſhippers, their gods would ſeem to triumph over the God of Iſrael: It behoved him to perform his engagements to Abraham, and to David, and to maintain his worſhip in the world. Jehovah, for his own ſake therefore, would defer his anger, and not caſt the Jews out of his church, till after the coming of the Meſſiah: for his own glory he would refrain from pouring out his indignation, and utterly cutting them off. By various calamities he refined them, as metal in a furnace; and though they were not fully purified, as refined ſilver, but ſtill had a great mixture of baſe metal amongſt them, yet he would again chooſe them amidſt the afflictions of Babylon, as he had their fathers in the iron furnace of Egypt. This he would do, not for their ſakes, but that his name might not be profaned, or his glory given to idols; (*Pſ.* cxv. v. 1—3. *Dan.* c. vi. v. 2—4.)

V. 12—14.] The eternal, and unchangeable God of Iſrael here calls upon his people to hearken to him. The ſame almighty power, that had founded the earth, and meted out the heavens with a ſpan, and iſſued orders to

12 Hearken unto me, O Jacob, and Iſrael, my called; I *am* he; I *am* the firſt, I alſo *am* the laſt.

13 Mine hand alſo hath laid the foundation of the earth, and my right hand hath ſpanned the heavens: *when* I call unto them, they ſtand up together.

14 All ye aſſemble yourſelves, and hear; which among them hath declared theſe *things?* The LORD hath loved him: he will do his pleaſure on Babylon, and his arm *ſhall be on* the Chaldeans.

15 I, *even* I, have ſpoken; yea, I have called him: I have brought him, and he ſhall make his way proſperous.

16 Come ye near unto me, hear ye this; I have not ſpoken in ſecret from the beginning; from the time that it was, there *am* I: and now the LORD God, and his Spirit, hath ſent me.

17 Thus ſaith the LORD, thy Redeemer, the Holy One of Iſrael; I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou ſhouldeſt go.

18 Oh that thou hadſt hearkened to my commandments! then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea.

19 Thy ſeed alſo had been as the ſand, and the offspring of thy bowels like the gravel thereof; his name ſhould not have been cut off nor deſtroyed from before me.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of ſinging declare ye, tell this, utter it *even* to the end of

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their hoſts, which were implicitly obeyed, was pledged to perform the predictions concerning the deliverance of the Jews from captivity. Let then all of them aſſemble, and conſider, who had declared theſe things? that they might aſcribe the accompliſhment unto him. Jehovah ſhewed eſpecial favour to Cyrus (as a type of Chriſt,) in aſſigning him the honourable work of liberating his people. He would execute the Lord's pleaſure, and be as his arm in taking Babylon, and ſubduing the Chaldean monarchy. According to his word, his providence called him to, and proſpered him in this arduous undertaking.

V. 16. *Come ye,* &c.] There is ſome difficulty in aſcertaining the ſpeaker in this verſe: But if the prophet be ſuppoſed to ſpeak, it muſt be as a type of the elect ſervant of Jehovah, before predicted (c. xlii. v. 1.) The prophet from the opening of his miniſtry had ſpoken in public of thoſe things, that were coming to paſs, and events had accorded to his predictions; and he had from the firſt been at hand to declare the will of the Lord: and now the Lord God, and his Spirit had ſent him to predict the captivity, and their deliverance from it; and it behoved them to come near, and attend to his words. But this does not ſeem to come up to the energy, and full meaning of the paſſage. The Word, that was in the beginning with God, and was God, and by whom the mind and will of God have ever been declared to men, ſeems to be the real ſpeaker. He had ever ſpoken to the nation in the moſt open manner, from the time that he appeared to Moſes in the buſh, and called himſelf, I AM, THAT, I AM: and He was ever preſent with Iſrael, as their Lord, and Redeemer. And now the Father, and his Spirit had ſent him to effect their predicted deliverance; or the Lord God had ſent Him, and his Spirit, for ſo the words may be read, and the language is more according to the ordinary ſtyle of ſcripture. The deliverance from Babylon ſeems to be primarily intended; yet as ſhadowing forth the incarnation of Chriſt, and the pouring out of the Spirit, to apply his purchaſed redemption to the ſouls of men. The paſſage is very expreſſive of the diſtinction of perſons in the unity of the Godhead.

V. 17—19.] Jehovah, the Redeemer, and Holy One of Iſrael, continues to ſpeak to his people, as groaning in their captivity. He had taught them profitable things, and had pointed out to them the way, in which they ſhould have gone; and he was ever ready to afford his effectual teaching to ſuch, as deſired to profit by his word. And this would have been more agreeable to his Holy Will, than their rebellions, and calamities; ſo that, ſpeaking after the manner of men, He, as it were wiſhed that they would have hearkened to his commandments: for then their peace would have flowed, with an even uninterrupted courſe, like a river, whoſe waters fail not: and he would have ſhewn them how to obtain a righteouſneſs vaſt as the ocean, and a permanent and inexhauſtible ſource of bleſſings to their ſouls: their ſeed would then have been innumerable as the ſand, and their name would never have been cut off, or caſt out, (Notes, &c. *Deut.* c. xxxii. ver. 29, 30.—*Pſ.* lxxxi. v. 13—15.) Whereas for their ſins they were reduced to a remnant, and to great diſtreſs, and contempt.

V. 20—22.] The Lord here addreſſed the people, as if the time of the decree of Cyrus had been already come. They were to go forth from Babylon, and flee from amongſt its devoted inhabitants, ſinging praiſes to the Lord, and publiſhing his truth, power, and love to the ends of the earth. When the Iſraelites paſſed through the wilderneſs from Egypt to Canaan, the waters guſhed from the ſmitten rock to ſatisfy their thirſt: and the Lord would equally take care of the Jews in returning from Babylon to Jeruſalem. But as the language is too ſtrong to have received a full accompliſhment in any of the

the earth, ſay ye, The LORD hath redeemed his ſervant Jacob.

21 And they thirſted not *when* he led them through the deſerts: he cauſed the waters to flow out of the rock for them: he clave the rock alſo, and the waters guſhed out.

22 *There is* no peace, ſaith the LORD, unto the wicked.

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events, attending that deliverance; we may be aſſured that the Holy Ghoſt intended the ſpiritual bleſſings of redemption; and the wonderful interpoſitions, with which the reſcue of the church from Antichriſtian tyranny ſhall be accompanied. But whatever revolutions ſhould take place, the Lord warned impenitent ſinners, that no good would accrue to them; for all that inward anguiſh, and outward tribulation, which ſpring from guilt, and from the wrath of God, muſt inevitably be their portion, throughout every period of their endleſs exiſtence.

PRACTICAL OBSERVATIONS.

Men may have a ſound creed, openly profeſs religion, frequently, and with apparent devotion make mention of the name of God, value themſelves on their relation to his people, and approach with them in the moſt ſolemn ordinances: and yet be mere diſſemblers with God, and deſtitute of common honeſty in their commercial dealings. Nay, men may have ſtrong confidence in the Lord, and verily think that all the bleſſings of ſalvation belong to them; when they are entirely deceived by ſatan, and their own hearts, and have no more than a worthleſs form of godlineſs. Let us then be careful not to over-value external diſtinctions, privileges, or obſervances: and not to ſtay our ſouls on our relation to families, or churches eminent for piety: let us examine whether we be indeed ſincere in our profeſſed faith, and devotedneſs to God; and whether they produce truth, and equity in all our dealings with men: let us remember that confidence without conſcientiouſneſs is preſumption; and that they, who cheat their neighbours, and varniſh it over with a profeſſion of godlineſs, will receive the greater damnation. May the Lord then ſearch, and prove us, and render us doers of the word, and not hearers only, deceiving our ownſelves. Our religion is abundantly demonſtrated to us, in the co-incidence obſervable between the prophecies of the Bible, and the diſpenſations of providence: ſo that infidelity, impiety, and hypocriſy will be left without plea or excuſe: and this arrangement is purpoſely intended to leave every one without cloke for their ſins. For the Lord knoweth how obſtinate, and daring men are in their rebellion againſt his authority, and their oppoſition to his truths. Indeed we are all by nature ſelf-willed, and preſumptuous: we are ready to aſcribe our ſucceſs to our own ſagacity, or good management; or even to that conduct, which God abhors: and when calamities overtake us, we deem them the reſult of chance, or lay the blame on the ill behaviour of others. Thus we ſtudiouſly forget God, and aim to exclude him from the government of the world. But the whole ſcheme of prophecy is a ſtanding confutation of this prepoſterous ſyſtem; as things hidden from every created mind, and which appear utterly improbable, have for ages been foretold in the ſacred ſcriptures, and are continually coming to paſs accordingly. Yet how little is this attended to? how little are men diſpoſed thereby to receive inſtruction, and yield obedience unto the Lord? But hence ariſes another demonſtration of the truth of the ſcripture, which every man poſſeſſes in his own conſcience. Contrary to our ſelf flattery, the ſcripture declares, that every man dealeth very treacherouſly, and is a tranſgreſſor from the womb. And is not this witneſs true? hath not each of us violated our obligations to God? and were not our firſt thoughts, words, and works rebellious, and unholy? We have then nothing in ourſelves to depend on, or to plead with God, as a reaſon why he ſhould have mercy on us. Had he not deferred, and refrained his anger, we ſhould have been cut off, and deſtroyed long ago. But he hath formed a plan, in which, for his own ſake, and for the glory of his grace, he ſaveth all, that come to him for ſalvation. Thus ſinners are encouraged to hope for his mercy. And he, that hath fled for refuge to lay hold on this hope ſet before him, hath the honour of God pledged for his ſecurity, that he ſhall never be caſt off, or periſh; for then would His name be polluted, and his glory tarniſhed. He will indeed refine his people in the furnace of affliction: but notwithſtanding the alloy, that remains after every viſitation; he will yet confirm his choice of them: and frequently he firſt brings ſinners acquainted with his grace, by caſting them into this painful, but ſalutary furnace. The ſame power that upholds the world, ſupports the cauſe of truth, and righteouſneſs: and it is a peculiar honour to be employed as his inſtruments, in this good work. Yet even this, as well as many other inſtances of his loving-kindneſs, hath been ſometimes vouchſafed to thoſe, who knew him not, to the ſalvation of their own ſouls. But the Lord Jeſus alone hath in every reſpect done the Father's whole pleaſure, and is the adequate object of his love: having proſpered in, and finiſhed his work, he invites ſinners to draw near, and hearken, whilſt he proclaims the counſels of his love, that have been from the beginning. As the Father hath ſent him, ſo hath he ſent his miniſters, to publiſh openly his rich and free ſalvation: may he ſend forth more and more of them throughout the earth; and with them ſend forth his Spirit to apply his ſalvation: that glory may be to the Father, and to the Son, and to the Holy Ghoſt, throughout the earth, and through eternal ages. Let us ſeek to our Holy Redeemer to teach us to profit by all the means of inſtruction, that we enjoy, and to lead us by the way, that we ſhould go; for bleſſed are they, that hear his word, and do it. Our ſanctification, and comfort are his will, and delight; inward and outward peace are his legacy; and they, whom he juſtifies, and ſanctifies, have peace with God, peace of conſcience, and an inward tranquillity, which paſſeth all underſtanding: a peace, not tranſient, and precarious, as the joys of this world are; but which flows on, like a river,

C H A P. XLIX.

Contains 1ſt. Chriſt declaring to the nations his appointments and qualifications for his work; complaining of the ill ſucceſs he ſhould have among the Jews; and receiving aſſurances of being the light of the Gentiles, and the ſource of ſalvation, and conſolation to immenſe numbers, 1---13. *2d. Zion deeming herſelf forgotten of her God; but aſſured of his unchangeable love, and of the converſion of kings, and nations to be her children, to ſhew her honour, and to do her ſervice,* 14---23. *3d. The redemption of ſinners from ſatan's power, and the church from that of Antichriſt predicted, with alluſion to the deliverance of the captive Jews,* 24---26.

LISTEN, O iſles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a ſharp ſword; in the ſhadow of his hand hath he hid me, and made me a poliſhed ſhaft; in his quiver hath he hid me;

3 And ſaid unto me, Thou *art* my ſervant, O Iſrael, in whom I will be glorified.

4 Then I ſaid, I have laboured in vain, I have ſpent my ſtrength for nought, and in vain: *yet* ſurely my judgment *is* with the LORD, and my work with my God.

5 And now, ſaith the LORD that formed me from the womb *to be* his ſervant, to bring Jacob again to him, Though Iſrael be not

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through life, and death, and to all eternity. The inheritance annexed to the righteouſneſs, which God beſtows, is immenſe as the ocean, its bleſſings unnumbered like the ſand, and it is attended with an everlaſting name, that ſhall not be cut off; and with an entail of advantages to tranſmit to our poſterity. Let then ſinners ſeparate from the world, and break looſe from their ruinous connexions; let them join themſelves to the Lord with gratitude, and joy: and let believers ſing glad praiſes to the Redeemer, and declare to all around, what he hath done for their ſouls. Though this world be a wilderneſs, in which many inconveniences await us, and nothing grows, or ſprings forth ſuited to the wants, and deſires of the regenerated: yet from Chriſt our ſmitten rock, the conſolations of the Holy Spirit flow forth abundantly to water all the camp of Iſrael, through all their wanderings; till each of us arrive at the fountain head above, and drink abundantly of unalloyed felicity for ever. But this peace, and joy are far from the wicked man: by an irrevocable decree he will be for ever precluded from them; and a tormenting conſcience, a deſpairing heart, and furious, unreſtrained, and malignant paſſions will concur with the wrath of God to render him as durably miſerable; as the righteous is bleſſed, in the favour, image, and preſence of his God.

NOTES.

CHAP. XLIX.] V. 1, 2.] Hitherto ſpiritual redemption hath been predicted more obſcurely, and with evident, and almoſt conſtant, reference to the deliverance of the Jews from their captivity in Babylon: but here another diviſion of the prophecy commences; and henceforth we ſhall have Chriſt, and ſpiritual redemption conſtantly before our eyes, and ſhall often entirely loſe ſight of types, and ſhadows. We cannot in this chapter admit, that Iſaiah ſpake of himſelf, even as a type of Chriſt; for the language can in no ſenſe be applicable to him, or to any but the divine Saviour of ſinners; for who elſe was ever given to be a Light of the Gentiles, and for ſalvation to the ends of the earth? Chriſt therefore was the ſpeaker, in his mediatorial character, and as anticipating his incarnation. He opened his diſcourſe by demanding the attention of the moſt diſtant nations, as he was about to declare thoſe important truths, thoſe deep things of God, in which they were all concerned. He was to become incarnate for the redemption of mankind. As that event had been intended from before the foundation of the world, and predicted from the firſt entrance of ſin: ſo before his conception in the virgin's womb He was named Jeſus, becauſe he was to ſave his people from their ſins. (*Matt.* c. i. v. 21. *Luke* c. i. v. 31—33.) The efficacy of his word to alarm, convince, and ſubdue the hearts of ſinners to himſelf, and the energy of his denunciations to deſtroy his enemies, are denoted by "his mouth being like a ſharp ſword:" (*Heb.* c. iv. v. 12, 13. *Rev.* c. i. v. 16.) His human nature was to be ſecured from ſin, (which alone could defeat the end of his incarnation,) by its union with the deity; even as if it had been hid, or covered under the ſhadow of the Almighty's hand. And he was to be in every reſpect prepared, and qualified for his work, by the immeaſurable communication of the Holy Spirit; as a poliſhed ſhaft, or arrow, which the warrior carefully conceals in his quiver, till he has occaſion to employ it, to obtain ſome deſired, and expected victory.

V. 3, 4.]. (c. xlii. v. 1, 2. *Phil.* c. ii. v. 6, 7.) The eternal Son of God willingly conſented to "take "upon him the form of a ſervant:" that the Father might be glorified, in ſaving ſinners through him. He may be called Iſrael, as the head of the body of the church, the true Iſrael of God; or as he wreſtled, and prevailed for the bleſſing of God upon his people, as Jacob prevailed for the bleſſing on himſelf, and his poſterity: Or it may be rendered, "by whom I will be "glorified in Iſrael." The Redeemer, in the proſpect of the general unbelief of the Jewiſh nation, intimated, that if the ſmall remnant of that people ſhould be all, that obtained ſalvation by him, he ſhould labour, and ſpend his ſtrength for nought, or in vain: for though the gathered, yet ſhall I be glorious in the eyes of the LORD, and my God ſhall be my ſtrength.

6 And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a Light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth.

7 Thus ſaith the LORD, the Redeemer of Iſrael, *and* his Holy One, To him whom man deſpiſeth, to him whom the nation abhorreth, to a ſervant of rulers, kings ſhall ſee and ariſe, princes alſo ſhall worſhip, becauſe of the LORD that is faithful, *and* the Holy One of Iſrael, and he ſhall chooſe thee.

8 Thus ſaith the LORD, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages;

9 That thou mayeſt ſay to the priſoners, Go forth: to them that *are* in darkneſs, Shew

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ſalvation of one ſoul muſt vaſtly over-pay all the labours and trials of any ordinary ſervant of God: yet the incarnation of his only-begotten Son, and his labours, obedience, ſufferings, and death demanded a far greater retribution. This he knew would be vouchſafed him; for his judgment was with the Lord, the righteous Judge; and his work with his God, who was competent to eſtimate its infinite worth, and to recompenſe it, in that way he deſired; namely by rendering it effectual for the ſalvation of multitudes of ſinners. This is ſpoken to the diſtant nations: it repreſents the Redeemer's undertaking, after the manner of men, as the reſult of a compact, or ſtipulation betwixt the Father, and the Son: and this ſerves as an intereſting introduction to a prediction of the calling of the Gentiles, that they might enjoy the bleſſings, which the Jewiſh nation refuſed: for otherwiſe no adequate benefit would reſult from the coming of the promiſed Meſſiah.

V. 5, 6.] Jehovah, in the perſon of the Father, there addreſſed the Son, as become incarnate, (that is, in the divine purpoſe, and preſcience.) The primary object of his undertaking was ſtated to be, in order to bring Jacob again to the true ſervice, and worſhip of God. Accordingly the perſonal miniſtry of Chriſt, and the firſt labours of his apoſtles, were confined to the Jews: and their national rejection of Chriſt was the occaſion of their turning to the Gentiles. So that it was the ſettled plan of Jehovah, made known ages before, that though Iſrael were not gathered to their promiſed Meſſiah, as his ſubjects, and diſciples: yet ſhould he be glorious in the eyes of the Lord, and be glorified by him; and God would be his ſtrength, to render his goſpel ſucceſsful. Thus when Chriſt was about to aſcend into heaven, he ſaid to his diſciples, "all power is given unto me in heaven, and earth. Go ye preach the Goſpel to all nations." So that compared with the full effects of his mediatory work, the converſion of a ſmall remnant of the Jews, who were preſerved from their national unbelief, would be a ſmall matter: nay the converſion of the whole nation would have been a light thing: for he was given to be the ſource of ſpiritual knowledge, and illumination, and the author of eternal ſalvation to the nations of the earth, in general.

V. 7, 8.] The Father is the Lord the Redeemer, and Holy One of Iſrael, as ſending the Son to be the Redeemer: he created the worlds, and he redeemeth the church by the Son, and without him was not any thing created, or redeemed; (*Tit.* c. iii. v. 4—6.) The Father here characteriſeth the incarnate Son, as he, whom man deſpiſed, and the Jewiſh nation abhorred, and their rulers, as well as Pontius Pilate, and Herod, treated as a ſlave. This deciſively marked out the perſon intended, when he appeared on earth; as every one muſt perceive, who compares theſe expreſſions with the hiſtory of the crucifixion of Chriſt, by the general demand of the Jewiſh nation, and their rulers, and with every circumſtance of ſcorn, and abhorrence. And this humiliation was, ſo to ſpeak, the ſtipulated price of that glory, which was to follow. For certainly kings would behold his glory, and riſe up to acknowledge his ſuperior authority: nay they would fall down before him, whom the Jews had ſo deſpiſed, and abhorred, ſubmitting to him as their king, nay worſhipping him as their God! The faithfulneſs of Jehovah was engaged to accompliſh this promiſe: and the Holy One of Iſrael, being well pleaſed in him, as his beloved Son, and righteous Servant, would chooſe him, to be his king upon his holy hill of Zion: (Notes, &c. *Pſ.* ii.) When the Roman Emperors embraced chriſtianity, this began to be accompliſhed: it hath been verified in many inſtances already, and will be more ſignally hereafter. Nor only were the requiſitions of Chriſt, when he undertook our cauſe, preſented in an acceptable time, and in a day of ſalvation, when the Father was diſpoſed to accede to them. But the prayers that he offered with ſtrong crying, and tears, in the days of his fleſh, would be accepted, and ſurely anſwered by his reſurrection, and exaltation to the throne of glory: and his interceſſion is always preſented in an acceptable time; and every thing is granted, that he intercedeth for. (2 *Cor.* c. vi. v. 6.) For he would be preſerved through his ſufferings and death, to his conſequent glorification, and given as the Surety of the new covenant to ſinners all over the earth, to eſtabliſh it in the knowledge of God, and true religion: and to cauſe ſinners to inherit that heritage, from which they had been, as it were, expelled: and which lay deſolate; as the land of Judah did during yourſelves. They ſhall feed in the ways, and their paſtures *ſhall be* in all high places.

10 They ſhall not hunger nor thirſt; neither ſhall the heat nor ſun ſmite them: for he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them.

11 And I will make all my mountains a way, and my high-ways ſhall be exalted.

12 Behold, theſe ſhall come from far: and lo, theſe from the north and from the weſt; and theſe from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; and break forth into ſinging, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion ſaid, The LORD hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children ſhall make haſte; thy

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the captivity; until the reſtoration of the Jews eſtabliſhed the land, and cauſed them to inherit their deſolated heritages.

V. 9—13.] The converſion of ſinners to Chriſt is here promiſed, under images taken from the deliverance of the captive Jews, and their return to Jeruſalem. At the word of Chriſt, the priſoners of ſatan, who were confined in the dark dungeons of ignorance, idolatry, and vice, would be ſet at liberty, come forth, and ſhew themſelves amongſt his redeemed ſubjects, and as following him in the way to heaven. His ordinances comfortably feed the ſouls of theſe his ſheep, all their journey through life: no place is found ſo mountainous, as not to yield paſturage for them; or their paſtures are ſituated on high places, inacceſſible to their enemies: they are not incommoded by hunger or thirſt; nor left to endure perſecution, temptation, or affliction, without ſhelter, ſupport, and conſolation: for their merciful Redeemer conducts them, where the waters of life abound for their refreſhment and conſolation: (*Rev.* c. vii. v. 13—17.) Even the high mountains are made an highway, and an eminent cauſeway, or pavement is prepared, that nothing may diſcourage or obſtruct them in their journey. The Lord then ſpeaks, as if companies of converts flocking into the church were in ſight; and points them out to the ſpectators, ſome of them coming from the north, others from the weſt, and others from the land of Sinim: by which probably ſome province in Egypt, or ſome diſtrict in Arabia, was meant. All this denotes the clear inſtructions, the unincumbered invitations, the encouraging promiſes, and the abundant out-pouring of the Spirit, which would concur in rendering the goſpel ſucceſsful, eſpecially in the primitive ages, and when the fulneſs of the Gentiles ſhall be brought in. In the proſpect of events ſo merciful, and comfortable to God's afflicted people; the heavens, and the earth, and their reſpective inhabitants are called upon to break forth into ſongs of joy, and praiſe!

V. 14—16.) The Jewiſh church during the captivity, or the Chriſtian church as groaning under Antichriſtian ſuperſtition and tyranny, is here introduced, as ready to faint, and deſpond; apprehending from appearances, that Jehovah her Lord and King hath forſaken, and even forgotten her, and all her concerns: that is, the remnant of believers in ſuch circumſtances are tempted to think, that God will ſuffer his enemies to prevail againſt his cauſe. But the Lord enquires of Zion, whether a tender mother can forget the infant for which ſhe hath endured much pain, and ſorrow, and which ſhe is accuſtomed to nouriſh at her breaſt? And ſo forget it, as without compaſſion to leave it to periſh by hunger and neglect? But though this be the ſtrongeſt of all natural affections: yet ſome mothers do neglect their offſpring to indulge themſelves, and ſuffer them to periſh for want of proper attention; and others murder them to conceal their own ſhame: it was therefore proper to add, that the love of God to his church admits of no ſuch exceptions; the affection of a moſt tender mother forms but a faint emblem of his unchangeable love to his people, and He will never forget them. In alluſion to cuſtoms then in uſe of artificially marking upon their hands ſuch objects, as they wiſhed continually to remember; He declares that he had “graven Zion, on the palms of his hands, and “that her walls were continually before him.” As the architect is continually mindful of the plan of his intended building, even whilſt the rubbiſh is removing, in order to lay the foundation: ſo the Lord hath the whole plan of his church, in its moſt flouriſhing ſtate on earth, and in heaven, always before him, during all the corruptions, and tribulations, ſhe paſſeth through; and He will in the appointed periods, fulfil all his purpoſes, predictions, and promiſes to that effect.

V. 17. *Thy children,* &c.] Or “thy builders.” They, who were appointed to build the city, and walls of Zion, would ſpeedily begin, and accompliſh their work: and they, who had deſtroyed and waſted her, would haſte to eſcape from her. Thus Cyrus haſted to take Babylon, and having accompliſhed that deſign, he haſted to give orders for rebuilding Jeruſalem and the temple: the dominion of the Chaldeans, the deſtroyers of Zion, was ſpeedily terminated, and they departed as unable to retard her returning proſperity. The ſpeed, and ſucceſs, with which Nehemiah rebuilt the walls of Jeruſalem, notwithſtanding the oppoſition of the enemies, may alſo be deſtroyers and they that made thee waſte, ſhall go forth of thee.

18 Lift up thine eyes round about, and behold: all theſe gather themſelves together, *and* come to thee. *As* I live, ſaith the LORD, thou ſhalt ſurely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waſte and thy deſolate places, and the land of thy deſtruction, ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away.

20 The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place is too ſtrait for me: give place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone; theſe, where *had* they *been*?

22 Thus ſaith the Lord GOD, Behold I will lift up mine hand to the Gentiles; and ſet up my ſtandard to the people: and they ſhall bring thy ſons in *their* arms, and thy daughters ſhall be carried upon *their* ſhoulders.

23 And kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers: they ſhall bow down to thee with *their* face towards the earth, and lick up the duſt of thy feet; and thou ſhalt know that I *am* the LORD: for they ſhall not be aſhamed that wait for me.

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus ſaith the LORD, Even the

adverted to. But the deliverance of the church from Antichriſtian oppreſſors; and the prevalence of true religion, which ſhall precede the future enlargement of the church, are doubtleſs eſpecially intended.

V. 18—21.] Zion is here addreſſed in the character of an afflicted widow, bereaved alſo of her children. She is bid to look up, and behold numbers approaching her from every quarter; and the Lord moſt ſolemnly aſſures her, that they come in order to be a comfort, and honour to her: and that inſtead of the diſconſolate attire and appearance, which had hitherto befitted her condition; this great acceſſion to her family ſhould render her adorned, and chearful as a bride. The deſolate and waſte places of the land alſo would ſoon be repleniſhed, that there would not be room for all the inhabitants, who would no more be annoyed, or alarmed by thoſe enemies, who had before ſwallowed them up. So that, after Zion's former deſolations her children ſhould be ſo numerous, that they would earneſtly demand more room. The deſtruction of the Jews by the Chaldeans, and afterwards by the Romans, and the rejection of the Jewiſh nation, for their unbelief, were to that church, as the loſs of children: and the ſtate of the Jewiſh church during the captivity, and that of the Chriſtian church during the reign of Antichriſt; and eſpecially that of the Jewiſh nation for 1700 years paſt, reſembled that of a deſolate widow in captivity, wandering from place to place, without proſpect of having, or bringing up children: and the repleniſhing of the church after theſe deſolations, reſembled the reſurrection of her children from the dead, or their return to her, after they had been ſuppoſed dead: or it was like the caſe of a poor forlorn widow that hath many diſpoſed to ſhew her the reſpect, and affection of children, for whom ſhe hath ſuffered no pain, and beſtowed no labour: and ſhe could not account whence theſe children came, or where they had been, during her deſtitute and wandering condition. After the captivity the Jews were vaſtly increaſed; and they not only filled the land of Judah, but multitudes inhabited the adjacent cities and countries: and many were proſelyted to their religion, and became Zion's adopted children. Yet the context, and the expreſſions lead us rather to interpret the paſſage of the enlargement of the church, by breaking down the partition wall; and by the converſion of the Gentiles to Chriſt; which hath already diffuſed the worſhip of the true God far more widely, than of old; and which, after the recal of the Jews into the church, ſhall at length fill the whole earth with the knowledge of his glory.

V. 22, 23.] Jehovah here further explains how this increaſe of Zion's family was to be effected. By the death of Chriſt, and the preaching of the goſpel, his hand was lifted up to ſummon the nations, and his ſtandard erected, for them to reſort unto. The numerous converts made from amongſt the Gentiles were, as their bringing Zion's ſons and daughters home to her, with the greateſt care and tenderneſs; whilſt they employed all their ability to promote the cauſe of the goſpel. Even kings would become foſter fathers, and queens nurſing mothers to the children of Zion, deeming it their honour, and privilege to uſe their influence, and authority to promote the ſpread of the goſpel; rendering the moſt profound reſpect to the church; not attempting to have dominion over her faith, but ſubſerving her comfort and proſperity, and ſhewing her honour for the Lord's ſake, proportioned to the contempt, and indignity, with which ſhe had been treated. Then would it appear more than ever, that the immutable truth, power, and love of Jehovah are engaged in behalf of his people; and that they, captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with him that contendeth with thee, and I will ſave thy children.

26 And I will feed them that oppreſs thee with their own fleſh; and they ſhall be drunken with their own blood as with ſweet wine: and all fleſh ſhall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

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who wait for him ſhall never be put to ſhame. There can be no diſpute, but the grand accompliſhment of theſe predictions is yet future.

V. 24—26.] The Jews were delivered into the hand of the Chaldeans for their ſins: thus they became the prey of the mighty; and it was juſt in the Lord thus to puniſh them, and in a ſenſe they might be deemed lawful captives: and could it be expected that they would releaſe them, or that they would be reſcued from them? In anſwer to this objection, the Lord engaged, that he would take them out of the hand of their terrible, and powerful oppreſſors, contending with them, and ſaving Zion's children from them; yea retaliating their cruelties, with moſt terrible vengeance. Sinners are juſtly given up for their crimes to be ſlaves, and captives of ſatan: but Chriſt, having paid their ranſom, delivers them from his power, and avenges their cauſe on this great enemy, and his angels, and ſervants. But I apprehend, that under the ſhadow of the deſtruction of the Chaldean Monarchy to make way for the deliverance of the Jews; or of the Pagan Roman empire, by means of their mutual diſcords, to make way for the eſtabliſhment of chriſtianity; the dreadful judgments, that are to be executed on antichriſtian Roman empire, for the liberating of the church, and the reſtoration of the Jews into it, are eſpecially predicted. (Notes, &c. c. xxxiv. *Rev.* c. xviii, xix.)

PRACTICAL OBSERVATIONS.

We ſhould here be all attention, for the Lord Jeſus ſpeaks to us, in theſe diſtant iſles, in accents of love, united with wiſdom, authority, and truth; to inform us of what he hath undertaken, and performed for our ſalvation. The dignity of his perſon, the depth of his humiliation, the immenſity of his love, the extremity of his agonies, the unſearchable riches of his purchaſed grace, and the ſuitableneſs of his whole character, offices, and ſalvation to our neceſſities, unite in warning us, "not "to refuſe him, that ſpeaketh." But they equally encourage the poor trembling ſinner to draw near, and venture his ſoul into his gracious hands. For the Son of God became incarnate, and obedient even to the death upon the croſs, that he might be able to ſave to the uttermoſt, all that come to God through him. The ſalvation of ſinners of every nation, and deſcription, to the glory of God the Father, was the recompence, for which he ſtipulated, when he undertook his arduous work; and which the Father was equally willing to grant unto him. For love to us when enemies moved him to give his only begotten Son, to be the propitiation for our ſins: his human nature was formed in the Virgin's womb by the power of the Holy Ghoſt, and preſerved to the laſt holy, and undefiled, that it might be an acceptable, and an all-ſufficient atonement for ſin: he was alſo carried through all his ſuffering, and raiſed from the dead, and exalted to the throne of glory, and perfected in every thing, which might make him the author of eternal ſalvation to all them, that obey him. The ſharp ſword of his mouth, his quick and penetrating word, is employed in ſlaying the luſts, and the enemies of thoſe, that ſubmit to him: but it will cut off the ſouls of thoſe, that perſiſt in their enmity to him. His ſharp arrows wound the conſcience: but when the ſinner ſubmits and ſupplicates his mercy; he heals the wounds that he had inflicted, and their tranſient pain produces durable joy: but theſe arrows will rankle for ever in the conſciences of thoſe, who will not be his ſubjects. Even the Redeemer, (who ſpake as never man ſpake;) in his perſonal miniſtry, ſeemed often to labour in vain; and to ſpend his ſtrength for nought: and his ſufferings and death will only tend to increaſe the condemnation of numbers, that hear his goſpel. He was, and ſtill is, deſpiſed, and abhorred of the nation, to which He was ſent, and by mankind in general: and many rulers have oppoſed, and modelled his goſpel, and made his truths and ordinances ſubſervient to their political purpoſes; as if He were indeed their ſervant, inſtead of their Lord. Yet is he glorious, and ſhall be glorified: all judgment is adminiſtered by Him, as the Son of man; and all power is in his Hand, to fulfil his great deſigns. And it will not in the event appear a light thing, which he hath effected on earth: innumerable multitudes, of the tribes of Jacob, and of the Gentiles, have been raiſed up from the depths of guilt and miſery, and through him their Light, and Salvation, have now arrived in the realms of bliſs, and before the throne are celebrating his praiſes. Numbers are continually enlightened, and ſaved by him, in the moſt remote regions, whence daily acceſſions are made to the church triumphant: and he will be more and more the Light, and Salvation of the Gentiles, till all Kings ſhall fall down before Him, and all nations ſhall do him ſervice; becauſe of the Lord that is faithful, and the Holy One of Iſrael, who chooſeth him. The Father heareth him in an acceptable time, and in a day of ſalvation; and He hath ſaid, "Aſk of me, and I will give thee the "heathen for thine inheritance, and the uttermoſt parts of "the earth for thy poſſeſſion:" and whilſt ſome are broken to pieces with his iron rod, others, even kings, and princes, ſhall ariſe to behold him, and fall down to worſhip him, as given for a covenant to the people, and to eſtabliſh the earth. In this view of the ſufferings, and glory of the Redeemer, the miniſters, whom he employs, may find encouragement, and inſtruction. We ſhould not deſpond, becauſe of the contempt, reproach, enmity, or ill ſucceſs, with which we meet: did Jeſus thus ſuffer, and ſhall we complain? We ſhould rather be made more in-

CHAP.

CHAP. L.

Contains 1*ſt. The Lord Chriſt evincing to the Jews, that their calamities were the effect of their obſtinate wickedneſs and unbelief; declaring his power, and fitneſs for his work; ſpeaking of his voluntary humiliation, and patient ſufferings; and aſſured of being delivered, juſtified, and rendered victorious over all his enemies,* 1---9. *2d. Encouraging afflicted, and tempted believers, and denouncing the ruin of preſumptuous tranſgreſſors,* 10, 11.

ſtant in prayer, and more diligent in uſing every means, by which we may be rendered as poliſhed ſhafts, and ſuitable inſtruments, to be made uſe of in his work, when he pleaſes. If we ſeem to labour and ſpend our ſtrength for nothing; we ſhould remember that comparatively our labours are of ſmall value, and eaſily overpaid: that they may prove more uſeful, than we ſuppoſe; and that our judgment is with the Lord, and our work with our God. And if there ſhould be no gathering of ſinners to Chriſt through our miniſtry; yet the Lord will honour thoſe, that honour him, and receive them at length with "well "done good, and faithful ſervants." He will alſo be our ſtrength, and our ſure protector: and if he employ us in reſcuing a few ſouls from deſtruction, and in leading them to Chriſt for light and ſalvation; we ought to deem it a great thing; though we ſhould labour, and pray to be made more extenſively uſeful. Let us then, as workers together with him, beſeech all around us not to receive the grace of God in vain: giving no offence in any thing, that our miniſtry may not be blamed. And we may aſſure our hearers, that now, (when the Goſpel is preached to them,) is the accepted time, and the day of ſalvation; ſeeing we come in his name, who ever liveth to intercede effectually for all, that come through him to the mercy ſeat of our forgiving God. In the perſevering uſe of theſe means, we may hope at length to have our prayers anſwered; and that the Lord Jeſus will himſelf ſpeak to the priſoners of ſatan, and ſay, "go "forth, ſhew yourſelves;" and that many of them will appear in the way to Zion, and learn to feed as they go upon the ſpiritual proviſions of his goſpel: and then our buſineſs will be, carefully to prepare food for them, by the due preaching of the word, and adminiſtring of his ordinances; and to caſt up, and make plain his high-ways, and remove all ſtumbling blocks out of them. But let thoſe, that are ſetting out in this heavenly pilgrimage, remember, that Chriſt himſelf will both feed, and guide them by the ſprings of grace, and conſolation: and then they will neither hunger, nor thirſt, nor miſs their road, nor be tempted above what they are able: but ſhall arrive ſafe at their journey's end. Whilſt heaven reſounds with joy over ſinners from every quarter, brought to repentance, and to faith in Chriſt: ſurely we on earth alſo ſhould join in their ſongs of praiſe, anticipating in the midſt of our afflictions, the comforts prepared by our merciful God for his church, and people! Yet through ſin, and unbelief: and by means of ſore conflicts, temptations, and diſtreſſes, we are often diſpoſed to complain, and deſpond, both reſpecting our own concerns, and thoſe of religion at large. This is both diſhonourable to God, and uncomfortable to ourſelves: and we do very wrong in yielding to it. The ſtrongeſt love of the moſt indulgent mother bears no compariſon to the everlaſting love of Chriſt to his church, which he hath purchaſed with the travail of his ſoul, and to whom he gives his fleſh to be meat indeed, and his blood to be drink indeed. As far as we have ſcriptural evidence, that we belong to this ranſomed flock, we may be as ſure that he will never forſake us, as that he will never forget his Zion. Our names are engraven on his hands, and on his heart; and he hath not only aſſured us, that the gates of hell ſhall not prevail againſt his church, but that none ſhall ever pluck his ſheep out of his Almighty hands. Let us then give diligence to make our calling and election ſure, and rejoice in the hope of the glory of God. And let us wait, and pray for the performance of all theſe glorious prophecies. In the exerciſe of faith, we may lift up our eyes, and behold multitudes from every land, gathering together, to repleniſh, and adorn the church. We may view the whole of thoſe nations, in which chriſtianity is profeſſed, (which at preſent are in many places very deſolate, and a land of deſtruction,) filled with true believers: we may behold theſe bounds of the Redeemer's kingdom broken down, in anſwer to the prayers of Zion's children, complaining that the place is too ſtrait for them: we may obſerve the deſpiſed, and forlorn condition of the church exchanged for ſuch liberty, proſperity, light, holineſs, and honour, as baffles deſcription. We may hear the ſignal given, and the enſign erected, and the ſons, and daughters of the church brought in from every quarter; and kings, and queens, and all the nobles of the earth, vying with each other, who ſhall ſhew moſt honour to true godlineſs, and do moſt ſervice to the cauſe of Chriſt their Lord. We may view ſatan, that mighty and terrible one, deprived of his prey, ſeized, bound, caſt into the bottomleſs pit, and not allowed to deceive the nations any more: and all thoſe powers, that have combined to enſlave, corrupt, and perſecute the church, made to feed on their own fleſh, and to be drunken with their own blood, by his power, who will contend with all that contend with his people, and avenge them upon their enemies; that all the earth may know, that our Saviour, and Redeemer is Jehovah, the mighty One of Jacob. Let us then ſeek for ourſelves complete redemption from the power of ſatan, the god of this world; and then we may rejoice both in the hope of our own final ſalvation, and alſo of the final victory on earth of that cauſe, which we favour. And we may conſider every effort that we make to reſcue our fellow ſinners from the bondage of ſatan, as, in a ſmall, and remote degree, helping to bring forward that great revolution, which will cauſe increaſing joy in heaven to holy angels, and the ſpirits of juſt men made perfect.

CHAP. L.

THUS ſaith the Lord, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have ſold you? Behold, for your iniquities have ye ſold yourſelves, and for your tranſgreſſions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to anſwer? Is my hand ſhortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the ſea; I make the rivers a wilderneſs: their fiſh ſtinketh, becauſe *there is* no water, and dieth for thirſt.

3 I clothe the heavens with blackneſs, and I make ſackcloth their covering.

4 The Lord God hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the ſmiters, and my

NOTES.

V. 1—3.] The preceding chapter concluded with predictions, that refer to the recovery of the Jews from their preſent diſperſions, as well as to the deliverance of the church from Antichriſtian tyranny. This relates to the cauſe of that diſperſion. The Lord had eſpouſed the Jewiſh church, (the mother of individuals of that nation,) by the covenant ratified with them at Mount Sinai: But ſince their rejection of Chriſt that church has been like a divorced woman. The law required him, that put away his wife, to give her a bill of divorcement, aſſigning the cauſes of her diſmiſſion, which frequently were very frivolous. But if the Jews ſhould produce the bill of their mother's divorcement; it would appear, that ſhe was not put away on ſuch trivial pretences, but for her violation of the covenant, for her idolatries, and iniquities, and eſpecially for crucifying the promiſed Meſſiah, and obſtinately oppoſing his goſpel. It was alſo cuſtomary on ſome other occaſions for children to be ſold into ſlavery, to ſatisfy their parents' creditors, either by the parent's conſent, or by a judicial ſentence; (2 *Kings*, c. iv. ver. 1.) The Jews were indeed ſold into the hands of the Romans, and have been enſlaved, and oppreſſed ever ſince: but it cannot be pretended that the Lord had ſold them on ſuch an account; for indeed they were ſold as criminals for their iniquities; and had none to blame but themſelves for their miſeries. For when the Lord came, even the eternal Word, who from the beginning was with God, and was God, to his own profeſſing people, his own received him not: when he called them to follow him, they anſwered him not. And wherefore were they thus regardleſs and diſobedient? they expected a mighty temporal prince and conqueror; and he appeared "in the form of a ſervant," to be their ſpiritual Redeemer: and they concluded, that he was not able to deliver them from, or defend them againſt, the Romans. But could they behold his unparalelled miracles, and think that his hand was ſhortened, that it could not redeem? or that he had no power to deliver? theſe proved him to be the ſame, and to poſſeſs the ſame power, that had formerly dried up the Red Sea, and deſolated the rivers of Egypt, turning their waters into blood, and cauſing the fiſh to die, and putrify: the ſame power, that cauſed the tremendous plague of hail, and the more tremendous plague of darkneſs: and which was able at any time to repeat, or vary theſe miracles, and to clothe the heavens with darkneſs, and make ſackcloth their covering; which may refer to the darkneſs that covered the land, during Chriſt's crucifixion; as that was an apt emblem of his dreadful vengeance, about to be poured out on his crucifiers. The power which rebuked the tempeſtuous winds, and waves, and extorted obedience from legions of unclean ſpirits, and called the dead out of their graves, was evidently adequate to effect any deliverance, and to equal and exceed all that had been done for Iſrael by the Lord, from the beginning to that day.

V. 4. *The*, &c.] In the preceding verſes we ſuppoſe that Chriſt ſpake as Jehovah: here he ſpeaks as man, and mediator; for there is no intimation of any change in the ſpeaker. We have no reaſon to think that Iſaiah here ſpake of himſelf; for the things ſpoken are inapplicable in many reſpects to him, they refer to diſtant events, and they evidently accord to Chriſt. If indeed we believe Jeſus to be God, and man in one perſon, we ſhall not be ſurpriſed to find him ſometimes, ſpeaking, or ſpoken of, as the Lord God, and at other times as man, and the ſervant of Jehovah. This is frequent in the New Teſtament, and there are undeniable inſtances of it in the old; (c. xl. v. 1—12. c. xlii. v. 1—4. *Zech.* c. ii. v. 8, 9.) The encouraging tendency of Chriſt's miniſtry, his condeſcenſion, and his unrivalled qualifications as a teacher, rendered the obſtinate unbelief of the Jews more inexcuſable. He was eſpecially qualified, and commiſſioned by the Father, to declare thoſe truths, which give ſeaſonable comfort to the broken heart, and wounded conſcience, and to thoſe that were weary of ſin, or harraſſed with temptations, and afflictions; (*Matt.* c xi. v. 28—30.) This characteriſed his miniſtry, and the goſpel diſpenſation. And as the Spirit of the Lord God was upon him, that he might ſpeak as never man ſpake: ſo the ſame divine influence wakened him morning by morning, to pour out his prayers, and to preach the word; and to receive, and deliver the whole will of the Father, with that exact attention, that the learner pays, or he that is learned hath paid, to the voice of the teacher.

V. 5, 6.] (*Pſ.* xl. v. 6, 7.). The perfect holineſs of the man Jeſus diſpoſed him to open his ears to every cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting.

7 For the Lord GOD will help me; therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 *He is* near that juſtifieth me, who will contend with me? let us ſtand together: who *is* mine adverſary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* ſhall condemn me? lo, they all ſhall wax old as a garment; the moth ſhall eat them up.

10 Who *is* among you that feareth the LORD, that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light? let him truſt in the name of the LORD, and ſtay upon his God.

11 Behold, all ye that kindle a fire, that compaſs *yourſelves* about with ſparks: walk in the light of your fire, and in the ſparks *that* ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

commandment of the Father, and to render abſolute obedience, through difficulties, temptations, and ſufferings, even to the death upon the croſs. So that he turned not back, but willingly ſubmitted to repeated ſcourgings, and to the inſults of the officers of the high prieſt, and of the ſoldiers of Herod, and Pilate, who plucked off his beard, and ſpit in his face, as the utmoſt expreſſions of their ſcorn and deriſion: (*Mark.* c. xiv. v. 65.—c. xv. ver. 19,—*Luke* c. xviii. v. 31, 32.)

V. 7—9.] Chriſt ſteadily went through his ſufferings, by faith exerciſed upon the promiſe of the Father. He was aſſured of ſupport, and deliverance, and that he ſhould effect the purpoſe, for which he ſuffered, and not be confounded by diſappointment. Therefore he ſet his face like a flint, in immoveable conſtancy, and intrepidity. He knew that his cauſe was good, and his righteouſneſs perfect, and that all his accuſers would be found liars: for the Lord was at hand to juſtify him. Who then would dare to contend with him, or to lay any thing to his charge? Let them come forward, and ſtand together before Him, whoſe right it was to decide the cauſe: for he knew, that God would not condemn him; and who elſe could? Every one therefore that attempted it would ſoon loſe all his credit, and diſtinction, and become contemptible, as an old moth-eaten garment. This was verified in the reſurrection, and aſcenſion of Chriſt, and by the pouring out of the Spirit upon his diſciples: and in the entire abolition of the authority of the Jewiſh high prieſt, and council, that firſt condemned Chriſt, and in the ſubverſion of the Roman Empire, by whoſe authority he was delivered up to be crucified. The juſtification of Chriſt our Surety was an earneſt of the juſtification of the whole body, which he repreſented; and every true believer may on this ground give a ſimilar challenge to all his enemies. (*Rom.* c. viii. v. 33, 34.)

V. 10, 11.] The darkneſs of deſertion, temptation, and anguiſh of body and mind, through which the Redeemer paſſed to his glory, forms a proper ground of conſolation to his ſuffering people. He here addreſſes eſpecially the chriſtian church, or the Jewiſh converts, in the midſt of the calamities, which befel them, about the time when Jeruſalem was deſolated: but the words are equally applicable to afflicted, and diſtreſſed chriſtians in every age. They fear the Lord, and obey the voice of Chriſt, his elect ſervant, as made known to them by his word, and miniſters; and accordingly exerciſe repentance, and faith, and follow after holineſs: yet they may walk in darkneſs; they may be expoſed to continued afflictions, and unkind treatment from the world, and experience ſore temptations, and inward conflicts, fears, and diſcouragements; and not be able to obtain the light of proſperity, or conſolation. But let them truſt in the mercy, truth, power, and wiſdom of the Lord, and ſtay themſelves upon him, as their covenanted Friend for direction, ſupport, and deliverance; and let them wait for him, and he will not fail their expectations. But let it be noticed, that they who amuſe themſelves with their own devices; who rely on their own wiſdom, ſtrength, or righteouſneſs; who exult in worldly proſperity, or ſenſual pleaſures; or who are pleaſed with ſchemes of infidelity, an hypocritical profeſſion, or a ſuperſtitious, or enthuſiaſtical confidence: that ſuch perſons refuſe the Light of the word, and kindle a fire of their own in its ſtead: They compaſs themſelves about with its ſparks, and walk by the glimmering light of its blaze: but they will ſoon be extinguiſhed together; and by the power, and wrath of Chriſt, they will lie down in ſorrow, outer darkneſs, and deſpair. The Jews, who rejected the Redeemer, and pleaſed themſelves with their own projects of deliverance from the Romans, to their own ruin, ſeem to have been primarily intended.

PRACTICAL OBSERVATIONS.

It will appear, in the great day of account, that the deſtruction of ſinners was chargeable only upon themſelves. God never deprived any of his rational creatures of their advantages, except for their ſins. This was the cauſe of angels being caſt out of heaven, and man out of paradiſe; and it is the ſole cauſe of all the miſeries, that we feel, or fear. For this we are, as it were, ſold into ſlavery to ſatan, and our luſts, and ſin reigneth unto death. But after all our violations of the divine law, we ſhall yet be happy, if we do not reject the goſpel: for he, that might have come with irreſiſtible power to execute vengeance upon us, hath graciouſly appeared in the fleſh to ſave ſinners; and he calls upon each of us to believe in, and follow him. Wherefore then are men ſo backward to hear, and obey his call? Hath he not

CHAP. LI.

Contains 1ſt. Chriſt encouraging his afflicted people, by reminding them what he had done, and what he had engaged to do for them; and by contraſting the perpetuity of his ſalvation, with the ſhort continuance of the viſible creation, and with the frailty of their perſecutors, 1---8. *2d. The church calling upon the Lord to renew his wonderful works in her behalf; and receiving aſſurances of comfort, and proſperity, and a rebuke for her unbelief, and fear of man,* 9---16. *3d. The Jews, in their paſt and preſent diſtreſſes, aſſured of deliverance, and of the puniſhment of their oppreſſors,* 17---23.

HEarken to me, ye that follow after righteouſneſs, ye that ſeek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and bleſſed him, and increaſed him.

3 For the LORD ſhall comfort Zion: he will comfort all her waſte places; and he will make her wilderneſs like Eden, and her deſert like the garden of the LORD; joy and

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power to ſave, and to deſtroy? Did not his miracles proclaim his authority over all nature, and all creatures, even during his humiliation on earth? The darkneſs and prodigies, which attended his ſufferings, and death, proclaimed that "truly this was the Son of God," and antipated the evidence of his glorious reſurrection. And hath his exaltation to the throne of glory at all ſhortened his hand, that he cannot redeem, or deprived him of power to deliver? and cannot he, who ſhall ſhortly raiſe the dead, and burn the world, and deſtroy the wicked with everlaſting perdition, make up to us all we can loſe, and ſupport us under all we can ſuffer, for his ſake? His mercy, and condeſcenſion alſo are equal to his power, and majeſty. He received from the Father thoſe encouraging words, which he once ſpake in perſon, and now delivers to us by his miniſters. Still he calls the weary, and heavy-laden to come to him, that they may find reſt to their ſouls: his word affords ſeaſonable cordials for the mourning, the tempted, and the diſcouraged; and he knows how to apply them to their hearts by his comforting Spirit: and he is ready from day to day, to hear their prayers, and alleviate their diſtreſſes. In much of this, he is the pattern for his miniſters to follow: they ſhould ſeek to the Lord God to give them the tongue of the learned, that they may know how to ſpeak ſeaſonably to the afflicted, and broken-hearted: they muſt awake morning by morning, that they may ſtudy, and learn, and then teach, the word of God, and become workmen, that need not be aſhamed, rightly dividing the word of truth. Their ear alſo muſt be opened to hear, and their heart prepared to obey, the commandments of God, that they may become examples to the flock. And as the incarnate Son of God was not rebellious, and ſhrunk not back from obedience in his arduous undertaking, which required him to endure pain, and ſhame, and agonies unknown: ſurely we ſhould be willing to endure hardſhip as his ſoldiers, and not deem any obedience too ſelf-denying, or any ſuffering too ſharp, to which he calls us. Let us then go forth with him out of the camp, bearing his reproach: and if we truſt in his righteouſneſs, copy his example, and ſuffer for his ſake, the Lord God will help us too; and we may ſet our faces as a flint, aſſured that God will juſtify, and deliver us, and confound all our adverſaries, and perſecutors. Let then the chriſtian, who feareth the Lord, and obeyeth the voice of his beloved Son, take courage, even if he walk in darkneſs, and have no light: let him confide in God to conduct him through every gloomy vale of affliction, temptation, and diſconſolation; and through the vale of death, to the everlaſting light, and joy of heaven. But as for thoſe, who oppoſe, neglect, deſpiſe, or abuſe this great ſalvation; their proſperity, confidence, and joy will be only as the expiring blaze, and the vaniſhing ſparks of a fire of thorns: and their boaſted illuminations will only light them down to the regions of darkneſs, and deſpair.

NOTES.

CHAP. LI.] V. 1—3.] This is evidently a continuation of the addreſs, that concludes the former chapter. Chriſt here again returns to ſpeak a word in ſeaſon to his diſcouraged people. Some ſuppoſe the captives at Babylon to be intended: but the ſcene appears to be laid in after times, and that captivity to be merely an occaſion given to the addreſs. The deſolations of Jeruſalem by the Romans, and the maſſacres of the Jews, that attended, and ſucceeded that cataſtrophe, and the rejection of that nation from being the people of God, muſt needs cauſe great heavineſs to others of the Jewiſh converts, as well as to Saint Paul; and they might conclude, that the Lord's choice of that nation was finally vacated: the ten perſecutions in the three firſt centuries, were very trying to the faith, and patience of the primitive chriſtians: the long continued oppreſſions, that the church hath laboured under, from Antichriſtian perſecutors; and the prevalence of ſuperſtition, idolatry, impiety, infidelity, and every kind of iniquity to this day amongſt profeſſed chriſtians, have been, and are very diſcouraging to all, who love the cauſe of truth, and holineſs: and there is a time coming, when the diſperſed Jews will need ſome ground in their ſcriptures, to encourage their hope of re-admiſſion into the church: and conſolatory topics, ſuited to theſe ſeveral purpoſes, are here ſuggeſted. They are addreſſed in theſe verſes, "who "follow after righteouſneſs, and ſeek the Lord:" they are perſons, who have begun to deſire, and ſeek for the knowledge of God, and expect happineſs in his favour; and they are uſing the appointed means of obtaining righteouſneſs, that is of being juſtified, and ſanctified, in order thereto. They are called upon to hearken to the voice of Chriſt, and to recollect the rock, and the gladneſs ſhall be found therein, thankſgiving, and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people.

5 My righteouſneſs *is* near; my ſalvation is gone forth, and mine arms ſhall judge the people; the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed.

7 Hearken unto me, ye that know righteouſneſs, the people in whoſe heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool: but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.

9 Awake, awake, put on ſtrength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the ſea, the waters of the great deep; that hath made the depths of the ſea a way for the ranſomed to paſs over?

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quarry, ſo to ſpeak, whence the firſt ſtones of the ſpiritual building of the Jewiſh church were taken. God called Abraham, an idolater, in his old age, with only Sarah his wife to attend him: and when it was become contrary to the ordinary courſe of nature for him to have children by her; the Lord, according to his promiſe, bleſſed and increaſed them into an innumerable multitude. And he could, and certainly would, recover his church from the loweſt condition, to which ſhe could be reduced: he would comfort the remnant of believers, by reviving true religion in thoſe places of the viſible church, that had been waſte, and deſert, and by planting them, like the garden of Eden, with every beautiful, excellent, and uſeful production: and this would cauſe joy, and gladneſs, and thankful ſongs of praiſe to abound. The converſion of the Gentiles to fill up the places in Zion, that were deſolated by the rejection of the Jews; the revival of evangelical religion, after it had lain long buried under the rubbiſh of popery; the reſtoration of the Jews into the church, and her ſubſequent purity, and enlargement, ſeem to be all predicted under theſe images.

V. 4—6.] Here Chriſt ſpeaks to the Jewiſh nation; and he calls on them to obſerve, that he intended to promulgate his laws, eſtabliſh his ordinances, and declare his truths, amongſt other nations; who being inſtructed by his holy word, would become his ſubjects, and obey his commandments. His righteouſneſs, as imputed to believers for juſtification, and his grace, as imparted for their ſanctification, and the performance of his ancient promiſes, were now brought near; the glad tidings of his free and full ſalvation were gone forth, (for the ſcene is lain in the primitive times of chriſtianity;) his arms, or his univerſal authority, and Almighty power, would execute juſt judgment among the nations; and the moſt remote regions would learn to wait upon, and truſt in him, as alone able to ſave them. He would not fail, or be diſcouraged, till this had generally taken effect: for his ſalvation, and the righteouſneſs connected with it, would continue, not only after the ruin of ſucceſſive generations of perſecutors, and oppoſers; but even after the heavens, and the earth were grown old, and vaniſhed, and all their inhabitants were deſtroyed, like the moſt contemptible inſects: yea they ſhould never be aboliſhed to all eternity. So that believers need not be anxious either about their own concerns, or thoſe of the church; for he will certainly take care of them both.

V. 7, 8.] Here ſeems to be an advance in deſcribing the character of the perſons addreſſed: perhaps intimating, that they, who follow after righteouſneſs, and ſeek the Lord, will make progreſs; and will arrive at an aſſurance of his favour, and an experimental acquaintance with his righteouſneſs; having his law written in their hearts, loving it, and delighting to obey it. This would be neceſſary for their victory over the fear of man, in the times of perſecution: and ſuch perſons are warned not to fear the reproaches, or menaces of thoſe, who ſpake all manner of evil againſt them falſely for Chriſt's ſake, and then made their calumnies the pretext for their cruelties. For their perſecutors would ſoon decay, and periſh like a moth-eaten garment: but the rigteouſneſs, and ſalvation of the Lord would be preſerved on earth from age to age; as well as continue for ever the felicity of the believer, who here ſuffered for the ſake of them.

V. 9—11.] The church encouraged by theſe aſſurances calls upon her Lord and Redeemer, to awake and exert himſelf for her deliverance. She calls him "the "arm of the Lord," or his power; (and Chriſt is the power, as well as the word, and wiſdom of God;) ſhe intreats him to put on ſtrength, as in ancient days: for was he not the ſame perſon, who had deſtroyed Egypt, and Pharaoh, and weakened that formidable power, of which the dragon was an emblem? (*Pſ.* lxxiv. v. 13, 14:) Was not he the ſame, that had divided the Red Sea, that

11 Therefore the redeemed of the LORD ſhall return, and come with ſinging unto Zion; and everlaſting joy *ſhall be* upon their head: they ſhall obtain gladneſs and joy; *and* ſorrow and mourning ſhall flee away.

12 I, *even* I, *am* he that comforteth you: who *art* thou, that thou ſhouldeſt be afraid of a man *that* ſhall die, and of the ſon of man, *which* ſhall be made *as* graſs?

13 And forgetteſt the LORD thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth; and haſt feared continually every day becauſe of the fury of the oppreſſor, as if he were ready to deſtroy? and where *is* the fury of the oppreſſor?

14 The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.

15 But I *am* the LORD thy God, that divided the ſea, whoſe waves roared: The LORD of hoſts *is* his name.

16 And I have put my words in thy mouth, and I have covered thee in the ſhadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and ſay unto Zion, Thou *art* my people.

17 Awake, awake, ſtand up, O Jeruſalem, which haſt drunk at the hand of the LORD the cup of his fury; thou haſt drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the ſons *whom* ſhe hath brought forth; neither *is there any* that taketh her by the hand, of all the ſons *that* ſhe hath brought up.

19 Theſe two *things* are come unto thee; who ſhall be ſorry for thee? deſolation, and deſtruction, and the famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſons have fainted, they lie at the head of all the ſtreets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

his redeemed people might paſs over? For theſe reaſons the church is aſſured, that the people, whom he hath now redeemed with his blood, as well as by his power, will obtain a joyful deliverance from every enemy. As the Jews of old returned from Babylon to Zion with joy, and praiſe: ſo will that nation be admitted into the chriſtian church; which ſhall long rejoice, and proſper, freed from thoſe enemies, oppreſſions, and corruptions, that have ſo long harraſſed her; and enjoy ſuch peace, purity, light, and felicity, as ſhall render her earthly ſtate almoſt like heaven, where alone theſe expreſſions can be fully anſwered.

V. 12—14.] The Lord here engageth to be the Comforter of his church: and in that caſe what occaſion had ſhe to fear men, who are cut down and wither as the graſs? It muſt therefore be the effect of unbelief, and forgetfulneſs of the Lord her maker, and of the power engaged on her ſide, that ſhe was continually terrified by the fury of her oppreſſors, as if they were about entirely to prevail, and to deſtroy her; whereas their fury would ſpeedily vaniſh, and be no more found. But the church was like a perſon, who is exiled, and in captivity, and impatient to be ſet at liberty, leſt he ſhould periſh in the dungeon, or by famine; whereas ſhe ſhould remember, that the promiſes of God ſecured her from theſe evils: and ſhould patiently wait his time for her deliverance. Some interpret the words of the deliverer of the captive exile, who would haſten to reſcue her, and ſurely arrive in time: and thus, inſtead of a reproof, they contain an encouragement.

V. 15, 16.] The church had called upon the Lord, that had divided the Red Sea; and he here anſwers to that call, and reminds her of the power diſplayed on that occaſion. He had put words into her mouth, to plead in prayer, and on which to reſt her faith; and he had covered her by his power from receiving any real injury from her enemies; that with her converts he might plant, and repleniſh the heavens, and eſtabliſh the moral ſtate of the earth, by the ſpread of true religion; and thus call Zion his people. Or this verſe may be the words of the Father unto the eternal Son, and equivalent to thoſe, which have before been conſidered. (c. xlix. v. 1—3.)

V. 17—20.] The Lord here ſeems to addreſs the Jews, in their preſent diſperſions. Jeruſalem, the mother of that people, had indeed drunk the cup of the Lord's fury, and wrung out the very dregs of it. The terrible effects of his indignation, againſt that devoted city, are repreſented by thoſe of a poiſoned, or medicated potion, which a criminal was obliged to drink off; and which produced rage, deſpair, and anguiſh, or trembling, and fainting. In this condition none of her children was at hand, or able, to lead, uphold, or take care of her. That is, the moſt deſolating and ſtupendous judgments would be poured out upon Jeruſalem, by peſtilence, diſcord, famine, and the Roman ſword: none of the neighbours would ſympathize with the poor Jews, or attempt to comfort them; but would rather inſult over, and enhance their miſeries. Nor would they be able to help themſelves, or defend their city: but they would lie fainting, and dying, by multitudes at the head of every ſtreet: and continuing unhumbled, and untamed, they would reſemble the ox, or wild bull, when taken

21 Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus ſaith thy Lord the LORD, and thy God *that* pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou ſhalt no more drink it again.

23 But I will put it into the hand of them that afflict thee; which have ſaid to thy ſoul, Bow down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreets, to them that went over.

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in the hunter's toils, furiouſly ſtruggling to extricate himſelf, and thereby entangling himſelf the more. Thus would they ſuffer by the furious rebuke of the Lord, for rejecting, and crucifying their promiſed Meſſiah. This ſeems to relate immediately to the taking of Jeruſalem by the Romans, and the miſeries, that attended that awful event. But the calamities of the Jews continue to this day; and they yet remain unhumbled under them: and this ſhews that they, and not perſecuted chriſtians, are here primarily intended.

V. 21—23.] The afflicted Jews, who have been ſo long made drunken by temporal and ſpiritual judgments, *more than with wine*, or in a more ſtupifying manner, are here encouraged to expect deliverance. Mercy is yet in ſtore for the nation, for their father's ſake. The Lord will yet plead their cauſe, and puniſh their oppreſſors, who have ſo long treated them with equal cruelty, and indignity; trampling them down as the mire in the ſtreets, and attempting to domineer over their ſouls, as well as their bodies. It is well known, that in thoſe countries, where the inquiſition is eſtabliſhed, numbers of Jews diſſemble their religion, to eſcape it's cruelties: and yet they abjectly ſubmit to be thus trampled on, becauſe of the gain, that they make by living there: and this forms a remarkable accompliſhment of the prophecy. Neither the obſtinacy, nor the ſufferings of the Jews at Babylon were equal, to what they have been, ſince the deſtruction of Jeruſalem by the Romans: and the ſcene of the prophecy leads us to this interpretation: and thoſe popiſh countries, where they have been moſt grievouſly oppreſſed, will hereafter be puniſhed with ſimilar ſeverity. (c. xxxiv. *Rev.* c. xix.)

PRACTICAL OBSERVATIONS.

The conſolations of the goſpel are propoſed to men, not by name, but by character; and from the firſt dawnings of divine life in the ſoul, until its completion in glory, the true believer, and he alone, "follows after righteouſneſs, and ſeeks the Lord." As it is profitable to conſider from what ſmall, and unpromiſing beginnings, the bleſſing of God hath increaſed, and enlarged the church hitherto; and revived pure religion, when it appeared almoſt expiring: ſo it is very uſeful for believers to conſider frequently, "the rock, whence they were hewn, and the hole of the pit, whence they were digged." We ſhould ſeriouſly reflect upon our natural depravity, guilt, and miſery; upon the enmity, and hardneſs of our hearts, the rebellion of our wills, the pollution of our imaginations, and deſires, and the crimes of our lives paſt: we ſhould recollect the bad habits we had contracted, through an early entrance upon, and a long continuance in, ſinful practices; the ungodly connexions we had formed; the prejudices we had imbibed; and all the circumſtances peculiar to us, which tended to aggravate our guilt, and to render our converſion improbable: and we ſhould conſider how we ſtruggled againſt conviction, and would gladly have quieted our conſciences, without parting with our ſins, or without humbling ourſelves to accept of the ſalvation of Chriſt. Theſe reviews powerfully tend to keep the heart humble, and the conſcience awake, and tender; they repreſs our boaſtings, and complaints, and excite our thankfulneſs to him, that hath made us to differ; they are ſuited to ſatisfy the diſcouraged believer, that a ſaving change hath taken place, and to animate his hopes, and prayers for all, that yet remains to be done in, and for him; and they make Chriſt more precious to our ſouls, and give energy to our attempts, and prayers for the converſion of ungodly relatives, and for that of ſinners all around us. Let us then frequently make ſuch reviews, that we may renew our repentance, our joyful praiſes, and our earneſt ſupplications; that our ſouls may become like the garden of the Lord, being filled with all the fruits of righteouſneſs, which are through Jeſus Chriſt, to the glory of God: and that we may be, as it were, in miniature, what the church on earth will ſhortly become; and poſſeſs an internal evidence of the power of our God to effect that glorious change in the ſtate of the viſible church, and of the world; as well as an earneſt of that further change, which muſt yet take place in our bodies and ſouls, previous to our full enjoyment of that Paradiſe of God, where only joy, and gladneſs ſhall be found, thankſgiving, and the voice of melody; and from which ſorrow, and mourning ſhall flee away. Our meditations ſhould alſo be extended to the former ſtate of this our moſt favoured nation: bleſſed be God, that the Goſpel of Chriſt hath come, and doth reſt, amongſt us for the light of our ſouls: his righteouſneſs is brought nigh, his ſalvation is gone forth in the midſt of us: he is revealed as our Lawgiver, and Judge; and he is become the righteouſneſs, and ſalvation of thoſe, that truſt in, and wait for him. Let us then rely on his merits, his grace, and power, and receive the law from his hands, as the rule of our obedience: and thus we ſhall be ſafe and happy, when the earth, and all its works ſhall be worn out, and burnt up; for his ſalvation ſhall be for ever, and his righteouſneſs ſhall not be aboliſhed. But if we would expect that ſolemn ſeaſon with comfort, and have confidence in death, and judgment; we muſt preſs forwards in the ways of God; that having his law in our hearts, we may know our intereſt in his righteouſneſs. Then we need fear no enemy, or cataſtrophe: our reverential fear of God, and

CHAP. LII.

Contains, 1ſt. A call to the captive church to aſſert her liberty, and promiſes of deliverance to God's people in order to his glory, 1---6. 2d. A prediction of the joy, that would be occaſioned by the preaching of the Goſpel; and of the knowledge, peace, and purity of the Chriſtian church; to which ſuitable exhortations are joined, 7---12. 3d. A prediction of the humiliation, and exaltation of Chriſt, and of the ſucceſs of his Goſpel, 13---15.

AWAKE, awake, put on thy ſtrength, O Zion; put on thy beautiful garments,

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our gracious dread, and abhorrence of ſin will arm us againſt the enſnaring fear of man: and it is our infirmity, and fault, if we fear the revilings, or rage of any man, or ſet of men, who deſpiſe and hate us, for the ſake of Chriſt, and his righteouſneſs; ſeeing He is our ever-preſent, and all-ſufficient Protector. We can indeed expect no other than reproach in this wicked world: but our perſecutors will ſoon die, and periſh. Should we be cut off by their rage, or die in any other way before them, we ſhall ſoon be out of their reach: and if we be ſpared, they will ſoon loſe their power of moleſting us. The cauſe of Chriſt ſurvives one generation of oppoſers after another: and the believer will ſurvive all the proſperity of his revilers, and enjoy his portion, whilſt they are in outer darkneſs. Let us then combat our fears of this kind, and give up ourſelves unto prayer: and let us take courage in reviewing the wonders God performed for his church of old. We may not only plead with him, that He divided the Red Sea, and deſtroyed the Egyptians to deliver Iſrael; but we may advert to the more glorious triumphs of his Grace, on, and after, the day of Pentecoſt, in the converſion of unnumbered multitudes to Him, whom they juſt before had crucified, and who being riſen again, and aſcended into heaven, poured out his Spirit to work the aſtoniſhing change. Compared with thoſe glorious days, the arm of the Lord, (c. liii. v. 1,) ſeems now to ſleep: but he only waits to be awakened by our fervent prayers: He will yet put on ſtrength as in ancient days; He will deſtroy the power of Antichriſt, and bind up the old dragon, that hath hitherto deceived the nations. Then the redeemed of the Lord ſhall be delivered from captivity, Zion ſhall reſound with their ſongs of praiſe, and their gladneſs on earth ſhall form a ſweet antepaſt to the everlaſting joy of heaven. Though our lot be not caſt in this happy period, yet the Lord is our Comforter, if indeed we be chriſtians: and ſhould we then deem ourſelves ſo defenceleſs, as to fear a man that ſhall die? Surely this muſt ariſe from our unbelief, and forgetfulneſs of the Lord our maker, who hath ſtretched forth the heavens, and laid the foundations of the earth: and we are very reprehenſible for being ſolicitous continually every day, becauſe of the prevalence of infidelity, and impiety; as if the enemies of godlineſs were ready to complete its ruin. The caſe is far otherwiſe: they are compaſſing their own perdition, and ere long their place ſhall know them no more. Let us then make haſte to eſcape the confines of ſin, and to return from our ſtate of diſtance and baniſhment from God: but let us wait patiently our time of deliverance from outward oppreſſion and calamities, aſſured that the Lord will haſten it in due ſeaſon. If we are ſaved by Jeſus from the pit of hell, He will not let us periſh in any other pit; and our bread cannot fail, if we have learned to feed upon the bread of life: our bondage and exile on earth will ſoon end; our ſouls be reſcued from the priſon of our ſinful bodies, and our bodies at length redeemed from the bondage of corruption, and ſo ſhall we be ever with the Lord. Let us then reſt our ſouls on his words; that having been planted as trees of righteouſneſs in his courts below, we ſhall at length be tranſplanted to heaven, there to flouriſh for ever in that garden of the Lord. Nor ſhould they deſpair, who have drunk the deepeſt of the cup of the Lord's indignation here on earth: for His ſevereſt judgments often introduce his tendereſt compaſſions. Yet ſo long as men are hardened, and ſtupified, or rendered outrageous and deſperate by afflictions; there is little appearance of an happy event to them. When the wrath of God reſts upon tranſgreſſors, no children, or friends can comfort them; and all their efforts to extricate themſelves, involve them in deeper guilt, and miſery. Let ſinners then remember theſe things, and learn by their ſufferings to ſubmit to God, to confeſs their crimes, to acknowledge his Juſtice, and to ſeek his Mercy. Let us all recollect, that our rebellious murmurs tend only to increaſe, and prolong our ſorrows: let us look on the poor Jews with compaſſion, and endeavour to adminiſter to their comfort, and not to their miſeries; and above all, let us pray for, and ſeek, their converſion. And let thoſe powerful tyrants, who lord it over that people, or any others, who enſlave their bodies, or uſurp authority over their conſciences, remember, that the Lord will plead their cauſe, and puniſh their impenitent oppreſſors, with equal miſery, and contempt; either in this world, or in that, which is to come.

NOTES.

CHAP. LII.] V. 1. *Awake*, &c.] The latter part of the preceding chapter more emphatically deſcribes the deſolations of Jeruſalem by the Romans, and the miſeries of the Jews ever ſince; than either thoſe inflicted by the Chaldeans, or by Antiochus Epiphanes, which were of ſhort continuance: and this is evidently a continuation of the ſubject. There ſeems to be no good reaſon to reſtrict the interpretation of this paſſage to the deliverance of the Jews from Babylon. That city is not named, and the explication muſt be forced in many reſpects, to accord to it. We admit that the ſacred writer treats his ſubject as a prophet, and a poet, and not as an orator, or hiſtorian: yet ſome degree of method, and ſome order in the ſeries of his predictions, may be expected, as well in his writings, as in thoſe of the other prophets. He had ſpoken of the deliverance of Jeruſalem from Sennacherib; and then of the return of the Jews from Baby-

O Jeruſalem, the holy city: for henceforth there ſhall no more come into thee the uncircumciſed and the unclean.

2 Shake thyſelf from the duſt; ariſe, *and* ſit down, O Jeruſalem: looſe thyſelf from the bands of thy neck, O captive daughter of Zion.

3 For thus ſaith the Lord, Ye have ſold yourſelves for nought; and ye ſhall be redeemed without money.

4 For thus ſaith the Lord God, my people went down aforetime into Egypt to ſojourn there; and the Aſſyrian oppreſſed them without cauſe.

5 Now therefore, what have I here, ſaith the Lord, that my people is taken away for nought? They that rule over them make them to howl, ſaith the Lord; and my name continually every day *is* blaſphemed.

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day that I *am* he that doth ſpeak: behold, *it is* I.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings,

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lon; intermingling predictions of more ſpiritual, and generally intereſting events; and looking forward to thoſe connected with, and conſequent to, the coming of Chriſt. But nothing can be ſuppoſed more intereſting either to the Jewiſh nation, or to the world at large, than the future reſtoration of the Jews into the church: no event is more evidently predicted in ſcripture: and the Jews generally expect the termination of their preſent miſeries; though they ſuppoſe that it will be effected by the advent of the Meſſiah, whom they ſuppoſe not yet to be come. This event is far more intimately connected with thoſe things, that relate to the perſon, and work of Chriſt, than the deliverace from Babylon was; and it is ſo, agreeable to the context; that I apprehend it ought not to be overlooked in our explication of this paſſage: though the deliverance from Babylon furniſhes the imagery, and there are ſome alluſions to the ceremonial law. The church had called upon her Redeemer, as the arm of the Lord, to awake, and put on ſtrength for her deliverance: here ſhe is called upon to awake, and to be ſtrong in the Lord, to apprehend that liberty, which was preparing for her. She is repreſented as a ſorrowful woman, and called Zion, Jeruſalem, the holy city: but ſhe is exhorted to put on her beautiful garments, as a rejoicing bride; (c. xlix. v. 18.) being aſſured that the uncircumciſed, and unclean ſhould no more enter into her, as the Chaldeans had done. But with what propriety could this be addreſſed to Jeruſalem after the captivity? Antiochus Epiphanes ſoon profaned the city, and temple, by every method, which his impiety, and cruelty could deviſe: and after that event Pompey the Roman general took poſſeſſion of the city, and committed many profanations: and at length the city and whole nation, as unclean, was given up into the hands of the uncircumciſed Romans, to be utterly profaned, and deſolated. The New Teſtament church therefore muſt mainly be intended, and probably with eſpecial reference to its laſt and pureſt ages: for there are intimations given, that after the termination of the antichriſtian tyranny, the reſtoration of the Jews, and the fulneſs of the Gentiles being brought in; the church ſhall continue in permanent peace, and purity, till the eve of the general judgment: then indeed ſome apoſtacies will take place, and the apoſtate nations ſhall make war upon the city of God; but ſhall periſh in the attempt: (*Rev.* c. xx. v. 7—15.)

V. 2, 3.] The church is here repreſented, as trampled in the duſt, (c. li. v. 23;) perhaps alluding to the poor deſpiſed Jews, that are to be converted, and again owned as the people of God. She is called upon to ariſe, and ſhake herſelf from her duſt, and to ſit down as a queen upon a throne, and to lay aſide all the badges of her former ſervitude. The Jews indeed had been ſold into bondage for thoſe ſins, which could in no ſenſe profit them, and they might be ſaid to have ſold themſelves for nought; and all the calamities of the chriſtian church have been righteous viſitations for her ſins: and the Lord was about to redeem them by his power, without paying their oppreſſors any ranſom for them. Cyrus extorted the power over the Jews from their oppreſſors, and then freely liberated them: and this may perhaps be an exact prefiguration of the future deliverance of the church. The price paid by our Redeemer for our ſalvation, was not ſilver, nor gold, nor corruptible things, but his own precious blood.

V. 4—6.] The Egyptians ungratefully and unjuſtly enſlaved the Iſraelites, when they went down to ſojourn amongſt them; and the Aſſyrians afterwards oppreſſed them without any provocation; but the Lord pleaded their cauſe, and reſcued them: thus he afterwards delivered them from the Chaldeans; and he will ſave his church from, and avenge her on, all her unrighteous oppreſſors. He hath nothing to do with their perſecutors, nor any profit from their ſufferings. They, who ruled over them, made them to howl with their rigour, and then inſulted over them, and blaſphemed the name of their God, as if he could not deliver them: and therefore his own glory required him to interpoſe: and he would let his people know his power, truth, and love; and that He, even Jehovah himſelf, had ſpoken all theſe predictions; of which under their anguiſh of ſpirit, they had been tempted to doubt. Perhaps ſome intimation is here given, that the Jews ſhall in that day know, that he, who ſpake to them as their Meſſiah, and was diſregarded, was indeed their God and King.

V. 7, 8.] (*Nab.* c. i. v. 15. *Rom.* c. x. v. 15.) The proclamation of Cyrus circulated by meſſengers into every place, and notified by ſignals on the tops of the hat publiſheth peace; that bringeth good idings of good, that publiſheth ſalvation; that ſaith unto Zion, Thy God reigneth.

8 Thy watchmen ſhall lift up the voice; with the voice together ſhall they ſing: for they ſhall ſee eye to eye, when the LORD ſhall bring again Zion.

9 Break forth into joy, ſing together, ye waſte places of Jeruſalem: for the LORD hath comforted his people, he hath redeemed Jeruſalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth ſhall ſee the ſalvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midſt of her; be ye clean that bear the veſſels of the LORD.

12 For ye ſhall not go out with haſte, nor go by flight: for the LORD will go before you; and the God of Iſrael *will be* your rere-ward.

13 Behold, my ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high.

14 As many were aſtoniſhed at thee; (his viſage was ſo marred more than any man, and his form more than the ſons of men:)

15 So ſhall he ſprinkle many nations; the kings ſhall ſhut their mouths at him: for *that* which had not been told them ſhall they ſee: and *that* which they had not heard ſhall they conſider.

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mountains, was but a feeble emblem of that grand concern, to which the apoſtle appropriates this paſſage; namely the preaching of the goſpel to the nations of the earth. When men know their own ſituation, and that of the world, the feet of thoſe, who bring theſe good tidings, appear beautiful; that is, the meaneſt of them: it may alſo intimate their holy walk, as well as their entrance amongſt thoſe, to whom they are ſent. They bring good news from heaven of pardon, peace, and ſalvation; and ſay to Zion, thy God reigneth: He rules the world with invincible power, who is Zion's God, and Saviour. The watchmen may be the ſame, as the meſſengers of glad tidings; evangeliſts, or ſuch as wait to receive, and circulate, the joyful ſound. Whilſt they cry aloud, that all may hear, they join glad hallelujahs with their invitations: the divine light then ſhines ſo clear, that they ſee eye to eye, with open face, as of one mind, and judgment, and very diſtinctly. I apprehend this is not to be reſtricted to any particular period, but is a general declaration of the means, by which all the predicted events, as far as they relate to ſpiritual redemption, are to be accompliſhed. In proportion as faithful preaching is vouchſafed, true religion will be diffuſed, and flouriſh.

V. 9, 10.] The incorporation of the Gentile converts with the believing Jews repleniſhed the waſte places of Jeruſalem, and was a comfort to them. Thus the Lord made bare his holy arm, in the eyes of the nations, to ſubject the worſhippers of idols to himſelf: but when the whole viſible church ſhall be full of true religion, the emphaſis of this paſſage will be more fully anſwered, and it will make way, literally, for "*all* the ends of the earth to ſee the ſalvation of our God."

V. 11, 12.] Here the return of the Jews from Babylon is alluded to; but greater things are evidently prefigured. When leave was given them to return, the Lord commanded their departure; and that no attachment to any object, in that unclean and devoted city ſhould ſtay them: and they, who carried back the ſacred veſſels, were to be peculiarly careful not to contract ritual, or moral uncleanneſs. They were not needleſsly to delay their departure; but they were not improperly to haſten it, as if they were fleeing from their enemies: for they would have full liberty to return home, and the Lord would guide and protect them on every ſide, through their whole journey. St. Paul applies part of this to the ſeparation of ſinners from idolatry, and worldly luſts, and connexions: (1 *Cor.* c. vi. v. 14—18:) And a ſimilar command, and caution are given to believers to come out from the New Teſtament Babylon. (*Rev.* c. xviii. v. 4.)

V. 13—15.] Theſe verſes introduce another ſubject, and properly belong to the next chapter. Jehovah ſpeaks of his ſervant the Meſſiah, the Alpha, and Omega in all theſe tranſactions, and in every thing elſe. He would fulfil his whole undertaking with conſummate wiſdom; and his exaltation in heaven, and his glory on earth alſo, would be very high. Yet his previous abaſement would be proportionable: many would behold his ſufferings with aſtoniſhment, and be offended by them: His viſage would be marred by his ſorrow, and ſhame, with wounds, and blood, by being ſpit upon, and crowned with thorns, &c, more than any man's ever was; and he would appear more baſe, than any of the human ſpecies: yet he would in conſequence "ſprinkle many nations" with his atoning blood, and by the pouring out of his Spirit, as purifying water, of which baptiſm would be appointed, as the outward, and viſible ſign; (*Ezek.* c. xxxvi. v. 25. *Matt.* c. xxviii. v. 19, 20. 1 *Pet.* c. i. v. 1—10.) Oppoſing kings would at length be ſilenced by fear, and aſtoniſhment, or won over to the faith; for they would ſee, and conſider ſuch things, as they before had not heard of, or been acquainted with.

PRACTICAL OBSERVATIONS.

The promiſes of God ſhould invigorate our efforts, to

CHAP. LIII.

Contains 1ſt. A prediction of the unbelief of the Jews, and of the meanneſs of Chriſt's external appearance, and of the contempt, and ſufferings, which he was to endure, 1---3. 2d. The prophet ſhewing that he would ſuffer as a ſacrifice for the ſins of his people; declaring his perfect holineſs, and patience; predicting ſeveral circumſtances attending his death, and burial, and his reſurrection, and glory; and the ſucceſs, that he would have in juſtifying and ſaving ſinners, 4---10. 3d. Jehovah promiſing, as a recompence of his ſufferings, and the fruit of his interceſſion, that he ſhould reſcue a numerous people from ſatan's bondage, and rule over them as his willing ſubjects, 11, 12.

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he ſhall grow up before him as a

obtain the bleſſings, propoſed to us; and to promote the purity, peace, and enlargement of the church, which they teach us to expect. Whilſt we call on the Lord to awake, and put on ſtrength, for our help, and ſalvation; we ſhould attend to his exhortation to beſtir ourſelves in doing our duty; and though without ſtrength in ourſelves, we may be ſtrong in the grace of Chriſt, by waiting on him in the appointed means. At his call the ſinner awakes from the fatal ſleep of ſin, and deluſive dreams of earthly felicity, and diſcovers his abject, wretched and enſlaved condition; by his help he ariſes from the duſt, ſhakes off his ſloth, and dejection, breaks off his fetters, puts off the old corrupt nature, and puts on Chriſt for righteouſneſs, and ſanctification. Then he appears before God in his beautiful garments, and his holy converſation ſhews him to men alſo a new creature; and being thus delivered from the bondage of corruption, ſin ſhall no more have dominion over him. Multitudes of the uncircumciſed in heart, and unclean in life, are within the viſible church: but none ſuch are citizens of the heavenly Jeruſalem, or can find admiſſion into the holy city of our God above. We ſhould therefore be diligent in cleanſing ourſelves from all filthineſs of fleſh, and ſpirit, and in perfecting holineſs in the fear of God. The freeneſs of his ſalvation gives us abundant encouragement, in purſuing this path: and when we conſider how unprofitable, yea how pernicious to our temporal comfort, thoſe ſins are, by which men incur condemnation, and enſlave their ſouls; we ſhall the more value that redemption, which Chriſt hath made, not by corruptible things, as ſilver, and gold, but by his own moſt precious blood. We ſhould alſo ſeek complete victory over every ſin, recollecting, that the glory of God as much requires the ſanctification of every chriſtian, as it doth the deliverance of his harmleſs people from thoſe oppreſſors, that harraſs them, and blaſpheme his holy name. When the Lord's promiſes are performed to us, we obtain experimental knowledge of his perfections, and an additional aſſurance, that he did indeed ſpeak them, and no other. But all theſe bleſſings come to us ſinners, by means of the preached goſpel: we ſhould therefore value, and be thankful for, that diſtinguiſhing advantage, above any temporal good. The meaneſt of God's faithful miniſters, who bring the joyful tidings of peace, and ſalvation, ſhould be welcomed, and reſpected; and their footſteps ſhould be marked, and followed, and their doctrine attended to. Miniſters ſhould proclaim in the moſt open manner their joyful meſſage; and endeavour ſo to walk, as to ſhew the holy tendency of their doctrine. As thoſe, that watch for men's ſouls, they ſhould cry aloud, and be very earneſt in circulating the goſpel of ſalvation; and their contented, thankful frame of mind, ever diſpoſed to praiſe, and rejoice in God, ſhould make it plain, that they are happy, and want to render their neighbours happy with them. They ſhould alſo pray continually for a more abundant ſupply of the Spirit of wiſdom, and love, that they may all ſee eye to eye; and that unnatural diviſions, and acrimonious diſputes may no longer diſgrace the goſpel of peace. It behoves all of us to pray always, that many ſuch meſſengers of ſalvation may be ſent into, and welcomed by the nations of the earth; that Zion's God, who reigneth on a throne of grace, may be made known to, and ſerved by them; that the waſte places of Jeruſalem may rejoice, and the church be redeemed from thraldom; and that the Lord may make bare his holy arm in the eyes of all the nations; and that all the ends of the earth may ſee the ſalvation of our God. In the mean time, they, who are favoured with the preached goſpel, or other means of inſtruction, are called to depart from ſin, to ſeparate from the world, and to renounce every kind of idolatry, and ſuperſtition, and to touch no unclean thing; and they ſhould be peculiarly watchful againſt all appearance of evil, who miniſter in ſacred things. We ſhould not think that ſuch attainments are impracticable: for no power on earth, or in hell, can obſtruct our eſcape from the dominion of ſin, and ſatan; if we deſire to return to God, and to become his redeemed ſervants. He will be our guide and guard, and our way will be ſafe, and made plain before us. Yet we muſt expect to meet with ſome of the difficulties, through which our Fore-runner paſſed to his glory. He dealt prudently, and proſpered; and heaven, and earth are, and will be, filled with his glory: but who was ever ſo deſpiſed, abaſed, inſulted, and cruelly intreated as he? Yet having once ſhed his blood for ſinners, its efficacy ſtill continues: may it be ſprinkled on our conſciences, that we may enjoy inward peace; and may his grace diſtil on our hearts, to make us meet for his glory. May all kings, and nations ceaſe from their blaſphemous oppoſition to Chriſt, and be made partakers of the blood of ſprinkling, and the baptiſm of the Holy Ghoſt: and becoming acquainted with thoſe glorious myſteries, which are now hid from them, may they delight in tender plant, and as a root out of a dry ground: he hath no form nor comelineſs; and when we ſhall ſee him, *there is* no beauty that we ſhould deſire him.

3 He is deſpiſed and rejected of men; a man of ſorrows, and acquainted with grief; and we hid as it were *our* faces from him; he was deſpiſed, and we eſteemed him not.

4 Surely he hath borne our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted.

5 But he *was* wounded for our tranſgreſſions, *he was* bruiſed for our iniquities: the chaſtiſement of our peace *was* upon him; and with his ſtripes we are healed.

6 All we like ſheep have gone aſtray; we

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honouring and obeying him, and in celebrating the riches of his glorious ſalvation.

NOTES.

CHAP. LIII.] V. 1. *Who,* &c.] (*John* c. xii. v. 38. *Rom.* c. x. v. 16.) The prophet proceeds, from mentioning the great ſucceſs of the goſpel amongſt the Gentiles, at the cloſe of the preceding chapter, to predict the unbelief of the Jewiſh nation. The preachers of the goſpel in the primitive times may be conſidered as complaining of, and marvelling at their ill ſucceſs: or the prophet, as a Jew, and ſpeaking in his own name, and that of the other prophets, anticipated with aſtoniſhment, and ſorrow, this conduct of his nation. When John Baptiſt, Chriſt himſelf, his apoſtles, and the evangeliſts proclaimed the intereſting report, that the long expected Meſſiah was come; though he anſwered to the types, and prophecies of the Old Teſtament, and authenticated his miſſion by moſt ſtupendous miracles; yet few in compariſon believed the report, and they were generally of the loweſt, and moſt deſpiſed perſons in the nation. For this Arm of the Lord, that was employed to redeem his people, was not revealed to them, even when he lived amongſt them: for they were blinded by their prejudices, (*Matt.* c. xi. v. 25—27. c. xvi. v. 17.) Or, they were judicially left deſtitute of that powerful operation of God's Spirit upon their minds, by which believers were enabled to ſee Chriſt's glory, as of the only begotten of the Father, full of grace, and truth.

V. 2, 3.] The pride, ambition, carnality, and wickedneſs of the Jewiſh nation were the cauſes of their rejection of Chriſt: but various circumſtances proved occaſions of it. They expected the Meſſiah to ſpring from the avowed heir of king David, and to be openly known to be born, and educated at Bethlehem; and to come forth in a ſplendid manner, as a king, and a conqueror. But he was the ſon of a poor unnoticed virgin, and the reputed ſon of a Carpenter, who were not generally known to be deſcended from David: he was brought up at Nazareth, and his birth at Bethlehem, had either been unnoticed, or was forgotten; he grew up, and lived a long time in obſcurity, working as a Carpenter; he then appeared as a poor man, who had not where to lay his head, and attended by a few poor fiſhermen; and he was an itinerant teacher, unauthoriſed by the prieſts, and ſcribes. Thus inſtead of a plant of renown, he grew up before God, in ſuch a manner, that he appeared to man, as a tender ſhoot, whoſe root was in a dry ground, where it was never like to come to any thing. So that, notwithſtanding the wiſdom, and grace of his words, the power of his miracles, and the holy beauty of his character, the Jews could find no form, or comelineſs in him, for which they ſhould deſire and welcome him as their Meſſiah. He was therefore generally deſpiſed, and rejected by them; and this contempt, and reproach further confirmed the prejudices of the people againſt him: and every thing concurred in rendering him a man of ſorrows, and intimately acquainted with grief. The people hid their faces from him, as aſhamed to own him; until at length his diſciples denied, or forſook him, and the Jews unanimouſly preferred a murderer to him. Or he hid his face, as one covered with confuſion, or as concealing his glory from them, under this external abaſement. So that, in every way he was deemed undeſerving of notice. The whole is equally applicable to his goſpel, in reſpect of proud, and carnal men: and ſuch once were we, who now value, and preach its ineſtimable truths, and precepts.

V. 4—6.] The prophet, in the name of the whole multitude of God's people, here breaks forth in admiration of the love of Chriſt, and of the myſtery of his vicarious ſufferings. As every kind of diſeaſe, and miſery ſprings from ſin; ſo when Chriſt endured hardſhip in alleviating theſe miſeries, it might properly be conſidered as a fulfilment of this prophecy, and a part of his general deſign, (*Matt.* c. viii. v. 17.) He endured our griefs, and ſorrows, becoming a ſufferer, to redeem us from eternal ſufferings; and this, which ſhould for ever endear him to us, cauſed the Jews to miſtake his character, and to ſuppoſe that he was ſmitten of God, as a moſt atrocious ſinner; as Job's friends conſtrued his calamities into a proof of his undetected guilt. He was indeed wounded, but then it was not for his own, but for our tranſgreſſions: he was cruſhed with moſt intenſe agonies of body, and ſoul; but it was for our iniquities. To purchaſe our peace with God, he that was holy, and beloved, conſented to bear our puniſhment, as if it had been a fatherly chaſtiſement; and his ſtripes avail for the pardon, and healing, or ſanctification of our ſouls. All the elect people of God, are brought to confeſs, that they had wandered from God, as ſheep from the fold, and muſt have been devoured by ſatan the roaring lion, if the good ſhepherd had not come to ſeek them: every one of them had turned into that devious path, which was congenial to his depraved inclination; but all had added the guilt of rebellion, to the folly of forſaking their only protector. So that the juſtice of God muſt be ſatisfied, before the criminals could be again received into his favour, and under his care: and therefore Je-have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth.

8 He was taken from priſon and from judgment: and who ſhall declare his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people was he ſtricken.

9 And he made his grave with the wicked, and with the rich in his death; becauſe he had done no violence, neither *was any* deceit in his mouth.

10 Yet it pleaſed the LORD to bruiſe him; he hath put *him* to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the LORD ſhall proſper in his hand.

11 He ſhall ſee of the travail of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong; becauſe he hath poured out his ſoul unto death: and he was numbered with the tranſgreſſors; and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

hovah laid, or cauſed to meet, upon Chriſt their Surety, not the puniſhment only, but the iniquity of them all, imputing it to him, and requiring of him ſatisfaction for it. (2 *Cor.* c. v. ver. 21. 1 *Pet.* c. ii. v. 24, 25. c. iii. v. 18.)

V. 7. *He was*, &c.] Or "It was exacted, and he "anſwered." Our debt was exacted of our Surety, and he became anſwerable for it. And therefore, he opened not his mouth to plead for himſelf, but ſtood ſpeechleſs before man's tribunal, that we might have a prevailing plea before that of God. He was led, patient, gentle, and innocent, like a lamb to be ſlaughtered for the food, or ſacrificed for the offences, of others; and like a ſheep when deprived of its fleece, that others may be clothed with it. (*Acts*. c. viii. v. 32—35.)

V. 8. *He was*, &c.] Or "by an oppreſſive judgment he was taken off; and who ſhall declare his generation," as the Son of David, and the Son of God: none were called upon, or admitted to appear to bear teſtimony, that he was born at Bethlehem, of the lineage of David: none was allowed to teſtify to his character, as was cuſtomary in criminal cauſes: but he was hurried to execution, and cut off out of the land of the living: and God permitted his enemies thus to proceed, and prevail, becauſe he was ſtricken for the tranſgreſſion of his people.

V. 9, 10.] His grave was appointed, or intended for him, on Mount Calvary, where malefactors uſed to be buried; yet he was with the rich in, or at his death; for Joſeph of Arimathea honourably interred his body, in his own ſepulchre. And *tho'* He had done no violence, neither was any deceit in his mouth; ſo that Pilate, when he delivered him to be crucified, declared that he found no fault in him: yet it pleaſed the Lord himſelf to bruiſe him; the Father, who was well pleaſed in him, yet took pleaſure in cruſhing him, as in a mortar, with anguiſh of ſpirit; becauſe this was for the diſplay of his own glory, and the honour of his law. So that he not only permitted his enemies cruelly to inſult, and torment him: but he put him to grief by his own hand, and made his ſoul exceeding ſorrowful even unto death. And thus his ſoul, or life, was made an offering for ſin; not only was his blood ſhed, as that of the ſacrifices uſed to be, but he endured the feeling of the wrath of God due to our ſins, which the fire from heaven, that on the altar conſumed the inwards, or bodies of the ſacrifices, typified. In conſequence of this it was foretold, that He would ſee a numerous ſpiritual offſpring, the fruit of all his toil, and pain: for he would riſe again from the dead, and then prolong his days; and the pleaſure of the Lord in converting, and ſaving ſinners, would proſper in his powerful, and gracious hands.

V. 11, 12.] Jehovah himſelf is here introduced. He declares that Chriſt ſhould ſee that abundant effect of his agonies, and death, "the travail of his ſoul," that he would be fully ſatisfied, and rejoice in it. His goſpel would make known his perſon, love, merits, atonement, and ſalvation; and thus "*by the knowledge of him*", the Meſſiah "would juſtify many," "having born "their ſins in his own body on the tree." Becauſe he had poured out his ſoul unto death, and ſubmitted to be numbered with, and accounted the chief of, tranſgreſſors, during his life, and at his death, to bear the ſins of many, and that he might become the Interceſſor for the tranſgreſſors: therefore the Father would ſurely grant unto him a large number of ſinners to be ſaved, and ruled by him, who before were the ſlaves of ſatan, and muſt have continued to belong to that great, and potent enemy of God, and man; and he ſhould have all power in heaven, and earth, to enable him to reſcue all, that had been given to him, and to complete their ſalvation. This prophecy, delivered at leaſt 700 years before the birth of Chriſt, and coinciding ſo exactly with the hiſtory of his ſufferings, and death, and the reaſons of

CHAP. LIV.

Contains 1ſt. A prediction of the enlargement of the church, by the converſion of the Gentiles; and a declaration of her honour and happineſs in her relation to the Lord, 1---5. *2d. Encouraging aſſurances to the afflicted church, of returning and perpetual mercy, and of great proſperity; with promiſes of protection againſt, and victory over every adverſary,* 6---17.

them, as recorded, and aſſigned in the New Teſtament; and the effect of them, as it hath been evidently produced for almoſt 1800 years, conſtitutes a moſt unanſwerable demonſtration of the truth of the ſcriptures, and of the great doctrines of the goſpel. Nor is this in the leaſt invalidated by the infidelity of the Jews, who deming this to be the word of God by Iſaiah can ſee nothing of Jeſus in it; but adopt the groſſeſt abſurdities imaginable, in order to make out ſome other interpretation; for the vail is upon their hearts, but when they ſhall be turned to the Lord, it ſhall be taken away.

PRACTICAL OBSERVATIONS.

Whilſt every vague, and unimportant, and improbable report is greedily drunk in by the abſurd credulity of mankind; the moſt intereſting, and authenticated report of ſalvation for ſinners, thro' the incarnate Son of God, is almoſt univerſally rejected, or diſregarded. We have to this day cauſe to complain, and to marvel, that ſo few believe it: and we may profitably enquire, who they are, that do ſo? Not many of the noble, the wealthy, the learned of the world; not all, who are called by the name of Chriſt, and profeſs his religion; not the covetous, the ſenſual, the proud and ambitious, the cruel and oppreſſive: but a few, that are poor in ſpirit, mourning for ſin, renouncing the world, devoted to God, following after holineſs, meek, peaceable, forgiving, inoffenſive, and benevolent; yet deſpiſed, and reviled as their Saviour was. To them Chriſt, the power of God, and the wiſdom of God, hath been made known; his Spirit hath enlightened their minds, and humbled their hearts; and thus they have ſeen his glory, which is inviſible to the carnal mind. To others his whole doctrine, and ſalvation appear contemptible; the preaching of his croſs is fooliſhneſs; and a life of obedience to his precepts is madneſs, or preciſeneſs, a want of taſte and ſpirit, the reſult of bigotry and fanaticiſm, and a certain indication of a weak underſtanding, and a narrow mind. Thus they ſee no form, or comelineſs in the character of Chriſt, as delineated in ſcripture, and exemplified by his true diſciples; nor is there any excellency in him, that they ſhould deſire, and ſeek after him: he is ſtill deſpiſed in his people, and rejected of men, as to his doctrine, and authority. We may well endure our lighter ſufferings; if He have taught us to eſteem all things but loſs for him, and to love him, who hath ſo loved us. He willingly bare our griefs, when we were enemies; and ſhall we repine at bearing our croſs, for the ſake of ſuch a generous friend? And ſhould we be treated as the vileſt of mankind, and deemed to be the peculiar objects of the divine abhorrence; let us remember him, that endured the contradiction of ſinners againſt himſelf, leſt we be weary, and faint in our minds. Let us often retire in contemplation to Gethſemane, and Golgotha: and whilſt we ſurvey the ſufferings of the Son of God, let us review our long catalogue of former, and later tranſgreſſions, and conſider him as ſcourged, wounded, bruiſed, inſulted, and crucified; as agonizing, bleeding, and dying, under the load of our guilt. Thus we ſhall learn to hate, to repent of, and to mortify ſin: we ſhall underſtand our obligations to our gracious Friend, and be conſtrained by love to live to his glory. In this we are all concerned; for we have all gone aſtray from God, though in different ways; and we muſt all have periſhed, had not the good Shepherd come to ſeek and ſave us, and willingly borne the load of our iniquity, which would have been too heavy for us to bear. Our debt was exacted of him, and he paid the uttermoſt farthing; and in doing this, he was led as a lamb to the ſlaughter: and ſhall we, who deſerve the final wrath of God, be impatient, like a wild bull in a net, under our light afflictions? Let us then prove, that we rely only on his atonement, by copying his example of meekneſs, and ſubmiſſion, however we may be chaſtiſed of God, or oppreſſed by men. We may alſo leave all the circumſtances of our death to him: he hath ſanctified every method of dying, and every place of ſepulture, whether we make our grave with the wicked, or be with the rich, and honourable in our death. However we may ſuffer with evil-doers; yet if we do no violence, and ſpeak no guile, nothing can hurt us. If it ſhould pleaſe the Lord to prove our faith, and patience, by grievous, and complicated diſtreſſes, or to cut us off by ſudden, or violent death: the Redeemer's atoning ſufferings will ſecure a happy event to us, and to all thoſe, who bear his image, and partake of his Spirit. Being now riſen from the dead, and ever living to carry on his work, and plead our cauſe; the pleaſure of the Father proſpereth in his hand. Here is laid the firm foundation for the trembling ſinner to reſt his ſoul upon; for He beholds the true penitent, who humbly ventures nigh to ſeek an intereſt in his atoning blood, by faith in his name, with that affection, and complacency, with which the tender mother eyes her new-born infant, the fruit and recompence of all her anguiſh; He then ſees of the travail of his ſoul, and is ſatisfied. Theſe are the trophies of his victory, the purchaſe of his blood, the monuments of his grace: for this he poured out his ſoul unto death, and was numbered with tranſgreſſors; for this he continually intercedeth, and prevaileth; and thus he deſtroyeth the works of the devil, and reſcueth the prey from the hands of that mighty one. Let us bleſs the Lord for the knowledge of Chriſt, by which numbers in every age are juſtified: let us pray, and endeavour, that it may be extended to all our fellow ſinners: and let us think no labour, hardſhip, or expence too great, by which we may promote that cauſe, for which the Redeemer ſhed his blood. Thus we ſhall prove ourſelves partakers of his ſalvation, and make an acceptable return of gratitude for his unſpeakable love.

SING, O barren, thou *that* didſt not bear, break forth into ſinging, and cry aloud, thou *that* didſt not travail with child, for more *are* the children of the deſolate than the children of the married wife, ſaith the LORD.

2 Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes;

3 For thou ſhalt break forth on the right hand, and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

4 Fear not; for thou ſhalt not be aſhamed: neither be thou confounded; for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine huſband; (the LORD of hoſts *is* his name;) and thy Redeemer the Holy One of Iſrael, The God of the whole earth ſhall he be called.

6 For the LORD hath called thee as a woman forſaken, and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God.

7 For a ſmall moment have I forſaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee.

NOTES.

CHAP. LIV.] V. 1. *Sing*, &c.] (*Gal.* c. iv. v. 16, 17.) The connexion, and language of this chapter lead our thoughts to goſpel times, with very little reference to previous deliverances. The Jewiſh church is here repreſented as a married woman, who, (like Sarah,) had long continued barren. Few real believers, the children of God, and of the church, had been raiſed up amongſt the Jews. And about the time of Chriſt's coming, phariſaical formality, Saducean infidelity, or open impiety were become almoſt univerſal. This was matter of grief to the ſmall remnant of true believers: but the coming of Chriſt would introduce better times: though the nation in general rejected, and were caſt out by, him; yet many children were born unto the church, and the Gentile converts were adopted into her family; and thoſe nations that had been deſtitute of ordinances, and ſtrangers to the covenants of promiſe, produced a larger increaſe of true believers, than the Jewiſh nation, that had been married to the Lord by their national covenant, and diſtinguiſhed advantages. As theſe were all the true children of the church, ſhe was to break forth into loud ſongs of joyful praiſe: notwithſtanding the unbelief and rejection of that nation, of which her family had hitherto chiefly conſiſted.

V. 2, 3.] The church is ſtill addreſſed as a matron, who, with her ſmall family, reſided in a tent: but this would now be found incapable of containing all her children. She muſt therefore prepare to occupy more room, and make larger curtains, and longer cords: and as perpetuity, as well as enlargement, was to diſtinguiſh the chriſtian diſpenſation, ſhe muſt alſo ſtrengthen the ſtakes, on which the curtains were ſuſpended. And ſhe need not fear making too large preparations: for vaſt acceſſions were to be expected; and her family would be ſo increaſed, that it would diffuſe itſelf on every ſide, and at length occupy the countries and cities, that had been devoted to idolatry, and ſtrangers to the name and worſhip of Jehovah.

V. 4, 5.] The church, in her youth, had been baſely enſlaved in Egypt; and afterwards ſhe had been ſorely defiled by idolatries, and debaſed by grievous oppreſſions; and ſhe lay under the reproach of barrenneſs, and had often been put away, as if rejected for her unfaithfulneſs: but by the introduction of the goſpel diſpenſation, and by that purity, and proſperity that were intended her, theſe reproaches would all be wiped off, and forgotten; and ſhe need no more fear being confounded, by the reproach of being left forlorn and deſtitute as a widow, (*Lam.* c. i. v. 1.) For the Lord of Hoſts, the Creator of the world, and of the church, would avow his relation to her, as her huſband; and afford her all that protection, and ſhew her all that kindneſs, which that endeared relation implies. He had all along been ſpoken of as her Redeemer, and the Holy One of Iſrael; but he would at length be acknowledged and worſhipped, as the God of the whole earth. Chriſt is the Redeemer, and the Bridegroom of the church; and he is her Creator, and the God of the whole earth.

V. 6—10.] The church had been in the condition of a woman forſaken by her huſband, and grieved in ſpirit; having been eſpouſed in her youth, and afterwards rejected with diſlike, for her miſconduct: but the Lord was about to recall her into a ſtate of more comfortable, and intimate communion with him. The corruptions of the Jewiſh church, the low ſtate of religion amongſt them, and the repeated triumphs of their enemies, as if

10 For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the LORD that hath mercy on thee.

11 O thou afflicted, toſſed with tempeſt, *and* not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhall be* taught of the LORD; and great *ſhall be* the peace of thy children.

14 In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion; for thou ſhalt not fear: and from terror; for it ſhall not come near thee.

15 Behold, they ſhall ſurely gather together, *but* not by me: whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake.

16 Behold, I have created the ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work; and I have created the waſter to deſtroy.

17 No weapon that is formed againſt thee ſhall proſper; and every tongue *that* ſhall riſe againſt thee in judgment, thou ſhalt condemn. This *is* the heritage of the ſervants of the LORD, and their righteouſneſs *is* of me, ſaith the LORD.

God had quite caſt them off; and the grief that theſe things occaſioned to the true believers amongſt them, are here intended: perhaps not without ſome reference to the calamities of the Chriſtian church during the reign of Antichriſt, and that of the Jewiſh nation unto this day. But the frown, and hiding of God's countenance, and the conſequent affliction of the church would be only momentary, compared with the duration of her peace, and proſperity: his little wrath would ſoon be pacified; and he would gather her, and her increaſing number of children, with everlaſting kindneſs, and great mercies. His engagements to this effect were as irrevocable, as the covenant made with Noah, and confirmed with an oath, that he would never more drown the world; for he had alſo ſworn by himſelf never to be wroth with, and rebuke his church, as in times paſt, or ſo as to caſt her off: and his covenant of peace is more durable than the mountains, and will abide in force, when they ſhall remove, and be ſeen no more. All this is equally applicable to the caſe of the true believer, as a ſon of the church, to whom the ſecurity is given for the ſake of her children.

V. 11—14.] The church is here again conſidered, as a woman in great diſtreſs; as a perſon at ſea in a ſtorm, and in danger of being ſhip-wrecked; or as dwelling in a tent, that was ready to be overturned by a furious tempeſt; and as bereft of all her comfort. All the perſecutions and calamities of the church, as well as the temptations, afflictions, and diſcouraging experiences of believers, ſeem to be intended. But ſhe is aſſured, that this will end well: inſtead of her mean uncomfortable tent, the Lord promiſes to build her a moſt glorious city, or palace, whoſe foundations, windows, walls, &c, ſhould be formed of precious ſtones, moſt beautiful and durable. Theſe are emblems of the light, purity, and proſperity, which the church on earth ſhall at length enjoy, reſembling thoſe of heaven; (*Rev.* c. xxi. v. 18—22.) Numbers of the children of the church had been uninſtructed, or ill-inſtructed; but it is promiſed, that all her children ſhall be taught of the Lord, by his Spirit, and according to his word; (*John*, c. vi. v. 44, 45.) This may be underſtood of the true Iſrael, as diſtinguiſhed from Iſrael according to the fleſh; (*Jer.* c. xxxi. v. 31—34:) yet is ſeems to relate eſpecially to thoſe glorious times, which are to ſucceed the tribulations of the church. Then her children will have great peace, both outward and inward: ſhe ſhall be eſtabliſhed in righteouſneſs, and be delivered from oppreſſion, and from the fear of it.

V. 15--17.] This may be conſidered as a general promiſe to the church, through ſucceſſive ages. Many aſſailants would combine againſt her; but the Lord being on her ſide, they would be deſtroyed for her ſake. He is the Creator of thoſe, that forge weapons of war, and of the great deſtroyers of mankind: and both are in his hands, and employed or reſtrained at his pleaſure; and he would take care, that no weapons formed againſt his church ſhould proſper, and that all her enemies ſhould be condemned. And this ſecurity, and final victory are to be conſidered as the heritage of each of the faithful ſervants of the Lord: and the righteouſneſs, by which they are juſtified, and the grace by which they are ſanctified, are both the gift of God, and the effect of his ſpecial love.

PRACTICAL OBSERVATIONS.

All they, that love God, and man, will rejoice and be thankful, when ſinners are converted; for then their prayers are anſwered, and the ſufferings of Chriſt are made effectual to his glory in the ſalvation of ſouls. Frequently thoſe places, and congregations, where means, and appearances of religion abound, are wretchedly deſtitute of the life, and power of it: and the Lord hath many more children in places, comparatively deſolate; and the goſpel is commonly moſt ſucceſsful where it hath newly been ſent. When ſinners are brought to repentance, faith, and holineſs of life, they are to be rejoiced in as the children of God, and of the church, and received by us as brethren, even though they belong not to our ſect, or party. Although vaſt multitudes have accepted of the invitations of the goſpel, there is

CHAP.

CHAP. LV.

Contains 1ſt. The Lord inviting ſinners to come unto him, and expoſtulating with them on their conduct; and promiſing thoſe, that come, his free, and full ſalvation, 1---3. *2d. Propoſing Chriſt to the people, and promiſing to bring the nations to obey him; calling upon ſinners to repent, and ſeek his abundant mercy; engaging for the ſucceſs of his word; deſcribing the joy and peace of believers; and predicting the happy change, that would take place on earth, through the preaching of the Goſpel,* 4---13.

HO, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

yet room for more in the kingdom of Chriſt; and we ſhould expect large acceſſions to the church, under the chriſtian diſpenſation, and prepare for them: eſpecially we ſhould be inſtant in prayer, that her ſeed may inherit the nations, and repleniſh all the dark, and deſolate places of the earth. Much hath already been done according to theſe predictions, for which we ſhould praiſe the Lord: but we ſhould ſtill be at work, to enlarge the place of Zion's tabernacle, to ſtretch forth her curtains, and with vaſt expectations, to lengthen her cords, and ſtrengthen her ſtakes: aſſured that ſhe ſhall yet break forth on the right hand, and on the left, till the earth be filled with truth, and righteouſneſs. Miniſters, magiſtrates, merchants, wealthy perſons, and every deſcription of men, may find much to do in this important work, if they improve their talents, and watch their opportunities: and we need not fear, but that God will accept our prayers, and ſecond our endeavours, when they are thus regulated by his precepts, and promiſes. The believer alſo ſhould diſcard thoſe fears, which originate from reflecting on his evil nature, or from reviewing the ſhame of his youth, or thoſe former inſtances of unfaithfulneſs, of which he is now aſhamed. The Lord will blot out his tranſgreſſions, and wipe away his reproach, and never forſake ſuch, as put their truſt in his mercy: nay he will receive them into the moſt honourable, and happy relation to himſelf: their maker the Lord of Hoſts, the God of the whole earth, will become their Huſband, and Redeemer. We never can ſufficiently admire this condeſcenſion, or eſtimate this privilege: we cannot expect too much from his love, or confide too entirely in his protection, or glory too much in this honour, or take too much delight in communion with this our loving friend. To form this union, and to encourage our confidence, He dwells in human nature, and is called Immanuel: He ſhed his blood for our ranſom, and endows us with all his unſearchable riches; he will cleanſe us from all our ſins, and adorn us with ſuitable decorations, and ſhortly take us to himſelf, to rejoice for ever with him in this ſacred union. Let us then walk in ſimplicity of heart with him, centring all our affections on him, and expecting all our happineſs from him. But alas, we all too often give him cauſe of jealouſy; and then he frowns, and hides his face, and ſeems as if he would reject us, according to our deſervings. Then we fear being forſaken, and are grieved in ſpirit: but when we are duly humbled, and ſeek his face, he recalls us into his preſence, and renews the tokens of his love. And to all, who really love, and truſt in him, his abſence, and frown are momentary; but his mercies, and kindneſs are infinite, and everlaſting. He hath promiſed never to leave, or forſake his people: he hath formed that promiſe into a covenant of peace, and ratified and ſealed it; and he hath confirmed it with an oath, for our more complete ſatisfaction. He will indeed correct and rebuke his people, but he will no more caſt them off, than he will again drown the world for the ſins of men; and the experience of 4000 years evinces, that their crimes cannot provoke him to violate that irrevocable engagement. Let this encourage us to give diligence to make our calling and election ſure; that when we are afflicted, and tempted, we may know and be comforted by, our intereſt in theſe promiſes; and be aſſured that our light and momentary afflictions are working for us a far more exceeding, and eternal weight of glory. But let us not forget, that all the genuine children of the church, are taught of the Lord; they deſire, ſeek, and depend on that teaching; and they are taught by him to hate ſin, and to come to, believe in, and obey Chriſt; and thus they find reſt, and great peace to their ſouls. The more aſſured they are, that their labour will not be in vain in the Lord, the more ſtedfaſt, and immoveable they are in his work. Such as are thus taught of God need fear no enemy, (except to watch, and pray againſt temptation.) Many may attempt to injure them; but God is their protector: many may reproach them, but God is their juſtifier. They are his ſervants, and his children; and he is not only their Lord, and their Father, but their Huſband, and who then can riſe up againſt them with impunity? Let us then ſeek that righteouſneſs of God, which is unto, and upon all that believe; and let us beſeech him to ſanctify our ſouls, and employ us in his ſervice: and thus we may diſregard both the waſters, that deſtroy the nations, and the weapons, that are formed againſt the church: and enjoy the preſent privileges, and expect the future heritage of the redeemed ſervants of the Lord.

NOTES.

CHAP. LV.] V.1—3.] The ſufferings and glory of the Redeemer, and the ſecurity and happineſs of his church, having been fully declared; here follows an invitation to the ſons of men to come, and ſhare theſe invaluable bleſſings. The addreſs does not ſo well ſuit the Moſaic, as the Chriſtian diſpenſation: the prophet ſeems to perſonate the firſt preachers of the goſpel, when they went forth in the name of the Lord to compel men to come in to the marriage ſupper, from the highways, and hedges: or, Chriſt, who then ſpake, and ſtill ſpeaks the ſame things

2 Wherefore do ye ſpend money for *that which is* not bread? and your labour for *that which* ſatisfieth not? Hearken diligently unto me, and eat ye *that which is* good, and let your ſoul delight itſelf in fatneſs.

3 Incline your ear, and come unto me: hear, and your ſoul ſhall live; and I will make an everlaſting covenant with you, *even* the ſure mercies of David.

4 Behold, I have given him *for* a witneſs to the people, a leader and commander to the people.

5 Behold, thou ſhalt call a nation *that* thou knoweſt not, and nations *that* knew not thee ſhall run unto thee, becauſe of the LORD thy God, and for the Holy One of Iſrael: for he hath glorified thee.

6 Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

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by his word, and miniſters: (*John*, c. vii. v. 37, 38.—*Rev.* c. xxi. v. 6. c. xxii. v. 17.) The bleſſings before mentioned, were the heritage of the ſervants of the Lord: but here men in general are called upon, by a proclamation, to come and partake of them, as men do to the waters to draw for themſelves. All, that thirſt for pardon, grace, and ſalvation, are invited to come to Chriſt for them; all that thirſt for happineſs are exhorted to ſeek it from Him. The bleſſings that he beſtows are abundant, like the waters; but they are precious, pleaſant, and exhilerating; as wine, and milk, or the moſt nutrimental, and delicious food: and tho' freely beſtowed, without money, or price, to accommodate thoſe, who want them, and deſire to feed upon them, but are conſcious, that they have not wherewith to purchaſe them: yet they are ſo valuable, that they could not be bought too dear. The Lord then expoſtulates with the ſons of men, who waſte their lives, miſemploy their powers, and weary themſelves, for ſuch things, as are not bread, and cannot ſatisfy; who beſtow immenſe pains, and ſacrifice every valuable conſideration, for the ſake of ſuch acquiſitions, as can neither add to their preſent comfort, prolong their lives, or ſave their ſouls. This equally applies to the votaries of this vain, and vexatious world; and to thoſe, who deviſe, and are very earneſt about, falſe, and worthleſs ſchemes of religion. If nothing better could be had, ſuch men might have ſome reaſon for their conduct; but as the Lord invites them to come, and partake of ſubſtantial good, and ſatisfying happineſs, in his favour and ſervice; they are as unreaſonable, as criminal, in their wicked courſes. They are therefore exhorted diligently to hearken to the Lord, to attend to his doctrine, and embrace his ſalvation: and thus the everlaſting covenant of grace will be ratified with them: and all the ſure mercies promiſed to David, and to his ſeed, the Meſſiah, enſured to their ſouls. (2. *Sam.* c. xxiii. v. 5. *Pſalm.* lxxxix. v. 19—37. *Acts* c. xiii. v. 34.)

V. 4, 5.] The Father here ſpeaks concerning the Meſſiah, the grand bleſſing intended by the ſure mercies of David. He had appointed him, to publiſh his will, atteſt his truths, and ratify his covenant; he was given to be the leader, and fore-runner of his people, to guide them into the ways of peace, and holineſs, and to lead them to victory, and liberty; he was appointed their Commander, their Captain, Lawgiver, Judge, Ruler, and Protector: and they, who deſired to be the people of God, muſt believe in, obey, and follow him. He then addreſſed Chriſt himſelf: the Jewiſh nation would generally refuſe to have him for their Witneſs, Leader, and Commander: but at the call of his goſpel a nation would be formed under his government, who had not before been known by him, as the worſhippers of God; yea many nations, that had been ſtrangers to him, would haſten to him, and become his ſubjects, from an ardent deſire of the favour of the Lord God of Iſrael; who had raiſed him from the dead, and exalted him to his right hand in heaven, and ſent forth his Holy Spirit with his apoſtles, to give ſucceſs to the goſpel; and thus had glorified Him, whom man deſpiſed. (c. xlix. v. 5—8. c. lii. v. 15. c. liii. v. 12.)

V. 6, 7.] The Jews ſeem to be here primarily addreſſed. Whilſt the goſpel was preached to, and the ordinances of God adminiſtered amongſt, them; he was near unto, and might be found of them; but he was about to withdraw from them, and then they would be left to judicial blindneſs. But they are equally applicable to others. The Lord is now to be found upon a mercy ſeat, and in his ordinances: he is near unto us, as dwelling in our nature, as ſpeaking to us by his word, and by the ſtrivings of his Spirit in our hearts. But he may withdraw the means of grace, or that influence, which gives them efficacy; and our lives muſt ſoon be ended: and then he will no more be found by, or be graciouſly near to, any wicked man. (*Prov.* c. i. v. 20—33. *Luke* c. xiii. v. 25.) The preſent hour is therefore the proper time of ſeeking his favour, and grace; and earneſt prayer the proper means. The moſt wicked, and unrighteous may yet obtain forgiveneſs: but then they muſt repent, and forſake thoſe ſins, to which they have been moſt habituated; and they muſt alſo ceaſe from their ungodly thoughts, imaginations, deſires, and devices; and no longer expect happineſs in wickedneſs, or ſalvation from themſelves, or in their ſins; they muſt return to the Lord, by ceaſing from their rebellions, and becoming his loyal ſubjects; and in this way, they may be aſſured, that he will have mercy on them, and *multiply pardons* to them, even as they have multiplied ſins againſt him. They, who are truly convinced that ſal-

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways, ſaith the LORD.

9 For *as* the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater:

11 So ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it.

12 For ye ſhall go out with joy, and be led forth with peace: the mountains and the hills ſhall break forth before you into ſinging, and all the trees of the field ſhall clap *their* hands.

13 Inſtead of the thorn ſhall come up the fir tree, and inſtead of the brier ſhall come up the myrtle tree: and it ſhall be to the LORD for a name, for an everlaſting ſign *that* ſhall not be cut off.

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vation is inſeparably connected with theſe things, will call upon the Lord to work them in their hearts, and enable them to obey his command.

V. 8, 9.] The thoughts, and ways of the Lord, in his dealings with ſinners, are different from, and often contrary to, thoſe of man; and they are as far above them, as the heavens are above the earth. His wiſdom, and love, in giving his only begotten Son to be the ſacrifice for the ſins of his enemies; and thus glorifying his juſtice, holineſs, and law, in exerciſing mercy to the vileſt tranſgreſſors: his method of juſtifying the ungodly by faith in the righteouſneſs of Chriſt, and of ſanctifying them by his new-creating Spirit; and his way of teaching men to live ſober, righteous and godly lives, by the preaching of that free ſalvation, which the wiſe men of the world ſuppoſe to tend to licentiouſneſs; his plan of hiding theſe things from the wiſe, and prudent, and revealing them to babes: his conſtant readineſs to pardon, and ſave all that come; and to ſupply all their wants, and enrich them with all bleſſings, and fill them with peace, and joy in believing, notwithſtanding their former provocations; his rule of not calling the righteous, but ſinners to repentance, and formerly his calling of the Gentiles, and rejection of the Jews: theſe things, and numberleſs others, ſhew God's thoughts, and ways to be very different from ours, and infinitely more excellent. We are apt to think the unworthineſs of the object a bar to our kindneſs; and to reject thoſe, that are beneath, or have been provoking to us; or who have been relieved before, or have brought their troubles on themſelves, or who are likely to be further burdenſome. We are apt to deſpair of many deſcriptions of ſinners, and to excuſe our neglect of them, by the pretence that they are incorrigible: but it is well for us, that the Lord does not deal with us by ſuch rules.

V. 10, 11.] The Lord ſends the rain, and ſnow to water the earth, and to make the ſeed ſown in it to vegetate, and to produce food for man, and ſeed to ſow again for a future crop: and he does not with-hold, or recall his bounty, becauſe many abuſe it; nor can their perverſeneſs prevent this change of the weather, and courſe of the ſeaſons. Thus the unbelief, and oppoſition of the Jews, ſhould not prevent the ſucceſs of the goſpel: he would perform his promiſes, and purpoſes: he would accompany the preached goſpel with the influences of the Holy Ghoſt, and thus cauſe the ſeed to grow for the benefit of that, and future ages. In ſhort his word ſhould not return void, but accompliſh his great deſigns, in defiance of all oppoſition.

V. 12—13.] There may be here ſome alluſion to the return of the Jews from Babylon; but greater events are evidently intended. The poor priſoners of ſatan ſet at liberty from their noiſome dungeon, thro' the Redeemer's grace, by means of the preached goſpel, would go out with joy, and be led forth with peace in the way to heaven. (c. xlix. v. 9—11.) Joyful praiſes would on that account reſound on every ſide; as if the mountains, hills, and foreſts were animated, to unite with angels in heaven, and ſaints on earth, in exulting thankſgivings. When idolaters, and the vileſt of ſinners became chriſtians, holy perſons, worſhippers of God, and uſeful to mankind; then the ſtately, and uſeful fir tree came in the place of the worthleſs thorn; and the beautiful, fragrant myrtle, in that of the entangling brier. Theſe bleſſed effects of the goſpel are honourable to the name of God: and the continuance of chriſtianity on earth to the end of time, and the happineſs of the believer in heaven for ever, form an everlaſting monument, or trophy of his power, and love. The converſion of the Gentiles, is evidently predicted by theſe emblems.

PRACTICAL OBSERVATIONS.

All are welcome to the bleſſings of ſalvation, to whom thoſe bleſſings are welcome. Sinners ſhould therefore be loudly, and earneſtly invited to come to Chriſt, and exhorted to uſe the means of grace: that they, who thirſt for theſe waters of life, but fear leſt ſuch vile wretches ſhould be excluded from them, may be encouraged; and that the proud, the ſenſual, and ſcornful may be left without excuſe. We cannot too highly recommend the rich proviſion, which the goſpel makes for our ſtarving ſouls: it is our intereſt on any terms to make them our own; but where ſhall we, whoſe beſt ſervices merit condemnation, find money or price, wherewith to buy ſuch invaluable bleſſings? Sin, and miſery are all we can call our own: our bodies and ſouls always were the Lord's juſt due; and every ſervice, that we can poſſibly perform. We already owe an immenſe debt, and can not pay one farthing; our inheritance is forfeited, and

CHAP. LVI.

Contains, 1*ſt. An exhortation to juſtice, and piety, in the proſpect of the near approach of God's ſalvation,* 1, 2. 2*d. Encouragement to ſtrangers, and eunuchs to expect ſpiritual bleſſings, in the way of faith, and obedience,* 3---8. 3*d. A ſevere rebuke of blind, and wicked teachers, and rulers,* 9---12.

THUS ſaith the LORD, Keep ye judgment, and do juſtice: for my ſalvation *is* near to come, and my righteouſneſs to be revealed.

2 Bleſſed *is* the man *that* doeth this, and the ſon of man *that* layeth hold on it; that keepeth the ſabbath from polluting it, and

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we have merited condemnation: our wants are innumerable, and we have nothing wherewith to ſupply them. But the Lord Jeſus has purchaſed for us every bleſſing, and he freely beſtows on every believer, whatever can conduce to his preſent comfort, or everlaſting felicity: and on all thoſe, who come to beg them of him, and to aſk the additional favour, that he would take them as his ſervants, and render them ſuch, as he would have them to be. But though none, except thoſe, that hunger, and thirſt for ſpiritual bleſſings, will thus come, buy, and eat, without money, and without price: yet all are to be invited; becauſe God by that means works ſuch deſires in the hearts of men. All ſeek to be happy; yet moſt men ſpend money for that, which is not bread, and labour for that, which ſatisfieth not: with ſuch we may expoſtulate; and whilſt we ſhew them the folly of their preſent conduct, we may exhort them diligently to hearken to the Saviour's voice; we may perſuade them to read, and meditate on, his ſacred word, and to ſeek the teaching of his holy Spirit; to obſerve his directions, to accede to his invitations, and to make trial of his eaſy yoke. Then, and not before, they will find reſt to their ſouls; thus, and in no other way, they "will eat that, which "is good, and their ſouls will delight themſelves in "fatneſs." Inclining our ears to his inſtructions, and coming to him for ſalvation, we obtain life and the bleſſings of the everlaſting covenant, through the blood of its great and gracious Surety: he then becomes our Teacher, Leader, and Ruler; by him we commune with the Father, and through him our ſervices are accepted, and our happineſs ſecured. He calls thoſe, that hitherto have been ſtrangers, and through grace they obey his call, and run to him to ſhare the privileges of his redeemed people; and in their converſion, and holy converſation he is glorified, and the Father is glorified in him. Whilſt theſe things are ſet before us, the Lord is near unto, and may be found of us: let all therefore, who read, or hear of this ſalvation, ſeek the Lord, and call upon him, without delay; and let none trifle with, or abuſe his plenteous mercy; but let the wicked call upon the Lord to help them, that in his ſtrength they may forſake their ungodly ways, and exclude their polluting thoughts, and deſires; and let them return to the Lord by repentance, faith, and prayer, that they may obtain an intereſt in his abundant mercy, and multiplied pardons. And let not any of us limit the Lord by our rules, as if there were any ſinners too hardened to be converted, or too vile to be forgiven; or as if any of them might properly be left without refuge, and hope. Let the diſcouraged penitent remember, that "where "ſin hath abounded, grace much more abounds;" and let miniſters, and chriſtians obſerve, "that the things, "that are impoſſible with man, are poſſible with God." We ſhould therefore uſe every means to reclaim the moſt deſperate offenders, and to do good to thoſe that are moſt diſtant from, or have been moſt injurious to, us: for the Lord's thoughts and ways are not as ours, but far above them, and more excellent than they. Aſſuredly the word of God, when faithfully preached, will anſwer the ends, that he hath purpoſed, and will in ſome inſtances be bleſſed to bring ſinners to repentance: and who can deſcribe the happy change, which then takes place in their ſtate, and character? Delivered from the wrath to come, and from the bondage of ſin, and ſatan, juſtified by faith, and reconciled unto God, the converted ſinner begins to experience ſweet peace in his conſcience; hope animates, and gratitude enlarges his heart, and love conſtrains him to devote himſelf to the ſervice of his merciful Redeemer. Inſtead of a profane, contentious, ſelfiſh, or ſenſual wretch, the grief, or temptation of all around him; behold him now patient, meek, humble, blameleſs, upright, benevolent, and peaceable; a kind relation, a faithful friend, a compaſſionate neighbour, a ſpiritual worſhipper, a follower of Chriſt, an example to others, an uſeful member of ſociety, and an inſtrument of God's glory, to diffuſe the knowledge of his ſalvation around him, and to tranſmit it to the next generation! In ſuch converts the Lord will be everlaſtingly glorified, and many will be unſpeakably benefitted by them. Well then may there be joy in heaven, and in earth, when one ſinner thus repenteth! How ſhould the hopes of being inſtrumental in ſo good a work, animate our endeavours to ſpread the goſpel of ſalvation; and our prayers, that ſuch trophies of the Redeemer's victories may every where be multiplied? And how ſhould we endeavour to be living demonſtrations, that this is the genuine tendency of the goſpel; and to let our light ſo ſhine before men, that they may ſee our good works, and glorify our heavenly Father.

NOTES.

CHAP. LVI.] V. 1, 2.] The prophet doubtleſs was guided ſo to pen his predictions, as might render them uſeful to the Jews, in his own, and in after times, and to the church in every age. We may therefore conſider this as an exhortation to the Jews in Babylon, or in any other of their calamities, to wait and prepare for deliverance, by attending to the precepts, and ordinances of God. But as it here ſtands, it ſeems to be equivalent to the call of John Baptiſt: "Repent ye, for the kingdom of heaven "is at hand." The attention of the Jews, about the time of Chriſt's coming, was almoſt entirely directed to keepeth his hand from doing any evil.

3 Neither let the ſon of the ſtranger, that hath joined himſelf to the LORD, ſpeak, ſaying, The LORD hath utterly ſeparated me from his people: neither let the eunuch ſay, Behold, I *am* a dry tree.

4 For thus ſaith the LORD unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me, and take hold of my covenant;

5 Even unto them, will I give in mine houſe and within my walls, a place and a name better than of ſons and of daughters: I will give them an everlaſting name, that ſhall not be cut off.

6 Alſo the ſons of the ſtranger, that join themſelves to the LORD, to ſerve him, and to love the name of the LORD, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt offerings and their ſacrifices *ſhall be* accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people.

8 The Lord GOD, which gathereth the outcaſts of Iſrael ſaith, Yet will I gather *others* to him, beſide thoſe that are gathered unto him.

9 All ye beaſts of the field, come to devour, *yea*, all ye beaſts in the foreſt.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber.

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leſſer obſervances, to the neglect of the weightier matters of the law; and their formality, hypocriſy, iniquity, and preſumptuous confidence in their external privileges, occaſioned their rejection of his ſalvation, of which they neither perceived the neceſſity, nor underſtood the nature. The ſermon of Chriſt upon the mount, and the general tenor of his preaching were very ſimilar to this addreſs; and, by ſhewing the ſpiritual nature of true religion, both tended to diſcover to them their need of mercy, and grace, and to lead them to follow after holineſs. In like manner the Lord here aſſures the Jews, that his ſalvation approached, his promiſes were about to be fulfilled, and his righteouſneſs revealed, in and by their expected Meſſiah. But as theſe were ſpiritual bleſſings, they would never be welcome to the carnal hearts of wicked men: and therefore it behoved them to prepare for the reception of them, by repentance, attention to juſtice, and equity, and attendance on his ordinances. For tho' ſuch as truſt in their ſuppoſed good works are far from the kingdom of heaven; yet all that believe the ſcriptures, and wait for ſalvation, according to the promiſes of God, exerciſe repentance, and do juſtice, and are conſcientious in their various duties. And happy is he, that doeth this, laying hold of it, as a man in earneſt; keeping holy the Sabbath day, and keeping his hand from doing any evil; provided it be done in humility: ſuch are not far from the kingdom of God; (*Mark*, c. xii. v. 28—34,) and the Lord will ſhew them his ſalvation, as he hath taught them thus to wait for it.

V. 3—7.] Strangers and enuchs lay under ſeveral diſadvantages, according to the Moſaic diſpenſation, (*Deut.* c. xxiii. v. 1—8;) and it was deemed a peculiar misfortune, and even diſgrace, among the Jews, to be childleſs. But the goſpel aboliſhes all theſe diſtinctions; and ſuch declarations as this ſhewed that the ſhadows of the old diſpenſation were about to vaniſh, and that a brighter day was dawning. The Gentile could not in any caſe be admitted to the full privilege of an Iſraelite, without circumciſion, and an exact of obſervance of the ritual law; and in many caſes he would after all lie under ſeveral diſqualifications. But, without mentioning theſe externals, the Lord aſſures ſtrangers, that came to join themſelves to him, to love his name, and be his ſervants, to hallow his Sabbath, and take hold of his covenant of grace and mercy; (c. lv. v. 3;) that he would introduce them as ſpiritual worſhippers upon his holy mountain, and make them joyful in his courts, and accept their ſacrifices, equally with thoſe of the Jews: for he intended his temple to be an houſe of prayer for all people. This was an encouragement to the Gentiles to come, and worſhip the Lord at his temple; and it implied that the ſpiritual ſacrifices of praiſe, and prayer, ſpringing from faith and love, were the moſt acceptable to him: but it eſpecially predicted the converſion of the Gentiles to Chriſt, and their admiſſion into the Chriſtian church, which were typified by Mount Zion and the Temple. He alſo aſſured the eunuchs, who laid hold of his covenant, and were obedient to his word; that he would admit them into his family, and give them an everlaſting name, and place in heaven, far preferable to the feeble ſatisfaction, which men enjoy from the hope of being remembered after death, in the children they leave behind them.

V. 8. *The Lord,* &c.] Jehovah here characterizes himſelf, as the God, who gathereth the outcaſts of Iſrael; and promiſes to gather more unto him, than had already been gathered. This predicts the converſion of the Gentiles to chriſtianity in far greater numbers, than they ever had been proſelyted to Judaiſm: but it may alſo look forward to the future gathering of the outcaſt Jews into the church, and the conſequent bringing in of the fulneſs of the Gentiles.

V. 9—12.] This ſevere rebuke of the rulers, and teachers of the Jewiſh church was probably expreſſed in

11 Yea, *they are* greedy dogs *which* can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *ſay they*, I will fetch wine, and we will fill ourſelves with ſtrong drink; and to-morrow ſhall be as this day *and* much more abundant.

CHAP. LVII.

Contains 1ſt. The happy death of the righteous diſregarded by their neighbours, a token of approaching Judgments, 1---2. *2d. Idolaters, hypocrites,*

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general terms, that it might equally apply to ſuch characters in other ages, and places. There might be many ſuch in the prophet's time, whoſe likeneſs he delineated; and ſtill more before the captivity, who reſembled them: but it was moſt generally and exactly verified in the character of the chief prieſts, ſcribes, and phariſees, in the days of Chriſt, and juſt before the deſtruction of the city, and temple by the Romans. The nation in general was given up to wickedneſs; but the chief blame belonged to theſe their corrupt teachers and rulers. Thro' their ſtupidity, and profligacy, the nation was expoſed to ruin; and the Roman armies were ſummoned to execute vengeance upon it, under the figure of the wild beaſts of the foreſt being called to come, and devour a neglected flock of ſheep. The watchmen were ſo blind, and ignorant, that they ſaw no danger: even the ſhepherd's dog could bark, when the wolf came; but they were dumb dogs, and could not bark; they were neither capable of inſtructing the people, or inclined to do any thing towards it; for they were lazy, drowſy, and utterly inſenſible. But tho' they did not copy the faithfulneſs and vigilance of the dog; yet they were more greedy than thoſe animals, and nothing could ſatisfy their rapacity. They underſtood nothing of their duty as ſhepherds; but they were ſufficiently quick-ſighted, and attentive to their intereſt, and every one was looking out what lucre he could acquire in his peculiar ſtation, by any means whatever. And they were equally luxurious, and intemperate; and expected a perpetuity, and an increaſe of proſperity, and ſelf-indulgence, when they were upon the brink of ruin! Alas, how many, in every age of the church hitherto, might here have recognized their own picture, if they had not been blind!

PRACTICAL OBSERVATIONS.

Though we cannot be juſtified by our own works; yet we cannot be ſaved in our ſins: they therefore, who, *through the Spirit*, wait for the hope of righteouſneſs by faith, will be found walking in the ways of holy obedience. There can be no piety without honeſty, or acceptable honeſty without piety. He then is the happy man, who layeth hold of the precepts, as well as of the promiſes of God's word; who halloweth the day, and attendeth on the ordinances, of the Lord; who abhorreth that, which is evil, and cleaveth to that which is good; and who thus waits for the mercy of our Lord Jeſus Chriſt unto eternal life. Thanks be to God, we are none of us at preſent ſeparated from him, or his people, by any thing, except wilful ſin, and unbelief: and if we come to join ourſelves unto him, to pleaſe him, and to take hold of his covenant; to love his name, and be his ſervants; we ſhall be ſure of acceptance, through the one oblation of our great high Prieſt. We are now come to Mount Zion, and to the city of the living God; (*Heb.* c. xii. v. 22—25;) and may expect to be made joyful in his houſe of prayer, and our ſpiritual ſacrifices will be acceptable to God thro' Jeſus Chriſt. And ſhould any of thoſe, who are intereſted in ſuch bleſſings, be childleſs, or afflicted with any bodily infirmity, they need not diſquiet themſelves; the comforts of religion will counterbalance all external croſſes; a name and place in the family of God, are far preferable to a numerous offspring; and his everlaſting mercies far better riches than the treaſures of this world. Let us then ſeek all our felicity from the God of our ſalvation, and walk with him in all his ordinances and commandments blameleſs; and let us rejoice in the aſſurance, that he, who hath gathered us out-caſts into his family, will gather others, beſides thoſe, and more than thoſe, that have been gathered to him. For alas, his viſible church hath hitherto been grievouſly corrupted through blind watchmen, ignorant teachers, and wretched ſhepherds! who like dogs can bark at, and bite the ſheep, and greedily devour them; but ſeem at league with the wolf, and lion, from which they ought to defend the fold! Who cannot thro' ignorance, or will not thro' lazineſs, preach the truths of God to the people, to warn them from the wrath to come; and will not permit others, if they can help it! Who are ever in purſuit of preferment, and after having added one to another, are yet diſſatisfied! Who are aſleep, and dreaming of worldly pleaſures, when they ſhould be preaching, and praying; but are awake, and keep a ſharp look out, when filthy lucre from any quarter, can be obtained." Who never ſtudy, and do not underſtand, any part of their paſtoral duty; but know very well how to fleece the flock, and to make the moſt of their income! And who are as laviſh, and luxurious in ſpending, as they are rapacious in getting; waſting thoſe benefices in intemperance, or magnificence, that were given to be uſed in charity, and hoſpitality! And who are encouraging each other in ſenſuality, and filling themſelves with ſtrong drink, and preſumptuouſly expecting that "tomorrow ſhall be as this day, and much "more abundant;" when they, and thoſe, that blindly miſtook ſuch hirelings for ſhepherds, are about to fall into the ditch together. "From ſuch paſtors, O Lord, deliver thy church: open the eyes of thoſe, to whom any part of this character belongs, to ſee their guilt, and danger, that they may eſcape it: teach the rulers of thy church to ſet their faces againſt ſuch abuſes, and to exclude ſuch blind guides, ſuch dumb greedy dogs, ſuch covetous and ſenſual watchmen, from the ſacred function; and to oppoſe them by a contrary example, as well as by authority. And O ſend us paſtors after thine own heart to feed thy people with knowledge, and underſtanding; that we may rejoice in thy holy name, and that believers may be daily added to thy church: even ſo be it Lord Jeſus, thou good, and chief Shepherd of the ſheep."

and other wicked men, cited before God's tribunal, convicted of manifold crimes, and threatened with deſtruction, 3---13. *3d. Promiſes to the broken-hearted; cauſes aſſigned of the ſufferings of God's profeſſing people, and their miſconduct under them; a declaration of free grace and mercy by the goſpel, from which the impenitently wicked are excluded,* 14---24.

THE righteous periſheth, and no man layeth *it* to heart: and merciful men are taken away, none conſidering that the righteous is taken away from the evil *to come.*

2 He ſhall enter into peace: they ſhall reſt in their beds, *each one* walking *in* his uprightneſs.

3 But draw near hither, ye ſons of the ſorcereſs, the ſeed of the adulterer and the whore.

4 Againſt whom do ye ſport yourſelves? againſt whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of tranſgreſſion, a ſeed of falſehood,

5 Enflaming yourſelves with idols under every green tree, ſlaying the children in the valleys under the clifts of the rocks?

6 Among the ſmooth *ſtones* of the ſtream *is* thy portion: they, they *are* thy lot: even to them haſt thou poured a drink offering, thou haſt offered a meat offering. Should I receive comfort in theſe?

7 Upon a lofty and high mountain haſt thou ſet thy bed: even thither wenteſt thou up to offer ſacrifice.

8 Behind the doors alſo and the poſts haſt thou ſet up thy remembrance: for thou haſt diſcovered *thyſelf to another* than me, and art gone up; thou haſt enlarged thy bed, and made thee *a covenant* with them; thou lovedſt their bed where thou ſaweſt *it.*

NOTES.

CHAP. LVII.] V. 1, 2.] This, and the following chapter, are penned in ſo general a manner, that they may accord to various different periods of the Jewiſh hiſtory. But they are equally applicable to the ſtate of the chriſtian church, during the prevalence of papal idolatry, and ſuperſtition: and if we ſuppoſe any connexion in this part of the book, we muſt conclude, that they refer to thoſe times; for we ſhall ſoon find the prophet ſpeaking in the moſt evident manner of thoſe glorious events, that are to ſucceed the fall of antichriſt. In the concluſion of the preceding chapter, the extreme wickedneſs of the rulers, and teachers of the church was pointed out, as one ſign of approaching judgments: here the diſregarded removal of the righteous is mentioned as another. They are ſaid to "periſh," not with reference to themſelves, but to the irreparable loſs ſuſtained by their ſurvivors: though none of them were duly affected by it, or conſidered that the Lord took the righteous away in love, that they might not be involved in thoſe calamities, which their prayers, labours, and example could no longer retard. But "he" (that is each godly perſon,) enters into peace, his ſoul being removed to heaven; and his body ſleeps, as in a bed, until the reſurrection: and this is the caſe with every one, that walketh before God in integrity, and uprightneſs.

V. 3—6.] Jehovah here cites apoſtate, or hypocritical profeſſors to appear before him. They are not the genuine children of Abraham, or the ſons of God, and the church; but rather the ſons of a ſorcereſs, the increaſe of adultery, and whoredom: they were deſcended from parents, that had been guilty of ſuch crimes, and they reſembled them in their conduct: they were more properly the ſynagogue of ſatan, than the church of God, and Babylon's children, rather than Jeruſalem's. (c. xlvii. v. 9. *Rev* c. xvii. v. 1—5.) By whoredom, and adultery we may underſtand idolatry; and falſe profeſſors are repreſented as the offspring of the adultereſs church, and her paramours. They are charged with having derided the ſervants, and children of God, and with having expreſſed their ſcorn by every contemptuous geſture; and with having diverted themſelves by mocking them, not conſidering that they deſpiſed God in his people. They did it in revenge of the prophets, who reproved them for their ſins; but could they deny, that they were children of diſobedience, and mere hypocrites in pretending to be the worſhippers of Jehovah? Being eagerly bent upon their idolatry, they performed their worſhip under every green tree: and whilſt they adored proud, ambitious, revengeful, cruel, intemperate deities; their imagined characters, pretended exploits, and abominable rites, tended to inflame them with every diabolical, and ſenſual luſt: ſo that they even ſacrificed their children, in lonely valleys, and in the caverns of the rocks. They were accuſtomed in thoſe days to take ſtones from the brooks, and to ſet them up, and anoint them with oil: and whenever any of them met with a ſtone of this kind, they paid a ſtupid worſhip to it, with drink offerings, and meat offerings, as if it had been their god, and portion. And indeed they were like to have all the happineſs, which ſuch deities would allot them, and no other: for could they ſuppoſe that the Lord would take pleaſure in, or accept of ſuch vile idolaters?

V. 7, 8.] Here the idolatrous church is repreſented as a woman, that hath violated her marriage covenant, and is grown impudent in her adulteries. Their idol temples, (which were as the adulterous bed,) were built upon the higheſt mountains, to which they openly aſcended to offer ſacrifice. Yet they had in their own houſes, behind the doors, and on the poſts, miniature pictures, or images

9 And thou wenteſt to the king with ointment, and didſt increaſe thy perfumes, and didſt ſend thy meſſengers far off, and didſt debaſe *thyſelf even* unto hell.

10 Thou art wearied in the greatneſs of thy way; yet ſaidſt thou not, There is no hope: thou haſt found the life of thine hand; therefore thou waſt not grieved.

11 And of whom haſt thou been afraid or feared, that thou haſt lied, and haſt not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou feareſt me not?

12 I will declare thy righteouſneſs, and thy works; for they ſhall not profit thee.

13 When thou crieſt, let thy companies deliver thee; but the wind ſhall carry them all away; vanity ſhall take *them*: but he that putteth his truſt in me ſhall poſſeſs the land, and ſhall inherit my holy mountain;

14 And ſhall ſay, Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling-block out of the way of my people.

15 For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy; I dwell in the high and holy *place*, with

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of their deities, to put them in remembrance of that public ſolemnity. Thus they ſhameleſsly violated their covenant with God, by worſhipping idols; and they multiplied the objects of their abominable worſhip, and ſolemnly covenanted with them, as if enamoured of them at firſt ſight.

V. 9, 10.] The Jewiſh kings, and people often paid court, and made preſents to the idolatrous kings of Egypt, or Aſſyria; and entering into confederacy with them, they conformed to their cuſtoms, and worſhipped their gods; and thus debaſed themſelves to the loweſt degree of infamy. They ſent their ambaſſadors alſo to a great diſtance, and wearied themſelves in long journeys; as well as in their enormous wickedneſs, and the great expence attending it. And they would not deſpair of help in this way, though often rebuked, and puniſhed for it: for they allayed their preſent fears, and ſhifted off preſent dangers by ſuch expedients; and therefore they were not grieved at the trouble, and hardſhip attending them. Many of the preceding expreſſions accord to the idolatry of the Jews; but here the ſelf impoſed auſterities, the laborious, and multiplied ſuperſtitions, and expenſive obſervances of popery, ſeem to be deſcribed. The antichriſtian worſhip of images, and of ſaints and angels, their pilgrimages, penances, indulgences, &c, better anſwer, to this paſſage, than any idolatries practiſed by the Jews: and the king before-mentioned ſeems to point out the head of the Anti-chriſtian church, to whom, during many ages, men flocked with preſents, and tributes from every part of the weſtern world; debaſing themſelves even to hell by their abject ſubmiſſions: and though wearied with the burdens impoſed on them, yet they perſevered in their way, deeming obedience to the Romiſh hierarchy the life of their ſouls, expecting to merit heaven by ſuch works of their own hands; and not grieving at any labour or expence, to lull their conſciences, and bolſter up their hopes.

V. 11, 12.] The Lord here enquires of this corrupt church, of whom they had been afraid, that they pretended falſely to pay any regard to him? had they feared him, they would have avoided their other abominations, and therefore their hypocriſy was a needleſs ſin. For they did not really remember him, or his precepts, nor lay them to heart; and his patience, and ſilence for a long time, as if he had not regarded them, emboldened them to caſt off his fear, and to expect impunity in their crimes. But he would ſhew openly the nature of their righteouſneſs, and works, and prove them to be worthleſs and unprofitable. This ſeems peculiarly applicable to that church, which holds the merit of good works, in the moſt exorbitant ſenſe; and yet ſets the higheſt value upon unmeaning forms, and worthleſs ſuperſtitions: and the Lord left that church for ages to go on, as if he had taken no notice of her; which was never the caſe with the Jewiſh nation.

V. 13. *When*, &c.] Theſe idolaters are here ſuppoſed to be in extreme terror at the ſentence of condemnation gone forth againſt them, and crying to the Lord for deliverance; but they are ſent to their companies of idols, and idolatrous connexions for help. Yet they and their confidences would be alike carried away, by the wrath of the Almighty, as by a wind, into utter ruin. This alſo is applicable to the deſtruction of Antichriſtians, notwithſtanding their companies of mediators, and of tutelary ſaints and angels: whilſt they, who truſt in the Lord, according to his word, will be owned as his true people; and He will dwell amongſt them, as in Canaan, and on Mount Zion, with his ancient church.

V. 14. *And*, &c.] Or "one ſhall ſay," or "I will ſay," (for it may be rendered either way.) The Lord will ſay, or ſend one to ſay, "Caſt ye up, &c." Some interpret this of Cyrus's proclamation; but it is not likely that he ſhould call the Jews *his* people. It is rather the word of God to his miniſters, to prepare the way for thoſe, who truſt in him, and for ſinners to return to him: (c. xxxv. v. 8. c. xlix. v. 11.) They are commanded to level, and make ſtraight the road, caſting it up as a cauſſey, and removing every thing, that might cauſe the weak, or inadvertent to ſtumble. There may be ſome alluſion to the return of the Jews from Babylon; but it evidently relates to the return of ſinners unto God, and the walk of believers, through this world to heaven. The preparation for this is made, by clearly ſtating the truths, and proclaiming the invitations, and promiſes of the Goſpel; by ſhewing the love of Chriſt, and the way of acceptance, and of holineſs; by obviating difficulties, anſwering objections, guarding againſt dangerous errors, and extremes, and detecting the ſnares, and wiles of ſatan, him alſo *that is* of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls *which* I have made.

17 For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that his* far off, and to *him that is* near, ſaith the Lord; and I will heal him,

20 But the wicked *are* like the troubled

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and of wicked men. But it may alſo relate to providential interpoſitions, to remove thoſe ſtumbling blocks, which are thrown in the way, by the abuſes, errors, wickedneſs, and contentions, which prevail within the church. The occaſions of idolatry were carefully removed after the captivity: the preaching of the apoſtles, and faithful miniſters in every age hath been an obſervation of this command: but the ruin of Antichriſt's kingdom, and the removal of thoſe enormous ſcandals, and abuſes, which have ſo long obſtructed the ſpread of the Goſpel, ſeem eſpecially predicted.

V. 15, 16.] The Jews, even when addicted to idolatry, gloried in their magnificent temple, and worſhip; and the chriſtian church hath been corrupted chiefly by an attachment to ſplendid externals; and few of the human race have judged properly of that ſimplicity, and ſpirituality, which are the excellency of divine worſhip; or of the value of a broken heart above all notions, forms, gifts, viſions, or revelations. Theſe leſſons are here inculcated. The Lord declares his eſſential glory and majeſty in the ſtrongeſt terms; "the high, and lofty One, "who inhabiteth eternity, whoſe name is Holy." As eternity is the habitation of his immutable exiſtence, and omniſcience; and holineſs his nature: ſo the high, and holy place of heaven, is his habitation, in reſpect of his ſovereign authority, and abſolute univerſal government. But he hath alſo an habitation on earth, in which he peculiarly delights, (even more than in the temple on Mount Zion, except as it typified the human nature of Chriſt:) and that is the heart, that is broken down under the ſenſe of guilt, and unworthineſs, and deeply humbled before God; which is cruſhed, as it were, in ſelf-abaſement, and broken off from all ſelf-confidence, and ſelf-ſufficiency. With ſuch perſons the Lord will dwell, in order to revive their drooping ſpirits, and comfort their dejected hearts. For though he alarms, convinces, and diſtreſſes them, by ſhewing them his majeſty, juſtice, and holineſs, and for a time contends with them by frowns, and rebukes; yet the end being anſwered, he will ceaſe to contend, and to be wroth with them; leſt they ſhould be driven to deſpair, and incapacitated from ſerving him; as no creature can endure his perpetual frown, and indignation. (c. lxvi. v. 1, 2.)

V. 17, 18.] (c. lvi. v. 11.) The people are here ſtated to have imitated the covetouſneſs of their rulers and teachers; and it was connected with iniquity, fraud, oppreſſion, extortion, &c: and therefore the Lord ſmote Iſrael, or Judah, and hid his face from him. Under theſe rebukes he went on frowardly, in the way of his own perverſe heart. But though the Lord ſaw his wicked ways, and hated them; yet of his own mere grace he intended to convert, and heal him, to take him under his tuition, and guidance, and to comfort him, and thoſe, who lamented his calamities. This may be underſtood of the conduct of Judah previous to, and during the Babyloniſh captivity; and of the freeneſs of God's mercy in his reſtoration. But the Jewiſh nation was more peculiarly addicted to covetouſneſs, in the time of Chriſt, and previous to the deſtruction of Jeruſalem by the Romans, their ſtricteſt profeſſors of religion, "devouring widows "houſes, and for a pretence making long prayers." For this and other ſins the Lord was wroth, and ſmote them, and they have ever ſince gone on frowardly in the way of their own hearts, and covetouſneſs has all along been the characteriſtic of the nation, even to a proverb. Yet the Lord will ſurely convert, and ſave Judah, and become again his guide, and comforter, for his own name's ſake. This ſeems the more immediate meaning of the prophecy: and yet the avarice of the church of Rome, and her enormous exactions, and her infamous traffic for indulgences, diſpenſations, &c. muſt needs occur to the reader's mind; and alſo the promiſes of God to recover his church from this corrupt ſtate, into which it was ſo long ſunk. By covetouſneſs in ſcripture we muſt generally underſtand the inordinate love of lucre, whether to hoard, or to laviſh in luxury, and indulgence.

V. 19, *I create,* &c.] (*Eph.* c. ii. v. 12—17.) This ſeems to point out the method, by which God revives, purifies, and comforts his church. He raiſes up faithful miniſters to preach his word, and qualifies them for their work, gives them their meſſage, and creates in their hearts that zeal for his glory, and compaſſion for ſouls, which produces earneſt, and inſtant preaching of the goſpel, the fruit of their lips; by which peace of every kind is proclaimed to Jews, and Gentiles, far and near, and they are converted, and healed. Thus religion was revived amongſt a remnant of the Jews, and the Gentiles were called into the church: thus that nation ſhall be again converted, and the fulneſs of the Gentiles ſhall come in, and all Zion's wounds, and breaches ſhall be healed. It may alſo refer to mercies through the goſpel beſtowed on multitudes, and the gratitude excited in their hearts; and the Lord creates the fruit of the lips, by teaching them to offer the ſpiritual ſacrifices of praiſe, and thankſgiving.

V. 20, 21.] Ungodly men cannot have that inward peace, which ſprings from the mercy, and grace of God. Their turbulent paſſions, polluting luſts, and unquiet conſciences render them like the tempeſtuous, reſtleſs ocean, when it caſts up mire, and dirt: ſo that, what-ſea, when it cannot reſt, whoſe waters caſt up mire and dirt.

21 *There is* no peace, ſaith my God, to the wicked.

ever external changes take place, “there is no peace, “ſaith my God, to the wicked.”

PRACTICAL OBSERVATIONS.

The death of the righteous is the greateſt gain to themſelves, and loſs to others, that can be imagined; as they are exempted from the evils, that are impending over guilty nations, and churches; ſo their removal portends, and makes way for divine judgments: yet this is ſeldom attended to, and ſcarce ever duly laid to heart. In all events upright believers are ſafe, and happy: and even their graves are quiet beds, in which they ſleep in Jeſus, and from which he will ſhortly awake them to everlaſting joy, and felicity. The enormous wickedneſs of thoſe, who are favoured with the word, and ordinances of God, forms a lamentable demonſtration of human depravity. The ſpurious brood, which hypocriſy, ſuperſtition, and fanaticiſm have engendered within the viſible church, will eaſily be diſtinguiſhed, notwithſtanding names, and ſplendid pretences, from her genuine children: and they will be treated with more ſeverity, than any other tranſgreſſors. We ſhould neither be diſconcerted, nor exaſperated, if they treat us, (as Iſhmael did Iſaac,) with mockery, and deriſion, in every form. Theſe, and calumny are their weapons, when more deſtructive inſtruments are placed out of their reach. Yet they little think, againſt whom they ſport themſelves, when they ridicule the humble and faithful ſervants of the Lord: but he will ſhortly convict, and expoſe them, ſilence their ſcoffings, and boaſts, and ſhew them to be children of tranſgreſſion, a ſeed of falſehood. Men naturally love a religion, that inflames, and authoriſes their unholy paſſions: and there is no abſurdity ſo palpable; no cruelty, even to their children, or their own bodies, ſo horrid, of which they are not capable, if ſeduced into an opinion, that it will atone for their crimes, and purchaſe indulgence for the favourite luſt; or if it can be made ſubſervient to their pride, and ambition; or, if it will quiet their conſciences, or inſpire them with hopes, without Chriſt, or without holineſs. This developes that myſtery of iniquity, idolatry, Pagan, Jewiſh, or Antichriſtian: the whole hath been ſuited to one or other of theſe purpoſes. So entirely doth ſatan blind the minds of numbers, that they expect that the Lord ſhould delight in, and reward them for, ſuch obſervances, as he hath expreſſly forbidden, and utterly abhors! Yet the zeal, that men ſhew in falſe religion, the boldneſs, with which they avow their abſurdities; their diligence, and conſtancy, in public and private ſuperſtitions; the alacrity, with which they weary themſelves in burthenſome ſervices, or ſevere penances; the pertinacity, with which they hold faſt their deluſive hopes, and labour to eſtabliſh their own righteouſneſs, ſhould remind us, who have a better cauſe, how earneſt, conſtant, patient, and diligent we ought to be. The very devotees of ſuperſtition, and idolatry avow, that religion is the grand concern, and that it ſhould be our main object, employment, and ſatisfaction, and that every thing ſhould be ſacrificed to it: and that, in ſuch a concern, no labour, loſs, or hardſhip ſhould be regarded. But we ſhould at the ſame time remember, that except our earneſtneſs be regulated according to the word of God, it will be unprofitable to us. It is vain to diſſemble in religion; or to pretend to fear God, and to ſeek his glory, if we do not: they, who really remember him, will be univerſally conſcientious; and ſuch, as allow themſelves in known ſin, act from ſome ſiniſter motive, which the Lord will detect; and then he will ſhew the corrupt nature of their righteouſneſs, and works, and manifeſt the reaſon of his rejecting them. His ſilence and patience encourage the preſumptuous hopes of tranſgreſſors: but when he ſhall ariſe to judgment, the infidel, and profane, the phariſaical, and ſuperſtitious, the hypocritical, and enthuſiaſtical; and all the advocates for vice, or for falſe religion, will diſcover their danger: but it will then be too late to cry for help; nor will any of their companions, or idols avail them, but they will all be driven into deſtruction. But they, who truſt in, and love our God, and Saviour, will inherit the kingdom prepared for them from the foundation of the world. It ſhould therefore be our firſt care, to learn the ways of God ourſelves, and then in our ſeveral places to make them plain to others, and to remove every ſtumbling block, which obſtructs the path. In this reſpect, we have much to do, and much to pray for. The abſurd, and wild opinions, that are propagated; and the crimes, that are committed by men profeſſing the doctrines of the goſpel; and the multiplied controverſies acrimoniouſly agitated amongſt them; the horrible injuſtice, and profligacy of men called chriſtians, in every quarter of the globe; the corrupt ſtate of almoſt the whole viſible church, in doctrine, diſcipline, and practice; and the idolatry, impoſture, and enormous covetouſneſs of the church of Rome, have long been ſtumbling-blocks to infidels, Jews, Mahometans, and Pagans all over the world. The Lord calls upon chriſtians, and miniſters to remove theſe ſcandals as much as they can; and we ſhould pray to him to raiſe up inſtruments that may do it effectually. But whilſt numbers ſtumble, and fall and periſh, *through* theſe offences, it is *by* their own pride, unbelief, and carnal enmity to God, and holineſs; and the Lord guides every humble, and upright ſoul paſt them all. “The high, and lofty One, who inhabits “eternity, whoſe name is holy, who dwells in the high “and holy place,” delights in thoſe, that are poor in ſpirit, and broken-hearted, mourners for ſin, and ſupplicants for mercy, and grace: He will make his abode with thoſe, whoſe hearts he hath thus humbled, in order to revive and comfort them: he will not contend for ever with the penitent ſoul; he will not drive the contrite to deſpondency, nor leave him to periſh under his frown. Let then no trembling ſupplicant give way to diſcouragement, or hard thoughts of God; but let him continue to wait and, pray, and ere long he ſhall be comforted. But though the Lord employs corrections to bring ſinners to repentance, and to recover backſliders: yet they are not of themſelves effectual. Even believers ſometimes go on frowardly for a ſeaſon, when ſmitten for their iniquity,

CHAP. LVIII.

Contains 1*ſt. A command to teachers boldly to reprove the hypocriſy of profeſſors, notwithſtanding their ſtrict regard to the externals of religion,* 1, 2. 2*d. That pride, injuſtice, and uncharitableneſs, expoſed, which render faſts unprofitable; and directions given for an acceptable faſt, with precious promiſes to ſuch, as obſerved them,* 3---12. 3*d. Admonitions concerning the Sabbath, with correſpondent promiſes,* 13, 14.

CRY aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

2 Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God: they aſk of me the ordinances of juſtice: they take delight in approaching to God.

3 Wherefore have we faſted, *ſay they*, and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge?

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and when under the hidings of God's countenance. And many profeſſors in this way become mere thorny ground, and bring forth no fruit to perfection. Covetouſneſs is idolatry, and it almoſt always produces iniquity likewiſe; and yet few profeſſors are much aware of it. But if we have been delivered from this ſnare, or are recovered from ſuch a ſtate; we muſt acknowledge it to be the mere grace of God. He ſaw us, when we were walking frowardly in the way of our own hearts, and graciouſly determined to heal us by his ſanctifying Spirit: thus he began to teach, and guide us, and to bring us into the ways of holineſs, and conſolation. Thus he hath repeatedly recovered us, when we were departing from him, cauſing us to renew our godly ſorrow, and reſtoring our comforts. The preached goſpel was ſent to us when far off from God; the influences of the Holy Spirit, by which we were brought near, and that new heart, from whence grateful praiſe, the fruit of our lips originates, are alike his gift. Our ſalvation, with all it's fruits, hopes, and comforts, is his work, and from him; and to him belongeth all the glory. But the deſtruction of the wicked is from themſelves; their hearts caſt up filthy imaginations, and deſires, and empty themſelves in wicked words, and works: their malignant paſſions, and anxious forebodings exclude them from peace: and as death for ever fixes a man's character; ſo they who die in ſin will be left eternally proud, revengeful, envious, full of enmity againſt God, and man, and given up to the torments of conſcience, and the rage of deſpair. Were there no other hell, the thoughts of ſuch a condition are enough to harrow up the ſoul with conſternation. Such men are, as it were, turned out of this hoſpital incurable; becauſe they pertinaciouſly refuſed to be healed, or to uſe the means of healing. There is no peace, ſaith my God for the wicked: but let the wicked forſake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him and to our God, and he will abundantly pardon.

NOTES.

CHAP. LVIII.] V. 1, *Cry*, &c.] The Lord might primarily addreſs this command to the prophet himſelf; but it is equally obligatory on the miniſters of religion in every age: and the chapter forms a ſermon to every congregation, where the form of godlineſs is regarded more than the power of it. Iſaiah might intend it for the hypocrites of his own time: but the Holy Spirit had alſo thoſe of other ages in view. The faſts obſerved by the Jews during the captivity merited the cenſure here given; (*Zech.* c. vii. v. 3—14.) The phariſees in the time of Chriſt faſted often, in oſtentation, and hypocriſy, and to cloke their oppreſſion, and avarice: the great value put upon faſting by the church of Rome, without regard to a correſpondent temper, and conduct in other reſpects, is notorious. But Vitringa thinks that this chapter, in its connexion with what precedes, and follows, may relate to the reformed, or Proteſtant churches. They have indeed renounced the idolatry, and groſs abuſes of popery; but are grievouſly deformed by a worldly ſpirit, and conduct, and great formality in religious duties, in thoſe places, where the form is not thrown aſide. This brings the matter home to ourſelves: and doubtleſs the command in this verſe is as proper to be enforced on proteſtant miniſters, as on any others. They are to "cry "aloud," to proteſt openly and vehemently againſt all wickedneſs, but eſpecially againſt the vices of thoſe, who profeſs themſelves God's people: they are not to ſpare, either out of reſpect to friends, or party, or out of timidity, or intereſted motives; but to ſpend their ſtrength, and venture oppoſition, reproach, or perſecution, in delivering faithfully their whole meſſage: they are "to "lift up their voice as a trumpet," giving the alarm, that men may not be deceived, and boldly pointing out, and reproving the tranſgreſſions even of the wealthy, and the mighty, without any partiality.

Ver. 2. *Yet*, &c] The houſe of Jacob in the time of Hezekiah ſeems to have ſat for this picture; but it reſembles great multitudes in other ages, and places. They were not openly idolatrous, or irreligious; nay they were earneſt, and conſtant in their devotions, ſeeking the Lord daily, and taking pleaſure in learning his truths, and precepts, as if they were a very righteous nation: (*Ezek.* c. xxxiii. v. 30—33:) but they were pleaſed with theſe things, merely becauſe they gratified their pride, and curioſity, entitled them to reſpect, and increaſed their preſumptuous confidence. Nay they aſked of God himſelf the ways of righteouſneſs, and took delight in approaching him in his courts: for this was then faſhionable, and creditable, and it ſerved as an eaſy commutation for their ſecret injuſtice, and as a cheap quietus to their conſciences. This hath often been the caſe both in the Jewiſh and Chriſtian church, amongſt papiſts and proteſtants.

V. 3, 4.] Theſe profeſſors had mortified themſelves, with apparent ſorrow, and contrition of heart, on ſtated, Behold, in the day of your faſt ye find pleaſure, and exact all your labours.

4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs: ye ſhall not faſt as *ye do this* day, to make your voice to be heard on high.

5 Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? *is it* to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes *under him?* wilt thou call this a faſt, and an acceptable day to the LORD?

6 *Is* not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are caſt out to thy houſe? when thou ſeeſt the naked, that thou cover him; and that thou hide not thyſelf from thine own fleſh?

8 Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee; the glory of the LORD ſhall be thy rear-ward.

9 Then ſhalt thou call, and the LORD ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I *am*. If thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity.

10 And *if* thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy darkneſs *be* as the noon day:

11 And the LORD ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones: and thou ſhalt be like

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or occaſional faſts; and they deemed this very meritorious; (*Luke*, c. xviii. v. 11, 12:) and they enquired wherefore the Lord had not noticed their ſervices, and delivered them from their troubles? But he anſwered, that when they denied themſelves in one reſpect, they indulged themſelves in other things; eſpecially they gratified their pride, avarice, and malignant paſſions: for at the very time, when they pretended to abaſe themſelves before God in faſting, they exacted the full meaſure of hard labour from their oppreſſed ſlaves, or their uſurious debts from their ſtarving debtors. Their faſting increaſed their ſelf preference, and excited them to fierce controverſies, and bitter reſentments, or bigotted perſecutions: it was alſo the cloke of, and commutation for, their cruel exactions, and oppreſſions of the poor, whom they moſt unjuſtly ſmote, and abuſed, for not complying in every thing with their inclinations. And ſurely they ſhould not faſt in this manner, or call a day ſpent thus a religious faſt; when it was a mere oſtentatious parade, attended with boiſterous revilings, and atrocious enormities.

V. 5—7.] Could it be ſuppoſed, that the faſt, which the Lord approved, was "for *a man to afflict his ſoul for* "*a day*", with external appearances of ſorrow, and ſhame, and with bodily mortification; without any real repentance, or ſubſequent reformation? (*Matt.* c. vi. v. 16—18.) The faſt, that God approved might have leſs external appearance of auſterity, but it would be attended with the mortification of a man's pride, avarice, and other worldly luſts: and with the unequivocal fruits of true repentance. They, that obſerved ſuch a faſt, would looſe the bonds of thoſe, whom they had iniquitouſly enſlaved, or impriſoned; they would moderate the labours of their ſervants; they would ceaſe from uſurious exactions, and remit the debts, which either were contracted through fraud and oppreſſion, or which the poor debtor was unable to diſcharge; they would break every yoke of oppreſſion, and uſe their authority and influence to protect, or reſcue the poor from the injuſtice of others: They would alſo be liberal in alms to the needy, and not get out of the way, or frame excuſes, to avoid relieving them, remembering that they were of the ſame nature, and had the ſame feelings, as themſelves. Theſe things are of a more excellent nature, and more acceptable to God, than faſting, which may properly accompany, but is vain, and hypocritical, when ſeparated from, them.

V. 8—12.] When individuals, or collective bodies ſincerely, and from proper motives, thus repent, and do works meet for repentance, they may expect that their inward peace, or outward proſperity will break forth, and increaſe like the morning light; and that their perſonal ſickneſſes, diſquieted conſciences, or public calamities will ſpeedily be healed; their good works will go before them, as evidences to atteſt the ſincerity of their faith and love, and for a memorial before God; (*Acts.* c. x. v. 4;) and his glorious power, and preſence, will protect them from thoſe dangers, to which they are moſt expoſed. He will be as ready to anſwer their prayers, as they have been to anſwer the cries of their oppreſſed, and afflicted brethren: whom they now no longer treat with ſcorn, and deriſion, or put off with vain pretences, or deceitful promiſes. And when from their inmoſt ſouls, and in genuine compaſſion, and love, they become habitually ready to relieve the hungry and diſtreſſed; their trouble and inward grief ſhall be exchanged for comforts, and joy, reſembling the noon-day light: the Lord himſelf will guide them, and ſupply their wants in every emergency; cauſe their bones to be full of marrow through health, and plenty; make their ſouls pleaſant and fruitful, like a watered garden, and render their conſolations abiding, like the unfailing ſprings of water. Then ſhall they become the honoured inſtruments of repairing the waſte places of Zion, and building upon thoſe foundations, that were laid in former ages, but not further com-a watered garden, and like a ſpring of water, whoſe waters fail not.

12 And *they that ſhall be* of thee ſhall build the old waſte places: thou ſhalt raiſe up the foundations of many generations; and thou ſhalt be called, The repairer of the breach, The reſtorer of paths to dwell in.

13 If thou turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day; and call the ſabbath a delight, the holy of the Lord, honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking *thine own* words:

14 Then ſhalt thou delight thyſelf in the Lord; and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath ſpoken *it*.

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pleted; and be named the repairer of Zion's breaches, and the reſtorer of her ways, that men may come from all around to worſhip, and dwell there. This might apply to Zerubbabel, Nehemiah, and others, who rebuilt Jeruſalem, and the temple, and the walls of the city after the captivity: and to all thoſe, in every age, who have been, or ſhall be, inſtrumental in promoting true religion: and doubtleſs, from that church, which firſt, and moſt anſwers to this deſcription, will thoſe inſtruments be raiſed up, who will be principally honoured in bringing forward that extenſive and glorious ſpread of the goſpel, which we are taught to expect.

V. 13, 14.] (c. lvi. v. 4-6.) As theſe prophecies chiefly relate to goſpel times, a cogent argument may be deduced from them for the hallowing of the Lord's day by chriſtians. The rule here given implies, that men muſt not profane that day by doing their ordinary work, or ſeeking their ſecular intereſt on it; or by ſpending it in worldly pleaſures, and recreations; or by vain, and trifling converſation, which are natural to ſinful man: but they ſhould delight in the ſabbath, as an holy day to be ſpent in the public, and private duties of religion; and honour it above all other days, and honour God on, and for it. Thus they will find much joy, and comfort in Him, be triumphant over, and exalted above their enemies; be plenteouſly provided for, as the Iſraelites were in Canaan; and inherit the peculiar bleſſing, which was the birth-right, and heritage of Jacob.

PRACTICAL OBSERVATIONS.

The miniſters of God not only need great tenderneſs and ſkill to comfort the broken-hearted, and tempted believer; but they ſhould poſſeſs intrepidity, and firmneſs that they may be qualified to reprove, and rebuke, with all authority, thoſe, who act inconſiſtent with their profeſſion; they ſhould be diſintereſted, zealous for the glory of God, prepared for the croſs, ſuperior to perſonal conſiderations, to the fear of men, and the ſhackles of party and bigotry; that with all plainneſs they may detect the tranſgreſſions, and expoſe the hypocriſy of thoſe, that profeſs to know God, but in works deny him. This requires more courage in the miniſter, and will often expoſe him to greater trials; than all poſſible ſeverity ſhewn againſt avowed infidels, and profligates. Self-love, and ſelfiſh friends, and injudicious, and timid chriſtians will ſay to a man in this caſe, "ſpare thyſelf;" ambition, avarice, love of eaſe, and averſion to the croſs will ſuggeſt to him, ſpare the rich, and powerful: but God ſays "ſpare not," and we muſt obey God, and not men; pleaſe him, and not ourſelves. And when the miniſters of the reformed churches ſhall thus loudly proteſt againſt all the iniquity, that prevails in them, (as well as againſt erroneous doctrines, and Anti-chriſtian abuſes;) we may hope to ſee them further reformed, and purified, and for a further ſpread of the reformation. We all need continually to beg of God to aſſiſt us in examining ourſelves; ſeeing men may go ſo far in appearance of religion, with an unſound heart. As Herod heard John *gladly*; yet loved his brother's wife more than either God, or his own ſoul; and as they, who have no root in themſelves, may receive the word with joy; we ſhould remember, that great delight in outward forms, and religious ſpeculations may ſpring from phariſaical pride, or diabolical deluſion: and it muſt do ſo, when it conſiſts with the love, and allowed practice of one known ſin. For without repentance and works meet for repentance, knowledge puffeth up, faith is dead, hope preſumption, joy carnal, and profeſſion vile hypocriſy. Such, as are ſtrangers to the power of godlineſs, either neglect, or grow proud of the form: and in their eſtimation good works riſe in their value, in proportion to their ſcarcity: and when it is owing to God's infinite patience, that that they are out of hell, they deem him unjuſt, if he ſlightly afflict them, and if he do not reward them with eternal happineſs at laſt. But the Lord will manifeſt the corrupt motives of their taſks of reluctant devotion; and their conduct to their poor brethren, whom they enſlave, oppreſs, ſtarve, perſecute, and exact upon unmercifully, will demonſtrate the hypocriſy of their ſolemn faſts, and oſtentatious appearances of piety. Many, who are very demure, and ſeem very humble in God's houſe, and at his table, are moſt contentious, and tyrannical in their own families, and come from their devotions to plague and harraſs their wives, children, domeſtics, and dependants with bitter words, perverſe, and cruel actions, and enormous injuſtice: nor are they more oſtentatious in religion to get the good opinion of miniſters, and chriſtians; than they are vociferous in their rage, and debates. But it is an invariable rule, that he ſhall have judgment without mercy, who hath ſhewed no mercy; God will not forgive our treſpaſſes, if we do not heartily forgive our brethren; and he will mete to us in the meaſure, that we have meted to them. No expreſſions of humiliation then can prove him penitent, who doth not looſe the bands of wickedneſs, renounce his gainful iniquities, and aim to mortify his ſtrongeſt luſts. No man's faith juſtifieth him, which doth not

CHAP. LIX.

Contains 1ſt. The impiety, and multiplied iniquities of God's profeſſing people aſſigned as the cauſes of their calamitous condition, 1---15. *2d. Promiſes that the Lord would reſcue his church, take vengeance on his enemies, widely diffuſe the knowledge and holineſs of the goſpel, ſtop the torrent of infidelity, impiety, and wickedneſs, and preſerve true religion in his church on earth, by his word and Spirit, to the end of time,* 16---21.

BEHOLD, the LORD's hand is not ſhortened, that it cannot ſave; neither his ear heavy, that it cannot hear:

2 But your iniquities have ſeparated between you and your God, and your ſins have hid *his* face from you, that he will not hear.

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not work by love; and he that loveth God will love his brother alſo; and he that loveth his brother, will do him no injury, but will be ready to do him all the good he can. The church has been too long amuſed with faſts, and external auſterities in ſome inſtances, whilſt men found pleaſures in other indulged luſts far more ſuited to their carnal minds; faſts employed as the cloke of avarice and oppreſſion, and the very watch-word of perſecution. Yet let us not confound the abuſe, with the uſe of this ſcriptural method of expreſſing our godly ſorrow, and humiliation; but rejecting the faſt, which the Lord hath not choſen, let us attend to that, which he approves, and accepts. When this external ſign, and means of repentance, faith, and grace, is accompanied with the inward mortification of ſin, and with outward reformation, and abundant exerciſes of love to the poor, and needy, deſpiſing, neglecting, and excluding none from our affection, or aſſiſtance, according to our ability; we may expect conſolation in the ways of God. Such conduct proves our ſincerity, and honours the Lord; and he will honour, and protect us on every ſide: our prayers will then be anſwered, our tribulations removed, or an adequate ſupport afforded; by the light of God's countenance we ſhall paſs through every darkneſs; he will provide for our wants, make our ſouls like a watered garden, and honour us with ſome meaſure of uſefulneſs in his church. For the righteous ſhall be had in everlaſting remembrance. Many profeſſors prove themſelves hypocrites by a contrary conduct: and many chriſtians walk uncomfortably all their days; becauſe their liberality is ſo diſproportionate to their affluence: their evidence is therefore low, they little honour God, and he little honours them; and he diſpenſes conſolation to them, according to their niggardlineſs to his poor people. And experience evinces, that they, who in humble faith, and love, "draw out their ſouls to the hungry," and abound moſt in deviſing liberal things, are moſt comfortable, and moſt honoured to be uſeful in the church of God, (a ſweet reward to their benevolent minds!) and often they have the moſt outward peace, and proſperity. Let us then avoid with equal caution, legal pride, and antinomian ſloth, and ſelfiſhneſs: and let thoſe, who walk uncomfortably, examine whether their conduct towards their poor brethren do not at once point out to them the reaſon, and the remedy. True faith unites juſtice, mercy, and piety: in proportion as we are ſpiritually minded, we ſhall hallow, and honour, and delight in the ſabbaths of God; and laying aſide all employments, pleaſures, or diſcourſe, that can interrupt our ſacred reſt in him, we ſhall ſeek communion with him in his public, and private ordinances. Thus we ſhall learn to delight in God, and to anticipate heaven; we ſhall obtain the victory over the world, ſin, and ſatan; we ſhall follow thoſe, who through faith, and patience have inherited the promiſes; and we ſhall at laſt be numbered with the ſaints in glory everlaſting; for the mouth of the Lord hath ſpoken it.

NOTES.

CHAP. LIX.] V. 1, 2.] This chapter continues the ſubject of the preceding, and begins with a further reply to thoſe, who complained that the Lord did not regard their faſting, and prayers. What has therefore been obſerved of the times, to which that refers, applies to this alſo. And as the latter part of this chapter, and that, which follows, muſt be underſtood of the approaching millennium: ſo, whatever reference there may be to previous ſituations of the Jewiſh, or Chriſtian church, I apprehend with Vitringa, that the low, and diſtreſſed ſtate of the reformed, or Proteſtant churches, antecedent to that event, is principally predicted. If we reflect upon the ſtate of theſe churches, in reſpect of evangelical truth, and vital godlineſs, we muſt be convinced, that they have grievouſly declined ſince the æra of the reformation: and though popery have loſt ground; yet infidelity, ſcepticiſm, ſocinianiſm, and impiety and vice of every kind, have exceedingly increaſed. The true people of God are indeed chiefly to be found in thoſe churches; yet they are verging further and further from the purity, and ſtrictneſs of the Goſpel, in every reſpect; except as toleration hath for a time ſupplanted the monſter perſecution: and even this great advantage is attended with an indifference about the truths of God; or rather an indifference what errors are maintained, provided men be not zealous for the truth of God, the doctrines of the reformation. And we have reaſon from ſeveral prophecies to expect ſtill greater departures from the faith; and grievous calamities to be brought on the nations adhering to the doctrines of the goſpel, from thoſe, who openly oppoſe them, whether papiſts, or infidels. And theſe times, I apprehend, that the Holy Spirit predicts in the former part of this chapter, as introductory to the moſt glorious ſtate of the church on earth: and no events can be mentioned, that are ſo anſwerable to what is here predicted, and ſo connected with what next follows, as to be put in competition with what hath been mentioned. But whatever we conclude to be the prophetical meaning of the paſſage, it contains a ſermon generally uſeful to the church, in all her calamities, and diſtreſſes. The prophet here reminds the people, not to aſcribe the duration of their afflictions, or the delay of an anſwer to their prayers, to the Lord's want of power, or inclination to deliver them, or to his inattention to

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have ſpoken lies, your tongue hath muttered perverſeneſs.

4 None calleth for juſtice, nor *any* pleadeth for truth: they truſt in vanity, and ſpeak lies; they conceive miſchief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the ſpider's web: he that eateth of their eggs dieth, and that which is cruſhed breaketh out into a viper.

6 Their webs ſhall not become garments, neither ſhall they cover themſelves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts *are* thoughts of iniquity; waſting and deſtruction *are* in their paths.

8 The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whoſoever goeth therein ſhall not know peace.

9 Therefore is judgment far from us, neither doth juſtice overtake us: we wait for light, but behold obſcurity; for brightneſs, *but* we walk in darkneſs.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we ſtumble at noon day as in the night; *we are* in deſolate places as dead *men*:

11 We roar all like bears, and mourn ſore like doves: we look for judgment, but *there is* none; for ſalvation, *but* it is far off from us.

12 For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us: for our tranſgreſſions *are* with us; and *as for* our iniquities, we know them;

13 In tranſgreſſing and lying againſt the LORD, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſhood.

14 And judgment is turned away backward, and juſtice ſtandeth afar off: for truth is fallen in the ſtreet, and equity cannot enter.

15 Yea, truth faileth; and he *that* depart-

their requeſts; but wholly to their unrepented iniquities, which ſeparated betwixt them, and the God, whom they profeſſed to worſhip, and provoked him to hide his face, and reject their petitions.

V. 3—8.] The perſons, here addreſſed as the profeſſed people of God, were guilty of murders, rapines, perjuries, lies, and impiety: none of them demanded juſtice on delinquents, or pleaded for the truth; either the truth of God's word, or the truth of the cauſes, that came before them. They truſted in vanity and deceit, and uſed lying pretences in defending their conduct: they conceived miſchief to their neighbours in their hearts, and thence brought forth iniquity in their lives: with great ingenuity, and aſſiduity they accompliſhed thoſe projects, which proved pernicious, or uſeleſs, "hatching cockatrice eggs, and weaving the ſpider's web;" ſo that he, who ſhared in the fruits of their labour, was ſeduced into deſtructive errors, and iniquities, or involved in ruin; and when advantage was expected from their ingenious ſchemes, and perſevering efforts, and the egg, ſo to ſpeak, was hatched, a viper burſt forth for their deſtruction. Nor could their ingenuity in deviſing ſchemes, (as the ſpider frames its web from its own bowels,) to deliver, or ſave themſelves, become garments to cover them, or their own works juſtify them; for indeed they would appear to be works of injuſtice and violence. They loſt no time, and ſpared no pains to do evil, and to ſhed innocent blood: all their thoughts were employed about iniquity, and wherever they went, devaſtation, and deſtruction attended their paths. They had no acquaintance with the ways of peace, judgment, and juſtice; and they walked in ſuch crooked, and winding paths of ſubtle policy, and ſelfiſhneſs, that none, who go in them, can know any thing of peace with God, or true peace of heart, and conſcience. (*Rom.* c. iii. v. 15—17.) Every one muſt perceive how exactly all this correſponds with the conduct and character of profeſſed proteſtant chriſtians, in every quarter of the globe.

V. 9—15.] The pious remnant here lament the public calamities, the decay of ungodlineſs, and the darkneſs which reſted upon their path. Becauſe of the enormous wickedneſs of the profeſſed people of God, he ſtood at a diſtance, and did not execute judgment between them, and their avowed enemies, and they were unjuſtly oppreſſed by them without redreſs. They waited for more proſperous times, and brighter proſpects; but the darkneſs continued to increaſe: they groped for the wall to lean againſt, or to direct their path, or they wandered out of the way, like blind men: they ſtumbled at noon, as if it were midnight; that is, they blundered, and were at a loſs in the moſt obvious matters: and they were neglected, as the dead are caſt out into unfrequented places. Their loud complaints were like the roaring of bears, their continual lamentation like the mourning of doves: whilſt they in vain waited for judgment on, and deliverance from their oppreſſors. But they confeſſed that their multiplied ſins, of which they were conſcious, and which ſtill continued amongſt them unrepented, and not renounced, teſtified againſt them, that they de-eth from evil maketh himſelf a prey: and the LORD ſaw *it*, and it diſpleaſed him that *there was* no judgment.

16 And he ſaw that *there was* no man, and wondered that *there was* no interceſſor: therefore his arm brought ſalvation unto him, and his righteouſneſs it ſuſtained him.

17 For he put on righteouſneſs as a breaſtplate, and an helmet of ſalvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adverſaries, recompence to his enemies; to the iſlands he will repay recompence.

19 So ſhall they fear the name of the LORD from the weſt, and his glory from the riſing of the ſun. When the enemy ſhall come in like a flood, the Spirit of the LORD ſhall liſt up a ſtandard againſt him.

20 And the Redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the LORD;

21 As for me, this *is* my covenant with them, ſaith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the LORD, from henceforth and for ever.

ſerved ſufferings. For rebellion, hypocriſy, apoſtacy from God; oppreſſion, fraud, falſe witneſs, and every kind of injuſtice abounded amongſt them: ſo that truth and equity were openly perverted, trampled on, or baniſhed from them: all ſincerity, and integrity were done with, and if any one ventured to be ſo ſingular as to make a conſcience of his duty, he became a prey to his leſs ſcrupulous neighbours, or was treated by them as a fool, or a madman. And no wonder, that the Lord was diſpleaſed, at beholding ſuch enormities amongſt thoſe, who profeſſed to be his worſhippers.

V. 16—19.] When it might have been expected that the Lord would denounce, and inflict the ſevereſt vengeance on thoſe, that had ſo provoked him; behold he appears to introduce the moſt glorious triumphs of his grace. When none in compariſon were left to proteſt againſt the wickedneſs that prevailed, or to intercede with God to interpoſe, and fulfil his promiſes; then his own arm would effect the ſalvation he intended, and his righteous regard to his promiſes, the cauſe of godlineſs, and the honour of his law, and his juſt indignation againſt his enemies, would ſuſtain him in his undertaking. His purpoſe of executing of juſtice on ſome, and of freely ſaving others, would be as his breaſt-plate, and helmet: vengeance would be as his military veſt, and zeal for his own glory would be conſpicuous above all, as a cloke. Thus armed for the conflict, and prepared for judgment, he would deal with men, according to their deeds; executing vengeance upon his obſtinate enemies to the moſt remote regions of the earth, and receiving humble penitents to his mercy, and favour. Then would men fear and worſhip his name from the moſt weſtern regions, to the moſt eaſtern, (from America to China, or Japan:) and at the very time when ſatan, the great enemy of God, would come in, to bear down all before him, by an inundation of infidelity, impiety, and wickedneſs; the Spirit of God would lift up his ſtandard, and call together his armies to oppoſe his progreſs, and ſubvert his cauſe. There can be no doubt, but the grand accompliſhment of this prophecy is future: and as they amongſt whom iniquity ſo abounded, antecedent to this happy change, are ſpoken of as the profeſſed people of God, and never accuſed of idolatry; and as the Lord is repreſented as wondering, that there was no interceſſor amongſt them: ſo it is more natural to interpret it of corrupt, and degenerate proteſtant profeſſors; than either of the Jews, who are avowed enemies to chriſtianity, or of papiſts, who retain the worſhip of images, ſaints, and angels. (Notes, &c. c. lvii.)

V. 20, 21.] The coming of the divine Redeemer in human nature to purchaſe ſalvation ſeems to be here immediately predicted; as well as the effect of his goſpel in the primitive times, and ever ſince: yet with reference to his coming by the power of his Spirit to purify, deliver, and enlarge his church. (*Rom.* c. xi. v. 25—27.) Jehovah here covenants with Chriſt our Surety, and with thoſe Iſraelites indeed, who are turned from their tranſgreſſions by faith in his name, to continue the Spirit, that reſts on Chriſt, (c. xi. v. 1—3,) and the words or doctrine, which he hath delivered to his church, amongſt his ſpiritual ſeed, in the mouths of his miniſters, who preach it, and of his people, who profeſs it, from age to age, to the end of the world: ſo that the gates of hell ſhall never prevail againſt his truth, and grace. But there ſhall always be a remnant to believe, profeſs, and obey the goſpel, through ſucceſſive generations; till that period arrives, before predicted, but more fully declared in the next chapter; when the cauſe of truth, and righteouſneſs ſhall gain a decided, univerſal, and permanent victory.

PRACTICAL OBSERVATIONS.

When our troubles continue, notwithſtanding our prayers for, and expectations of deliverance, we ſhould examine ſeriouſly into the cauſe. We may be ſure, that the Lord's hand is not ſhortened, or his ear heavy; he is as able to ſave, and as ready to hear prayer, as in former times: but iniquity, unrepented, unmortified, unpardoned, will ſeparate betwixt our ſouls, and God, and cauſe him to hide his face, and to refuſe any comfortable anſwer to our prayers, (Notes, &c. *Joſh.* c. vii;) and nothing but true repentance, and faith in Chriſt can remove the ſeparation, and make way for returning peace. Alas, what crimes have in every age, filled, and defiled the earth! But it is moſt lamentable,

CHAP.

CHAP. LX.

Contains various predictions concerning the glorious light, knowledge, holineſs, joy, and proſperity, with which the church would be favoured; and the vaſt acceſſion of converts, with which ſhe would be repleniſhed; till all kings, and nations ſhould either ſerve her, or utterly periſh; and till all her trials ſhould iſſue in peace, and felicity reſembling thoſe of heaven, 1---22.

that the profeſſed worſhippers of God, who have the pureſt creeds, and the moſt ſcriptural adminiſtration of ordinances amongſt them; and who proteſt againſt hereſy, ſuperſtition, and idolatry with decided vehemence, and pertinacity, are often guilty of multiplied murders, rapines, oppreſſions, perjuries, lies, blaſphemies, and impieties! Nay ſuch criminals often eſcape with impunity, and have able advocates retained to extenuate their guilt, and varniſh over the malignity of their crimes: whilſt ſcarce any dare call for juſtice, or plead for truth, for fear of reproach, and moſt formidable enemies! But, except the grace of God convert the hearts of men, they will in one way or other, truſt in vanity, and lies, conceive miſchief, and bring forth iniquity. Not only do we find enormous wickedneſs amongſt rapacious oppreſſors, and powerful waſters of mankind: the ſchools of philoſophers often produce more ſpecious, but ſtill more fatal inſtruments of deſtruction. With exquiſite ingenuity, and perſevering application, ſtudious men hatch impious, and infidel ſyſtems: theſe gratify the curioſity, and pride of man, and are congenial to his carnal mind, and ſoothing to his conſcience: ſuch compoſitions are framed with the moſt ſpecious appearance of fair argument, ornamented with enchanting elegance, and varniſhed over with plauſible pretenſions to candour, liberality of ſentiment, and free enquiry. On this delicious poiſon numbers feed, and periſh; in theſe neſts are hatched cockatrices, and vipers, the brood of the old ſerpent, and from thence they break forth with envenomed teeth, to deſtroy the ſouls of men. Others are not employed in ſo peſtiferous a manner: but they ingeniouſly weave a ſpider's web, and compared with their own ſchemes of ſelf-effected ſalvation, they deſpiſe the Redeemer's robe of righteouſneſs, which is upon, and unto all that believe. Yet their webs ſhall not become garments; neither ſhall any of their devices cover the ſhame of their nakedneſs, or preſerve them from detection, and the wrath of God. And it is obſervable, that proteſtants, who have renounced the reformers doctrine of juſtification by faith in the merits of Chriſt alone, to truſt in their own good works, are commonly remarkably defective in the very appearance of them. Many of them deem it very meritorious not to perpetrate ſuch crimes, as would expoſe them to the laſh of human laws; and many of them do works of iniquity, and the act of violence is in their hands. Indeed the feet of every man, who is deſtitute of the Spirit of Chriſt, run ſwiftly to evil of one kind, or other: and the hiſtory of mankind, and daily obſervation ſhew, that where the reſtraints of fear, ſhame, and human laws are removed, and men can do it with impunity, their mad paſſions render them in haſte to ſhed innocent blood. But whilſt they waſte, and deſtroy others, as if they thought of nothing elſe, regardleſs alike of juſtice, truth, and humanity; they are themſelves ſtrangers to peace, and comfort: others watch their opportunity of retaliation; and their crooked paths lead them far aſide from the way of peace, and ſalvation. When this becomes the general character of any church, or community, where chriſtianity is profeſſed; it is reaſonable to expect, that they ſhould be left in the hands of their enemies: and it will prove vain to hope for deliverance or proſperity, without repentance. For ſuch heinous crimes men are given up to be deluded, and infatuated, to grope, and blunder, and ſtumble in the cleareſt, and moſt obvious concerns; and to proceed from one deluſion to another, and from one wickedneſs, and calamity to another, till they ſink into the dark pit of deſtruction. Men may groan, and murmur, they may mourn, and lament under their calamities, and make trial of a thouſand methods of deliverance: but nothing will effectually profit them, whilſt they reject Chriſt, and his goſpel, and go on in impenitence, and wickedneſs: and the few, who are not utterly blinded, in ſuch communities, will readily perceive the juſtice of God in all their miſeries, whilſt they witneſs men's multiplied, and continued iniquities. Should the Lord thus viſit this proteſtant land, would not our tranſgreſſions teſtify againſt us? Could it be denied, that we have grievouſly offended "in tranſgreſſing, and lying againſt "the Lord, in departing from our God;" in oppreſſion, and rebellion, and baſe prevarication, and falſhood, in the moſt ſacred ordinances, and ſolemn profeſſions, and ſubſcriptions? Alas, "judgment is," in many reſpects, "turned backward, and juſtice ſtandeth afar off; for "truth is fallen in the ſtreet, and equity cannot enter. "Yea truth faileth, and he that departeth from evil, "often maketh himſelf a prey," or is deemed a prodigy, and a deriſion: "this the Lord ſeeth, and is diſ"pleaſed:" But we have yet a conſiderable number of exceptions to this too general rule: many yet venture to proteſt againſt the wickedneſs of the times, and many are preſenting continual ſupplications, through our heavenly Advocate, for the revival of religion, and the purity, and enlargement of the church. What the Lord may ſee good to do with us as a nation we know not: but if there were none left to intercede, his own arm will accompliſh his predicted ſalvation, and his righteouſneſs will ſuſtain him, in preſerving and enlarging his church. Armed with the breaſt-plate of righteouſneſs, and the helmet of ſalvation, (*Eph.* c. vi. v. 14--17. *Theſ.* c. v. ver. 8;) and arrayed with the garments of vengeance, and zeal, he will ere long go forth, and cruſh his enemies, and ſpread his goſpel from ſhore to ſhore, throughout the earth. So that, in every ſenſe, when the enemy of our ſouls comes in like a flood, we may expect that the Spirit of God will lift up a ſtandard againſt him. Let us then plead this promiſe in reſpect of the progreſs of infidelity, hereſy, and impiety, which ſeem about to deluge our land: we may lament theſe things, but we need not deſpond; the covenant ſtands

ARISE, ſhine; for thy light is come, and the glory of the Lord is riſen upon thee.

2 For, behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people: but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

3 And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.

4 Lift up thine eyes round about, and ſee: all they gather themſelves together, they come to thee: thy ſons ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide.

5 Then thou ſhalt ſee, and flow together, and thine heart ſhall fear, and be enlarged; becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee.

6 The multitude of camels ſhall cover thee, the dromedaries of Midian and Ephah; all they from Sheba ſhall come: they ſhall bring gold and incenſe, and they ſhall ſhew forth the praiſes of the Lord,

7 All the flocks of Kedar ſhall be gathered together unto thee, the rams of Nebaioth ſhall miniſter unto thee: they ſhall come

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ſure with our Redeemer, and his whole family; and every one, whom he hath turned from tranſgreſſion, may take comfort from it. His Spirit ſhall be communicated to, and his truth continued in, his church to the end of the world, in defiance of all the ſubtlety of earth, and hell: and his cauſe ſhall as certainly gain a complete victory on earth, as the believer becomes more than conqueror, when the Lord receives him to his glory in heaven.

NOTES.

CHAP. LX.] V. 1--3 (Notes, &c. c. xxx. v. 25, 26. c. xlix. v. 18—23.) We meet with nothing in the hiſtory of the Jews after the captivity, that can be deemed an accompliſhment of the prophecy in this chapter. That nation never enjoyed ſuch permanent peace, and great proſperity, as in the days of David and Solomon: but here events are predicted inexpreſſibly more glorious. Even the happy change, that took place upon the coming of Chriſt, and after his aſcenſion, anſwered not to this deſcription: the church was indeed greatly enlarged, and purified; but it was in great tribulation, and paſſed through ſucceſſive perſecutions, until the converſion of Conſtantine. Then indeed it had a ſhort ſeaſon of external proſperity: but its purity had previouſly been greatly tarniſhed, and ſoon became much more ſo; it was ſoon filled with time-ſerving hypocrites, ſplit into furious parties, deformed with grievous hereſies, and diſgraced with abominable wickedneſs: and very ſoon the Roman empire was overwhelmed, and the church was afflicted, with dire calamities, which continued with little intermiſſion, 'till Antichriſtian idolatry, and ſuperſtition had gained a complete aſcendancy in the weſtern, and mahometiſm had greatly entrenched on the eaſtern, diviſion of the church. So that nothing hath yet occurred, which correſponds with theſe predictions; and they are therefore reaſonably concluded to relate principally to future events, (Notes, &c. *Pſalm.* lxxii.) The church is here again addreſſed as a diſconſolate female, ſitting on the ground in a dark place, and obſcure ſituation; (c. liv. c. lix. v. 9:) ſhe is ſpoken of, as the emblem of Zion, or Jeruſalem, and the imagery is taken from the walls and gates of that city; and from the temple, and its ornaments, treaſures, ſacrifices, and worſhip, which were all ſhadows of good things to come. The Lord calls upon her to ariſe from the duſt, (c. lii. v. 1, 2,) that ſhe might be enlightened, and ſhine by that light, which was now arrived; for the glory of the Lord was riſen upon her. When Chriſt came in human nature, the Light of the world, the Sun of righteouſneſs, and the Glory of the Lord, aroſe on the church: but his bright beams have for ages been ſtrangely obſtructed, and at ſome times almoſt eclipſed, by the interpoſing clouds of Mahometan, and Popiſh ſuperſtition, idolatry, impiety, and ignorance; and by thoſe of infidelity, falſe doctrine, and abominable wickedneſs: and his church hath almoſt conſtantly been harraſſed with tribulations, and perſecutions; ſo that ſhe hath mourned as deſolate, and her few witneſſes have propheſied in ſackcloth. Not only did groſs darkneſs envelope both the Gentile world, and the Jewiſh nation, when Chriſt came in the fleſh: but darkneſs, equally intenſe at leaſt, hath covered the viſible Chriſtian church, as well as the Mahometan and Pagan nations: and we have intimations of a ſtill more gloomy ſcene, juſt before the Lord ſhall ariſe in his meridian brightneſs, moſt glorioully to irradiate mankind with his beams of truth and righteouſneſs. In the primitive times the Gentiles were allured to come to this light: but we do not find, that kings did; until it became conſiderably obſcured, by mixtures of error, and ſuperſtition: but ere long all kings ſhall fall down before, and do ſervice to, the divine Saviour. As He is the Sun of righteouſneſs, and the light of the church, and of the world; he muſt be Jehovah; for JEHOVAH ſhall ariſe upon the church, and His glory ſhall be ſeen upon her.

V. 4—7.] Zion is here exhorted to lift up her downcaſt eyes, to behold the bleſſed effects of this her irradiation. On every ſide converts were ſeen flocking to her, as her ſons, and daughters, from the moſt remote regions, to be nurſed at her ſide, under her care, and tuition, and upon her ſpiritual proviſions. At this ſight ſhe would certainly *overflow with joy*; her heart would be dilated with gratitude, mingled with reverence of God, and humble fear of acting wrong in ſuch unexpected proſperity. For the multitudes, which dwelt in the diſtant countries, ſeparated from her by ſeas, would be converted unto her; and all their treaſures, and all the wealth, and power of the Gentile world would be brought in to her. This would be as ſurpriſing to the remnant of poor deſpiſed believers, as it would have been to the Jews, af-up with acceptance on mine altar, and I will glorify the houſe of my glory.

8 Who *are* theſe *that* fly as a cloud, and as the doves to their windows?

9 Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Iſrael, becauſe he hath glorified thee.

10 And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates ſhall be open continually; they ſhall not be ſhut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not ſerve thee ſhall periſh; yea, *thoſe* nations ſhall be utterly waſted.

13 The glory of Lebanon ſhall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my ſanctuary; and I will make the place of my feet glorious.

14 The ſons alſo of them that afflicted thee ſhall come bending unto thee; and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee, The city of the LORD, The Zion of the Holy One of Iſrael.

15 Whereas thou haſt been forſaken and

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ter their ſucceſſive oppreſſions, to have had all the rulers, and grandees of Greece, Rome, Tyre, &c, crowding into Jeruſalem with their immenſe revenues, in order to enlarge, and beautify that holy city, and to ſupport the temple worſhip. In order to bring ſuch immenſe treaſures, Jeruſalem muſt have been filled, and ſurrounded with beaſts of burden, ſuch as the Midianites carried their merchandiſe upon. Thus they, and the Arabians are repreſented, as bringing gold for tribute to Zion's king, and incenſe to be uſed in his worſhip as their God; that they might ſhew forth his praiſes with all their power, (*Matt.* c. ii. v. 1, 2—11.) All the flocks of Kedar, and Nebaioth, other diſtricts of Arabia, would be brought for acceptable ſacrifices on God's altar: and thus he would honour and beautify more than ever his temple, where his name had ſo long been glorified. All this is evidently a figurative prediction of the purity, and enlargement of the Goſpel church; and of the alacrity, and zeal, with which different nations will dedicate themſelves, and their ſubſtance to the ſervice of God; and of the multitude of ſpiritual ſacrifices, which will in every place be preſented to the Father with acceptance, through Chriſt our temple, altar, and great high Prieſt; which will render his church more honourable than before, and redound to his praiſe and glory.

V. 8, 9.] The multitude of converts from every ſide is here repreſented under another figure. The church ſees immenſe numbers from every quarter thronging to her with one conſent, as large flights of birds darken the air like a cloud, and as doves haſten to the windows of the dove-houſe: and ſhe enquires, who they are? To this the Lord anſwers, that ſurely the iſles of the Gentiles would wait for him, to give them admiſſion into his family; and that it would become the firſt uſe of the ſhips of Tarſhiſh, which traded to the moſt remote regions, to bring her children, and all their wealth with them, to Zion, that they might worſhip the name of Zion's God, who thus glorified her. This prediction ſhall be accompliſhed, when chriſtians ſhall unanimouſly agree to make commerce, and navigation ſubſervient to the preaching of the goſpel in every country, with which they trade. For the locality of the emblem, taken from the Jewiſh temple, and worſhip, rendered it neceſſary that it ſhould be predicted in this manner; rather than as the ſetting up the worſhip of Jehovah in thoſe diſtant lands.

V. 10—14.] The imagery is here ſomewhat varied, but the meaning is much the ſame. The protection given to the church is repreſented by the building of Zion's walls: this would be done by the ſons of ſtrangers; and kings would miniſter to the formerly deſpiſed church, when God who had afflicted her in fatherly diſpleaſure, ſhould favour her in his mercy. But as no enemies would be dreaded, her gates would not be ſhut; and converts would continually throng into her, and meet with free admiſſion: ſo that the forces, and kings of the nations would be brought into her; and thoſe, that refuſed this ſubjection to her would be utterly waſted, and periſh. But when was this ever verified, in its obvious meaning? And why ſhould we attempt to enervate the language of inſpiration; as if the Lord could not, or would not fulfil all his predictions, becauſe he hath not yet done it? As the choice timber of Lebanon beautified Solomon's temple, that footſtool of Jehovah, (1 *Chron.* c. xxviii. v. 2:) ſo ſhall the peculiar advantages of every nation, and of every deſcription of men, concur to beautify the church of Chriſt, which he hath determined to make glorious. The deſcendants of thoſe nations, that have perſecuted the church, ſhall humbly ſubmit to her, and ſupplicate her favour: yea, the very perſons who have deſpiſed her, ſhall proſtrate themſelves before her, acknowledging her relation to Jehovah, the Holy One of Iſrael.

V. 15—22.] The language here grows ſtill more energetic, and the images employed more grand, and magnificent. Zion had been forſaken and hated, and almoſt univerſally ſhunned: but now nations, and kings ſhould delight to contribute with all their ability to her comfort, and proſperity, as much as the tender hated, ſo that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings: and thou ſhalt know that I, the LORD *am* thy Saviour and thy Redeemer, the mighty one of Jacob.

17 For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron: I will alſo make thy officers peace, and thine exactors righteouſneſs.

18 Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls Salvation, and thy gates Praiſe.

19 The ſun ſhall be no more thy light by day; neither for brightneſs ſhall the moon give light unto thee: but the LORD ſhall be unto thee an everlaſting light, and thy God thy glory.

20 Thy ſun ſhall no more go down: neither ſhall thy moon withdraw itſelf: for the LORD ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended.

21 Thy people alſo *ſhall be* all righteous: they ſhall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one ſhall become a thouſand, and a ſmall one a ſtrong nation: I the LORD will haſten it in his time.

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mother doth to ſuckle her beloved infant: being convinced that her Saviour, and Redeemer is Jehovah, the mighty One of Jacob. The increaſe of knowledge, holineſs, comfort, and proſperity in the church ſhall be ſo great, that it ſhall reſemble a new building erected in the place of an old one, in which gold, and ſilver were uſed, inſtead of braſs and iron, &c. Or, like a city, whoſe magiſtrates had been grievous oppreſſors, but were now become equitable and peaceable, in the greateſt degree, and ſought nothing but the quiet, and proſperity of the public: and whoſe tax-gatherers had been oppreſſive exactors, but were now become moſt juſt, and equitable. This repreſents the internal peace, and purity of the church, and the excellency of her rulers, and teachers; (c. lvi. v. 9—12.) And with this external peace will be connected: ſo that no wars, invaſions, or perſecutions will diſturb her repoſe; but the very walls of Zion will be juſtly called ſalvation, and her gates inſcribed with praiſe to her God, and Protector. And the Lord himſelf will ſhine upon the church with ſo glorious, and enduring a light, as ſhall eclipſe all that hath heretofore been enjoyed by her, from the word, and Spirit of God. (c. xxiv. v. 23.) And this light ſhall no more be withdrawn, or obſcured to the end of time: for the days of Zion's mourning ſhall then be ended; and this heavenly light and glory and joy on earth ſhall uſher in, the light, glory, and joy of the eternal world. The people profeſſing godlineſs ſhall then be all righteous; they ſhall inherit the earth, as long as it endures, and heaven for ever. The church ſhall take root and grow, and flouriſh, as a branch, that God hath planted; and proſper as the work of his hands, that he may be glorified. From ſmall numbers, and feeble beginnings, the people of God ſhall multiply, and become exceeding numerous, and powerful: this the Lord will haſten with all due ſpeed, when the appointed ſeaſon arrives. We can conceive nothing more glorious than this deſcription, and nothing can anſwer to it, but ſome future glorious ſtate of the church on earth, or the ſtate of the church triumphant in heaven. But many expreſſions limit our interpretation to the ſtate of the church here below: though many bold metaphors, and ſublime images remind us how much that ſtate will reſemble heaven.

PRACTICAL OBSERVATIONS.

The whole earth would have been covered with ignorance, error, wickedneſs, and miſery, if the Son of God had not come a light into the world. This Sun of righteouſneſs communicated ſome heavenly light to mankind, even before He actually aroſe; but his bright beams have been diffuſed far more vigorouſly, and widely ſince that joyful event. Yet after all the earth hath hitherto been greatly enveloped in groſs deſtructive darkneſs; and is ſo at this day, wherever the light of revelation, and the faithful preaching of God's word, are not afforded: nay multitudes have the outward light, but are yet in darkneſs, becauſe their eyes are blinded by ſatan through their unbelief, and love of ſin. We ſhould therefore bleſs our God, that this light is come unto us, and beſeech him that he would ſhine into our hearts, to give us the light of the knowledge of his glory in the face of Jeſus Chriſt. Let us remember that this mercy is vouchſafed us, in order that we may ariſe from the duſt, and debaſement of our carnal purſuits, and let our light ſhine before men, in our holy profeſſion and converſation; that we may reflect the bright beams, with which the Lord hath riſen upon us, that his glory may be ſeen upon us, and that men may ſee our good works, and glorify his name. We ſhould therefore watch, and be ſober, and walk as children of the light: and thus they, that have been ſtrangers, and enemies, will be allured to that light, that hath made ſo excellent a change in our conduct, and character. Our peaceful, and joyous walk may be as conducive to this end, as our conſcientious integrity: when Chriſtians live up to their privileges, and enjoy much comfort, love ſweetly conſtrains them to zealous obedience, and cloſe conformity to their Lord; then they appear both holy, and happy, and attract the attention of others to the Goſpel, as a moſt excellent religion. As this muſt yield great ſatisfaction to the loving heart of every real Chriſtian, it forms an additional motive to our

CHAP.

CHAP. LXI.

Contains 1*ſt. Chriſt declaring the nature of his work, and his commiſſions and qualifications for it,* 1---3. 2*d. A prediction of the calling of the Gentiles, and of the privileges, bleſſedneſs, and excellency of God's people, under the Chriſtian diſpenſation,* 4---9. 3 *The church rejoicing in God's ſalvation, and in th proſpect of the glory, which would be rendered to h name,* 10, 11.

diligence, and watchfulneſs, and fervency in prayer: and as the purity, increaſe, and proſperity of the church is the grand ſubject of theſe prophecies; ſo they ought to be of our deſires, endeavours, and ſupplications. Miniſters, and experienced Chriſtians ſhould look around them for ſuch, as are ſetting out in the ways of God; that they may give them encouragements, cautions, and inſtructions; that ſo the children of God may be nouriſhed up in the words of ſound doctrine, under their prudent, and affectionate inſpection. Our religious joy ſhould always be tempered with reverential, humble, and cautious fear: and increaſing proſperity, or an enlarged ſphere of uſefulneſs, ſhould be rejoiced in with trembling, leſt we ſhould be lifted up in pride, or betrayed into any diſhonourable conduct. All, that are truly converted to God, will dedicate their wealth, and influence to him, and ſhew forth his praiſes in their uſe of them. Thus it behoves every profeſſor to evidence the ſincerity of his faith, and love: for we ſhall at laſt be adjudged to belong to that maſter, in whoſe ſervice we have employed our time, abilities, or ſubſtance. The learned, the ſagacious, the ingenious, the powerful may each contribute, in different ways, to promote the glory of God, and the peace, purity, edification, and enlargement of his church: and when this is done in ſimple dependance on Chriſt, and from love to his name, it will come up with acceptance before our God. Happy will it be for themſelves, and for multitudes, when merchants ſhall conſider the conveyance of the light of God's word to the moſt diſtant lands, and newly diſcovered iſles, as a primary object of their attention. Then their ſhips may ſail more richly freighted, than if they were laded with the gold of Ophir; they may ſafely be committed to his care, to whoſe glory they are devoted; and he will ſurely honour thoſe, who thus honour him. Alas, we are not called upon to enquire, who they are, that fly as a cloud, and as the doves to their windows? Few, in compariſon with the numbers of our land, will attend upon the faithful preaching of the goſpel: but much fewer make the houſe, and the name of the Lord, their refuge, and their reſting place. Yet let us be thankful, that there is a remnant, and let us hope and pray for better times; and let us ſee to ourſelves, that the ordinances of God be to our ſouls, as the houſe and the neſt to the timorous dove. It is a great honour, and favour to us ſons of ſtrangers, that we may be allowed, in any humble ſphere, to build the walls of Zion: and it is a privilege for kings to miniſter to that cauſe, for which the King of kings ſhed his precious blood. He, in whoſe hand are the hearts of kings, can eaſily bring them all to miniſter to his church: and he will do it, in his due time, for though he hath in his anger ſmitten her, he hath manifold mercies, and favours in reſerve for her. Bleſſed be his name, the gates of Zion are ever open to receive returning ſinners, who come with the deſire of their hearts to be enrolled as her citizens; and the prayer of humble faith to Zion's God and King, can never be unſeaſonable, night, or day: and every true convert is an acceſſion to the ſtrength, beauty, and honour of our holy city, at which angels in heaven rejoice. Thus from every quarter ſome do, and more ſhortly will, come to beautify the ſanctuary of God; and by them he will glorify the houſe of his glory. The children of perſecutors, and even perſecutors themſelves, are welcomed to all the privileges of Zion's citizens, when they are humbled for their ſins, and diſpoſed to honour, and join themſelves to her, as the city of the Holy One of Iſrael. The believer is often for a long time, afflicted, hated, and apparently deſerted; yet the Lord will at length make him eternally excellent, and happy: thus will he alſo deal with his church as a collective body. They, who attend duly to the truths, precepts, and ordinances of ſcriptural chriſtianity, have long been filled with the contempt of the ſcornful, and have been reviled, or hated by the wiſe, the learned, and the powerful of the earth; ſo that the croſs to be endured hath made men ſhy of being connected with them: yet this very company ſhall be made an eternal excellency, a joy of many generations; and mighty kings, and nations ſhall rejoice to promote their comfort, and proſperity, and to ſerve their intere with their whole heart, ſoul, and ſtrength; knowing that their Saviour and Redeemer is Jehovah, the mighty God of Jacob. If then, in thoſe happy days, when "for braſs the Lord will bring gold, and for iron, "ſilver, &c," all the officers of the nations, and of the church, ſhall be peace, and their exactors righteouſneſs: how ſhould chriſtian magiſtrates, rulers, and teachers aim now to be patrons, and examples of peace, and righteouſneſs? And how ſhould all chriſtian kings endeavour to terminate the effuſion of human blood, and to avoid a violence, waſting, and deſtruction? For in thoſe days men will be chriſtians indeed, and every one will do that, which is equally the duty of every one in this, and every age, and from the neglect of which our miſeries ariſe. The people ſhall then all be filled with knowledge, truth, and grace; they ſhall all be righteous, as the branch of God's planting, the work of his hands, that he may be glorified, and this will render earth almoſt like heaven. But if the church may, and ſhall, in due ſeaſon, be thus illuminated, ſanctified, and enlarged, and proſpered with ſuch permanent joy, and peace: if her "walls may he "be called ſalvation, and her gates praiſe;" if ſhe may be ſaid to have done with mourning, even in this land of ſorrow, and death: what will the glory, and happineſs of heaven be, where the Lord himſelf will indeed be our everlaſting light, and our God of glory? Let this hope chear us under our preſent difficulties, and animate us to all diligence, that we may have an abundant entrance into this everlaſting kingdom of our Lord, and Savio Jeſus Chriſt.

CHAP. LXI.

THE Spirit of the Lord God *is* upon me: becauſe the LORD hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to *them that are* bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn:

3 To appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs; that they might be called Trees of righteouſneſs, the planting of the LORD, that he might be glorified.

4 And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many generations.

5 And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien *ſhall be* your plowmen, and your vine-dreſſers.

6 But ye ſhall be named the Prieſts of the LORD: *men* ſhall call you the Miniſters of our God: ye ſhall eat the riches of the Gen-

NOTES.

CHAP. LXI.] V. 1—3.] The prophet, having declared in general both the troubles, and deliverances of the church to the end of time, here returns to diſcuſs ſome particulars more fully, which relate to thoſe great events. This chapter relates to the coming of Chriſt, and the calling of the Gentiles. The alluſions may be taken from the releaſe of the Jews from captivity, and their return to their cities, and lands: but Chriſt himſelf hath determined our interpretation to more ſpiritual, and evangelical ſubjects. (*Luke*, c. iv. ver. 17—21.) He is here introduced as the ſpeaker: and theſe firſt verſes relate to his perſonal miniſtry, and the general tendency, and effect of his goſpel. The Spirit of the Lord reſted on him to anoint, conſecrate, and qualify him, as man, for the work, to which he was appointed. (c. xi. v. 1—3.) By virtue of his voluntary obedience, and ſacrifice, as our Surety, and High Prieſt, he was authoriſed to preach the glad tidings of free forgiveneſs, and ſalvation to the meek, the poor, the afflicted, the poor in ſpirit, the penitent, who know their guilt, danger, and miſery: for though the Goſpel is propoſed to all, yet it will not appear glad tidings to any, but the convinced, humbled ſinner. He was alſo enabled, by the gracious influences of his Spirit, effectually to bind up, and heal the broken heart of thoſe, whoſe deep humiliation prepared them for conſolation: He was ſent to proclaim liberty to the ſlaves, and captives of ſatan, and ſin, and effectually to free them from the bondage of their luſts, evil habits, and ſtrong temptations. He was thus to proclaim the jubile, (Notes, &c. *Lev.* c. xxv;) the acceptable year of the Lord, the time of his eſpecial grace, when he would pardon ſins, remit debts, reſtore forfeited inheritances, receive offenders to full favour, and grant all requeſts and petitions. But this would be connected with the day of his vengeance on thoſe, who oppoſed, or neglected this great ſalvation. This ſeems eſpecially to predict the reſpite granted to the Jewiſh nation, from the coming of Chriſt, to the vengeance executed on them by the Romans. (*Luke*, c. xxi. v. 22—24:) But it is equally applicable to the caſe of all thoſe, who deſpiſe, or abuſe the Goſpel. Yet this did not at all interfere with his commiſſion, and intention to comfort all, who mourned for ſin, or in a gracious manner under their afflictions: He came to appoint gladneſs to all Zion's mourners, though not to her hypocrites, and proud Phariſees: to give thoſe, who lay ſelf-abaſed before God, as in ſackcloth, and aſhes, the joy of acceptance, and the beauty of holineſs; to exchange their mourning and dejection for the conſolations of the Holy Ghoſt, and thoſe garments of praiſe, which were uſed on feſtive occaſions. And, that, (adopting another figure,) they might be planted, watered, and made to grow ſtrong, as trees of righteouſneſs, in the courts of the Lord, as the planting of his hand, and bearing fruit to his glory. We need only to advert to the encouragement Chriſt gave to the humble, and broken hearted publicans and ſinners, in his perſonal miniſtry; and to the ſeverity, that he ſhewed to proud Sadducees, and Phariſees, to ſee the force of theſe expreſſions, and the genuine nature, and tendency of his Goſpel.

V. 4—6.] (c. lviii. v. 12.) They, who had been thus humbled, delivered from the guilt and dominion of ſin, comforted, ſanctified, and made fruitful trees of righteouſneſs, would afterwards be employed in building the old waſtes, and repleniſhing the ancient deſolations of Zion. The apoſtles, and primitive preachers of the Goſpel, were in general ſuch as had perſonally attended on his miniſtry, and had experienced theſe happy effects of his grace. Though the chief prieſts, ſcribes, and phariſees deſpiſed and hated them; yet they were inſtrumental to a great revival of the power of godlineſs amongſt the Jews; and by the converſion of the Gentiles, they repleniſhed the church with ſuch multitudes of believers, as there had never been, even before the deſolations of many generations. Theſe ſtrangers, and aliens, or enemies, were not only admitted to the privileges of believers, but to the office of miniſters, *ſtated* paſtors over God's flock, and labourers in his harveſt, and vineyard; which office had before been confined to the family of Aaron, and the tribe of Levi. Yet the apoſtles were all Jews; and thus ſome peculiar honour was conferred on that nation; this may perhaps be intended, when it is ſaid "Ye ſhall "be named the prieſts of the Lord, &c:" but it may refer to the Gentiles, who obtained the above-mentioned privileges, by incorporation amongſt the Jewiſh believers; or it may mean that all believers under the Chriſtian diſpenſation, would be more honoured of God, and admitted nearer to him, than the prieſts, and Levites, amongſt the Jews. (1 *Pet.* c. ii. v. 5, 9, 10. *Rev.* c. i. v. 6.) Thus tiles, and in their glory ſhall ye boaſt yourſelves.

7 For your ſhame *ye ſhall have* double; and *for* confuſion they ſhall rejoice in their portion: therefore in their land they ſhall poſſeſs the double: everlaſting joy ſhall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlaſting covenant with them.

9 And their ſeed ſhall be known among the Gentiles, and their offspring among the people: all that ſee them ſhall acknowledge them, that they *are* the ſeed *which* the LORD hath bleſſed.

10 I will greatly rejoice in the LORD, my ſoul ſhall be joyful in my God; for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh *himſelf* with ornaments, and as a bride adorneth *herſelf* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth; ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

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the riches of the Gentiles were brought into the church, and the poor Jewiſh converts ſhared, or poſſeſſed all that, in which they had gloried; whilſt the Gentiles were admitted to ſhare their ſpiritual things. And the Jews had ſome ground of triumph, and exultation; when their deſpiſers and enemies joined themſelves with them in the worſhip of Jehovah, and in receiving and ſubmitting to the Meſſiah, that had been predicted by *their* prophets, and had ariſen of *their* nation.

V. 7—9.] This may take in the whole ſucceſs of the Goſpel in the gentile world. Inſtead of that contempt, which the worſhippers of Jehovah experienced from their neighbours, they would receive a double portion of honour and reſpect from them, when converted to Chriſtianity: they would be peculiarly regarded even in thoſe lands, where they had formerly met with injury, and ignominy: and this joyful change would endure to the end, and for ever. As the Lord loveth judgment, and hates robbery and injuſtice, even when varniſhed over with a profeſſion of godlineſs, and eſpecially when the gains of them are pretended to be conſecrated to his worſhip: ſo he had determined to reject the hypocritical Jews, and to repleniſh his church with true believers from amongſt the Gentiles; he would direct the works of his people, under the Chriſtian diſpenſation, in truth and uprightneſs, and make a new covenant with them, which ſhould endure to the end: and their believing poſterity from age to age ſhould be known and acknowledged amongſt the nations, as a holy people, happy in the favour, and ſanctified by the grace of God.

V. 10, 11.] The church here anſwers to thoſe gracious aſſurances, that had been given her, as greatly, and inwardly rejoicing in the Lord her God, and anticipating the glorious times, that had been predicted. For the Lord had arrayed her with his ſalvation, and righteouſneſs, as her covering, and ornament, in order to her eſpouſals to himſelf; for which he thus made preparation, as the bridegroom was uſed to deck himſelf with ornaments, and the bride to adorn herſelf with the jewels preſented to her. The word rendered "ornaments" is ſuppoſed to mean a crown, that reſembled thoſe worn by the prieſts; and it may allude to the joy, and alacrity, with which Chriſt undertook, and went through his prieſtly office on earth, to purchaſe his church, in order that He might adorn Her with all the graces of his Spirit. However the ſpeaker expreſſed the fulleſt aſſurance, that as the earth, or even the well cultivated garden, yields an increaſe of the ſeed ſown in it; ſo ſure would the Lord cauſe righteouſneſs for his people, and praiſe and glory for himſelf, to ſpring forth before all the nations of the earth.

PRACTICAL OBSERVATIONS.

Neither the mercy of God, the atonement of Chriſt, nor the Goſpel of plenteous grace can profit thoſe, who continue proud, ſelf-ſufficient, and ſtout-hearted. Large as the Redeemer's commiſſion is, ſuch are *at preſent* excluded from the benefit of it, for he came to ſeek, and ſave the loſt. They muſt therefore be firſt tutored by the miniſtration of death and condemnation, by the precepts and penalties of the law, and by the terrors of the Lord: and they muſt be convinced, humbled, and led to an acquaintance with their own character, ſtate, and wants, by the Spirit of God, that they may ſee and feel their need of the ſinner's Friend and Saviour. His doctrine contains glad tidings indeed to thoſe, that are humble, teachable, and ſelf-abaſed before God, and burdened with a guilty conſcience, and with fears of deſerved wrath; and who are diſtreſſed through the power of their inbred ſins, and ſtrong temptations. Let ſuch diſcouraged ſouls attend to the voice of Chriſt: he was anointed, and ſent to bind up the broken heart, to pardon the ſelf-condemned, to break off the fetters from the enſlaved, to break open the priſon door, and to give liberty to the captives. Whilſt the Goſpel is preached to us, the acceptable year of the Lord continues: let then ſuch, as have feared to know the worſt of themſelves, recollect, that if they be but ſufficiently humbled, Chriſt will aſſuredly relieve, and comfort them: but let the careleſs, the infidel, the profligate, the proud, and hypocritical take notice, that the day of vengeance of our God is intimately connected with this his acceptable year. Let none then delay; for the limited time of the Lord's mercy, and grace, may ſoon expire, as to them: let none deſpond, who are mourning before God in deep ſelf-abaſement; for the gracious Saviour will ſurely comfort them in his due time, and render them both joyful,

CHAP. LXII.

Contains 1ſt. Predictions of great honour, and proſperity to the church, through the perſevering interceſſion of Chriſt, and the prayers, and labours of his miniſters, 1---5. *2d. A promiſe of faithful, and diligent watchmen, and exhortations to believers to be conſtant, and importunate in prayer for the bleſſings predicted to the church; with further aſſurances of the Lord's purpoſes of love to her,* 6---9. *3d. Orders to miniſters, and believers to prepare for the Lord's coming to anſwer their prayers, and perform his promiſes to Zion,* 10---12.

FOR Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp *that* burneth.

2 And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name, which the mouth of the LORD ſhall name.

3 Thou ſhalt alſo be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou ſhalt no more be termed Forſaken; neither ſhall thy land any more be termed Deſolate: but thou ſhalt be called Hep-zibah, and thy land Beulah: for the LORD delighteth in thee, and thy land ſhall be married.

5 For *as* a young man marrieth a virgin, *ſo* ſhall thy ſons marry thee: and *as* the bridegroom rejoiceth over the bride, *ſo* ſhall thy God rejoice over thee.

and holy: but let none reſt in falſe joy, and carnal confidence; for the rejoicing of every true penitent is connected with love, and praiſe, and they are made, "Trees "of righteouſneſs, the planting of the Lord, that He "may be glorified." The Lord is pleaſed, from age to age, to employ thoſe, who have been thus convinced, humbled, pardoned, delivered from the dominion of ſin, and ſatan, and comforted, and ſanctified by his grace, to execute this miniſtry of reconciliation betwixt him and their fellow ſinners. (2 *Cor.* c. v. ver. 18—20:) who are thereby the better qualified to comfort the mourners, and to bind up the broken hearted, and who are to copy the example, as well as to proclaim the Goſpel, of their Lord and Saviour. He even employs ſuch perſons as inſtruments of the moſt extenſive uſefulneſs to his church: and thus poor ſinners of the Gentiles are honoured to be workers together with God, for the good of his redeemed people. But we ſhould deſire the good, and uſeful, though laborious work, of the miniſtry, more than the honour of being named the prieſts of the Lord, or than the emolument of eating the riches of the Gentiles. Indeed all believers may glory in being the prieſts of the Lord, ſeparated, and conſecrated to offer him ſpiritual ſacrifices, and to draw near unto him: but let none boaſt themſelves in this glory, who do not endeavour to maintain the ſanctity, and to do the duty, of their important character. True believers will be doubly honoured for all their confuſion, and ſelf-abaſement before God; and for all the ſhame, and diſgrace, that they have ſuffered from the world: and they, that have moſt deſpiſed them, will behold them, (perhaps from afar,) rejoicing in their portion with everlaſting joy. The juſt, and heart-ſearching God will not be impoſed upon by ſpecious hypocrites; or be induced to accept the moſt coſtly oblations from thoſe, who would thus make him a ſharer in their ill-gotten gains; and large donations to pious, and charitable uſes, muſt be honeſtly obtained in order to be accepted of him. But he will not reject the feebleſt attempt of the upright believer: he will direct him, and his works in the way of his precepts, and promiſes, and teach him how to perform his well-meant ſervices acceptably; and he will ratify and ſeal unto him his everlaſting covenant. This generation is continued in the world as a peculiar people, diſtinguiſhed by their piety, and zeal for good works, as well as for their joy, and confidence in God; and all, who impartially obſerve them, may perceive, and ſhould acknowledge, that they are a ſeed, that the Lord hath bleſſed. They may alſo chearfully expect that their offspring, which they dedicate to, and bring up for him, ſhall inherit the ſame bleſſings, and be diſtinguiſhed in the ſame manner. Every one of them may therefore rejoice greatly in the Lord his God, who hath clothed him with the garments of ſalvation, even the robe of the Redeemer's righteouſneſs; and admitted him to an union with, and relation to him, of which the moſt endeared relations on earth are feeble ſhadows, and which death, that diſſolves all our other unions, ſhall eternally perfect. Let us ſeek firſt theſe bleſſings, and rejoice in them, and aim to walk worthy of them: and let us gladly anticipate the time, when righteouſneſs, and praiſe ſhall ſpring forth before all the nations of the earth.

NOTES.

CHAP. LXII.] 1—5.] Some commentators ſuppoſe that the prophet here ſpeaks in his own name, and in that of the prophets, and miniſters of God in ſucceſſive generations: but probably Chriſt himſelf may be conſidered as the ſpeaker, according to the ſentiments of others. We then conſider the Son of God, as having now terminated his propitiatory ſufferings, and entered into his glory; and thence aſſuring his church of his unfailing love, and care of, and interceſſion for her, under all her trials, and difficulties; and that he would never intermit his prevailing pleas, and powerful operations, in her behalf, till her righteouſneſs, and ſalvation ſhone forth with the brightneſs of a lamp, lighted up, and burning in a conſpicuous place, for the uſe of all that were in the houſe. By Zion's righteouſneſs we may underſtand, either the righteouſneſs, by which believers are juſtified, 6 I have ſet watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ye that make mention of the LORD, keep not ſilence,

7 And give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth.

8 The LORD hath ſworn by his right hand, and by the arm of his ſtrength, Surely I will no more give thy corn *to be* meat for thine enemies; and the ſons of the ſtranger ſhall not drink thy wine, for the which thou haſt laboured:

9 But they that have gathered it ſhall eat it, and praiſe the LORD; and they that have brought it together ſhall drink it in the courts of my holineſs.

10 Go through, go through the gates; prepare ye the way of the people; caſt up, caſt up the high-way; gather out the ſtones; lift up a ſtandard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold, his reward *is* with him, and his work before him.

12 And they ſhall call them, The holy people, The redeemed of the LORD: and thou ſhalt be called, Sought out, A city not forſaken.

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or the fruits of righteouſneſs, by which that juſtification is evidenced: and her ſalvation may mean the doctrine of ſalvation taught in the church; or the bleſſings, which are enjoyed by believers, as the firſt fruits of that ſalvation. Theſe would at length be rendered ſo abundant, and conſpicuous, that the Gentiles, yea *all* kings would behold her glory in them; and ſo Zion would be called by a new name, which the Lord would give her. Some underſtand this of the name of Chriſtians, by which believers are called under the new diſpenſation: but probably it refers to that change, which would take place in her ſtate, ſignified by names afterwards mentioned. Then the church would become a crown, or diadem, which God would hold in his hand, to ſhew his delight in thus honouring her: and the peace, holineſs, and happineſs of believers would there be held forth to allure others to come, and ſeek a ſhare of their bleſſings. Then the church would no longer be looked upon, and ſpoken of, as a forſaken, or divorced woman, nor her land left deſolate, (as Judah during the captivity:) but the Lord would honour her by the name of Hephzi-bah, or "my delight is in her;" and her land, or the countries occupied by his people, ſhould be called Beulah, or "married;" for the Lord would as openly avow his ſpecial favour to his church, as a man doth for her, whom he publicly eſpouſes. Indeed as a young man marrieth a virgin, whom he greatly loves, ſo would Zion's *Reſtorer* marry her, (ſo the paſſage may be rendered by a trivial change in the punctuation;) and God would rejoice in his love to her, as the bridegroom over his bride. But though this alteration ſeems expedient, perhaps it is not neceſſary. The church is ſometimes ſpoken of as a matron, or as a widow, or divorced woman, and then again as a virgin: ſo that it would not be unprecedented, if the members of the church ſhould ſometimes be conſidered as her dutiful ſons; and at others, as ſtanding in the relation of an huſband to her. Such a variation of images muſt ſometimes occur in a ſtyle ſo exceedingly figurative, and highly poetical, (according to the bold genius of eaſtern poetry,) as that of Iſaiah. The converſion of Conſtantine, and the proſperity, and peace of the Chriſtian church, after the continued perſecutions, that ſhe had endured, are ſuppoſed by ſome to be here predicted: and yet the language ſeems to indicate that ſtill more glorious events are intended.

V. 6, 7.] This addreſs favours the opinion that Chriſt is the ſpeaker in the foregoing verſes: the ſame perſon here continues the diſcourſe. The watchmen on Zion's walls evidently mean the faithful miniſters of Chriſt, who are employed to give warning of the approach of an enemy, and alſo to look out for the coming of her expected deliverer. Theſe watchmen would be inſtant in preaching the word, and conſtant in prayer for the proſperity of the church: and all believers are exhorted to join with them. They "make mention of the "Lord," or rather are his remembrancers, to remind him of his promiſes: and they are exhorted not to keep ſilence, nor to give him any reſt, but importunately to beſeech him to perform his word; until he ſhould eſtabliſh his church, in righteouſneſs, peace, and truth, and render her the praiſe, and glory of the whole earth." This aſſuredly is addreſſed to us alſo, however we interpret the prophecy.

V. 8, 9.] The Lord here ſwears by his right hand, and the arm of his ſtrength, or pledges the honour of his omnipotence, that he will reſcue his church from her enemies. The images are taken from the devaſtations, which were made in Judah, when the enemies of the Jews ſeized their corn and wine: but when the invaders were vanquiſhed, then they reaped their harveſt, and vintage, and feaſted upon them in the courts of the temple, whither they carried their peace-offerings. And it implies the deliverance of the Chriſtian church from thoſe perſecutors, who have often kept from them the word of God, the food, and the cordial of their ſouls; and deprived them of the labours of their miniſters, by putting them to death, immuring them in priſons, or driving them into foreign countries. But a bleſſed change is here predicted, which would be welcomed, and improved in an holy, and thankful manner.

V. 10—12.] The friends and miniſters of the church are here commanded, to go through her gates, to caſt up an high-way, and to remove every obſtruction, that the people might come to Zion from the ends of the earth;

CHAP. LXIII.

Contains 1ſt. A prophetical repreſentation of Chriſt's victories over, and vengeance on his enemies, 1--6. *2d. The people of Iſrael acknowledging the Lord's abundant kindneſs to them, and their multiplied rebellions againſt him; and complaining of ſpiritual judgments, and temporal calamities, with earneſt ſupplications for deliverance,* 7--19.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah?

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and to lift up a ſtandard to give them notice, that the time was arrived (Notes, &c. c. lvii. v. 14.) For the proclamation was ſent forth to the end of the world, that Zion's ſalvation was come. The Lord Jeſus was about to receive his full recompence, in becoming the Lord's ſalvation to the ends of the earth, and to perform that great work, which is before him: and thenceforth the church would be called, an holy people, the redeemed of the Lord: being ſought out of God, in her afflictions, and aſſured of being no more forſaken. Many events have been partial accompliſhments of this prediction, eſpecially that before-mentioned: but I apprehend ſuch were only earneſts of more glorious times, that are yet to come.

PRACTICAL OBSERVATIONS.

Whilſt we are encouraged by firmly believing the unchangeable love, and care, and uninterrupted interceſſion of Chriſt for his church; in all which he will ſteadily perſevere, "till her righteouſneſs, and ſalvation are rendered moſt conſpicuous, and glorious:" we ſhould in our ſeveral ſtations imitate his example. The intereſts of true religion ſhould be near our hearts, and we ſhould be willing to ſpend, and be ſpent in promoting them, without ſeeking our own credit or emolument: we ſhould be unwearied in doing good, and wait for our reſt in heaven; we ſhould deem nothing done, whilſt ſo much remains undone; and be encouraged to expect, and pray for greater ſucceſs, by every degree that is afforded us. Our firſt object ſhould be to promote the purity of the church, in doctrine, and practice, and her internal peace, and unity; for when the truths of the goſpel of ſalvation, through the righteouſneſs of Chriſt, and by the ſanctification of the Spirit unto obedience, are clearly profeſſed, and ſolidly preached, and vindicated; and when the holy lives, and mutual love of thoſe, who profeſs, and preach them, adorn the doctrine of God our Saviour in all things: then the righteouſneſs of Zion ſhines forth, as a lamp that burneth; and her brightneſs makes way for the ſpread of divine knowledge. But her glory and excellency muſt become very conſpicuous, before all kings, and nations can behold it: and therefore our endeavours to increaſe true knowledge, holineſs, and union amongſt profeſſed chriſtians, tend as much to bring forward the great triumphs of the Goſpel; as the promoting miſſions into the remote, and benighted regions of the earth. When the ſcandals of the church ſhall be removed, and her breaches healed; ſhe will appear as the perfection of beauty, and be called by a new name: and all that behold her excellency, and felicity, and the ſpecial favour of God to her, will find their hearts allured to ſeek a participation of her privileges. But whilſt we admire the happineſs of the church of reconciled enemies, in being the object of the Lord's delight, and as married unto him: let us alſo adore his infinite condeſcenſion and love. We may any of us aſpire to theſe honours; and coming in Chriſt's name, we ſhall not be refuſed or forſaken: but we ſhould well conſider the reciprocal duties, that reſult from ſuch high relations, and obligations; that we may thence deduce motives to faithfulneſs, obedience, ſubmiſſion, and the moſt entire, and devoted attachment. If God rejoiceth over us, and over his church, as a bridegroom rejoiceth over his bride; ſurely we ſhould rejoice in his favour, and ſervice, and deſire no other happineſs: and as the true ſons of the church, we ſhould heartily eſpouſe her intereſts and ſeek her peace and proſperity. Some of us the Lord employs, and honours as watchmen to defend the walls of Zion: let us then be watchful and faithful, inſtant in preaching, fervent in prayer, patient in enduring hardſhip, wholly giving ourſelves to the work of the miniſtry. Others are the Lord's remembrancers: let them recollect, that he loves to be reminded of his promiſes, and predictions; that he delights in their importunity; and that he commands them not to keep ſilence, and to give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth. We ſhould thankfully acknowledge, that the Lord hath already in part fulfilled his engagements to this effect. He hath founded a church to the honour of his name in this diſtant part of the world; and at preſent he preſerves it from oppreſſion and perſecution: He no longer ſuffers our adverſaries to lock up from us the holy ſcriptures, which are the bread of life, and the cordials for our ſouls; or to pervert them to their own baſe purpoſes. We have the full comfort and benefit of his preached goſpel, and public ordinances, of the labours of his miniſters, and of every means of edification to our ſouls. Let us be thankful for theſe mercies, and for all our diſtinguiſhed temporal advantages, and uſe them all in a ſanctified manner. Let us delight in attending on his courts, that we may enjoy the conſolations of his Spirit: and let us remember that his almighty arm is engaged to effect all that yet remaineth to be done; and that He hath confirmed it with an oath for our fuller aſſurance. Let us then endeavour by our examples, prayers, and improvement of our talents, to open Zion's gates, to prepare her ways, to remove obſtructions, to forward the admiſſion of citizens, and the lifting up of the ſtandard of the croſs, to call them in. Shortly it ſhall be proclaimed in its fulleſt ſenſe, "ſay ye to the daughter of Zion, behold thy ſalvation cometh!" The Lord Jeſus will accompliſh his work, and his ſucceſs will be his moſt valued recompence: and then all, who name his name, ſhall be acknowledged to be an holy people, and his church to be ſought out, a city not forſaken, as it hath long appeared to be. And we are ſure that he will never forſake one, whom He hath redeemed, and ſanctified; and that the cauſe He favours will ſurely prevail.

NOTES.

CHAP. LXIII.] V. 1—6.] Theſe verſes contain a prophetical repreſentation of the victories of Chriſt over

This *that is* glorious in his apparel, travelling in the greatneſs of his ſtrength? I, that ſpeak in righteouſneſs, mighty to ſave.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have trodden the wine-preſs alone; and of the people *there was* none with me: for I, will tread them in mine anger, and trample them in my fury; and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought ſalvation unto me; and my fury it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth.

7 I will mention the loving-kindneſſes of the LORD, *and* the praiſes of the LORD, according to all that the LORD hath beſtowed on us, and the great goodneſs toward the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving-kindneſſes.

8 For he ſaid, Surely they *are* my people, children *that* will not lie: ſo he was their Saviour.

9 In all their affliction he was afflicted,

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the enemies of his church; for of him the paſſage muſt be interpreted, nor can we admit of ſo much as an accommodation of it to any other. But it is remarkable, that moſt interpreters have underſtood it of the ſufferings of Chriſt, and of his being covered with his own blood: though nothing can be more evident, than that he is repreſented by the prophet, as covered with the blood of his enemies; and as a mighty conqueror and avenger, and not as a Lamb ſlain for a ſacrifice. Whoever conſiders attentively what hath been propoſed on a parallel ſcripture, (c. xxxiv.) will probably be convinced that Edom, and Bozrah, (the chief city of Edom,) are here to be underſtood myſtically; and that the deſtruction of the chief city of the Antichriſtian powers, and of all, that pertinaciouſly adhere to her, are here predicted; and that no other events fully anſwer to the deſcription; though the deſtruction of Jeruſalem by the Romans; and that of the Roman Emperors, and armies, about the time of Conſtantine's advancement to the imperial throne, have been mentioned by eminent interpreters, as a partial accompliſhment of it. The prophet, in viſion, obſerves the Meſſiah, returning in triumph from the conqueſt of his enemies, (of whom Edom was a type;) and being ſtruck with his majeſtic appearance, he enquires, who this is, that was returning from Bozrah, with his garments ſtained with blood; being arrayed in glorious apparel, as ſome mighty prince; and travelling, not as one wearied with the combat, but in the greatneſs of his ſtrength, and as able, and prepared to vanquiſh every oppoſing power? To this Meſſiah anſwers, that it is He, the Judge, that gives ſentence in righteouſneſs againſt his enemies, and is mighty to ſave his church. The prophet again enquires; wherefore his apparel was diſcoloured, and why He appeared like one, that had been treading the purple grapes, in the wine-preſs? (*Rev.* c. xiv. ver. 19, 20. c. xix. v. 11—21.) To which Meſſiah anſwers, that he had been treading the wine-preſs of the wrath of God, and as by his own power, without any human help, he had cruſhed his obſtinate oppoſers; and that he would thus trample upon them all, in his fury, and indignation, and would account their blood, ſtaining his garments, as honourable to his juſtice, truth, and power: for the day of vengeance was in his heart, or was determined on as pleaſing to him, being the appointed ſeaſon of reſcuing his church of redeemed ſinners from oppreſſion; (c. lxi. v. 2.) He had indeed looked for ſome to ſtand forth to protect his people, and uphold his cauſe, and He marvelled, that there was none; and therefore His own arm effected the intended ſalvation of his church, and his hot diſpleaſure ſuſtained him in taking vengeance on her enemies; (c. lix. v. 16, 17:) and that this was but an earneſt of the full end, that He would make of all, who oppoſed him, and his cauſe. The event will beſt determine, whether theſe predictions are to be underſtood literally or not.

V. 7, 8.] It hath been more than once obſerved, that it is probable, that the deſtruction of the Antichriſtian powers will make way for the converſion of the Jews: and it is very reaſonably concluded by the moſt eminent interpreters, that the ſubſequent part of this chapter, and the whole of the next, are intended as a kind of directory to their prayers on that occaſion. The perſon who is introduced as the ſpeaker, and whom the prophet perſonates, determines to mention the peculiar favours of God to the people of Iſrael, from his exuberant love and mercy, as worthy of their praiſes, and thanksgivings. When the Iſraelites ſolemnly acceded to the covenant propoſed to them at Mount Sinai, the Lord proceeded to deal with them at his people, and children; as if he had been aſſured that they would not prevaricate in ſo ſolemn an engagement, or deal deceitfully with him. This is ſpoken after the manner of men, and implies that He had given them no cauſe for their falſehood, and apoſtacy.

V. 9. *In all*, &c.] The Lord intereſted himſelf in all the afflictions of Iſrael, even as if he had ſhared in their ſufferings; and the only begotten Son of the Father, became the Angel, or meſſenger of his love, in, and

and the angel of his preſence ſaved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought againſt them.

11 Then he remembered the days of old, Moſes, *and* his people, *ſaying*, Where *is* he that brought them up out of the ſea with the ſhepherd of his flock? where *is* he that put his holy Spirit within him?

12 That led *them* by the right hand of Moſes with his glorious arm, dividing the water before them, to make himſelf an everlaſting name?

13 That led them through the deep, as an horſe in the wilderneſs, *that* they ſhould not ſtumble?

14 As a beaſt goeth down into the valley, the Spirit of the LORD cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious name.

15 Look down from heaven, and behold from the habitation of thy holineſs and of thy glory; where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? Are they reſtrained?

16 Doubtleſs thou *art* our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O LORD, *art* our Father, our Redeemer; thy name *is* from everlaſting.

17 O LORD, why haſt thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy ſervants ſake, the tribes of thine inheritance.

18 The people of thy holineſs have poſſeſſed *it* but a little while: our adverſaries have trodden down thy ſanctuary.

19 We are *thine*: thou never bareſt rule over them; they were not called by thy name.

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by whom his preſence, and power attended them for their preſervation, and ſalvation, not only from Egypt to Canaan; but alſo through their ſucceſſive generations, (*Gen.* c. xlviii. v. 15, 16. *Exod.* c. xxiii. v. 21. c. xxxiii. v. 14. *Mal.* c. iii. v. 1:) and thus he compaſſionately redeemed, and bare them, with the patience, aſſiduity, and tenderneſs, wherewith a nurſing mother carries, and attends upon her beloved infant.

V. 10. *But*, &c.] Yet Iſrael was rebellious from their leaving Egypt, through all the ages, that they continued God's profeſſing people: they vexed the Lord by their murmurs, idolatries, and multiplied crimes: they reſiſted, and vexed his Holy Spirit, by deſpiſing and perſecuting his prophets; and eſpecially by rejecting, and crucifying their promiſed Meſſiah, and fighting againſt the Goſpel, when preached by the apoſtles, with the Holy Ghoſt ſent down from heaven, to atteſt their doctrine by his miraculous operations: and thus they provoked Him to become their enemy, and, by the Romans, to fight againſt them, to the deſtruction of their city; and ſince that time by various inſtruments even to this preſent day.

V. 11—14.] It is not agreed, whether God, or the afflicted Jewiſh nation be here ſpoken of: but if we adhere to our verſion, it is more obvious to underſtand it of the Jews, in their rejected condition, calling to remembrance the Lord's ancient mercies to their nation, and again enquiring after Him. Some of that people, being made ſenſible of the wrath of God againſt them, and of the cauſe of it; and reflecting how his power had been exerciſed in behalf of their fathers, and what promiſes had been made to them; (*Lev.* c. xxvi. v. 39—45. *Deut.* c. iv, ver. 30, 31;) begin ſeriouſly to enquire where He is, who ſhewed ſuch wonders of power, and love to Moſes, and his people? where is the Lord, who brought Iſrael up out of the Red Sea, with thoſe to whom he had committed them, as a flock to the care of a ſhepherd, but who could not have delivered either themſelves, or the people? Where is He, that put his Holy Spirit upon the ſeventy Elders, to enable them to aſſiſt Moſes in his too arduous work? (*Num.* c. xi.) Who led the vaſt multitude of Iſrael through the deep channel of the Red Sea, (the waters of which he divided by his power, for the glory of his name,) with as much ſafety, and as little obſtruction, as an horſe paſſeth in the open plains of a deſert: and who afterwards led them through the wilderneſs to the reſt and plenty of Canaan, as the beaſt goeth down, after the labour of the day, to feed, and lie down in the fruitful valley? And would this mighty God of Jacob no more glorify his name, in delivering his ancient people from their calamities?

V. 15—19.] Theſe meditations are repreſented as exciting the hopes, and prayers of the penitent Jews: and here are words prepared for them to take with them, in returning unto the Lord. They are therefore introduced, as beſeeching him to look down from his holy habitation upon the abject condition of their once favoured nation: they enquire where is his zeal for his own glory, his power heretofore exerted in their favour, and his tender compaſſions for them in their troubles? (c. xvi. v. 11.) Were they for ever reſtrained? They plead, that even if Abraham, and Iſrael ſhould diſown them, or knew not of, or could afford them no help in their miſery: yet doubtleſs He would remember his relation to them, and be their Father, and Redeemer; for His name, (his perfections,) was everlaſting, and unchangeable. Why then had he ſo long left the nation to be *judicially* hardened, and blinded, eſtranged from his fear, and given up to

CHAP. LXIV.

Contains 1ſt. Iſrael earneſtly beſeeching God to interpoſe with his Almighty power, for their deliverance, according to his former wonderful works in their behalf, and according to his abundant mercies, 1---5. *2d. Humbly confeſſing their great unworthineſs, referring themſelves to the Lord's ſovereign diſpoſal, bewailing the deſolations occaſioned by their iniquities, and deprecating the ſeverity of his indignation,* 6---12.

error, unbelief, and obſtinacy? Would it not be more glorious to his name to remove the vail from their hearts, to return to the tribes of his choſen inheritance, and to remember his ancient ſervants the fathers of their nation? We ſuppoſe a remnant of the Jews to plead thus in behalf of their unbelieving brethren. And they further urge, that the people, whom the Lord ſeparated from the nations to be his holy worſhippers, had poſſeſſed the promiſed land for a very ſhort ſeaſon; and their adverſaries had long trodden down their holy city, and temple. (*Luke* c. xxi. v. 24.) Yet they were ſtill his people, beloved for their fathers ſake; whereas the Romans, who deſtroyed the city, and temple, and the nations that have ſince trodden them down, were never ſubject to him, or called by his name. The whole tenor of the prophecy vinces, that the Babyloniſh captivity, and the conſequent deliverance of the Jews, were only ſhadows of the events here predicted.

PRACTICAL OBSERVATIONS.

Our divine Redeemer will appear glorious in the eyes of all holy intelligences, when he diſplays his power, and juſtice, in taking vengeance on his obſtinate enemies, as well as when he ſhews himſelf mighty to ſave his people. And though he will not deign to anſwer the arrogant, cavilling queſtions of proud infidels; he will fully ſatisfy humble believers of the propriety and equity of his moſt awful judgments. Once he appeared on earth in apparent weakneſs, to pour out his precious blood as the atonement for our ſins: but he will in due time appear "travelling in the greatneſs of his ſtrength," and covered with the blood of his enemies. No numbers, or power can ſecure them againſt his righteous indignation: nor will he need any helpers in this tremendous work; any more than he did, when "his own ſelf bare our ſins "in his own body on the tree." His own arm ſuffices to apply, as his ſingle ſacrifice did to purchaſe, ſalvation; and his powerful, and righteous indignation will uphold him in executing vengeance on his adverſaries: yet he may well complain, that amongſt the numbers, who call themſelves his diſciples, there are ſcarce any, that ſtand prepared to be zealous inſtruments in promoting his cauſe. But the acceptable year of the Lord is yet proclaimed, though the day of vengeance be in his heart, and the vintage, which is to be trodden in the wine-preſs, ripens apace: let then ſinners in general, and the oppoſers of ſcriptural chriſtianity in particular, take warning, and ſeek reconciliation with their offended Judge: or he will tread them down in his anger, and make them drunk in his fury, and bring down their ſtrength to the earth; and by their example he will bring others to repent, and ſeek his face. No ſufferings ſhould induce us ſinners to forget, or not to mention the praiſes of the Lord, and his mercies to us, and to his people, which have been numberleſs, and infinite, like his eſſential goodneſs. All our comforts, and hopes ſpring from this ſource, and all our miſeries and fears from our ſins. Every one of the human ſpecies receives unmerited mercies from our God; but they are moſt favoured, who enjoy the benefit of his word, and ordinances. He acts towards his profeſſed people, as if they were, and would be ſincere, and reſcues them from many dangers, and troubles, unleſs, or until their iniquity, or apoſtacy prove that they were diſſemblers. But how great is his mercy towards thoſe, that really fear, and truſt in him? Who are indeed his children, and will neither diſſemble with him, nor with their brethren, but will copy his example of truth and faithfulneſs? He is become their Saviour: and he pities them as a father doth his children, and he intereſts himſelf in all their concerns, even as if he ſhared their ſufferings; and they, who perſecute, or deſpiſe them, are accounted his deſpiſers, and perſecutors alſo. The Angel of his preſence, the meſſenger of the covenant, who was in the form of God, and thought it no robbery to be equal with God, aſſumed the form of a ſervant, that in our nature he might bear our griefs, and carry our ſorrows; and he ſo loveth thoſe, whom he hath thus redeemed by his blood, and taught to truſt in, and love him, that he bears, and carries them with the moſt unwearied patience. Yet alas, in many inſtances, they too are rebellious, and grieve his Holy Spirit, and loſe their comforts, and expoſe themſelves to ſharp rebukes, and corrections; by which they are brought to renewed repentance, and deeper humiliation. But the Lord never becomes their enemy, to fight againſt them, as he doth againſt thoſe, who ſo vex his Holy Spirit that he will no more ſtrive with them. Yet whatever a man's ſins have been, if he ſo remembers the Lord's mercies, as to be humbled for his ingratitude, and yet ſo, as to be encouraged to hope in his mercy; there is ground to conclude, that he is diſcovering the way of peace. When ſinners enquire after Him, who hath in other ages glorified himſelf in ſaving, and feeding his purchaſed flock, and hath given his Holy Spirit to qualify his miniſters, and proſper their labours; and when they call to mind his wonderful works of old, in order thence to deduce arguments to plead with him in prayer, that he may glorify himſelf in ſaving them alſo; they are evidently profiting by the ſacred records: for whenever we look up, in humble faith and hope, to the Lord in the habitation of his holineſs, and glory; he will be ſure to look down upon us, in kindneſs, and mercy. His zeal, power, and compaſſions are no more reſtrained, than in former ages: and ſhould any have become ſo vile, that the moſt eminent ſaints ſhould reject, or deſpair of them; yet if God ſee them truly humbled, and fervent in prayer, he will doubtleſs be their Father, and Redeemer, for the everlaſting glory of his name. Spiritual judgments, by which men are made to err from the ways, and hardened againſt the fear of God, are more to be dreaded, than any other calamities; and we ſhould moſt carefully avoid thoſe ſins, which provoke the Lord to

OH that thou wouldeſt rend the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence,

2 As *when* the melting fire burneth, the fire cauſeth the waters to boil, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence.

3 When thou didſt terrible things *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence!

4 For ſince the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meeteſt him that rejoiceth, and worketh righteouſneſs; *thoſe that* remember thee in thy ways: behold, thou art wroth; for we have ſinned: in thoſe is continuance, and we ſhall be ſaved.

6 But we are all as an unclean *thing*, and all our righteouſneſſes *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and

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leave men thus to themſelves, and the deceiver; which he never doth without juſt cauſe. But when any become ſenſible, that they have verged to this dreadful caſe, they are in a hopeful way to be preſerved from it: and they may confidently beg of God to open their eyes, their underſtandings, and their hearts; and he will aſſuredly accept ſuch petitions. Nay ſuch perſons are proper ſupplicants for others in the ſame community, or family, who are verging to the ſame awful ſituation. Thus we are aſſured that the Lord will ſhortly break in upon the blindneſs of the Jewiſh nation, and return in mercy to thoſe tribes of his inheritance. Indeed if all the promiſes made to their fathers had received their whole accompliſhment, in the ſhort lived proſperity of Iſrael in Canaan; it might well be conſidered as beneath the largeneſs of the terms employed. But all the bleſſings vouchſafed to the true Iſrael of God, through Chriſt the promiſed ſeed, in every age of the world, are alſo to be included: and unknown bleſſings are yet reſerved for that diſtinguiſhed nation. And however God may permit his adverſaries to tread down his ſanctuary, or to triumph over his people: yet he will hear the prayers of thoſe, who belong to him, and deliver them from thoſe, over whom he hath not borne rule, and who have never been called by his name.

NOTES.

CHAP. LXIV.] V. 1—3.] This chapter continues the prayer begun in the preceding; which hath been interpreted to be that of the firſt converts, which ſhall be made from amongſt the diſperſed Jews, when that nation ſhall be re-inſtated in the church. Theſe ſupplicants perceive vaſt obſtacles in the way of their deſires being granted, eſpecially from the power of their oppreſſors, and adverſaries: but they moſt earneſtly call upon God to appear and remove them all. They long for him to rent the viſible heavens, in ſome awful manner, and to melt the mountains, that they might flow down as water at his preſence: which he could do with the ſame facility, as the fire melteth the wax, or the metal, or even as it cauſeth the water to boil. Thus He could eaſily make his name known to his adverſaries, and put whole nations to confuſion before Him. And this would be no unprecedented favour: for when He delivered Iſrael out of Egypt, He did ſuch terrible things, to cruſh the power of their oppreſſors, as they had never looked for, or conceived an idea of: inſomuch that oppoſing difficulties, apparently like immoveable mountains, melted and vaniſhed at His preſence; and they only intreat a ſimilar interpoſition, in order again to ſet them at liberty, and to reinſtate them in their privileges. The commotion of Mount Sinai, when the Lord came down upon it, is probably referred to, in this alluſion to their former deliverances.

V. 4, *For*, &c.] This verſe, as it here ſtands connected, may mean in general, that no man from the beginning of the world, had heard, ſeen, or conceived an idea of any thing ſo great, glorious, or excellent, as what God himſelf had deviſed, and prepared for thoſe, that wait for him. Or it may ſignify, that the diſplays of the divine power, and glory, which the people of God yet wait for, will far exceed all, that hitherto hath been experienced, witneſſed, or recorded, ſince the beginning: and can only be properly conceived of by God himſelf. Some explain it to mean, that no people had ever heard, or conceived of any other God, but Jehovah, who had wrought ſuch wonders for his people. St. Paul quotes the ſenſe, (though not the exact words of it,) with reference to the bleſſings of redemption by the death of Chriſt: (1 *Cor.* c. ii. v. 8—10:) and perhaps the leading idea here may be, that nothing too great can be expected from that incomprehenſible love, which hath provided ſuch ſalvation for ſinful men.

V. 5. *Thou*, &c.] The ſupplicants had mentioned thoſe, who waited for God; and they here ſpeak more of their character, and conduct. They take pleaſure in working righteouſneſs, and remember God in his ways; coming before him in thoſe ordinances, and in that way, which he hath appointed. Such perſons the Lord was uſed to meet, and bleſs: and though He were juſtly wroth with their nation for their ſins: yet as theſe ways of His were perpetual, and He might be approached in them at any time; they hope thus to wait on, and come before Him, and be ſaved.

V. 6—8.] The diſcouragements of theſe ſupplicants ariſe from the greatneſs of their iniquities, as well as from the power of their enemies. They acknowledge them-haſt conſumed us, becauſe of our iniquities.

8 But now, O LORD, thou *art* our Father; we *are* the clay, and thou our Potter; and we all *are* the work of thy hand.

9 Be not wroth very ſore, O LORD, neither remember iniquity for ever: behold, ſee, we beſeech thee, we *are* all thy people.

10 Thy holy cities are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation.

11 Our holy and our beautiful houſe, where our fathers praiſed thee, is burnt up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thyſelf for theſe *things*, O LORD? wilt thou hold thy peace, and afflict us very ſore?

ſelves, and the nation, for whom they prayed, to be altogether unclean, and abominable, and not worthy to be called the people of God's holineſs, (c. lxiii. v. 18:) nay their righteouſneſſes, even all their moral, ritual, or traditionary works, by which they had long ſought to juſtify themſelves, in neglect of Chriſt, to be filthy rags, worthleſs, and loathſome, and not fit for a robe, in which to appear before an holy God. For this cauſe their proſperity had faded, as a withered leaf; and their iniquities had been as the wind to ſcatter them abroad throughout the earth; and there were ſcarce one of them, who heartily called upon God, or exerted himſelf to lay hold by faith, on his power, truth, and love: for He had hid his face from them, and they were conſumed, becauſe of their iniquities. Yet, they would ſtill plead with the Lord, as their heavenly Father; and they ſo confided in his wiſdom, and mercy, that, as they were the work of his creating power, ſo they were willing to be diſpoſed of at his pleaſure, as clay in the hand of the potter.

V. 9—12.] The ſupplicants here continue to deprecate the extremity of the Lord's diſpleaſure, and his perpetual remembrance of their ſins: they ſtill plead with him, as his choſen people, and call upon him to conſider the deſolations of their land. The cities, once inhabited by his worſhippers, are now either entirely deſtroyed, or inhabited by infidels, and idolaters; eſpecially Jeruſalem their holy city, and their temple, and all its furniture, and ordinances are utterly waſted: and would not the Lord be ſatisfied with theſe their miſeries? Would he ſtill refrain from interpoſing? Would he reject their prayers, and perſiſt in his ſore diſpleaſure to afflict them? All theſe circumſtances fix the prophetical meaning to the Jewiſh nation, rather than to the Chriſtian church. And the deſolations, and miſeries of the Jews, ſince their rejection of the goſpel, have ſo far exceeded, in degree, and continuance, all that they before endured: that, though we need not exclude the Babyloniſh captivity, or the ravages and profanations of Antiochus Epiphanes; yet we muſt conſider their condition from the days of Chriſt to the preſent time, as the grand accompliſhment of theſe predictions.

PRACTICAL OBSERVATIONS.

The difficulties, which occur in our path, or work, ſhould excite us to more vigorous exerciſes of faith in the omnipotence of God, and to more fervent prayers for his interpoſition; for when he pleaſeth to rend the heavens, and come down, the moſt inſuperable obſtacles to our deſires will remove in an inſtant: and we can never want a prevalent plea with the Lord thus to interpoſe, when we are ſeeking the glory of his name, and the enlargement, or proſperity of his church: and he will aſſuredly "make his name known to his adverſaries, that the nations may tremble at his preſence," (*Rev.* c. i. v. 7.) The deliverances, which the Lord works for his people, are ſometimes as unexpected, in the manner, and ſeaſon of them, as his terrible judgments on his enemies: and they are intimately connected with them. The ſacred records of the ancient church have been tranſmitted to us, to encourage our hopes, and prayers, for perſonal, and public mercies from the Lord, according to his promiſes, and the nature of our diſpenſation. But who hath heard, or ſeen, or conceived any thing equal to his love to us, in ſending his Son to be the propitiation for our ſins? Can we really believe this truth, and then think any thing too great to expect from his power, truth, and love? We have very faint conceptions of the glorious things, which are prepared for his church on earth; and our ideas of the felicities reſerved for believers in heaven, are ſtill more confuſed, and inadequate: let us then truſt in his word, and patiently wait for him to terminate our ſorrows, and complete our joys. If the Lord have taught us to rejoice in working righteouſneſs, and to remember him in his ways; He will doubtleſs meet us with ſupports and comforts in his ordinances, and perfect his work in us. And though we have grievouſly ſinned, and provoked Him to anger: yet Jeſus continually intercedeth, and the way of acceſs, and acceptance is always open: and they, who come to the Father by it, ſhall be ſaved to the uttermoſt, and for ever. But we muſt confeſs, that by nature we are all as an unclean thing, and that all our boaſted righteouſneſſes are as filthy rags. This will be proved againſt all thoſe, who, (like the Jews,) reject the Saviour, to eſtabliſh their own righteouſneſs. Thus it was with every one of us, when ſtrangers, or enemies to him: and even now our few good works, in which there is real excellency, *as they are fruits of the Spirit*, are ſo defective and defiled, *as performed by us*, that they need to be waſhed in the fountain opened for ſin, and uncleanneſs. They, therefore, who confide in their own merits will fade as a leaf, and will be driven by their iniquities into deſtruction. But alas, how few are there, who appear to call upon the Lord with their whole hearts, or ſtir themſelves up to lay hold of him? Yet without this earneſtneſs we cannot hope to prevail: but the vileſt prodigal, who is "come to himſelf," and deſires to return to God with humble confeſſions, and ſupplications, may approach Him as his Father, and plead with Him, as the work of his hands; nor need he heſitate to caſt himſelf unreſervedly on his ſovereign mercy, to be diſpoſed of as he pleaſes. This ſeems to unbelief a deſperate venture; but it is in fact our only ſafety: for in this manner

CHAP. LXV.

Contains 1ſt. Jehovah declaring his grace in the converſion of the gentiles, and his juſtice in caſting off the Jews for their unbelief, idolatry, pride, and wickedneſs, 1---7. *2d. Shewing that he preſerved the nation, for the ſake of a choſen ſeed, that was to ariſe out of it; and contraſting the bleſſedneſs of his ſervants with the miſeries, that were coming on the unbelieving Jews,* 8---15. *3d. Predicting the glories, and privileges of the church in the latter days,* 16---25.

I AM ſought of *them that* aſked not *for me*; I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have ſpread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts:

3 A people that provoketh me to anger continually to my face: that ſacrificeth in gardens, and burneth incenſe upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat ſwine's fleſh, and broth of abominable *things is in* their veſſels.

5 Which ſay, Stand by thyſelf, come not near to me; for I am holier than thou. Theſe *are* a ſmoke in my noſe, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep ſilence, but will recompenſe, even recompenſe into their boſom,

7 Your iniquities, and the iniquities of your fathers together, ſaith the LORD, which have burned incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſom.

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we engage all the promiſes, and perfections of God on our ſides, which are all againſt us, whilſt we refuſe this unreſerved ſubmiſſion, urge any ſelf-excuſing plea, or allow any other confidence. But it well conſiſts with this unreſerved ſubmiſſion to deprecate the ſeverity of God's deſerved wrath, and to pray to be viſited with the ſalvation of his people: and they, who are conſciouſly unworthy to aſk the leaſt favour for themſelves, in their own name; will be moſt graciouſly accepted, when they plead, in the name of Chriſt, for their fellow ſinners, and for the church of God: and though he may delay for a time the anſwer of their prayers, to exerciſe their humble faith, and patience; yet he will not always refrain himſelf, and hold his peace, or afflict very ſore, thoſe, who thus call upon his name, and hope in his mercy.

NOTES.

CHAP. LXV. V. 1, 2.] The preceding chapters ſeemed to intimate, that the Lord had treated the Jewiſh nation with great ſeverity: but in this he anſwers the ſupplicants, and ſhews them the reaſons of his paſt conduct, as well as his gracious purpoſes in future towards them, and the church in general. The ſubject is ſo arranged, that the Lord ſeems to have the whole nation of Iſrael, and all their generations preſent before him, and ſometimes to addreſs one company, and then another of them: becauſe they have been treated with ſuch ſeverity for their rebellions during the whole time, that they continued the profeſſed people of God, and not for thoſe of any one generation. St. Paul quotes theſe verſes, to ſhew God's purpoſe of calling the Gentiles, and caſting the unbelieving Jews out of the viſible church: (*Rom.* c. x. v. 20, 21:) And the Lord here ſeems to adduce this part of his conduct, to convince the penitent Jews, that he did not reject their fathers, for want of a diſpoſition to mercy, though he acted according to his wiſe and holy ſovereignty, in the exerciſe of it. The heathen nations did not ſeek after, or call upon him, nor were they called by his name; yet, without their ſolicitation the preachers of the goſpel were ſent amongſt them, and they ſuddenly became the accepted ſervants, and ſpiritual worſhippers of God. Thus was he "ſought of" or "made known to," them that aſked not for him; and he ſo put himſelf in their way, that "he was found of them that ſought him not:" for when they were purſuing their ſinful projects, and devoted to their idols, without knowing, or thinking any thing about him: the Lord called their attention to him, and bid them look to him for ſalvation, and happineſs, and diſpoſed their hearts to obey the call: and thus he ſhewed towards them the unſearchable riches of his grace. But the Jews had theſe bleſſings continually propoſed to them; and Chriſt, and his apoſtles invited them *firſt* to accept of his ſalvation. Thus Jehovah ſpread forth his hands, full of mercies, to them, and earneſtly exhorted them to accept of them; and he perſevered in this all the day long; (*Prov.* c. i. v. 24:) but they perſiſted in their rebellion, and preferred their own vain devices, and evil ways, their ſadducean infidelity; their phariſaical hypocriſy, and traditions; and their ambition, covetouſneſs, and iniquity, to all the bleſſings of the Goſpel, and the kingdom of the Meſſiah: and thus they juſtly merited to be caſt off, and to experience all the miſeries, which have ſince overtaken them.

V. 3—7.] The Lord here draws the character of the Jewiſh nation; and doubtleſs he led the prophet ſo to expreſs it, that it might ſerve for a reproof of the people in his own times, as well as for the warning of after ages. They were a people, that continually provoked God, in the moſt avowed manner, even in his more immediate

8 Thus ſaith the LORD, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not, for a bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me.

11 But ye *are* they that forſake the LORD, that forget my holy mountain that prepare a table for that troop, and that furniſh the drink offering unto that number.

12 Therefore will I number you to the ſword, and ye ſhall all bow down to the ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear: but did evil before mine eyes, and did chooſe *that* wherein I delighted not.

13 Therefore thus ſaith the Lord GOD, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed:

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preſence, in Jeruſalem, and at the temple. In contempt of his law, they would ſacrifice in their gardens, and on their high places: nay, they would burn incenſe alſo, upon altars of brick or tile, or on the tops of their houſes; though this ought to have been done by none but the prieſts, within the ſanctuary on the golden altar, or on their cenſers. Becauſe God had made the touch of a dead body, or grave a ceremonial uncleanneſs; they would abide, and even lodge among the tombs, for ſome ſuperſtitious, or idolatrous purpoſes; and in contempt of his authority they eat ſwine's fleſh, and carried even the broth made of unclean meats, or of the abominable ſacrifices to their idols, in their veſſels, perhaps for acceptable preſents to their friends. Theſe were evidences of their ſelf-will, and proud preference of their own inventions to the appointments of God, and of their carnal enmity to him, and his holy ſervice. Yet, at the ſame time they were full of a proud opinion of their ſuperior ſanctity, and diſpoſed to deſpiſe others, as unworthy to come near them. This hateful temper was peculiarly prevalent amongſt the Phariſees, eſpecially in the days of Chriſt; and, notwithſtanding their hypocriſy, and iniquity, they deemed themſelves the only favourites of heaven, and could diſdainfully ſay to a poor heathen, or publican, or harlot, even when penitently crying for mercy, "ſtand off, keep thy diſtance, I am holier than "thou." Theſe were moſt offenſive to the Lord; even as the ſmoke is offenſive to the man, who has it continually under his noſe. The nearer they were to him, the more he abhorred them, and they kindled his indignation, and rendered it as a fire that burneth all the day. And all their ſins from age to age being written before him: he would not always keep ſilence, but would certainly recompenſe upon that generation, who crucified Chriſt, and rejected his goſpel, all the iniquities of their fathers, as well as their own tranſgreſſions, (*Matt.* c. xxiii) and as their poſterity have ever ſince perſiſted in the ſame ſpirit of enmity to Chriſt, they have inherited as a legacy this ſentence denounced upon that generation.

V. 8—10.] There was a remnant, according to the election of grace, called from amongſt the Jews, even when the nation was rejected: but this ſeems rather to refer to that increaſe of true believers, which is yet to be yielded by them. In the tender bunch of grapes, which being unripe is at preſent of no value, the new wine is contained, as in embrio; and therefore the owner gives orders that it be not deſtroyed, becauſe a bleſſing is in it. Thus the Jewiſh nation hath been preſerved, through many generations, for the ſake of thoſe believers, that ſhall hereafter ariſe from it: and it is preſerved a diſtinct people; that all men may witneſs this remarkable accompliſhment of ancient prophecies, and promiſes. Had not the Lord had this mercy in ſtore for the remote poſterity of "his ſervants," Abraham, Iſaac, Jacob, &c, he would have deſtroyed the whole nation by the Romans, and other inſtruments, when they were caſt out of the church. (*Matt.* c. xxiv. v. 22.) But he had determined in proceſs of time to bring a ſpiritual ſeed out of Jacob, to inherit the privileges of his true people on earth, and in heaven. Of theſe Canaan was a type: and theſe privileges may be denoted by Sharon, and Achor, two diſtant parts of the land, yielding, and feeding flocks and herds for their uſe, when they returned to ſeek the Lord. Or perhaps the Jews, when converted, may be reſtored to their own land, and enjoy its productions as in ancient days.

V. 11, 12.] The Lord here turns to addreſs the unbelieving Jews, through all their generations. They are all of the ſame ſpirit, and character with thoſe ancient apoſtates, and idolaters, who willingly forgot mount Zion, to offer ſacrifices to a whole troop, a vaſt number of worthleſs idols, furniſhing out a table, and feaſting together to their honour. Or the words *Gad*, and *Meni*, tranſlated *troop*, and *number*, may be names of their idols; but we may be thankful, that theſe abominations are ſo conſigned to oblivion, that the meaning of the ſacred penman cannot be aſcertained. Though the Jews in the days of Chriſt, and in ſucceeding ages, did not commit ſuch idolatries; yet they manifeſted the ſame ſpirit of rebellion, perverſeneſs, and enmity to God. (*John.* c. xv. v. 23, 24.) He therefore, adds that he would number them to the ſword, as criminals ordered for execution, and like them they ſhould bow down to be ſlaughtered: becauſe when Chriſt, and his apoſtles called them in the name of the Lord, they would not anſwer, nor be obedient, (c. l. v. 2:) but continued in thoſe things, in

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.

15 And ye ſhall leave your name for a curſe unto my choſen: for the Lord God ſhall ſlay thee, and call his ſervants by another name:

16 That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear by the God of truth: becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes.

17 For, behold, I create new heavens and a new earth: and the former ſhall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jeruſalem a rejoicing, and her people a joy.

19 And I will rejoice in Jeruſalem, and joy in my people: and the voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There ſhall be no more thence an infant of days, nor an old man that hath not filled his days: for the child ſhall die an hundred years old; but the ſinner, *being* an hundred years old, ſhall be accurſed.

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which he could not delight, that is, ſuch as he abhorred.

V. 13—15.] Theſe verſes point eſpecially to the miſeries endured by the Jews, at, and after the ſiege of Jeruſalem by the Romans. Such, as had embraced Chriſtianity, according to the directions of Chriſt, left the devoted city, and land, when they ſaw the ſignals of their approaching deſolations; but the bulk of the nation, pertinaciouſly defending themſelves, endured the moſt unprecedented miſeries. Thus the Chriſtians were provided for, whilſt the Jews ſuffered the extremities of famine; and rejoiced in their privileges, and comforts, whilſt the Jews were howling in anguiſh, and deſperation: and their obſtinacy, and miſeries were ſuch, that the choſen ſervants of God could think of no more dreadful curſe, to deprecate from themſelves, and their friends, than the judicial blindneſs, and hardneſs of heart, the wickedneſs, and puniſhment of a Jew. So that, whilſt millions of them were ſlain, by one dire maſſacre after another; the nation was cut off from being the people of God, and a Jew no longer was the diſtinguiſhing appellation of a worſhipper of Jehovah; but he hath called his ſervants by another name, even that of Chriſtians.

V. 16. *That he*, &c.] The introduction of the Chriſtian diſpenſation, and the rejection of the Jews were intended to make way for the ſpread of the knowledge, and worſhip of God throughout the earth; which could not ſo well be done, whilſt the Jews continued the peculiar people of God, and the worſhip of the temple was maintained. So that the events, before predicted, came to paſs, in order that men in every part of the earth, might bleſs themſelves in the name of the God of Truth, or ſeek happineſs from him; and that they might ſwear by his name, as his worſhippers, and not by that of any idol: and the truth of God's word, as noticed in the accompliſhment of theſe prophecies, would both conduce to the conviction of the nations, and lead them to regard Jehovah as a God of truth, worthy to be feared, and truſted; and to imitate his truth in their profeſſions and engagements. This may have ſome reference to the ſpread of the Goſpel amongſt the nations, in the days of the Apoſtles. But it more immediately relates to the time, when the troubles of the church ſhall be paſſed, and as it were forgotten; and when God will forgive, and no more look upon the ſins, which occaſioned them: when the Jews ſhall again be called into the church, and the fulneſs of the Gentilesbe converted; (*Rom.* c. xi. v. 25--32.)

V. 17—19.] "New heavens, and a new earth," ſometimes ſignify the world of glory, (2 *Pet.* c. xi. v. 13:) but in this, and ſome other places, they ſeem to denote that ſtate of the church on earth, which ſhall moſt reſemble the world of glory, in knowledge, holineſs, and felicity. By the new-creating power of God, the ſtate of the church, and the character of mankind ſhall be ſo altered, that it will appear as a new world; "old things being paſſed away, and all things become new:" ſo that the former confuſions, iniquities, and miſeries of mankind ſhall be no more remembered, or renewed. The ſupplicants heretofore mentioned, and all God's people, are commanded to rejoice in this new ſtate of things, which the Lord was about to create: for He would make Jeruſalem, (the true church of God,) and all her inhabitants joyful, and a joy to all around them; nay He would rejoice in them, and put an end to their ſorrows, and complaints.

V. 20. *There*, &c.] The approaching happineſs of the church is next deſcribed under a variety of images, many of which we have not heretofore met with. Longevity is promiſed to, and premature death excluded from this ſtate. Children ſhall not be cut off in their infancy, nor even old men, till they have filled the meaſure of their days. Inſomuch, that he ſhall be deemed to die in youth, that lives to the age of an hundred years: or it may mean, that even they, who die in youth, ſhall have lived long enough for every good purpoſe; whilſt the ſinner, who lives to an hundred years of age, only accumulates the more guilt, and at laſt dies accurſed. The event alone can certainly determine whether this is meant literally, or figuratively: but it is certain, that the univerſal ſpread of real Chriſtianity would ſo terminate wars, murders, contentions, idleneſs, intemperance, and licentiouſneſs, as greatly to lengthen out the general term of man's life. Many diſeaſes, which now deſtroy thouſands, and tens of thouſands, in the prime of life, and communicate diſtempers to ſucceeding generations, would in that caſe ſcarce be heard of any more: and thus the human conſtitution would ſoon be much mended, and children

21 And they ſhall build houſes, and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit; they ſhall not plant, and another eat; for as the days of a tree *are* the days of my people, and mine elect ſhall long enjoy the work of their hands.

23 They ſhall not labour in vain, nor bring forth for trouble; for they *are* the ſeed of the bleſſed of the LORD, and their offspring with them.

24 And it ſhall come to paſs, that before they call, I will anſwer; and while they are yet ſpeaking, I will hear.

25 The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpent's meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the LORD.

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would generally come into the world more vigorous, and healthy, than they can do, now that vice ſo greatly prevails. And what God may further intend in this matter we cannot determine.

V. 21—23.] Here the outward peace of the church, and her freedom from perſecutions, ſeem principally intended. Every one in thoſe happy days, ſhall be allowed to poſſeſs the fruit of their labours, and ſhall live long to enjoy it: for their days ſhall be as the days of a tree. An oak is ſuppoſed to be meant, which will ſometimes endure 1000 years from the time, that it is planted, until that of its total decay: and thus the days of God's choſen ſhall be as thoſe of the Antedeluvians. But may not this refer to the 1000 years, during which ſatan is to be bound up, and the proſperity of the church to continue? (*Rev.* c. xx. v. 1—7.) Nor will children then be the trouble of their parents, as is generally the caſe now; but their bleſſings ſhall be entailed on their offſpring alſo.

V. 24, 25.] The prayers of the people ſhall then be anſwered without delay, and in the moſt abundant manner: for whereas we now pray, that the knowledge of God may fill the earth, as the waters cover the ſea, and ages paſs on before our prayers are anſwered; their deſires in this reſpect ſhall be granted before they ſpeak: for then the name of God will be hallowed, his kingdom come, and his will done on earth, in great meaſure, as it is in heaven. The malignant diſpoſitions of ſinners of every deſcription will then be moſt completely mortified, and they will all become harmleſs, amiable, and harmonious. The old ſerpent ſhall then be deprived of his prey, and have the ancient ſentence fully executed upon him. (*Gen.* c. iii. v. 14, 15.) And thus the church on earth ſhall be full of peace, and happineſs, like thoſe of heaven. (c. xi. v. 6—9.) None can doubt, but this yet remains to be accompliſhed.

PRACTICAL OBSERVATIONS.

The Lord may ſay of all, who are numbered amongſt his people on earth, or in heaven, that "He was found "of them, who ſought him not." When we were ſtrangers, and enemies, fooliſh, and diſobedient, following divers luſts and pleaſures, He prevented us by the call of his word, and the influences of his grace: and whenever, or in what manner ſoever, we were firſt diſpoſed to ſeek the Lord; He firſt ſuggeſted the thought, and created the diſpoſition, and having thus led us to ſeek, and pray unto him, He further made Himſelf and his ways known unto us. Often He meets with ſome thoughtleſs profligate, or prejudiced oppoſer, and, as it were, ſays to him, "behold me, here I am, come to me; look unto me, "and be ſaved;" and a ſpeedy change takes place, Saul is found amongſt the Chriſtians and Apoſtles, and a ſpiritual worſhipper appears in the church of God: whilſt others, brought up under the goſpel, to whom the Lord daily ſtretches forth his hands, proffering ſalvation to them, grow more and more rebellious, and follow their own perverſe inclinations, and evil courſes, in defiance of Him. The Lord may often ſay of his profeſſed worſhippers, that they "are a people, that provoke Him continually to "his face;" and that they manifeſt the ſame ungrateful ſpirit, and rebellious alienation from him; and the ſame perverſe diſpoſition to prefer their own inventions to his ordinances, truths, and precepts, as the Jewiſh nation did. Where the power of Godlineſs is decayed, men grow proud of the worthleſs form: and the moſt offenſive hypocrites are moſt prone to look upon the ignorant, the erroneous, the careleſs, the immoral, or profane, with diſdain and loathing: nay they are prone to contemn the humble, and penitent, and to ſay of thoſe, in whom God delighteth, "ſtand by thyſelf, I am holier "than thou." When knowledge, gifts, reputation, or religious performances foſter this hateful propenſity, they become moſt injurious to the poſſeſſor: and however he may admire himſelf, or be admired by others, he is as odious, and diſpleaſing unto God, as a ſmoke in the noſe; and nothing more kindles, or feeds the fire of his indignation, than ſuch a diſpoſition, and conduct, which yet are congenial to our fallen nature. But let us watch, and pray againſt them; remembering that every ſin, and even the ſecret thoughts of mens hearts are written before God, and will aſſuredly be brought to light againſt, and recompenſed upon every impenitent ſinner: and when nations or churches have filled up their meaſure of iniquity, they will be puniſhed with temporal judgments for their own ſins, and thoſe of their fathers, which they have imitated. Amongſt the various reaſons, which induce the Lord to ſpare ungodly men, one is, that "a "bleſſing is in them." Some one, or more, or many are to deſcend from them, to form a part of his choſen flock; and therefore He bears with them from year to year, that He may bring forth a ſeed out of them to inherit his holy mountain. For all things are for the ſake of his choſen people: the kingdom of providence is adminiſtered, and the frame of nature is preſerved, for the diſplay of the glory of the Lord, in his church of redeemed ſinners. But in every age and nation he conſigns to de-

CHAP.

CHAP. LXVI.

Contains 1*ſt. The Lord ſhewing his diſregard to the temple, in compariſon of a broken heart; and his abhorrence of ſacrifices offered in hypocriſy, and unbelief; intimating the ſubverſion of the temple worſhip, and predicting his vengeance on the perſecuting Jews,* 1---6. 2*d. The rapid enlargement of the church by the converſion of the Gentile, and her conſequent increaſing proſperity,* 7---14. 3*d. A prediction of vengeance on the enemies of the church, and of a ſtill more extenſive ſpread of the goſpel, as connected with it,* 15---24.

THUS ſaith the LORD, The heaven *is* my throne, and the earth is my footſtool: where *is* the houſe that ye build unto me? and where *is* the place of my reſt?

2 For all thoſe *things* hath mine hand made, and all thoſe *things* have been, ſaith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite ſpirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he ſlew a man; he that ſacrificeth a lamb, *as if* he

ſtruction, thoſe, who forſake his ſervice to follow their own luſts, and devices; and eſpecially ſuch as perſiſt in doing evil in contempt of the call of his Goſpel. Sometimes he maketh an evident diſcrimination on earth betwixt his ſervants, and his enemies: but this will be uniformly viſible hereafter; and whilſt his ſervants will be ſatisfied with his love, filled with joy, and, will abound in his praiſe; his enemies ſhall endure the extremeſt miſeries in the regions of deſpair, where are weeping, wailing, and gnaſhing of teeth. That the declarations of God's word to this effect, will be exactly accompliſhed, we may be aſſured by the long continued contempt, and miſeries of the Jews: for the Lord hath indeed left their name to be a curſe unto his choſen, having cut them off, and called his people by another name; as he declared that he would. But when they ſhall be reſtored to their privileges, the truth of God will be rendered ſtill more conſpicuous: that all the earth may bleſs themſelves in him, render him worſhip, and ſwear unto him in truth, and righteouſneſs. Then the long continued troubles of the church ſhall ceaſe, and her proſperity will commence. But what a change will this be, when the earth ſhall be filled with ſpiritual religion, and exact righteouſneſs? It may well be called new heavens, and a new earth; for as we can ſcarce frame an idea of ſo glorious a ſcene; ſo the inhabitants of the world in that bleſſed period will not be able to form an idea of the wretched, and confuſed ſtate of the earth, during the prevalence of vice, and impiety. We ſhall not live to ſhare this joy, and gladneſs: but we may mix our lamentations over the ſcenes we witneſs, with rejoicings in the proſpect of happier times: and if we are true believers, we ſhall in heaven ſhare the joy of them when they actually arrive; our troubles will ſoon be terminated by death, and our God will rejoice over us to do us good for ever. Even the natural evils of the world would be inconceivably diminiſhed, if all men were true Chriſtians: and men's lives would be prolonged, and rendered more comfortable in every reſpect. Yet if we are prepared for heaven, and have finiſhed our work on earth, we need not complain of dying too young; for all the ends of life will be anſwered, as much as if we had lived to be an hundred years old. But the ſinner muſt be miſerable, whether he live to be old and to treaſure up wrath, or be cut off young, and caſt into deſtruction: and all his planting, building, and labouring muſt be left to others, whilſt he is driven away in his wickedneſs. On the other hand the believer may rejoice even in his temporal labours, that ſome body will be benefitted by them, when he is removed to a better inheritance; where he ſhall long enjoy the gracious recompence of all his ſervices, yea even for ever, and ever. And he may hope that his children will be ſavoured after him, as the ſeed of the bleſſed of the Lord. Though our prayers are not now always anſwered immediately, yet they will be in due time: and the more inſtant, and fervent we are in this reſpect, the fuller evidence we ſhall have, that the Lord regards the deſires of our hearts, and ſometimes grants them before we can expreſs them in words, or whilſt we are yet ſpeaking; ſo that we are employed in praiſe, when we meant to be pouring out our prayers. But let us eſpecially pray to be changed from wolves, and lions, into lambs, and doves, and to be made harmleſs, gentle, and uſeful: then we may be aſſured, that God will bruiſe ſatan under our feet ſhortly, and that we ſhall be admitted to his holy habitation, where none ſhall hurt, or deſtroy, but all ſhall be love, and enjoyment for ever, and ever.

NOTES.

V. 1, 2.] The Jews in our Saviour's time were extremely attached to the temple, and its external worſhip, which was one cauſe of their oppoſition to the ſpiritual kingdom, and worſhip of the Goſpel. Juſt before the coming of Chriſt, by king Herod's aſſiſtance, they had rebuilt the temple, with great magnificence, and had been forty-ſix years employed about it: (*John*, c. iii. v. 20. *Mark*, c. xiii. v. 1, 2.) To this period the prophecy relates; and the Lord addreſſes them, as employed in, or proud of, this work, and reminds them, that he had heaven for his throne of glory, and the earth for his footſtool, and wanted no houſe or reſting place of *their* building. The typical intention, and temporary uſe of the temple were nearly accompliſhed; their labour, and confidence in that work were vain; for the whole of that diſpenſation waxed old, and was ready to vaniſh away: (2 *Kings*, c. viii. v. 27. *Acts*, c. vii. v. 47—50.) The heavens, and the earth, which He had made, had long continued, and would ſtill remain; but the temple, that they builded would not be ſo: for henceforth his temple on earth, to which he would have peculiar regard, would be the heart of the poor, contrite penitent, who trembled at, revered, and obeyed his word: whereas they, who thus adhered to the temple, were proud, blind Phariſees, and hypocrites, who generally deſpiſed both his authority, and his goſpel.

cut off a dog's neck; he that offereth an oblation, *as if he offered* ſwine's blood: he that burneth incenſe, *as if* he bleſſed an idol. Yea, they have choſen their own ways, and their ſoul delighteth in their abominations.

4 I alſo will chooſe their deluſions, and will bring their fears upon them; becauſe when I called, none did anſwer; when I ſpake, they did not hear: but they did evil before mine eyes, and choſe *that* in which I delighted not.

5 Hear the word of the LORD, ye that tremble at his word: Your brethren that hated you, that caſt you out for my name's ſake, ſaid, Let the LORD be glorified: but he ſhall appear to your joy, and they ſhall be aſhamed.

6 A voice of noiſe from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before ſhe travailed, ſhe brought forth; before her pain came, ſhe was delivered of a man child.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? Shall the earth be made to bring forth in one day? *or* ſhall a nation be born at once? for as ſoon as Zion travailed ſhe brought forth her children.

9 Shall I bring to the birth, and not cauſe to bring forth? ſaith the LORD? ſhall I cauſe to bring forth? and ſhut *the womb*? ſaith thy God.

10 Rejoice ye with Jeruſalem, and be glad with her, all ye that love her; rejoice

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V. 3, 4.] The Jews might have replied, that they knew that God did not want the temple for his habitation; but it was both honourable, and neceſſary, as the place appointed for the offering of ſacrifices: but the Lord here teaches them, that this inſtitution was about to be ſuperſeded, nay to become a mark of obſtinate rebellion. Some interpreters ſuppoſe that He reproves the wickedneſs of thoſe, who brought their ſacrifices to the temple, whilſt they were living in the practice of murder, or the groſſeſt crimes: but it is not probable, that the Jews during, or after the days of Chriſt, actually offered a dog, or ſwine's blood in ſacrifice, or that the prieſts bleſſed or worſhipped idols. Nor does the paſſage only mean that their hypocriſy rendered their ſacrifices abominable to him, though they were his own inſtitutions; (c. i. v. 10—15.) But the evident meaning is, that the coming, and ſacrifice of Chriſt would virtually abrogate the ceremonial law, and render all its obſervances nugatory: and that the Jews, who perſiſted in them, not as indifferent things, but in contempt of Chriſt, and his prieſthood, ſacrifice, and interceſſion, would be guilty of as groſs an affront to, and contempt of God, as if they had committed murder, or the moſt atrocious profanation, or idolatry. For in ſo doing, they would chooſe their own proud, and rebellious ways, and delight in their own abominations, and ſhew their enmity to God, and contempt of his authority; as much as their fathers did, when they were mad upon their idols. And therefore He would chooſe their deluſions, as the means of bringing his judgments upon them: and as they rejected, and crucified Chriſt, and perſecuted his followers, for fear of the Romans; he would bring their fears upon them, and the Romans ſhould execute his vengeance on them, in conſequence of their unbelief, and diſobedience. (c. lxv. ver. 12.)

V. 5, 6.] The Jewiſh converts to chriſtianity are here addreſſed. They trembled at God's word, and reverenced his authority: but, by embracing the goſpel, they were expoſed to the extreme hatred of their countrymen, who excommunicated, and perſecuted them for the Lord's ſake, and out of a pretended, or a miſtaken furious zeal for his glory; (*John*, c. xvi. v. 2. *Acts*, c. xxvi. v. 9—11:) but He aſſured them, that He would appear to their joy, and for the confuſion of their perſecutors, which was awfully accompliſhed, in the ſiege, and deſtruction of Jeruſalem. The Jews indeed truſted in the external ſanctity of the city, and temple: yet within their walls, and even in the courts of the temple would the Lord execute vengeance on them, as his enemies; and their out-cries and lamentations, would declare that he was rendering a recompence unto them, even for the abuſe of thoſe inſtitutions, on which they ignorantly, and preſumptuouſly depended for ſafety.

V. 7—9.] When the temple ſhould be deſtroyed, and the ancient people of God caſt off, it might be apprehended, that He would no longer have a church, or at leaſt that the number of his worſhippers would be very ſmall. In anſwer to this riſing thought of the hearts of his people, he here aſſures them, that the church ſhall at that time be vaſtly increaſed, by the acceſſion of the converted gentiles to the remnant of believing Jews. The ancient church, and nation of Iſrael were not produced in leſs than 430 years from the calling of Abraham: but the holy nation now to be ſubject to his government ſhould be rapidly formed. Zion, repreſented as a pregnant woman, would be delivered of a ſon, even before her travailing pains came upon her: nay her children would increaſe ſo rapidly, that a nation would ſeem to be born in a day: and they would ſo ſpeedily arrive at maturity, that it would be, as if the earth produced, and ripened the harveſt in one day. Theſe events would indeed be unprecedented; but they would certainly take place: the Almighty God would bring the affairs of his church to ſuch a criſis, that this deliverance, and increaſe muſt be afforded her, or ſhe muſt periſh: and could any think that he, who eſpouſed Zion, and was the Father of all her children, would fail of giving her effectual aſſiſtance in this extremity!

V. 10—14.] The Lord here calls on all, who love, for joy with her, all ye that mourn for her:

11 That ye may ſuck, and be ſatisfied with the breaſts of her conſolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus ſaith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be borne upon *her* ſides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, ſo will I comfort you; and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb: and the hand of the LORD ſhall be known toward his ſervants, and *his* indignation toward his enemies.

15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his ſword will the LORD plead with all fleſh: and the ſlain of the LORD ſhall be many.

17 They that ſanctify themſelves, and purify themſelves in the gardens, behind one *tree* in the midſt, eating ſwine's fleſh, and the abomination, and the mouſe, ſhall be conſumed together, ſaith the LORD.

18 For I *know* their works, and their thoughts: it ſhall come, that I will gather all nations and tongues; and they ſhall come, and ſee my glory.

19 And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them unto

and ſympathize with his church in her ſorrows, to rejoice with her, for the approach of her great proſperity. The conſolations, that would be prepared for all her children, in the promiſes made to, and the ordinances adminiſtered within, her, were to be applied for by earneſt faith, and prayer; as the infant deſires, and draws out the nutrimental milk from the mother's breaſt. Thus they would be ſatisfied, and ſanctified by her ſpiritual proviſions, as well as enriched, and delighted by the abundance, or the ſplendour of her glory. For in due time the Lord would beſtow on her peace, and proſperity, in large meaſure, and with durable increaſe; and the moſt honourable, and renowned of the nations would contiuue to flow into her, like the perpetual ſtream of ſome large river. And this ſhould be no diminution to the privileges of Zion's former children, but an increaſe to them; as they would be nouriſhed, and attended to with ſtill greater care and tenderneſs. Nay the Lord himſelf would comfort them, not only with the prudent affection of a Father, but with tender blandiſhments, and compaſſions reſembling thoſe of a fond mother. And the proſperity of the church would add to their conſolations, and cauſe their ſouls to thrive more abundantly; whilſt the power of the Lord would thus be manifeſted in favour of his ſervants, and his indignation in the puniſhment of his adverſaries. The ſacred penman gradually, and almoſt inſenſibly, paſſes from the primitive times, to thoſe more glorious events, to which he ſo frequently recurs.

V. 15—18.] This ſeems a general prophetical declaration of the Lord's vengeance on all the enemies of his church, through ſucceſſive generations; paſſing from the deſtruction of the unbelieving Jews, to that of the Antichriſtian oppoſers of his Goſpel in the latter days. The Lord himſelf would come, with fiery indignation, and the inſtruments of his vengeance, to plead with *all fleſh*, and make terrible ſlaughter amongſt them. (c. xxxiv. c. lxiii. v. 1—6. *Rev.* c. xix.) The perſons intended were guilty of many idolatries, and ſuperſtitions, the deſcription of which ſeems to be taken from the abominations, to which the Jews were addicted in the Prophet's days. They ſanctified themſelves for thoſe idolatrous ſacrifices, that they offered in their gardens, or groves, behind ſome one ſacred tree in the midſt, (or to *Achad*, an idol ſo called;) and then feaſted on unclean animals, as if in contempt, and defiance of God. Theſe their works, and wicked thoughts, the Lord knew of long before; and He would ſhew all nations his glory in their deſtruction.

V. 19—23.] When the ſtandard of the preached goſpel was ſet up, the Jews, who had been converted to Chriſt, and ſo eſcaped the general ruin of the nation, were ſent to preach the goſpel to the Gentiles: and in like manner, it is probable, that he will ſelect ſome, who have been reſcued from the corruptions of the Antichriſtian church, to preach to the heathen nations, far and near, where the fame and glory of the Lord have never yet been heard, and ſeen; even to iſles remote from, and as little known to us, as theſe our iſlands were to the inhabitants of the Eaſt, in the days of Iſaiah. The perſons thus converted are immediately to be conſidered as brethren: and they would be brought by every method of conveyance then in uſe, to Jeruſalem, as a ſacred oblation to the Lord. This ſignifies the abundance of inſtruments, and means, that would be afforded for the converſion of ſinners, and their admiſſion into the church; and for their encouragement, edification, and devotedneſs to God, until they are brought to heaven. (*Rom.* c. xv. v. 16.) And as miniſters were ſoon raiſed up from amongſt the Gentiles in the apoſtles days, who miniſtered before God in holy things, (as the prieſts, and Levites uſed to do,) according to the nature of their diſpenſation: ſo will miniſters be hereafter raiſed up amongſt the inhabitants of thoſe nations, which are now ſunk the deepeſt in ignorance and barbarity. For as God intended his new creation, (c. lxv. v. 17,) to endure before him for ever; ſo ſhould the ſeed, and name of the church under the chriſtian diſpenſation. They too would have their ſo-the nations, *to* Tarſhiſh, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your brethren *for* an offering unto the LORD, out of all nations, upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the LORD, as the children of Iſrael bring an offering in a clean veſſel into the houſe of the LORD.

21 And I will alſo take of them for prieſts, *and* for Levites, ſaith the LORD.

22 For as the new heavens, and the new earth, which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs, *that* from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the LORD.

24 And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring unto all fleſh.

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lemnities, ſabbaths, ſacraments, and inſtituted ordinances, in which they would ſtatedly meet before the Lord: and all fleſh, or all nations, would thus come to worſhip before him.

V. 24. *And they*, &c.] The inhabitants of the holy city are here repreſented as going out, to look upon the dead bodies of thoſe, whom the Lord had ſlain for their oppoſition to his cauſe: and they are repreſented as being either eaten by worms, or burnt in the fire. But *their* worm would never die, nor their fire be quenched: for whatever external events may be alluded to, or predicted, the worm, and the fire repreſent the place, and nature of the puniſhment of ſinners in another world. The fire, which is kindled by the wrath of God, ſhall not be quenched, or ceaſe to torment for ever: the worm of keen ſelf-reflection, and the anguiſh of an accuſing conſcience will endure for ever: becauſe their exiſtence, and conſciouſneſs will be everlaſting. (*Mark*, c. ix. v. 43—50.) Some interpret the carcaſſes caſt out of Jeruſalem, to ſignify the ungodly who are excluded from the church, and remain under the wrath of God, and the power of their own vile luſts; and being thus abhorred on earth, will be miſerable, and abominable for ever in hell.

PRACTICAL OBSERVATIONS.

No externals, however ſplendid or coſtly, can pleaſe God, without an humble, and upright heart. He wants not, and is not profited by any of our ſervices: and when we become proud of, or truſt in them; he will abhor them, even though they were of his own appointment. As He dwelleth in Chriſt, our temple; ſo for his ſake, he hath reſpect to every one, that is poor, and of a contrite ſpirit, and trembleth at his word: for ſuch perſons will ſurely value the ſalvation of Chriſt, and learn to love him, and keep his commandments. But whatever men ſubſtitute in the place of the prieſthood, atonement, and interceſſion of the Son of God, will be found moſt hateful to him; and he will more reſent this affront to his wiſdom, grace, and truth, than any profaneneſs or immorality whatſoever. Yet alas, how many in this matter, chooſe their own ways, and are delighted with their own abominations! It behoves us to avoid whatever leads to ſuch fatal deluſions; leſt God ſhould give us up to them, and make them an occaſion of our puniſhment, as is awfully the caſe of immenſe multitudes. And they, who ſo fear the reproach, or oppoſition of men, as to refuſe the call, and reject the ſalvation of God, will have their fears brought upon them in everlaſting ſhame, and contempt. Seeing that many have thought they did God ſervice, when they were hating, and caſting out his children; we ſhould take care that our confidence, and conſcientiouſneſs be ſcriptural. It will not avail a man to have ſaid "Let God be glorified," when in proud ſelf-confidence, and obſtinate rage, he perſecuted the Lord's people, and refuſed to aſk counſel of his word, and Spirit. But they who tremble at, and obey the word of God, need not be alarmed even at the hatred of their profeſſed brethren; or ſtaggered by their "great "ſwelling words of vanity;" as if they alone were the only church of God, and all, who differed from them were heretics, and ſchiſmatics. Such boaſts, and cenſures are alike unwarranted, and God will appear to the joy of the humble believer, and to the confuſion of ſuch hypocrites, and perſecutors: and their deſtruction will come upon them in thoſe very places, from thoſe very perſons, or by thoſe very means, in which they preſumptuouſly confided for ſafety; and they ſhall be accounted the enemies of God with a peculiar emphaſis. When the Lord leſſens the numbers of his viſible church, by cutting off, or caſting out falſe profeſſors; we need not fear, but He will ſupply their places by more valuable perſons. He can add converts in multitudes, as though a nation were born in a day. In the general courſe of his Providence, we muſt expect to labour, wait, and pray for a conſiderable time, before we ſee the ſucceſs of our work: and miniſters muſt even travail in birth, in their anxious deſires, and fervent wreſtlings, before children are brought forth unto God. They muſt alſo wait, as the huſbandman for the precious fruits of the earth: and at laſt be thankful even for a few ſeals to their miniſtry. But when the Lord is pleaſed to interpoſe in an extraordinary manner, the work will be done eaſily, ſpeedily, and beyond expectation. That ſucceſs, that would richly have repayed the labours of

CHAP.

many years, ſhall crown one ſermon; and believers ſhall grow as rapidly in grace, as converts are made to the Lord. Thus in the days of the Apoſtles, "As ſoon as Zion travailed ſhe brought forth her children, and a nation ſeemed to be born in a day." And the Lord is able ſo to influence the hearts of men, that whole kingdoms ſhall at once, without labour, or difficulty, welcome, profeſs, and adorn the goſpel. The time of this deliverance of Zion approacheth; and He, that bringeth to the birth will give ſtrength to bring forth. Let us not ſay in unbelieving objection, but in admiring faith, "who hath heard, or ſeen ſuch things?" Neither let us fail to ſhew our love to, and ſympathy with the church in her ſorrows, by pleading continually for this her joyful deliverance. Then ſhall we aſſuredly rejoice in her joy, and partake of her conſolations. And even now, if we diligently attend on the appointed ordinances of God, and deſire, and ſeek for the ſincere milk of the word, that we may grow thereby; we ſhall ſuck, and be ſatisfied with the breaſts of her conſolations: eſpecially if we carefully avoid whatever may prevent our furtherance, and joy of faith. Let us then renounce the vain pleaſures of the world, and of ſin, that we may experience theſe pure and ſatisfying joys; and we ſhall ſoon be delighted with all the ſplendour of the glory of the church triumphant. In other poſſeſſions, as the number of proprietors increaſe, the value to each is diminiſhed; but the privileges, and felicity of every chriſtian is enhanced, by every acceſſion of converts to Chriſt. There is alſo abundant proviſion made for the tending, and nouriſhing up the weakeſt of Zion's children, who ſhall ſuck the breaſts of her conſolations, be carried on her ſides, or dandled on her knees: yea the Lord himſelf will comfort them in all their tribulations, in ſuch tender love, as no human affection can poſſibly equal. But nothing tends more to the true chriſtian's comfort, than the peace, and proſperity of the church. When the honourable of the earth reſort to her, believers, as her dutiful ſons, rejoice heartily, and flouriſh like herbs in well watered gardens. But when the Lord thus powerfully appears for his church; he will diſplay his indignation againſt his adverſaries. Thus the increaſe of believers in the primitive times was attended by tremendous judgments on the Jewiſh nation. Thus the future ſpread of the goſpel will be introduced by ſimilar judgments on all oppoſers: and thus the final ſalvation of the righteous will be connected with vengeance on all the workers of iniquity. Then by the fire, and ſword of his indignation will he plead with all fleſh, and the ſlain of the Lord ſhall be many: ſinners of every deſcription ſhall be conſumed together; for He knoweth their works, and their thoughts; and He will gather all nations, and tongues to ſee his glory, in the righteous vengeance executed upon all his enemies. In the mean time, he hath ſet his goſpel as a ſign unto us, and even in theſe diſtant iſles he ſends us his meſſage of love by thoſe, whom Jeſus hath delivered from the wrath to come. We have heard his name, and the report of his ſalvation: may He open our eyes to ſee his glory, that we may forward the ſpread of his goſpel, and the declaration of that glory, to the nations, that have never yet ſeen, or heard of it. May the Lord ſend forth multitudes of able faithful miniſters into all lands, who, by every means, and in every way, may gather in his elect from the four quarters of the globe; that all it's inhabitants may become members of his church on earth, and inherit his holy mountain, to the praiſe of the glory of his grace: that even from amongſt the benighted Indians, and Africans, prieſts, and Levites, may be raiſed up to miniſter before him; and thus to diffuſe his ſalvation further, and wider, 'till the earth be filled with the knowledge of his glory, as the waters cover the ſea.—The Lord will ſurely maintain, and proſper his cauſe. The heavens, and earth, that now are, are indeed reſerved unto fire, to the day of judgment, and perdition of ungodly men: but His new heavens, and earth ſhall endure for ever; and ſo ſhall the name and ſeed of his believing people. Let us then hearken to his voice, attend on his ordinances, hallow his ſabbaths, and keep his word. For all his enemies, whether they experience, or eſcape his temporal judgments, ſhall periſh: and we ſhall ſee the wicked go away into everlaſting fire, prepared for the devil, and his angels. Then ſhall ye return, and diſcern between the righteous, and the wicked, between him that ſerveth God, and him, that ſerveth him not—If then thy right hand, foot, or eye offend thee, cut it off, or pluck it out; for it is better to enter into life, with one eye, or hand, or foot, than having two, to be caſt into hell fire, where *their* worm dieth not, and the fire is not quenched; and they ſhall be an abhorring to all fleſh.

The Book of the Prophet JEREMIAH.

Jeremiah entered upon the prophetical office about Seventy years after the Death of Iſaiah, during which Time the Reigns of Manaſſeh, and Amon had intervened, and the former Years of Joſiah, before he had made much progreſs in his reformation: The Nation of the Jews was therefore at that time almoſt wholly given up to idolatry, and wickedneſs. A ſhort revival indeed ſoon took place; but the people were in general diſſemblers in it, and ſoon relapſed into idolatry, and be-

came ripe for divine Judgments. He propheſied for forty years, preceding the Babyloniſh captivity; and this book conſiſts chiefly of Abſtracts of the ſeveral meſſages, that he delivered from God to them: Theſe are remarkable for being replete with plain, and faithful reproofs, tender and affectionate expoſtulations, and awful denunciations of impending judgments. They are occaſionally interſperſed with narratives of the treatment, that the prophet met with from his people, and with hiſtorical records of their national affairs: we meet alſo with frequent encouragements to penitent ſinners, and with many predictions of Chriſt, and the times of the Goſpel. The prophecies of this book are not always arranged, according to the order, in which they were delivered; but many of them are dated: and when the ſentence of the deſtruction of Jeruſalem, and the captivity of the people by the Chaldeans is rendered abſolute, it is connected with a promiſe of their reſtoration after ſeventy years. Many awful Judgments are alſo predicted againſt the ſurrounding nations, moſt of which the prophet lived to ſee accompliſhed: but the Deſtruction of proud Babylon is foretold, in the moſt copious, and tremendous manner. Jeremiah was a man of a very tender ſpirit, and he endured many ſorrows; but he ſeems to have been moſt affected by the miſeries of his people, which he both predicted, and witneſſed. Having ſeen the utter deſolation of Jeruſalem, and Judea, He was carried into Egypt by the remnant of the Jews, who rebelliouſly fled thither: and there he continued to propheſy, 'till they were at length ſo enraged by his reproofs, that they ſtoned him to death, as is credibly atteſted by ſeveral ancient writers. It will be our own fault, if we do not profit more by his writings, than his countrymen in general did by his miniſtry: for his inſtructions are generally very plain, and very important.

Before Chriſt 628.

CHAP. I.

Contains 1ſt. An account of Jeremiah, and the times, in which he propheſied, 1---3. *2d. His call to his office, his objection over-ruled, and the commiſſion given him to be prophet to the nations,* 4---10. *3d. His viſions of the almond-tree, and the ſeething pot, and the explanation of them,* 11--16. *4th. The exhortations, and encouragements given him on this occaſion,* 17---19.

THE words of Jeremiah the ſon of Hilkiah, of the prieſts that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign.

Before Chriſt 628.

3 It came alſo in the days of Jehoiakim the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the fifth month.

4 Then the word of the LORD came unto me, ſaying,

5 Before I formed thee in the belly I knew thee; and before thou cameſt forth out of

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NOTES.

CHAP. I. V. 1--3.] Jeremiah, being of the family of Aaron, was an ordinary teacher of the people, previous to his call to this extraordinary office; and he united in himſelf the prieſtly, and prophetical character, in which, as in many other reſpects he was a type of Chriſt—Anathoth was about three miles diſtant from Jeruſalem. Jeremiah was appointed to propheſy juſt after Joſiah had begun to attempt reformation: and great things might have been expected from the united efforts of ſuch a king, and ſuch a prophet, both young, and likely to continue long to be uſeful to their nation: yet their zealous labours, aggravated the guilt, and thus accelerated the ruin of their incorrigible fellow citizens. Jeremiah propheſied forty years before the expulſion of the Jews from the promiſed land, as Moſes had done previous to their entrance into it; but with a very different effect.

V. 5. *Before,* &c.] (*Gal.* c. i. v. 15.] The Lord foreknew Jeremiah, before he was formed in the womb, and gave him his being, on purpoſe to make him a prophet to the Jews, and other nations: He ſeparated him, in his intention, for this work before his birth, and perhaps made him partaker of the regeneration of the Holy Spirit even in his mother's womb. (*Luk.* c. i. v. 15.) And he let him know this his appointment, that he might prepare for, and apply himſelf to the work aſſigned him.

V. 6—8.] The prophet would have declined, at the womb I ſanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then ſaid I, Ah, Lord GOD, behold, I cannot ſpeak; for I *am* a child.

7 But the LORD ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, ſaith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD ſaid unto me, Behold, I have put my words in thy mouth.

10 See, I have this day ſet thee over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build, and to plant.

11 Moreover the word of the LORD came unto me, ſaying, Jeremiah, what ſeeſt thou? And I ſaid, I ſee a rod of an almond tree.

12 Then ſaid the LORD unto me, Thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? And I ſaid, I ſee a ſeething pot; and the face thereof *is* toward the north.

14 Then the LORD ſaid unto me, Out of the north an evil ſhall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, ſaith the LORD; and they ſhall come, and they ſhall ſet every one his throne at the entering of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah.

16 And I will utter my judgments againſt them, touching all their wickedneſs, who have forſaken me, and have burned incenſe unto other gods, and worſhipped the works of their own hands.

17 Thou therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee; be not diſmayed at their faces, leſt I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and braſen walls againſt the whole land, againſt the

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leaſt for the preſent, the ſervice, to which he was called: he was ſo young, and inexperienced, that he did not think himſelf competent to ſo arduous, and important an office; and he thought himſelf defective in the capacity of uttering his ſentiments with fluency, or pertinency, or with that boldneſs, and preſence of mind, which were requiſite. (*Exod.* c. iii. v. 11—15. c. iv. ver. 1—16.) This objection, though it aroſe from humility, and a proper ſenſe of the greatneſs of the work, was alloyed alſo with a mixture of unbelief, and a timid reluctancy to the perils, and hardſhips, to which he was likely to be expoſed. The Lord therefore over-ruled it, and bid him not ſay that he was a child; for He would embolden, and ſtrengthen him to go to all that he ſent him, and give him utterance to deliver all, that he commanded him: he was therefore ordered to diſmiſs his fears, and reſt aſſured that the Lord would be with him to defend, and deliver him. (*Matt.* c. xxviii. v. 20.)

V. 9, 10.] This ſeems to have been an appearance of the perſonal Word of the Lord, in human form, anticipating his incarnation. He therefore put forth his hand, and by touching Jeremiah's mouth ſignified, that He put his words therein; (*Luke* c. xxi. v. 15.) thus he gave him commiſſion, and authority over the nations, not to rule over, or make war againſt them, but to denounce the Lord's judgments upon them; and theſe would be ſo certainly executed, according to his word, that he might be ſaid to root them out, and throw them down, &c. He was alſo to declare to them the Lord's mercies, and ſalvation, which would be effectual to build, and to plant them. It may alſo mean, that the tendency of the prophet's miniſtry would be to deſtroy the idolatry, and wickedneſs of the nations, and to promote the knowledge of God, and of true religion amongſt them: and the deſolations to be wrought in ſome nations, which had moſt obſtinately oppoſed the cauſe of God, would make way for the planting and building of others in their places, that would be more favourable to it.

V. 11, 12.] This viſion of a rod of the almond-tree, which is more forward in the ſpring, than any other tree, repreſented the ſpeedy approach of the judgments predicted againſt the Jews, and other nations; and it was an apt emblem of the prophet's miſſion, who lived to witneſs the accompliſhment of more of his own predictions, than any other prophet did.

V. 13, 14.] By another emblem the Lord ſhewed Jeremiah what was to be the grand ſubject of his miniſtry, namely the deſtruction of his people by the Chaldeans, who lived to the north of Judea. Jeruſalem was repreſented to him, by a pot, or chaldron, boiling over a large fire; (*Ezek.* c. xi. v. 3—7. c. xxiv. v. 3—13.) all in commotion, and about to be emptied by that fiery indignation, which now diſtreſſed it. The face of this ſeething pot was towards the north: the place, under the chaldron, which was open to receive the fuel, by which the fire was kept up, faced the north; by which the Lord inſtructed him, that out of the north an evil ſhould break forth upon all the inhabitants of the land.

kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

19 And they ſhall fight againſt thee; but they ſhall not prevail againſt thee; for I *am* with thee, ſaith the LORD, to deliver thee.

CHAP. II.

Contains Reproofs of the idolatries, and wickedneſs of Iſrael, 1ſt. As moſt ungrateful to God, and unreaſonable in themſelves, 1---8. *2d. As unprecedented amongſt the Gentiles, who adhered to their idols; and as altogether aſtoniſhing, and horrible,* 9---13. *3d. As productive of many miſeries from thoſe nations, whole alliances they courted, and whoſe idolatries they copied,* 14---19. *4th. As breaches of ſolemn engagements, degeneracy from the piety of their anceſtors; as undeniable and inexcuſable, the effect of brutal impetuoſity, and headſtrong luſt; and as deſperately perſiſted in, notwithſtanding the ſhame of detection, and the anguiſh of correction,* 20---30. *5th. As connected with egregious folly, and wearisome labours; with murder, and perſecution; with pride and ſelf-juſtification; and with continual changes from one falſe confidence to another,* 31---37.

PRACTICAL OBSERVATIONS.

The Lord raiſes up, and qualifies proper inſtruments for his work, in every age, and circumſtance of his Church: and when their labours fail to reform degenerate nations, they prove uſeful to ſome individuals, and leave others without excuſe. He, who hath formed us in the womb, knew before-hand for what ſervices or purpoſes he intended us: and He will qualify us for, bring us to, and carry us through, all, that He hath for us to do, or ſuffer in this world. But except he ſanctify us by his new creating Spirit, we ſhall neither be fit for his holy ſervice on earth, nor his holy happineſs in heaven. This is a moſt invaluable mercy, whenever it is vouchſafed; but the earlier in life, the happier for us, and for others: and as the Lord ſometimes ſanctifies infants even before their birth, parents may be encouraged to pray for this bleſſing on their offspring, even from their conception in the womb. He, who gives grace, can alone efficaciouſly ordain men to be *his* miniſters. In general young perſons are not ſo proper for the diſcharge of this ſacred office in important ſtations, and difficult times, as their ſeniors: and a modeſt diffidence ariſing from conſcious unworthineſs, and inability for ſo arduous and important an employment, is a more favourable token, than ſelf confidence, and an haſty eagerneſs to be employed on the firſt ſuggeſtion. Yet the Lord may be pleaſed to call one, who is a child in years, and experience, and apparently of inferior endowments: in this caſe He will ſurely make him, and others to know that it his His call, He will overrule all his objections, and remove all impediments; He will encourage him againſt his ſelf-diffidence, and fear of man, and bear him out in all, to which he commiſſions him; He will give him a mouth and wiſdom, which all his adverſaries ſhall not be able to gainſay, or reſiſt; and will be with him in every work, in which he engages according to the inſtruction given him. Whatever the wiſe-men, and politicians of the world may think, the ſafety of kingdoms is decided according to the purpoſe and word of God; and much depends on the reception, that is given to his faithful miniſters. When their labours are unſucceſsful, and their prayers return into their own boſom, and they are perſecuted, injured, and driven away, nations ripen apace for judgments, to root up and deſtroy them. But when they are protected, and proſpered, when their prayers are anſwered, and the number of true believers is much increaſed: there will be more and more to ſtand in the gap, and by their prayers, examples, and exertions to check the progreſs of impiety, and iniquity: and thus they are uſeful to build, and to plant, and to promote, or prolong the external proſperity of the community, as well as the ſalvation of ſouls. If we would ſpeak properly in the name of God to others, we muſt obſerve attentively his word, and works, and ſtudy his providences, as well as his precepts: this will bring us acquainted with the ſigns of the times, and direct our labours, and prayers: and though our ſervices are all imperfect, and defiled; yet the Lord will graciouſly ſhew his approbation of all that we do well, according to our meaſure: and we ſhould thus candidly accept of the well-meant ſervices of each other. The deſtruction of the wicked, and the ſalvation of the righteous are ripening apace: in both reſpects the Lord will haſten his word to perform it. This the miniſters of God muſt boldly declare, according to all that God commands them: they ſhould therefore gird up their loins, and without delay addreſs themſelves to their work: they ſhould expect enmity, and oppoſition from them, whoſe ſins they reprove, and whoſe doom they denounce: but they need not be diſmayed at the ſtout, frowning, or menacing countenances of any of them; and they muſt take care not to yield to unbelieving rebellious fears of man, leſt the Lord ſhould put them to ſhame before their enemies, and employ others to carry his meſſage. But He will protect ſuch as ſimply follow, and truſt in him, againſt every aſſault of the wicked, as far as is good for them: he can make the feebleſt, and moſt timid, firm, and immoveable as an iron pillar, and ſecure as a city defended by braſen walls, though whole nations ſhould combine againſt them; and we ſhould pray for this fortitude, and conſtancy in every temptation, and that it may be connected with prudence, meekneſs, humility, love; and a willingneſs to recede from every perſonal intereſt or inclination, whilſt nothing can move us from our place, and duty. If men do not prevail againſt us to render us unfaithful, negligent, or angry, they cannot greatly hurt us, however they may fight againſt us. But as there is no reſpect of perſons with God: and kings, princes, and even prieſts, often need reproof, and admonition, as much, or more than others: ſo they, who are called to this perilous ſervice will need and may expect peculiar ſupports, encouragement, and protection; that as their day is; ſo may their ſtrength be.

MOreover the word of the LORD came to me, ſaying,

2 Go, and cry in the ears of Jeruſalem, ſaying, Thus ſaith the LORD; I remember thee, the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a land *that was* not ſown.

3 Iſrael *was* holineſs unto the LORD, *and* the firſt-fruits of his increaſe: all that devour him ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Hear ye the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael.

5 Thus ſaith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither ſaid they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderneſs, through a land of deſerts and of pits, through a land of drought, and of the ſhadow of death, through a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodneſs thereof; but when ye entered ye defiled my land, and made mine heritage an abomination.

8 The prieſts ſaid not, Where *is* the LORD? and they that handle the law knew me not: the paſtors alſo tranſgreſſed againſt me, and the prophets propheſied by Baal, and walked after *things that* do not profit.

9 Wherefore I will yet plead with you, ſaith the LORD, and with your children's children will I plead.

10 For paſs over the iſles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing:

11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be aſtoniſhed, O ye heavens, at this,

NOTES.

CHAP. II.] V. 2, 3.] Jeremiah, now about to open his miniſtry, was ordered to "cry in the ears of Jeruſalem:" he was to proclaim his meſſage in the moſt public places of the city; and to aſſure the inhabitants, that the Lord remembered the nation of Iſrael, and thoſe events, which had taken place from the calling of Abraham, to the departure of his poſterity out of Egypt, which might be called the youth of the nation: and the ſolemn tranſactions that had taken place at mount Sinai, which were as the eſpouſals of it to the Lord. The kindneſs of Iſrael's youth, and the love of their eſpouſals, may mean the profeſſed love, and zeal of the nation for the Lord, and his worſhip. They readily followed him out of Egypt, and on the banks of the Red Sea they ſang his praiſes: they chearfully acceded to the covenant at Sinai; and though they were guilty of many rebellions and provocations, yet they did not utterly renounce his worſhip, and tenaciouſly ſet up open idolatry, as they did in after ages. So that in ſome ſenſe Iſrael might then be called holineſs to the Lord, his worſhippers, and the firſt-fruits of that harveſt of believers, which he intended afterwards to reap from amongſt men. Or, the love, and kindneſs here mentioned, may mean thoſe, which the Lord ſhewed to the people on that occaſion, as a bridegroom to her, whom he choſen, and eſpouſed as his bride: ſo that conſidering the nation, as immediately dedicated to him, even as the firſt-fruits of every increaſe were holy to him, he was offended with, and brought evil on all, who attempted to injure them, as preſuming to devour his portion. For it ſhould be rendered "did offend," "Evil did come upon them."

V. 5, *What*, &c?] After all that the Lord had done for Iſrael, and all their profeſſed attachment to his worſhip, they actually apoſtatized: and they could have no excuſe for this conduct, unleſs he had given them cauſe for it. Could they then lodge any charge againſt him? Had their fathers ever found him unfaithful to his engagements, or oppreſſive in his government? Had he exacted unreaſonable ſervices, or inflicted immoderate puniſhments? Could they find fault with his precepts, ordinances, or providential diſpenſations? If they could not, why had they gone far from him, to follow vain and worthleſs idols, and become like them?

V. 6. *Shadow*, &c.] A ſolitary waſte, ſuch as continually reminded them of, or threatened them with death; through this hitherto untrodden deſert, the Lord had ſafely led their nation.

V. 10—12.] The Greeks, Romans, Arabians, or other inhabitants of the Eaſtern, or Weſtern world, adhered tenaciouſly to the gods, and religion of their fathers; and though their idols were helpleſs, and worthleſs, they would not change them: yet Iſrael, whoſe peculiar glory, and happineſs it was, to worſhip the Creator of heaven and earth, were always deſirous of changing their God, and religion, for dumb idols, and abominable ſuperſtitions, that tended to their diſgrace, and ruin. Well might the heavens be aſtoniſhed at ſuch ſenſeleſs, and hateful ingratitude, and appear as in an horrible conſternation, and withdraw their light, in token of their grief for, and abhorrence of ſuch enormous guilt! (*Matt.* c. xxvii. v. 45.)

and be horribly afraid, be ye very deſolate, ſaith the LORD.

13 For my people have committed two evils; they have forſaken me the fountain of living waters, *and* hewed them out ciſterns, broken ciſterns, that can hold no water.

14 *Is* Iſrael a ſervant? *is* he a home-born *ſlave?* why is he ſpoiled?

15 The young lions roared upon him, *and* yelled, and they made his land waſte: his cities are burned without inhabitant.

16 Alſo the children of Noph, and Tahapanes have broken the crown of thy head.

17 Haſt thou not procured this unto thyſelf, in that thou haſt forſaken the LORD thy God, when he led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor? or what haſt thou to do in the way of Aſſyria, to drink the waters of the river?

19 Thine own wickedneſs ſhall correct thee, and thy backſliding ſhall reprove thee: know therefore and ſee, that *it is* an evil *thing* and bitter, that thou haſt forſaken the LORD thy God, and that my fear *is* not in thee, ſaith the Lord God of hoſts.

20 For of old time I have broken thy yoke, *and* burſt thy bands; and thou ſaidſt, I will not tranſgreſs; when upon every high hill, and under every green tree, thou wandereſt, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right ſeed: how then art thou turn-

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V. 13. *For my*, &c.] Every expreſſion in this verſe tends to aggravate the folly and guilt of Iſrael. They were God's people, to whom his ſpecial favours had been ſhewn, to whom his laws, and oracles had been given, amongſt whom his wonderful works had been wrought, and to whom his manifeſted preſence was vouchſafed: even this people had forſaken their God, who is indeed the fountain of living waters, the ſum of all excellency, and the ſource of all felicity; who communicates from his infinite fulneſs, life, and bleſſedneſs to his creatures, and even to ſinners, who come to him in his appointed way: affording them freely whatever is neceſſary for their acceptance, ſanctification, and eternal ſalvation, and every thing conducive to their preſent comfort, and ſecurity. To this fountain of living waters Iſrael had free, and unreſtricted acceſs, by means of their ordinances, and the promiſes made to them of a Saviour, that was to come; and from this fountain they might draw the waters of life by faith and prayer, whenever they would; and they had always found it full, and overflowing: and yet they had been ſo fooliſh, and ungrateful to forſake this fountain! And, as if this evil was not ſufficient, they had committed another alſo: they could not be ſatisfied without an object of worſhip, though they renounced the Lord; and therefore they ſet themſelves to form gods, and a religion for themſelves: and thus with much labour they hewed out ciſterns, which they preferred to the fountain of living waters; though at beſt they could hold but little, and would ſoon be emptied, and the water in them muſt needs be turbid. But indeed their ciſterns, when they had completed them, were broken, and could hold no water: their idols could do them no good, either in reſpect to their temporal, or eternal concerns. We are all prone to commit theſe two evils, both in the choice of our portion, and our religion, as will be ſhewn in its proper place.

V. 14—19.] The prophet here alludes to the caſe of the ten tribes. Was Iſrael born a ſlave in the family of ſome idolater? if not, why was he ſpoiled by them, and reduced to the baſeſt bondage? The Aſſyrian princes, like young lions, had roared, and prevailed againſt him, and deſolated his land: and the inhabitants of Noph, and Tahapanes, cities of Egypt, had deſtroyed his glory, and ſtrength. This ſeems to be a prophetic intimation of the death of Joſiah when engaged againſt Pharoah Necho king of Egypt, and of the dethroning, and captivity of Jehohaaz by the ſame prince. But they brought all theſe calamities upon themſelves by apoſtatizing from God, and departing from the way in which he led them. And what buſineſs had they in Egypt, or in Aſſyria? Did they ſtill prefer the waters of Sihor, or the Nile, or thoſe of Euphrates, to the fountain of living waters? Could ſuch carnal confidences, and idolatrous connexions tend more to their good, than a ſimple dependance on, and devotedneſs to the Lord? They would therefore find theſe their revolts from God to be the means of their puniſhment, and miſery: for by giving theſe ſtrangers admiſſion amongſt them, they brought themſelves into a dependance on them, which ended in their ruin: and they were thus taught, that to ſin againſt God was a bitter, as well as an evil thing, and that He was more to be feared, than their ſtrongeſt enemies.

V. 20, 21.] In old times God brake the Egyptian yoke from off his people, and they promiſed to renounce idolatry, and adhere to his worſhip: but they ſoon brake this ſolemn covenant, which was as the marriage compact; and they were guilty of ſpiritual adultery with every abominable idol, in the high places, and groves. Yet, in the choice of Abraham, and the patriarchs of their nation, He had planted them a noble vine, wholly a right ſeed, as good a ſtock as could be procured of the human ſpecies: and under Joſhua, he had planted them in the land, very much purified from idolatry, and an excellent race of men: yet, notwithſtanding all their advantages, they were moſt inexcuſably degenerated, and were become like the wild vine, that bears poiſonous berries, inſtead of grapes.

V. 22—24.] The Jews could not conceal, or excuſe ed into the degenerate plant of a ſtrange vine unto me?

22 For though thou waſh thee with nitre, and take thee much ſoap, *yet* thine iniquity is marked before me, ſaith the Lord God.

23 How canſt thou ſay, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou haſt done: *thou art* a ſwift dromedary traverſing her ways;

24 A wild aſs uſed to the wilderneſs, *that* ſnuffeth up the wind at her pleaſure; in her occaſion who can turn her away? all they that ſeek her will not weary themſelves; in her month they ſhall find her.

25 Withhold thy foot from being unſhod, and thy throat from thirſt: but thou ſaidſt, There is no hope: No; for I have loved ſtrangers, and after them will I go.

26 As the thief is aſhamed when he is found, ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets,

27 Saying to a ſtock, Thou *art* my father; and to a ſtone, Thou haſt brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will ſay, Ariſe, and ſave us.

28 But where *are* thy gods that thou haſt made thee? let them ariſe, if they can ſave thee in the time of thy trouble: for *according* to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have tranſgreſſed againſt me, ſaith the LORD.

30 In vain have I ſmitten your children; they received no correction: your own ſword hath devoured your prophets, like a deſtroying lion.

31 O generation, ſee ye the word of the LORD: Have I been a wilderneſs unto Iſrael? a land of darkneſs? Wherefore ſay my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

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their guilt by any palliations, or evaſions: the labours of their reforming princes, and prophets could not purge away their deep ſtains; they were ſo marked before God, that no means could waſh them out. And yet they preſumptuouſly pleaded, that they were not polluted, and had not gone after their idols! For a ſhort ſpace they ſometimes were reſtrained by their reforming kings from the groſſer practice of idolatry; but their hearts were bent upon it, and they ſpeedily ruſhed into it again. The valley, (perhaps that of the ſon of Hinnom, where they cauſed their children to paſs through the fire,) was ſtill marked with their footſteps, and the veſtiges of their idolatry: and they were as eager to return to their former practices, as the ſwift dromedary to traverſe the plain, when ſet at liberty. Nay they were like the wild aſs, when ſhe ſnuffs up the wind, in her eager deſire to find out the male, and cannot be reſtrained from her purſuit, being urged on by a natural vehement inclination. In that caſe, they, who ſought her, would not weary themſelves, but would wait till ſhe was heavy with young, and then they would find her. Thus the Jews were greedily determined upon their idolatries, and often for the ſake of thoſe licentious practices, with which they were attended: and nothing could reſtrain them, till they experienced the fatal effects of their conduct in the divine judgments executed upon them.

V. 25, *With-hold,* &c.] The Lord warned the Jews not to run after their idols, nor to weary themſelves with hewing out broken ciſterns, which would certainly bring them into diſtreſs, and miſery. But they ſaid, "there is no "hope;" either no hope of ſafety, except in heathen alliances, or in idolatry; or no hope of mercy from God, and deliverance from their diſtreſſes. And therefore, as they had loved ſtrangers, and ſtrange gods, they were determined to go after them, and deſperately to venture all conſequences.

V. 26—30.] The whole houſe of Iſrael, eſpecially the rulers, and teachers of every deſcription, were conſcious of guilt, and ſhunned detection, like a thief: and yet they would certainly be detected, and put to ſhame; for the Lord would prove againſt them, that they had aſcribed divine honours to their ſenſeleſs idols, and addreſſed them, as if they had given them their being, and all their comforts. But though they in general turned their backs on Jehovah; yet in their approaching troubles, they would call upon Him to ſave them, and then He would ſend them to their idols, to ſeek deliverance from them; and they would not obtain any help from them, though they were as numerous as their cities. And why ſhould they attempt to plead with Him for help, when they were all involved in this national tranſgreſſion, which violated their covenant? He had indeed had long patience with them; and had corrected them in his providence, and warned them by his prophets: but they had not profited by his corrections, and by murdering his prophets, they had filled up the meaſure of their iniquities.

V. 31, 32.] As they would not attend to the meſſages of God, they muſt prepare to ſee his word, in the accompliſhment of it, and in that very generation. Could

33 Why trimmeſt thou thy way to ſeek love? therefore haſt thou alſo taught the wicked ones thy ways.

34 Alſo in thy ſkirts is found the blood of the ſouls of the poor innocents: I have not found it by ſecret ſearch, but upon all theſe.

35 Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me, Behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou ſhalt not proſper in them.

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they ſay that the Lord had been to them a wilderneſs, or a land of darkneſs, and diſtreſs? On the contrary it was plain, that they had always proſperity, and much comfort, when they adhered to his ſervice. Why then ſhould they deſire to renounce his authority, and ſet up for their own maſters, and affect independance? Why ſhould they determine to come no more to him, from whom they had received ſo many pledges of love, and valuable bleſſings? Even the virgin was uſed to ſet more ſtore by her ornaments; or the bride by her nuptial garments, than Iſrael did by his relation to God, and all the honour, privilege, and happineſs connected with it. Nay, they had forgotten the Lord, days without number.

V. 33—37.] The Lord here enquired of the people, why they imitated the harlot, who uſed every artifice to allure, and turned every way to meet, the companions of her ſhameful amours; for thus they aſſiduouſly employed themſelves in deviſing, and embracing new idolatries. And they not only were acquainted with the worſt practices of the heathens, but refined upon them, and became teachers of profeſſed idolaters in their infamous myſteries. Thus they ſhed the innocent blood, both of their children ſacrificed to Molech, and of the prophets, who reproved them for their ſins: and theſe abominations were not committed in ſecret, or carefully concealed; but the marks of them were evidently to be ſeen on the ſkirts of their garments, and their guilt defiled every thing they did. Yet they would ſtill perſiſt in juſtifying themſelves, and they had a preſumptuous confidence in God, as if he were reconciled to them: though they had not renounced their idolatrous connexions, and confidences, but were now expecting help from Egypt, as they formerly had done from Aſſyria; and reſembled an adulterous woman, that gads about from one paramour to another. Therefore the Lord was determined to put them to ſhame; and they ſhould go forth from Pharoah, with every expreſſion of diſconſolation; nay they ſhould go forth into captivity in the deepeſt diſtreſs, and anguiſh; for the Lord was diſpleaſed with their confidences, and had determined never to proſper them therein.

PRACTICAL OBSERVATIONS.

The Lord remembers, and will remind us of all the favours, that he hath conferred on us from our youth; and of all our profeſſions of faith, and love, ſince we firſt heard of his name, and ſalvation. It is very deſirable, and honourable to be early numbered amongſt his worſhippers, and admitted to thoſe ſacred ordinances, which are as the ſolemn eſpouſals of the ſoul to God, (Note *Can.* c. iii. v. 11.) Yet many on ſuch occaſions expreſs much zeal and love, and appear ready to follow Him through every trial and difficulty, who afterwards give too much cauſe to ſuſpect, that their affections were only moved, and not their hearts changed; and that they had no root in themſelves, and therefore in time of temptation have fallen away. Many, who once appeared to be holineſs to the Lord, and devoted to his ſervice, ſo ſpend their future lives, that theſe appearances and profeſſions are an additional reproach to their characters, and an aggravation of their crimes; and they are guilty in theſe departures from God, in proportion to the degree of knowledge, and conviction, againſt which they have rebelled. Yet ſome, who have fallen off, after very promiſing beginnings, and who have run very wide in the ways of impiety, or infidelity, have been recovered, and have remembered the love of their firſt eſpouſals, and their conſequent unfaithfulneſs, to their deeper humiliation before God, even to the end of their lives. And ſome, who neither openly renounce, or diſgrace their profeſſion, may regret, and be aſhamed, when they conſider how far their ſubſequent conduct hath come ſhort of the zeal, and love, with which they firſt entered upon a profeſſion of religion. We ought all to examine ourſelves in theſe things, that we may repent of our backſlidings, and do our firſt works; and we ſhould be very careful, as we proceed in life, that we do not loſe in zeal and fervency, what we gain in knowledge, prudence, and experience. However they, who are indeed holineſs to the Lord, and the firſt fruits of his creatures, (*James*, c. i. v. 18,) and who are following him through this dreary wilderneſs, to the promiſed reſt; have already experienced, and will continue to experience, ſuch love from him, as richly to compenſate all they can loſe, leave, or ſuffer for his ſake: and the Lord will reſent the wrong done to ſuch endeared relations, as if done to himſelf.—No apoſtate or backſlider can give a good reaſon for going far from the Lord: none can pretend any unfaithfulneſs, injuſtice, or unkindneſs in Him; and He may juſtly reproach them with the folly, as well as the ingratitude, of leaving ſuch a tried, and powerful Friend, to walk after vanity, and become vain.—But not only are mere profeſſors chargeable with theſe odious crimes: even true believers are often conſtrained to plead guilty! After having been delivered from the bondage of ſatan, relieved in the hour of diſtreſs, and diſmay, conducted through many perplexities, temptations, and terrors, and made comfortable in the hopes, and earneſts of heavenly joys; they are prone to grow negligent, and to walk inconſiſtent with their profeſſion, and the obligations conferred on them. But in nations, that have been moſt highly favoured with temporal deliverances, and advantages, and with abundance of the

CHAP. III.

Contains 1*ſt. The Jews called on to return to the Lord; and intimations of mercy connected with reproofs, and expoſtulations,* 1---5. 2*d. Their idolatry, and hypocriſy ſhewn to be aggravated, by their inattention to the judgments executed on the kingdom of Iſrael, and declared to be worſe than their's,* 6---11. 3*d. Invitations to Iſrael to return to God, and gracious promiſes, and predictions relative to goſpel times,* 12---19. 4*th. A renewed reproof of the ſins of Iſrael, with a prophetical repreſentation of their repentance,* 20---25.

means of grace, how grievouſly do men generally defile themſelves, and their land, and make the Lord's heritage an abomination! Too often the miniſters of religion are peculiarly criminal: men officiate in holy things, without any ſpiritual knowledge of God, or enquiry after him; and they preſume for lucre to handle the law, without any acquaintance with the lawgiver; and paſtors, and teachers, by their example and doctrine, propagate iniquity, infidelity, and hereſy, and harden the hearts of thoſe numbers, that walk after ſuch things as cannot profit! What will ſuch men ſay, when the Lord ſhall plead againſt them? And how can they endure the thought of treaſuring up judgments even for their children's children? Men, that have been educated in any falſe religion, adhere tenaciouſly to it, and are hardly perſuaded to change it, however abſurd, and unreaſonable it be. Thus ſatan rivets the fetters of ignorance, and deluſion on men's minds, by means of their bigotry, prejudice, and pride. But the profeſſors of true religion have ever ſhewn a ſtrange propenſity to change their glory for any worthleſs ſuperſtition, or abſurdity; ſo that the truth, and ſpiritual worſhip of God cannot be maintained amongſt men, without continual divine interpoſitions. This is moſt lamentable, and may well excite our grief, and conſternation: but our aſtoniſhment will be diminiſhed, if we duly conſider, that the carnal mind is *enmity* againſt God, and muſt therefore naturally prefer any groſs, or ſenſual worſhip, any proud ſelf-exalting reaſonings, or any abſurd ſuperſtitions, or fanatical chimeras, to the holy character, and precepts, the humbling truths, and ſpiritual worſhip of the Lord. Indeed we all are prone to commit the two evils, of which Iſrael was proved guilty. How do we forſake the pure joys of God's favour, and ſervice, for the polluting, and waſting pleaſures, and intereſts of the world, and ſin? How apt are we to refuſe the glorious ſalvation of the Son of God, and to prefer our own fooliſh ways of recommending ourſelves to our offended Creator? How prone are we to forſake the unerring word of God to follow human teachers, and the traditions of men? And to forego the conſolations of the Holy Spirit, for the worthleſs joys of the enthuſiaſt, and hypocrite? With great labour do men frame, and reſort to theſe broken ciſterns; inſtead of drawing the waters of life from the wells of ſalvation. Thus man became, and thus ſinners continue, the ſlaves of ſin, and ſatan: and even the profeſſed people of God are ſometimes reduced to a baſe, and ruinous ſubjection by their own luſts: and thus we all procure many corrections to ourſelves, by forſaking the pleaſant ways, in which the Lord leads his people. But what hath a Chriſtian to do, in the ways of forbidden pleaſure, and vain diſſipation, or in the purſuits of avarice, or ambition? Can the waters of theſe rivers be equal to thoſe of the River, whoſe ſtreams make glad the city of God? If men will thus turn aſide, their backſlidings will correct them, and they will learn the evil of their conduct, by the bitterneſs of its conſequences, that they may be taught to be in the fear of the Lord all the day long.—The hiſtory of the world, and of the church, and that of every man, (believer, or unbeliever,) proves the total depravity of the human heart: no obligations, profeſſions, pious anceſtors, good education, or external means can enſure any man's continuance in the ways of godlineſs: no ingenuity, or eloquence can extenuate this matter: though men waſh themſelves with nitre, and take much ſoap, yet their iniquities are marked before God, and will prove this againſt them. And the fact is moſt evident, and moſt affecting, that the deſcendants of the moſt pious men who have ſeemed to have been planted a noble vine wholly a right ſeed, have in ſome caſes degenerated, and become the moſt hardened infidels, or profligates. But a diſpoſition to ſelf-juſtification is ſtrongly marked as a feature of man's character: when his criminality cannot be denied, he will vindicate or excuſe it: and if he can plead not guilty of one groſs outward wickedneſs, he will deem this a compenſation for all other offences: nay a ſhort lived reluctant abſtaining from ſome habitual ſin, ſhall be pleaded as an atonement for all former indulgences, and even as an excuſe for returning to the commiſſion of it! But when the Lord ſhall cauſe men to review their ways, and to know, and ſee what they have done, every mouth will be ſtopped, and all the world will be found guilty before Him. Indeed men are often as much under the power of their luſts, and as regardleſs of conſequences in gratifying the preſent inclination, as the brute beaſts: and as inacceſſible to arguments, warnings, or motives, when urged againſt their impetuous cravings. It is in vain in ſuch caſes to weary ourſelves about them: the only hope is, that the painful effects of their vices will lead them to ſalutary reflection, or give us a future opportunity of ſuggeſting uſeful admonitions. Sometimes deſpair of mercy, or of victory over domineering evil habits, and luſts, leads men to as unreſtrained indulgence, as the moſt preſumptuous infidelity could do. They think there is no hope for them, and as they have loved their ſinful pleaſures, they may as well go on in them, as not. To this caſe the abundant mercy, and almighty aſſiſtance propoſed in the goſpel form a ſuitable remedy. Sinners of every rank, and diſtinction muſt all ſtand before the Judge of the world; and moſt of them are conſcious, that they cannot vindicate their conduct before Him: then all their ſubterfuges will vaniſh, and they will appear like the poor convict before the bar, when he ſtands to hear the ignominious ſentence againſt him for his crimes: and even kings, princes, prieſts, and prophets, will be thus put to ſhame before the aſſembled world: and the unreaſonableneſs of men's crimes, whether they have been idolatrous infidels, or profane, will as much ſhame their under-

THEY ſay, If a man put away his wife, and ſhe go from him, and become another man's, ſhall he return unto her again? ſhall not that land be greatly polluted? but thou haſt played the harlot with many lovers; yet return again to me, ſaith the LORD.

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with. In the ways haſt thou ſat for them, as the Arabian in the wilderneſs; and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs.

3 Therefore the ſhowers have been withholden, and there hath been no latter rain; and thou hadſt a whore's forehead, thou refuſedſt to be aſhamed.

4 Wilt thou not from this time cry unto me, My Father, thou *art* the guide of my youth?

5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpoken and done evil things as thou couldeſt.

6 The LORD ſaid alſo unto me, in the days of Joſiah the king, Haſt thou ſeen *that* which backſliding Iſrael hath done? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

ſtandings, as their hearts. It may be vain to expect help from God in the time of trouble, if we now turn our backs on him: yet many call upon him, when they think death at hand, who have never before regarded Him. And as the Lord will not help the periſhing ſinner, who continues to the laſt impenitent; ſo all his other confidences will fail him, how many ſoever they may have been. This will be the awful caſe of thoſe eſpecially, who have hardened themſelves againſt convictions, and reproofs, and who have hated, and perſecuted ſuch, as have warned and inſtructed them. Men do not forſake God, merely becauſe they ſuppoſe his ſervice is unprofitable, or injurious, but becauſe they are of a proud, independent ſpirit, which ſcorns ſubjection, and ſubordination; and becauſe they deſire to be lords, they will come no more unto him: in this manner they forſake their honour, privilege, intereſt, and happineſs; and thus we have all too often and too long forgotten, and neglected the Lord. Men may employ all their ingenuity, and application in the cauſe of impiety: but they can neither find happineſs in it, nor excuſe, or covering for it; they may teach other wicked ones their ways, and thus be acceſſaries to their deſtruction; they may do much miſchief, and thus treaſure up wrath againſt the day of wrath: they may varniſh the matter over with fair pretences, and ſhift from one ſin to another, and ſeek ſafety and happineſs by varied means: but confuſion is their portion, the Lord hath rejected their confidences, and they ſhall not proſper in them.

NOTES.

CHAP. III.] V. 1. *They*, &c.] (*Deut.* c. xxiv. ver. 1—4.) It was contrary to the law of Moſes, and repugnant to the general ſentiments, and maxims of the people, for a man to receive back a divorced wife, after ſhe had been married to another: and it was allowed, that ſuch a conduct would introduce great confuſion, and cauſe the land to be greatly defiled, where it was practiſed. Yet the Lord invited the Jewiſh nation to return to him, after all the idolatries, with which they had defiled themſelves, and diſhonoured him, and been unfaithful to the covenant of their eſpouſals unto him: and he would pardon, and forget the paſt, and receive them again to full favour.

V. 2, 3.] The people might ſee the traces of their idolatries, upon every high place, they looked to: they were continually deviſing new ſpecies of idolatry, and tempting others to it; even as the proſtitute ſits by the way, to ſeduce the paſſengers; or as the Arabian robber waits in the deſert for the traveller. Thus they polluted the land by their abominable wickedneſs: and when the Lord viſited them with drought, or famine, they perſiſted in their crimes with the moſt ſhameleſs effrontery.

V. 4, 5.] Some interpret theſe verſes as a reproof of the hypocriſy, and preſumption of the Jews. Notwithſtanding their abandoned, and obſtinate wickedneſs, they would ſtill pretend to call God their Father and the Guide of their youth: (*Prov.* c. ii. ver. 17;) the Friend, who had taken care of their nation from its infancy. (c. ii. ver. 2:) and they preſumed to expect help from him, though they continued to imitate the rebellious ſon, or the adulterous wife; nor would they be induced to believe, that He would ſo reſerve his anger for ever, as to bring his threatened judgments upon them; but expected, that he would relent, before matters came to ſuch an extremity: though at the ſame time, they were conſcious, that they ſpake, and did evil to the extent of their ability, and were not reſtrained from tranſgreſſion by any other hindrance, than want of power, or opportunity. This is a probable interpretation. But it is more commonly underſtood in a contrary ſenſe. Would not the people, from this time, (when they were warned, corrected, and invited to repentance, and favoured with ſuch a pious reforming king,) come, and ſeek mercy from that God, who had always been the Father, and Guide of Iſrael? Would they not crave him again to take them under his fatherly guidance? And would they not do it immediately, without further delay? And would the Lord, in that caſe reſerve his anger for ever, and puniſh them to the end? By no means: though they had done all in their power to provoke him, He was yet diſpoſed to be merciful to them.

V. 6—11.] A new meſſage ſeems to be begun in this place, which probably was delivered after Joſiah had made further progreſs in his reformation. The prophet had a view given him of the wickedneſs of backſliding Iſrael, or the kingdom of the ten tribes. The word

7 And I ſaid, after ſhe had done all theſe *things*, Turn thou unto me; But ſhe returned not. And her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes whereby backſliding Iſrael committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

9 And it came to paſs through the lightneſs of her whoredom, that ſhe defiled the land, and committed adultery with ſtones, and with ſtocks.

10 And yet for all this her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the LORD.

11 And the LORD ſaid unto me, The backſliding Iſrael hath juſtified herſelf more than treacherous Judah.

12 Go, and proclaim theſe words toward the north, and ſay, Return, thou backſliding Iſrael, ſaith the LORD; *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the LORD.

14 Turn, O backſliding children, ſaith the LORD: for I am married unto you; and I will take you, one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 And it ſhall come to paſs, when ye be multiplied and increaſed in the land; in

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“ backſliding,” ſeems to be taken from the oxen, when they hung, or run back, inſtead of drawing forward, in the yoke; and it is uſed for a profeſſor, or profeſſing people, renouncing the worſhip, and ſervice of God; whether by final apoſtacy, or by a temporary departure. Iſrael had utterly renounced the temple, and almoſt wholly forſaken the worſhip, of God, and they committed idolatry in every part of the land. The Lord had alſo ſent Elijah, Eliſha, and other prophets to bring them back to him; but in general they returned not. The kingdom of Judah, ſprang from the ſame ſtock, and was equally treacherous, and unfaithful to the Lord's covenant with them, and they witneſſed all theſe tranſactions. At length God ſaw it neceſſary to put Iſrael away, as an adulterous woman, which he did by the kings of Aſſyria. Yet Judah took not warning, and was not afraid to continue, and to grow more impudent, in their abominable, and ſtupid idolatries. And after all that Judah had heard, and witneſſed of the long continued captivity, and miſery of Iſrael; they did not fall in cordially with good Joſiah's reformation, but only feignedly, reluctantly, and in hypocriſy. So that all things conſidered, Iſrael was not ſo inexcuſable, as Judah was become; for Judah had been favoured with many pious kings, had had far greater advantages than Iſrael, had been born with in greater patience, and had the doom of Iſrael ſet before them as a warning; and all theſe circumſtances aggravated their guilt.

V. 12—15.] The prophet was next ordered to proclaim his meſſage toward the north, to thoſe countries, where the ten tribes were diſperſed in captivity. We do not ſuppoſe that the prophet went into thoſe countries to preach to the Iſraelites: but this order was intended to ſhame the Jews, and it implied that mercy was in reſerve for ſome of Iſrael. They were to be called on to repent of their idolatries, and return to the Lord: and thus he would no longer cauſe his anger to reſt upon them, being ever diſpoſed to mercy. They were exhorted to acknowledge that they had ſinned againſt that God, whoſe profeſſed, and covenanted worſhippers they had been; and that they had baſely turned every way to ſeek out other objects of worſhip, which they preferred to him. They were to be encouraged to repent, and return to God, by an intimation, that he yet conſidered them as children, though rebellious; and as married to him, though adulterous; and that he had yet a favour towards them, on account of his ancient tranſactions with their nation: they were to be aſſured, that he intended to take a ſmall remnant of them, as one from the whole number of the inhabitants of a city, or two from a family, or ſubordinate diviſion of a tribe; and to bring them back to Zion, and place over them rulers and teachers, like David, men after His own Heart, who ſhould feed them wiſely, and prudently, or with divine knowledge and wiſdom, which are the proper food of the ſoul. This was in part accompliſhed, when ſome of the Iſraelites returned with the Jews from Babylon, and were ruled and taught with them by Zerubbabel, Joſhua, Ezra, Nehemiah, &c. But it ſeems alſo to refer to the gathering of ſome of the diſperſed Iſraelites, with the Gentiles, into the Chriſtian church, in the primitive times, and in after ages.

V. 16—18.] It is ſuppoſed that the ark of the covenant was not found after the captivity, and that nothing was ſubſtituted in its place: yet ſomething more than this muſt be here intended. The ark was the chief ſymbol of the Lord's preſence with Iſrael, the principal type of Chriſt, and the centre of the ritual law. The meaning therefore ſeems to be, that the whole of that diſpenſation was about to be aboliſhed, which took place after the multitude of believers had been greatly increaſed, by the converſion of the Gentiles, and of the Iſraelites ſcat-thoſe days, ſaith the LORD, they ſhall ſay no more, The ark of the covenant of the LORD; neither ſhall it come to mind; neither ſhall they remember it; neither ſhall they viſit *it*; neither ſhall *that* be done any more.

17 At that time they ſhall call Jeruſalem the throne of the LORD; and all the nations ſhall be gathered unto it, to the name of the LORD, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart.

18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north to the land, that I have given for an inheritance unto your fathers.

19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My Father; and ſhalt not turn away from me.

20 Surely *as* a wife treacherouſly departeth from her huſband, ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the LORD.

21 A voice was heard upon the high places, weeping *and* ſupplications of the children of Iſrael: for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backſliding children, *and* I will heal your backſlidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is ſalvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the ſalvation of Iſrael.

24 For ſhame hath devoured the labour of our fathers from our youth; their flocks and their herds, their ſons and their daughters.

25 We lie down in our ſhame, and our confuſion covereth us: for we have ſinned againſt the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

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tered amongſt them. The ſtrong attachment of the Jews to their externals, and their reluctance to part with them, ſeem to be denoted. They could not be weaned from theſe beggarly elements, 'till Jeruſalem, and the temple were deſtroyed: then the obſervance of them became impracticable to the unbelieving Jews, and the Jewiſh converts to Chriſt perceived that they were no longer of any value; and thus they ſunk into diſuſe, and gradually into oblivion. At the ſame time the church, the Jeruſalem from above, (*Gal.* c. iv. v. 26,) became more glorious: the Lord openly reigned therein, as on his throne, and all the nations were gathered before him to worſhip, and no longer followed the imaginations of their own evil hearts, in the worſhip of idols. In this happy ſtate of the church, the Jews and Iſraelites would lay aſide their ancient conteſts, and cordially unite in the worſhip of God, and enjoy together the peculiar privileges of His people. As this is here introduced ſubſequent to the calling of the Gentiles, it ſeems to predict the future calling of the tribes of Iſrael into the church, and probably their reſtoration to their own land.

V. 19. *But*, &c.] The Lord here ſtarts an objection to the performance of theſe predictions, ariſing from the character of the perſons concerned. How could He, conſiſtent with his juſtice, and holineſs, put ſuch obſtinate rebels amongſt his children, and give them ſuch a pleaſant land for their inheritance, and which was poſſeſſed by the nations and their armies? To this He anſwers, that He would bring them to repentance, faith, and prayer, and give them the Spirit of adoption, and the temper of dutiful children; and then they would ſeek to, confide in, call on, fear, and love him as their Father: and that he would ſo influence their hearts by his grace, that they ſhould no more depart from him; (c. xxxi. v. 31—34. c. xxxii. v. 37—41.)

V. 20—25.] This ſeems to be a prophetical repreſentation of the manner, in which this change ſhould be effected. The Lord, by his word, and Spirit, intended to convince them of their wickedneſs, in treacherouſly departing from him. Then the voice of their lamentations, and prayers would be heard, even in the places, where their crimes had been perpetrated: and this open confeſſion was neceſſary; as they had ſo perverſely forſaken the way of obedience, and forgotten their God. He then graciouſly invites them to return to him, and he will both pardon their guilt, and heal their backſlidings; eſtabliſhing their hearts by his ſanctifying grace. Thus encouraged they readily declare their purpoſe of immediately returning to the Lord, who had a right to their worſhip, and ſervice. They are now convinced that ſalvation temporal, or eternal, muſt be ſought in vain from their idols, or ſuperſtitions, and that it could only be had from the Lord. They confeſs, that, for their ſins, they had endured much diſgrace, and miſery, having been ſpoiled of their property, and bereaved of their children: they are now aſhamed before God to reflect on their ſins, and thoſe of their fathers, through all their generations: and being thus penitent, they are reinſtated in the Lord's family, and numbered amongſt his children. (*Iſaiah*, c. lxiii. lxiv.)

CHAP. IV.

Contains 1ſt. Exhortations to repentance, enforced by ſolemn warnings, and gracious promiſes, 1---4. 14. *2d. Predictions of the invaſion of the land by the Chaldeans, and its fatal effects, for the puniſhment of the people's ſins,* 5---13. 18---15. *3d. The prophet lamenting the ſins, and miſeries of his people,* 19---31.

PRACTICAL OBSERVATIONS.

The Lord is ſo rich in mercy, and hath made ſuch abundant proviſion for the honourable exerciſe of it; that He is ever ready to receive to full favour the vileſt of ſinners; even when their crimes are attended with ſuch aggravating circumſtances, that it would be contrary to the moſt approved rules of ſociety exactly to copy his example, in our conduct to thoſe, who violate relative obligations. Inſomuch, that if a beloved wife, or child had behaved towards a kind huſband, or father, as we often do againſt the Lord; it might tend to great confuſion, to receive them again into the full enjoyment of all their forfeited privileges. But whilſt the Lord glorifies the abundance of his grace, in calling the abandoned rebel, or apoſtate to return unto Him; He will alſo bring his iniquities to remembrance, and humble him for them: nor can any man expect the tokens of the Lord's favour, who refuſes to be aſhamed of his tranſgreſſions. If then we would eſcape rebukes, corrections, or ruinous judgments; we muſt judge ourſelves, and examine with minute exactneſs all the ſins, that we remember to have committed, that we may condemn ourſelves for them before God. In this frame of mind, the vileſt tranſgreſſor may come before Him, as a kind Father, and may plead before Him all the favours, that He hath beſtowed, as the Creator, and Preſerver of men. And even they, who in their younger years, profeſſed to follow the Lord, as their Father, and their guide, and yet afterwards forſook Him, may return to, and call upon him, to take them again under his parental care. All God's mercies to his church of redeemed ſinners, in every age, may ſuggeſt encouragement to the humble enquirer after him: and what can be ſo deſirable for the young, and inexperienced, in this enſnaring, perilous world, as to have the Lord for their Father, and the guide of their youth? Let ſuch daily pray for this mercy: and let parents direct and help their children in ſeeking this bleſſing, and earneſtly intreat God to beſtow it on them: and let thoſe, who have not hitherto begun, or have deſiſted from, thus ſeeking the Lord, from this time begin to do it in good earneſt. But it will not avail the obſtinate, and hypocritical, to uſe ſuch words, and to preſume upon their external privileges, and relation to God; or on his mercy, as if he would not proceed to extremities, in executing his threatened vengeance, eſpecially on thoſe, who call him Lord, and Father, but who continue to ſpeak, and do evil, as they can. But, alas, how plain do we find it, on an impartial review of our conduct, that we have had it in our hearts to do far more evil, than we had it in our power actually to perpetrate; and that we ſhould have made ourſelves far more vile, if we had had more liberty, health, riches, ingenuity, or opportunity; or if we could have got over the fear of reproach, or puniſhment from man! And how few temptations have we reſiſted, out of pure regard to God! But let the time paſt ſuffice us all to have acted in this baſe manner; and let us now ſeek for grace to fear and ſerve the Lord, in ſimplicity of heart. When we carefully mark the crimes of others, eſpecially of ſuch as break off from a religious profeſſion, and deſpiſe warnings, and convictions; we ſhould alſo note the conſequences: and then we generally ſhall ſee abundant reaſon to ſhun their evil ways. But when the Lord makes ſinners a warning and beacon to their companions, and they fear not, but ruſh into ſimilar iniquities, there guilt is greatly aggravated thereby. He is the only competent judge of characters, who knows how perfectly to eſtimate men's comparative advantages, and the warnings, and the ſtrivings of his Spirit, which they reſiſt; the hypocriſy of their apparent good, and many other diſcriminating circumſtances: and He alone can infallibly determine, whether the open infidel, and profligate, or the deſigning hypocrite be the viler character. It is dreadful to be proved more criminal than thoſe, who have actually periſhed in their ſins: yet it will be ſmall comfort to the condemned to know, that ſome others were viler than they. Bleſſed be God, his word hath been proclaimed in this our diſtant land, calling upon the chief of ſinners to return unto him, and declaring his plenteous mercy, and readineſs to forgive. This his goodneſs ſhould lead us to repentance, and humble confeſſion of our ſins. But, alas, moſt men, after the hardneſs of their impenitent hearts deſpiſe theſe riches of the Lord's mercy, and proceed to treaſure up wrath againſt the day of wrath! Hitherto only a ſmall remnant hath been called into the true church of God, even from that nation, which was, as it were married to Him; and but few of this nation, that hath been almoſt equally favoured But let us be thankful, if we are of this number: and let miniſters pray for themſelves, and let the people pray for them, that they may be paſtors after the Lord's own heart, to feed the people with knowledge, and underſtanding: and that many more ſuch paſtors may be raiſed up in the church. In the primitive ages of the church, when the partition wall was taken down, ſuch paſtors abounded, and the number of true Iſraelites was vaſtly increaſed: but there is yet room; the holy nation may yet be multiplied exceedingly, its worſhip may be rendered more ſpiritual, and its people more weaned from the imaginations of their evil hearts; and they may be taught to be more of one heart, and ſoul, and to keep the unity of the Spirit in the bond of peace. Then Jeruſalem will appear to be the glorious throne of Jehovah, and all nations will be gathered unto it. We are ready ſometimes, on conſidering the character of hardened ſinners, to ſay, how can the Lord put ſuch perſons amongſt his children, and give them thoſe privileges, and that inheritance, which belong to every one of his family? But ſurely we muſt feel, that the mercy, and grace, which have ſufficed for us, would ſuffice for the vileſt, that we know, or can conceive of. He *can* teach all the nations of the earth to call him Father, and to exerciſe every filial diſpoſition towards him: but without this change, no man can be partaker of the inheritance of the children of God; and we can have no ſecurity of not

IF thou wilt return, O Iſrael, ſaith the LORD, return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.

2 And thou ſhalt ſwear, The LORD liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

3 For thus ſaith the LORD to the men of Judah and Jeruſalem, Break up your fallow ground, and ſow not among thorns.

4 Circumciſe yourſelves to the LORD, and take away the foreſkins of your heart, ye men of Judah and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

5 Declare ye in Judah, and publiſh in Jeruſalem; and ſay, blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble yourſelves, and let us go into the defenced cities.

6 Set up the ſtandard toward Zion: retire, ſtay not: for I will bring evil from the north, and a great deſtruction.

7 The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way; he is gone forth from his place to make thy

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departing from Him, except, as he engages to keep us. But whilſt profeſſors often treacherouſly depart from God, the voice of godly ſorrow, and prayer is ſometimes heard from the moſt profane, and wicked: they have indeed perverted their ways, and forgotten the Lord; and they humbly confeſs it. And indeed the backſliding children can only be known from apoſtates, when they begin to return to the Lord. Let ſuch then without delay come unto the God of Iſrael for ſalvation, that their backſlidings may be healed. All ſincere penitents renounce all other hopes of ſalvation, as well as their idols, and iniquities: whilſt men harden themſelves in ſin, contempt and miſery are their portion: but when they are covered before God with ſhame, and confuſion, they enter upon ſafety, comfort, and honour: for he that covereth his ſins ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall find mercy.

NOTES.

CHAP. IV.] V. 1, 2.] Theſe verſes ſeem to be addreſſed to the ten tribes, and to continue the ſubject of the preceding chapter. They had been introduced ſaying, "Behold we come unto thee, for thou art the Lord "our God:" and here they are reminded to return wholly and in good earneſt to Him, and his ſervice; and not to reſt in a partial, or ſuperficial reformation, or in changing from one ſuperſtition, and deluſion to another: and the Lord aſſures them, that if they evidenced their ſincerity by putting away their abominable idolatries, and iniquities, which they had wrought as in his ſight, and for which He had driven them out of his land, they ſhould be re-eſtabliſhed in their ancient inheritance, and not remove from it any more. And this was an intimation to Judah alſo, by what means their removal might be prevented. Thus they would become ſerious, and devout in their religious worſhip; and they would uſe the name of the living God, and not that of any idol, in their ſolemn oaths; which they would uſe in ſincerity, and with reverence and conſideration, and not in a trifling manner, or on frivolous occaſions; and which they would punctually obſerve, "in truth, judgment, and "righteouſneſs." And then other nations, ſeeing their holineſs, and proſperity, would be induced to ſeek happineſs from, and offer their prayers unto the Lord, and to glory in him, as their portion, and ſalvation; and thus his name would be glorified, which had been diſhonoured by the crimes, and calamities of his profeſſing people. This implies a prediction of the conjunction of the Iſraelites, and the Gentiles, in the Chriſtian church.

V. 3, 4.] The Jews are here addreſſed. They were ſtill continued in the land, and favoured with the ordinances of God: their pious king (aſſiſted by the prophets, &c,) was ſedulouſly employed in extirpating idolatry, and in promoting religion, and righteouſneſs: but the people were generally hypocritical in their concurrence; their hearts continued proud, hard, ſtout, and carnal, producing ſpontaneouſly vice, and impiety, but incapable of receiving the good ſeed of divine inſtruction, and of producing correſpondent fruits. Whilſt this was the caſe, all external means were unavailing, and like ſowing ſeed in fallow ground, covered with thorns, and weeds. (*Matt.* c. xiii. v. 3—8. 19—23.) Nor could it be otherwiſe, till they beſtowed pains to bring their hearts into a better frame; and by ſelf-examination, ſerious reflection, and earneſt prayer, obtained from God, the preparation of a broken, and contrite heart, that trembled at his word: thus the fallow ground would be broken up, the weeds and thorns of ſenſual luſts would be cut up, and the ſoil made ready to receive the word, in faith, and love, and to bring forth the fruit of it in an holy life. They were alſo diſpoſed to confide, and glory in circumciſion, as a token of their relation to God. But it was alſo requiſite, that their hearts ſhould be circumciſed, by the mortification of their depraved natural propenſities, without which they could not love the Lord, and his holy ways: and except this inward circumciſion, and the conſequent dedication of themſelves to the ſervice of God took place; no external privileges, or reformation could prevent the execution of the predicted judgments upon them: for the wrath of God againſt them, for their perſonal, and national ſins, would break forth, and burn like fire that could not be quenched.

V. 5—7.] In the midſt of Joſiah's reformation, the prophet was commiſſioned to predict the invaſion of the land by Nebuchadnezzar, which took place above thirty land deſolate; *and* thy cities ſhall be laid waſte without an inhabitant.

8 For this gird you with ſackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it ſhall come to paſs at that day, ſaith the LORD, *that* the heart of the king ſhall periſh, and the heart of the princes; and the prieſts ſhall be aſtoniſhed, and the prophets ſhall wonder.

10 Then ſaid I, Ah, Lord God, ſurely thou haſt greatly deceived this people, and Jeruſalem, ſaying, ye ſhall have peace; whereas the ſword reacheth unto the ſoul.

11 At that time ſhall it be ſaid to this people, and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe,

12 *Even* a full wind from thoſe *places* ſhall come unto me: now alſo will I give ſentence againſt them.

13 Behold, he ſhall come up as clouds, and his chariots *ſhall be* as a whirlwind: his horſes are ſwifter than eagles, Woe unto us! for we are ſpoiled.

14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved. How long ſhall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publiſheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah.

17 As keepers of a field, are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the LORD.

18 Thy way and thy doings have procured

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years after. The alarm is given, as by one upon the ſpot, and it is ordered to be publiſhed by the blowing of the trumpet; and the people are called upon to aſſemble, and take refuge in their ſtrong-holds. The ſtandard was to be erected in the way to Zion, that the people might repair thither for ſafety, without delay; and yet this would be in vain, for deſtruction was at hand; (c. i. v. 14:) Nebuchadnezzar, the Conqueror, and deſtroyer of the neighbouring nations, was riſen up, as a fierce lion from the thicket, to go in queſt of his prey; and had left Babylon, commiſſioned of God, to deſolate the land, and the cities of Judah.

V. 10. *Then*, &c.] In the proſpect of theſe calamities, the prophet was aſtoniſhed, and afflicted, to ſee the people ſecure, and ſeduced into a vain expectation of peace, and proſperity, by means of the falſe prophets. This the Lord permitted, and appointed *in judgment*, to puniſh their contempt of Him; and the prophet lamented it, as the moſt awful of their calamities; (*Notes*, &c. 1 *Kings*, c. xxii. v. 19--23. 2 *Theſſ.* c. ii. v. 10--12.) For they expected peace, whilſt the indignation of the Lord reached even to the ſoul, and inflicted a mortal wound.

V. 11—13.] This approach of the enemy is here repreſented by ſimilitudes. It was a dry wind, which increaſed drought, and famine, brought ſuffocating heat, and occaſioned fatal diſeaſes, and which ſometimes overwhelmed travellers with immenſe quantities of burning ſands, as they paſſed through the deſerts. It was to blow from the high places in the wilderneſs, towards Zion, which intimated the way, by which the invaders would march againſt them. It was not intended to correct, and purify them, as the gentle gale fans, and cleanſes the corn, but as a full wind, to drive all away together: and it would come, "unto me," either to the Lord's ſanctuary, who ſeems here to ſpeak, or to the habitation of the prophet, by whom he ſpake: for the Lord would denounce ſentence againſt Zion, as a condemned criminal. Nebuchadnezzar, and his armies would come ſwiftly, and in immenſe multitudes, ſo that nothing could ſtop their progreſs; as clouds ſpeedily formed, darken the ſky, and ſoon approach with the ſtorm, contained in them. Thus his chariots would be like a whirlwind, &c, to deſolate the land.

V. 14. *Waſh*, &c.] The prophet here recurs to his exhortations. (v. 3, 4.) Some attention was paid to external reformation, but the heart of Jeruſalem, or of it's inhabitants, was ſtill polluted, and the ſeat of idolatry, and wickedneſs; and vain imaginations, deſires and affections not only obtained admiſſion, but lodged therein, as welcome gueſts; they ſtill harboured with pleaſure the thoughts of returning to their idols, and iniquities, and vainly imagined they ſhould be ſafe, and happy in their evil ways. This had long been the caſe, and the prophet enquires how long they intended, that it ſhould be ſo? For it was abſolutely neceſſary that their hearts ſhould be waſhed, by the exerciſe of true repentance and faith, from the love, and pollution of ſin; or no external ablutions, or purifications could ſave their city from deſolation, or their ſouls from hell.

V. 15—18.] The prophet, in viſion, beholds the invaders entering the northern border of the land; and the report of the calamities, which they occaſioned, ſpreads ſwiftly from Dan, through the nations, that now inhabited Ephraim: but their deſign was eſpecially againſt Jeruſalem, and the cities of Judah; they came from a far country to beſiege theſe cities, and to watch around them, that no relief ſhould be brought in, and no inhabitants eſcape out; as men are ſet to guard the field, and keep the cattle from getting out, or the robbers from breaking in. Thus the ſword of the enemy, or the vengeance of the Lord, would pierce their vitals, to puniſh their atrocious rebellions.

V. 19—27.] The prophet, to expreſs his full con-theſe *things* unto thee; this *is* thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart.

19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noiſe in me; I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.

20 Deſtruction upon deſtruction is cried; for the whole land is ſpoiled: ſuddenly are my tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

22 For my people *is* fooliſh, they have not known me; they *are* ſottiſh children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD ſaid, The whole land ſhall be deſolate; yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee for the noiſe of the horſemen and bowmen; they ſhall go into thickets, and climb up upon the rocks: every city *ſhall be* forſaken, and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou do? Though thou clotheſt thyſelf with crimſon, though thou deckeſt thee with ornaments of gold, though thou rendeſt thy face with painting, in vain ſhalt thou make thyſelf fair; *thy* lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child; the voice of the daughter of Zion, *that* bewaileth herſelf, *that* ſpreadeth her hands, *ſaying*, Woe *is* me now! for my ſoul is wearied becauſe of murderers.

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viction of the certainty of theſe predicted judgments, and to ſhew that he had no pleaſure in delivering ſuch terrible meſſages from God, here ſpeaks of himſelf as in great anguiſh at what he ſaw, and heard. His bowels were in great commotion, and agony; his heart was pained, and in a tumult through conſternation: he could not hold his peace, but muſt ſpeak to his own ſoul, of what he foreſaw coming on his people, if they perſiſted in refuſing to hearken to him. For the whole ſcene was preſent in viſion, before his mind. He heard the trumpet ſound the alarm; it was reported to him, that one city after another was deſtroyed; and the whole land was deſolated, as eaſily, and ſpeedily, as a few tents may be removed; he had continually before his eyes the ſtandard of war, and the trumpet ſtill ſounded in his ears. Upon this complaint, the Lord ſeems to ſpeak to him, to convince him of the propriety of his conduct. He ſhews him, that though the Jews were outwardly his people, they were fooliſh, and ignorant, and knew him not, becauſe of their diſlike to his holy character, and ſervice; they were heedleſs, and inattentive as children. Yea they were ſottiſh, ſtupid, unteachable children, and ſeemed deſtitute of common ſenſe. They had indeed ſome ingenuity in impiety, and iniquity, but were perfect dunces, as to every thing good. In conſequence of this declaration, the prophet is ſhewn, in a viſion, the whole land reduced to confuſion, and emptineſs, like the original chaos: the heavens darkened, the mountains trembling, and all the inhabitants, and even the fowls of the air, driven away. This repreſents the entire ſubverſion of their civil, and eccleſiaſtical government, the termination of all their proſperity, and the total deſolation of the land, after the moſt violent convulſions; (*Matt.* c. xxiv. v. 29:) which is more plainly predicted in what follows: yet it is alſo intimated, that this ruin of the nation would not be final.

V. 30, 31.] (2 *Kings*, c. ix. ver. 30—33.) Jeruſalem is here repreſented as a harlot: and it is enquired, what ſhe would do, when theſe judgments came upon her? Her gay clothing, and coſtly ornaments, and her painting, (which for the preſent covers the defects of the face, but afterwards rents it, and makes it deformed,) would be of no avail. That is, none of Jeruſalem's outward privileges, or hypocritical profeſſion; none of her contrivances, and efforts would prevent her deſtruction: for even the nations, that had ſeduced her to idolatry, would deſpiſe her. The city is therefore next ſhewn under the image of a travailing woman, in extreme anguiſh; and bewailing the maſſacres, and deſolations, that were come upon her inhabitants.

CHAP. V.

Contains ſevere reproofs of the multiplied, and aggravated ſins of all ranks, and orders of men in Jeruſalem, blended with awful denunciations of divine judgments upon them, 1---31.

PRACTICAL OBSERVATIONS.

The Lord will ſurely receive returning ſinners, and reverſe their ſentence of condemnation: but then they muſt return to him without reſerve, and not attempt to impoſe on him with an external form, or to divide their hearts betwixt Him, and their idols; and they muſt evince the ſincerity of their repentance, by putting away their abominations, not only from the ſight of men, but as in the preſence of God, who ſearcheth the hearts. When the profeſſors of the Goſpel join integrity, truth, and righteouſneſs, with their apparent godlineſs, they recommend their holy religion to others alſo. But whilſt chriſtians, ſo called, are notoriouſly addicted to injuſtice, fraud, lying, and oppreſſion: whilſt they trifle with the moſt ſolemn oaths, which are adminiſtered without reverence, taken without conſideration, and violated without heſitation: nay, whilſt they are multiplied on ſuch frivolous occaſions, and men ſhew a contempt of God, and of juſtice, at the ſame time, by raſh, as well as profane oaths; it cannot be expected that pagans, or mahometans ſhould be favourably impreſſed with chriſtianity, or expect much good from embracing it, when they ſee it's profeſſors leſs conſcientious than themſelves. But whenever a contrary conduct ſhall diſtinguiſh the diſciple of Jeſus, from every other man, in all parts of the world; one grand obſtacle to the converſion of the nations will be removed, and we may hope that they will be induced to bleſs themſelves, and glory in our God and Saviour. Our aim ſhould therefore be, to prevail, if poſſible, with profeſſed chriſtians, to break up the fallow ground, and not to ſow among thorns: that, not content with empty forms, and notions, they may ſeek for a humble, ſerious, and broken heart, in which the word of God may take root, and bring forth fruit to perfection. And we ſhould begin with ourſelves; for without ſerious ſelf-examination, deep convictions of our guilt, and depravity, fervent prayers, and conſtant endeavours to be influenced in our conduct by the truths we receive; all the advantages of revelation, and all the labours of the miniſter, will be in vain to us. Let us then recollect, that the true baptiſm, (as well as the true circumciſion,) is that of the heart: and as the Lord commands us to put off the body of the ſins of the fleſh, and to remove all the impediments of our corrupt nature, that we may fear, truſt in, and love him; let us turn theſe precepts into prayers, and intreat him to create in us a clean heart, and renew a right ſpirit within us. For except a man be born again, he cannot ſee, or enter into the kingdom of God; and if men die unchanged, his fury will come forth like fire, and burn that none can quench it, becauſe of the evil of their doings. In a caſe therefore of ſuch urgent neceſſity, the leſs we can do of ourſelves, the more need we have to cry inceſſantly to the Lord for help. He commonly warns before he ſtrikes: but if his warnings be deſpiſed, they will ſoon be realized in judgments: and when He ariſeth to execute vengeance, ſinners will find it in vain to combine for mutual defence, or to flee any whither for refuge; and no roaring lion, or deſtroyer of the nations, is to be dreaded, in compariſon with Him, who is able to deſtroy both body and ſoul in hell. Yet when he uſes ambitious men as his unconſcious inſtruments of temporal puniſhment, ſinners are made grievouſly to howl, and lament; though but ſeldom brought to repent in ſackcloth, and aſhes. When He contends with men, they are ſoon diſpirited, and infatuated, their reſolution, and capacity fail them, and their hearts ſink, and periſh within them: but none are more ſtupified with aſtoniſhment, and terror on ſuch occaſions, than ungodly prieſts, and falſe teachers. The juſtice of God, in leaving ſinners to be deceived by ſuch men, and to expect peace, when vengeance reacheth to the ſoul, is very awful. The faithful ſervants of God deprecate from the people this judgment, above all others; yet they muſt often perceive that He ſees good to inflict it. On this account men treat them as malevolent, cenſorious, and conceited; for they cannot but remind men of the diſtinction betwixt a faithful miniſter of the goſpel, and a blind guide, a factor for hell, in the garb of a prieſt: but the event will juſtify their conduct, and convince all the world of the reality, and importance of this diſregarded diſtinction. When leſſer calamities are not effectual to fan, and cleanſe worſhipping congregations, or nations profeſſing chriſtianity; God will give ſentence againſt them, and a whirlwind, and ſtorm of vengeance will be commiſſioned againſt them; and then it will be unavailing to ſay, "woe unto us for we are undone." Exhortations, and encouragements ſhould be blended with warnings; that men may neither preſume, nor be left without hope: but we muſt ſtill inſiſt upon it, that without the heart be waſhed from wickedneſs; and vain thoughts, and deſires diſlodged from it, there can be no ſalvation. We can alſo point out that fountain, in which the moſt polluted may waſh, and be clean, and direct them to One, that is able, and willing to aſſiſt them in this work: we can aſſure them, that all, who are thus waſhed, ſhall be ſaved: and we ſhould diſtinguiſh between thoſe, who hate vain thoughts, and ſinful imaginations, but are often harraſſed by them; and thoſe, who love, entertain, and lodge them in their hearts. This hath too long been the caſe with us all: but ſinners ſhould be queſtioned how long they mean, that it ſhould be ſo with them? Would they be willing to die, when their hearts are thus occupied, and remain to eternity the proud, carnal enemies of God, and holineſs? If not, no time ſhould be loſt, in ſeeking grace from God, to effect a change. For the Lord's voice declareth from afar, that miſery is ſpeedily approaching, and eſpecially againſt wicked profeſſors of the goſpel: and when this overtakes them, it will be evident, that their rebellious ways, and doings have procured theſe things unto themſelves; and that the fruit of wickedneſs is bitter, and the end fatal. They, who believe and preach the word of God, clearly foreſee that deſtruction of ſinners, of which others have little apprehenſion: and the proſpect often pains them to the heart:

RUN ye to and fro through the ſtreets of Jeruſalem, and ſee now, and know, and ſeek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that ſeeketh the truth; and I will pardon it.

2 And though they ſay, The Lord liveth; ſurely they ſwear falſely.

3 O Lord, are not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder than a rock; they have refuſed to return.

4 Therefore I ſaid, Surely theſe *are* poor; they are fooliſh: for they know not the way of the Lord, *nor* the judgment of their God.

5 I will get me unto the great men, and will ſpeak unto them; for they have known the way of the Lord, *and* the judgment of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore a lion out of the foreſt ſhall ſlay them, *and* a wolf of the evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces: becauſe their tranſgreſſions are many, *and* their backſlidings are increaſed.

and becauſe they cannot hold their peace, but muſt warn, exhort, expoſtulate with, and intreat ſinners to flee from the wrath to come, they are deemed troublers of the city; and it is concluded that they are pleaſed with denouncing damnation, whilſt their aim, and conſtant prayers are, that men may be wiſe, and make haſte to eſcape it; and though their general benevolence, and compaſſion towards even their revilers, in their temporal diſtreſſes, refute the injurious charge. But often neither warnings, nor judgments make due impreſſion even on profeſſors of the goſpel: they ſhew themſelves fooliſh, and rebellious, and prove that they know not the Lord: yea, ſottiſh children, without common ſenſe, in the concerns of their ſouls, though in other reſpects ingenious, and reputed as oracles. But what a wretched buſineſs is it to be wiſe to do evil, and treaſure up wrath, but to have no underſtanding to do good! Whatever elſe we know not, may the Lord make us to be of good underſtanding in the ways of godlineſs! How ſin has marred God's fair creation, and almoſt reduced it again to a confuſed chaos! They, whoſe treaſure is on earth, may be ſoon bereaved of it by revolutions in kingdoms, or human affairs, or removed from it by death: and ere long the viſible creation will paſs away, and be no more ſeen. But the Lord will not make a full end of his people. As for his enemies, their light will ſoon be put out in utter darkneſs: and all thoſe things, which have here appeared admirable, or honourable in them, will terminate in contempt and miſery, of which no images in nature can give us an adequate conception.

NOTES.

CHAP. V.] V. 1, 2.] We are not informed, at what time this meſſage was delivered; if in the latter part of Joſiah's reign, it may ſerve to explain the Lord's myſterious providence, in removing ſo prematurely that pious king. Yet it can ſcarce be conceived that the external conduct of the Jews was ſo very bad, during his life: and therefore it may be referred to the time immediately ſucceeding his death, when the wickedneſs of the people burſt forth the more impetuouſly, for the temporary reſtraint, that had been put upon it: or we may underſtand it as a prediction of what would be the ſtate of the nation, immediately before the captivity. The Lord ſpeaks to the prophet, and a few others, who interceded for their people; and He bids them to make a diligent and accurate ſurvey of Jeruſalem, of her ſtreets, and broad places, where buſineſs was tranſacted, and where juſtice ſhould have been adminiſtered; and let them ſee whether they could find a man, that executed juſtice, and ſought the truth: and if they could, he would for his ſake pardon the city. This muſt either be underſtood, as an hyperbolical repreſentation of the univerſal depravity, which had taken place, (*Gen.* c. xviii. v. 17—33. *Pſ.* xii. v. 1:) or it muſt be interpreted of the rulers, magiſtrates, prieſts, &c, who neither did juſtice to man, nor enquired after the truths of God. Not one could be found, who in theſe public ſtations, and tranſactions, behaved as became a godly, and an upright man: and even the few, who profeſſed themſelves the worſhippers of Jehovah, and ſware by his name, ſcrupled not to commit perjury, and to uſe that ſolemn act of worſhip to cloke their iniquity.

V. 3—6.] The prophet here anſwers the Lord, as, conſtrained to allow of this awful repreſentation, and not diſpoſed to ſearch further into the ſtate of his city. Were not the eyes of God upon the truth? Why then ſhould he ſearch into the matter? The Lord ſaw the true character of the people, through all their diſguiſes: His judgment was according to truth: He looked upon ſincerity and equity with approbation, and he was concerned to maintain the cauſe of truth; but he could not fail to abhor the iniquity, and hypocriſy that He witneſſed. It was evident, that the people deſpiſed the Lord's rebukes, and corrections, and, refuſing to profit by them, they obſtinately perſiſted in impenitence, and their hearts were become even harder than a rock. He had hoped that this was only the caſe of the poor, who were profane, and wicked for want of a better education, and fuller inſtructions: having therefore met with diſcouragement in ſpeaking to them, he purpoſed to addreſs the rich, and great, whoſe minds were more ſtored with knowledge of God, and his word, and who would better underſtand his meſſage. But he found them ſtill worſe; for they had altogether caſt off the yoke of ſubjection to God, and broke through all the reſtraints of duty, conſcience, fear, and ſhame; and run into the moſt enormous impiety;

7 How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes.

8 They were *as* fed horſes in the morning: every one neighed after his neighbours wiſe.

9 Shall I not viſit for theſe *things?* ſaith the Lord: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 Go ye up upon her walls, and deſtroy; but make not a full end: take away her battlements; for they *are* not the Lord's.

11 For the houſe of Iſrael and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the Lord.

12 They have belied the Lord, and ſaid, *It is* not he; neither ſhall evil come upon us; neither ſhall we ſee ſword nor famine:

13 And the prophets ſhall become wind, and the word *is* not in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the Lord God of hoſts, Becauſe ye ſpeak this word, behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devour them.

15 Lo, I will bring a nation upon you from far, O houſe of Iſrael, ſaith the Lord: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an open ſepulchre, they *are* all mighty men.

17 And they ſhall eat up thine harveſt, and thy bread, *which* thy ſons and thy daughters ſhould eat: they ſhall eat up thy flocks and thine herds: they ſhall eat up thy vines and thy fig trees: they ſhall impoveriſh thy fenced cities, wherein thou truſtedſt, with the ſword.

18 Nevertheleſs in thoſe days, ſaith the Lord, I will not make a full end with you.

19 And it ſhall come to paſs, when ye ſhall ſay, Wherefore doeth the Lord our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved ſtrange gods in your land; ſo ſhall ye ſerve ſtrangers in a land *that is* not yours.

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and iniquity: therefore their enemies, like lions, or wolves, (in the evening, when they are moſt fierce, and hungry,) and leopards, would be let looſe to beſiege their cities, and deſtroy the inhabitants; eſpecially as they grew more determined in their apoſtacy, notwithſtanding all the methods uſed to reclaim them.

V. 7—9.] Could it conſiſt with the honour of God to pardon Iſrael; when one generation after another grew up in idolatry, and even ſware by their falſe gods, in preference to him? When the Lord, who gave them their good land, had exceedingly proſpered them, they aſſembled by troops, not only in the idols temples, but in the harlots houſes, without any regard to decency: their idolatry was connected with lewdneſs, and their plenty, led them to every kind of ſelf-indulgence; ſo that in contempt of God's ordinance of marriage, and of his holy law, they every one coveted, and ſought opportunities for debauching his neighbour's wife, in the moſt irrational, and unreſtrained manner. And ought not the Lord to viſit his profeſſed people, when thus abandoned to licentiouſneſs; and to take ſuch vengeance on them, as would ſhew his entire abhorrence of their abominations? And ought He not to be avenged of every nation, at any time, who ſhould in ſuch circumſtances thus rebel againſt him?

V. 10—13.] The Lord, having thus paſſed ſentence on Jeruſalem, commiſſions the Chaldeans to carry it into execution. They were to ſcale her walls, and deſtroy her inhabitants, but not to make a full end: for a remnant was to be preſerved, as the ſeed of their church, and nation in future ages. They were to demoliſh all her fortifications, which the Lord diſowned; for they had ſo profaned the city, and temple, that he would no longer protect them. The whole nation had treacherouſly broken their covenant; and they treated his word, by his prophets as a falſhood, and would not allow, that it was He, who denounced judgment on them: they preſumed therefore, that no evil would befal them; they treated the meſſages of the prophets as mere bluſtering wind; and they imagined that the calamities, which they predicted, would fall upon themſelves, and not on them.

V. 14—18.] The Lord here firſt aſſures the prophet, that He intended to avenge his cauſe alſo: as the people had deſpiſed his meſſage, they ſhould certainly find his words to be as fire, which would kindle upon them as wood; for they would be the more terribly fulfilled for being contemned. He then aſſures the people, that He will bring a nation upon them, powerful and ancient; (ſo the Chaldeans were, though their extenſive empire was but newly founded:) and they would come upon them from afar, to fulfill the judgments predicted by Moſes, (*Deut.* c. xxviii. ver 48—59:) and as they uſed another language, which the Jews did not underſtand, they would be more regardleſs of their complaints, and cruel in their oppreſſions. When they opened their quivers, deſtruction would be the certain conſequence; as

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Hear now this, O fooliſh people, and without underſtanding; which have eyes, and ſee not; which have ears, and hear not:

22 Fear ye not me? ſaith the LORD: will ye not tremble at my preſence, which have placed the ſand *for* the bound of the ſea by a perpetual decree, that it cannot paſs it: and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither ſay they in their heart, Let us now fear the LORD our God that giveth rain, both the former and the latter, in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 Your iniquities have turned away theſe *things*, and your ſins have withholden good *things* from you.

26 For among my people are found wicked *men*: they lay wait as he that ſetteth ſnares; they ſet a trap, they catch men.

27 As a cage is full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they ſhine; yea, they overpaſs the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper; and the right of the needy do they not judge.

29 Shall I not viſit for theſe *things*? ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

30 A wonderful and horrible thing is committed in the land;

31 The prophets propheſy falſely, and the prieſts bear rule by their means; and my people love *to have it* ſo: and what will ye do in the end thereof?

the opening of a ſepulchre denotes death: and thus they would endure every miſery, as far as conſiſted with their eſcaping total extirpation.

V. 21—25.] The people are here called upon to hear the rebuke of God. He had given them ſenſes, and rational powers, and abundant opportunities of information; yet they continued as ſenſeleſs, as if they had been deſtitute of eyes, ears, and underſtandings. The reſtleſs, and impetuous waves of the ocean ſeemed to ſtand in awe of that decree, which God had given from the beginning to continue in perpetual force, that they ſhould not paſs the bounds of the ſandy ſhore, that had been aſſigned them: but Iſrael, more ſenſeleſs, and unruly, reverenced not the authority of God, nor trembled at his wrath; but burſt all the reſtraints of his law, in the rebellion of their apoſtate hearts, and were wholly revolted and gone into idolatry, impiety, and wickedneſs. Neither had they underſtanding to conſider their own intereſt: when they adhered to his worſhip, he gave them ſeaſonable rains, and plentiful harveſts; yet when their apoſtacy had cauſed the Lord to with-hold theſe good things from them, they did not determine to return to Him, in order to recover them.

V. 26—29.] As wicked men might be found amongſt God's people, as amongſt the worſt of the Gentiles. They were generally occupied in over-reaching, and defrauding one another: and thus their houſes were repleniſhed with the gains of their deceit; as the fowler's cage with the birds, that he hath enſnared. In this manner they lived in luxury, and magnificence, and even ſurpaſſed in wickedneſs the worſt of ſinners in other ages, and nations. Nor did their rulers redreſs the wrongs done to the poor, the widows, and orphans, being induced to connivance by bribes, or other intereſted motives; and by theſe means they proſpered, whilſt the Lord was preparing vengeance againſt the whole nation.

V. 30, 31.] Yet the moſt wonderful, and horrible wickedneſs, that was committed in the land, and which above all things haſtened their ruin, was the combination of the falſe prophets, and ambitious prieſts, to ſeduce the people into a falſe peace. The prophets accommodated their pretended viſions to the humour of the chief prieſts, and the princes, that were influenced by them: and thus the nation was deceived into the expectation of permanent proſperity, and ſubmitted quietly to the uſurpation of the ungodly rulers, and teachers: for they loved the flattering deluſion, which left them to gratify their luſts without fear; and were emboldened to deſpiſe the diſagreeable meſſages of the true prophets. But what would they do, when the event ſhould verify thoſe dreadful denunciations, which they now treated, as the effect of a gloomy imagination, or a malevolent diſpoſition?

PRACTICAL OBSERVATIONS.

To what a dreadful condition is the earth reduced by ſin, when even in thoſe cities, and countries, that are moſt favoured with the means of grace, ſo few are found, that "execute judgment, and ſeek the truth?" Or who make any conſcience of obſerving the moſt ſolemn oaths, or ſacred engagements? But though impiety, and iniquity greatly abound in this our land; we may find a conſiderable number, and ſome in every rank of life, who are both conſcientious in their whole conduct, and ſteady friends to the truths of God's word: and for their ſakes, and in anſwer to their prayers, and by his bleſſing on their endeavours, we hope that the Lord will yet ſpare this

CHAP. VI.

Contains further predictions of the ſiege, and deſtruction of Jeruſalem by the Chaldeans, for the enormous wickedneſs of the people: and exhortations, inſtructions, and pathetic lamentations intermingled with them, without much method, 1---30.

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guilty nation. Yet, alas, the more carefully we inveſtigate the ſtate of religious profeſſion amongſt us, comparing it accurately with the ſtandard of ſcripture; the worſe opinion we ſhall be conſtrained to entertain of it: and too often we ſhall find, that an attachment to the truths, and an attendance on the moſt ſacred ordinances, of religion, are made ſubſervient to mere ſecular deſigns! But nothing more provokes the Lord, than our multiplied perjuries, and proſtituted ſacramental engagements. We are ſure that the eyes of the Lord are upon the truth: and when we believe him to be righteous, in his moſt myſterious diſpenſations, we ſhall gradually be led to ſee ſomething of the reaſons of his conduct; by obſerving the ingratitude, perverſeneſs, and obſtinate rebellion of ſinners, who harden their hearts againſt his mercies, rebukes, corrections, and convictions. This is readily allowed to be the caſe of numbers in the lower orders of ſociety, who are as profligate as ignorant, who neither know, nor deſire to be taught the way of the Lord; and who deem their want of learning, and leiſure an excuſe for the moſt abandoned impiety, and vice. But if the faithful miniſter of God, diſcouraged by his ill ſucceſs amongſt them, and by their unteachableneſs, and obſtinacy, ſhould embrace ſome opportunity of betaking himſelf to thoſe, in the ſuperior ſtations of life, and ſuch as poſſeſs authority, affluence, dignity, or learning; he will often have cauſe to mourn under ſtill greater diſcouragements. He will commonly find their pride of ſuperiority, their habits of being flattered, humoured, ſubmitted to, and indulged by every one, and in every thing; their infidel contempt of ſacred things, which they have learned ſophiſtically to defend; and their enmity to the truths, and precepts of the goſpel, which run counter to all their maxims, habits, and purſuits, to be more inſurmountable obſtacles to his ſucceſs, than the ignorant profligacy of the unprincipled poor. So that, in our land, though we have a few exceptions, to the honour of the invincible grace of God, with whom nothing is impoſſible; yet it may be ſaid of moſt of the great, and honourable, that "they have altogether broken the yoke, and burſt the bonds." Nay in one reſpect they are worſe than the Jewiſh nobles; for they are many of them more unacquainted with the ſcriptures, than the untutored multitude. This is an alarming ſymptom of the decayed condition of our conſtitution in church and ſtate: and as our tranſgreſſions are multiplied, and our backſlidings increaſed, we cannot but fear that national judgments, though mercifully retarded, will at length overtake us. And indeed how can we expect, that the Lord ſhould always bear with, and pardon us; when our youth are trained up in infidelity, and impiety; when they abuſe the bounty of providence in licentious exceſs, and learn *early* to commit adultery, and aſſemble themſelves by troops in the harlots houſes; and when through life ſuch numbers, whoſe example ſhould diſcountenance vice, not content with every other indulgence of their unbridled luſts, are like fed horſes in the morning, every one neighing after his neighbour's wife? And ſhould not the Lord viſit for theſe things? And will not his ſoul be avenged on ſuch a nation as this? But in general the miniſters of God muſt expect to be diſregarded, when they proteſt againſt ſuch abominations, and warn ſuch men to beware of temporal judgments, and of eternal puniſhment: their preſumption commonly equals their profligacy; and ſometimes they deem themſelves entitled to the Lord's protection, and deſerving of his favour, notwithſtanding their enormous wickedneſs! We muſt therefore lay our account with being called miſanthropes, hypocrites, or fanatics; if we faithfully declare the whole counſel of God. But whilſt men thus revile, or ridicule thoſe, who ſpeak according to the oracles of God; they treat Him as a liar, his word as an impoſture and his denunciations as a bugbear: and they will ſurely find at length, that the words, which they deſpiſed, as a mere puff of wind, will prove fire, to conſume them as the fuel for the Lord's indignation. We are not indeed authoriſed to predict national judgments, or to declare what inſtruments the Lord intends to employ; but we are commiſſioned to declare, that all the proſperity, and confidence of the ungodly will ſhortly fail, and leave them in everlaſting miſery, and deſpair. If men will yet enquire, wherefore the Lord doeth theſe things unto them? Let them be referred to their unnumbered iniquities, and manifold ungodlineſs for an anſwer. And let them be reminded, that the moſt tremendous effects of their ſins might yet be prevented, if they could but be prevailed on to uſe their ſenſes, faculties, and advantages in a proper manner. But alas, for this they have *naturally* no diſpoſition; having eyes they ſee not, having ears they hear not, and their rational powers leave them without underſtanding. So that, whilſt all nature proclaims the perfections, and obeys the mandate of her Creator; man, with all his boaſted powers, neither fears his wrath, regards his authority, is grateful for his mercies, nor values his favour; but his revolting and rebellious heart carries him far off from the worſhip, and ſervice of his maker. And whilſt the Lord, year after year, giveth plenteous ſeaſons, and reſerveth to us the appointed weeks of harveſt; men live on his bounty, and are thereby emboldened to increaſe their tranſgreſſions againſt Him. Nay, when their iniquities have turned away theſe good things from them; they ſeldom ſo far conſider even their temporal intereſt, as to uſe any means of recovering his favour: but vent their diſquietude in rebellious complaints. It is notorious, that wickedneſs of every kind prevails amongſt nominal chriſtians as much, as amongſt heathens, nay that in ſome reſpects they even exceed them: ſo that they treat their brethren, as lawful prey, and ſet traps, and lay ſnares for each other, to plunder, defraud, enſlave, or murder them; and thus fill their houſes with abundance, through deceit; and wax rich and great, and live in luxury, and ſplendour on the ſpoils of the poor. Nay it is alſo to be lamented, that even rulers, out of intereſt, O Ye children of Benjamin, gather yourſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in Tekoa, and ſet up a ſign of fire in Beth-haccerem: for evil appeareth out of the north, and great deſtruction.

2 I have likened the daughter of Zion to a comely and delicate *woman*.

3 The ſhepherds with their flocks ſhall come unto her; they ſhall pitch *their* tents againſt her round about; they ſhall feed every one in his place.

4 Prepare ye war againſt her: ariſe, and let us go up at noon. Woe unto us! for the day goeth away, for the ſhadows of the evening are ſtretched out.

5 Ariſe, and let us go by night, and let us deſtroy her palaces.

6 For thus hath the LORD of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem: this *is* the city to be viſited; ſhe *is* wholly oppreſſion in the midſt of her.

7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her; before me continually *is* grief and wounds.

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee; leſt I make thee deſolate, a land not inhabited.

9 Thus ſaith the LORD of hoſts, They ſhall throughly glean the remnant of Iſrael as a vine: turn back thine hand as a grape-gatherer into the baſkets.

10 To whom ſhall I ſpeak, and give warning, that they may hear? behold, their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the LORD is unto them a reproach: they have no delight in it.

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and policy, often leave ſuch men unmoleſted, and do not judge the cauſe of the orphan, the widow, the deſtitute, and oppreſſed. But whilſt theſe things ripen guilty nations for vengeance, and ruin the ſouls of men: nothing is in reality ſo horrible, and lamentable, as the ambition, avarice, ignorance, unfaithfulneſs, and wickedneſs of numbers, who are the nominal prieſts, and prophets of the Lord. Too many, who pretend to teach the people, propheſy falſely; and others enjoy affluence, and authority by their means; and moſt of the people love to be thus ſoothed in their preſumptuous ſecurity! But what will they do in the approaching day of judgment, and final retribution? O that men were wiſe, that they underſtood theſe things, that they would conſider their latter end.

NOTES.

CHAP. VI.] V. 1. *O ye*, &c.] This chapter ſeems to continue the ſubject of the foregoing, and to be prophetic of the increaſing wickedneſs of the nation until the captivity, as well as of the deſolations, that were then to take place. Jeruſalem was chiefly ſituated in the lot of Benjamin, and was inhabited by many of that tribe: and they are here ordered to prepare to leave the city, that they may ſeek refuge in ſome other place. In the beginning of the Chaldean invaſion, the people would flock to Jeruſalem as a place of ſafety, (v. 25;) but this prophetical warning intimated, that it would ſoon be ſo ſtraitened by the ſiege, that its old inhabitants would be glad to leave it. Probably ſome attempt was made of this kind, with ſuch ſignals for their rendezvous, after they had left the city, as are here deſcribed.

V. 2, 3.] The prophet here compares Jeruſalem to a beautiful and delicate woman, who would be ſoon expoſed defenceleſs to brutal violence: or rather to a verdant, and luxuriant paſture, (as the words may be interpreted,) which only allures the ſhepherds to bring their flocks to eat it up. Thus the invaders were allured by the riches, and proſperity of Jeruſalem, to encamp in companies againſt her: and meeting with feeble reſiſtance, they ſoon devoured her, and ſhared the ſpoil.

V. 4—8.] The Lord here commiſſions the Chaldeans to prepare war againſt Jeruſalem: and immediately they are repreſented as all in earneſt, and in motion, exciting each other to diſpatch, lamenting that the leaſt time was loſt, and beginning, or continuing their march even during the night; as in haſte to deſtroy her palaces. The Lord purpoſed that they ſhould execute his judgments on that city, which was to be viſited for her oppreſſion, and impiety: and they were as effectually directed to beſiege it, as if He had headed their troops, and given the word of command. The wicked lives of the inhabitants ſprang from their corrupt principles, and depraved affections, as naturally, and plentifully, as waters from the fountain: the cries of thoſe, who ſuffered violence and oppreſſion was continually heard in the city; and the Lord meditated to repay their wickedneſs with grief, and wounds. Yet ſtill inſtruction was given, and mercy propoſed; which would leave the obſtinate tranſgreſſors more inexcuſable, but would give encouragement to the few, who might repent: and the people were warned to profit by the means of inſtruction, and wiſdom afforded them: otherwiſe the peculiar favour, and love of God for them as a nation, would be looſed from them, as well their land left deſolate.

V. 9. *Thus*, &c.] The Chaldeans would not only carry away captive the principal people of the land; but they would return again, and again, to gather the poor remains, till all were gone: as the gleanings of the vine are gathered; when the gatherer having put ſome of the grapes into his baſket, turns back his hand to collect thoſe that yet remain, and to convey them to the ſame place.

V. 10—12.] (c. v. ver. 4, 5, *Iſaiah*, c. xxviii. ver. 9—13.) The prophet had without ſucceſs addreſſed both

11 Therefore I am full of the fury of the LORD: I am weary with holding in: I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the huſband with the wife ſhall be taken, the aged with *him that is* full of days.

12 And their houſes ſhall be turned unto others, *with their* fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

13 For from the leaſt of them even unto the greateſt of them, every one *is* given to covetouſneſs; and from the prophet even unto the prieſt every one dealeth falſely.

14 They have healed alſo the hurt *of the daughter* of my people ſlightly, ſaying, Peace, peace; when *there is* no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall; at the time *that* I viſit them they ſhall be caſt down, ſaith the LORD.

16 Thus ſaith the LORD, Stand ye in the ways, and ſee, and aſk for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls. But they ſaid, We will not walk *therein*.

17 Alſo I ſet watchmen over you, *ſaying*, Hearken to the ſound of the trumpet. But they ſaid, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it.

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the poor and the rich of his people: and to whom ſhould he now give warning? Pride, prejudice, and the love of their idols, and iniquities ſo cloſed their ears, that the word of God could find no entrance: they could not hearken, becauſe they hated God, and his ſervice; and their inability aggravated their guilt: they counted his precepts, warnings, and reproofs to be a reproach to them: they were affronted at the prophets for deſcribing their characters, expoſing the ingratitude and rebellion of their conduct, and ſhewing what puniſhment they deſerved, and were expoſed to: they could not endure ſuch teachers, as were always reproaching them with their ſins; but preferred thoſe who had a better opinion of them, and gave them more encouragement; (*Luke*, c. xi. v. 45. 2 *Tim.* c. iv. v. 3, 4;) and if this were the word of God, they thought that its requirements were very ſtrict, and its penalties unreaſonably ſevere. The prophet, perceiving them ſet againſt his teſtimony, ſeems to have been tempted to decline his work: but he was inwardly conſtrained to ſpeak, being full of the furious indignation of the Lord againſt their ſins, and not able to with-hold himſelf from declaring it. He would therefore pour it out before the firſt perſons, that he met with; though they ſhould be the children playing in the ſtreets, or the young men, aſſembled for their pleaſure, and diverſion. (c. xx. v. 9. *Ezek.* c. iii. v. 14—27. *Acts*, c. xvii. v. 16, 17. c. xviii. v. 5.) As he clearly foreſaw deſolating judgments coming upon all the inhabitants of the land.

V. 14, 15.] The prophets, and prieſts, ſhould have probed the conſciences of the people, and faithfully ſhewn them their real ſtate, and character; and taking the opportunity of their public calamities, or perils, have attempted to lead them to true repentance, and converſion: but, inſtead of treating them in this faithful, and ſkilful manner, which would have put them to ſome pain, but might have effected a radical cure; they only directed them to ſome ſuperficial obſervances, and then aſſured them of peace, and proſperity: thus the wound was ſkinned over, without being cured, and was ſure to break out more fatally in a little time. This ſeems to be the abomination, of which the prophet next ſpeaks, and which having committed, they were not aſhamed of: nay, when the event ſhewed them to be lying prophets, they could not be put to the bluſh, but faced it out with the utmoſt effrontery; and ſtill carried on the ſame infamous buſineſs, for filthy lucre's ſake, (v. 13.) The Lord had therefore determined, that they ſhould be marked for deſtruction with thoſe, that ſhould fall by the ſword.

V. 16, 17.] The Lord here reminds the people of the directions, that he had always given them by his prophets, in order that they might know, and walk in his ways. They were to attend to the means of inſtruction, and to be found circumſpect in their duty, as far as they knew it: they were to look to their path, and to enquire for the old way, which had been preſcribed by Moſes, and their ancient prophets, and which was marked with the footſteps of the patriarchs, and their fathers in more proſperous days: thus by diligent enquiry they would find the good way of repentance, faith and holy obedience; and walking therein, they would find reſt to their ſouls. (*Matt.* c. xi. v. 28—30.) But they reſolved, and avowed their determination, not to walk therein: and when the Lord, had ſet his prophets as watchmen to ſound the alarm of approaching judgments, they determined not to take warning.

V. 18—20.] The nations, and every aſſembled multitude, yea the whole earth, are here called upon to hear and underſtand the wickedneſs, that was found amongſt the Lord's people, for which he would bring evil upon them: This would be the natural conſequence of their

20 To what purpoſe cometh there to me incenſe from Sheba, and the ſweet cane from a far country? your burnt offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the LORD, Behold, I will lay ſtumbling blocks before this people, and the fathers and the ſons together ſhall fall upon them: the neighbour and his friend ſhall periſh.

22 Thus ſaith the LORD, Behold, a people cometh from the north country, and a great nation ſhall be raiſed from the ſides of the earth.

23 They ſhall lay hold on bow and ſpear; they *are* cruel, and have no mercy; their voice roareth like the ſea; and they ride upon horſes, ſet in array as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemy *and* fear *is* on every ſide.

26 O daughter of my people, gird *thee* with ſackcloth, and wallow thyſelf in aſhes; make thee mourning, *as for* an only ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet thee *for* a tower *and* a fortreſs among my people, that thou mayeſt know and try their way.

28 They *are* all grievous revolters, walking with ſlanders: *they are* braſs and iron; they *are* all corrupters.

29 The bellows are burned, the lead is conſumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate ſilver ſhall *men* call them, becauſe the LORD hath rejected them.

rebellious thoughts and devices, and of their rejection of his law, and authority. And how could they expect, that their hypocritical burning of coſtly incenſe, and perfumes, and their multiplied ſacrifices, could be acceptable to him; when the ſpirit, in which they offered them, was an additional provocation?

V. 22. *Stumbling*, &c.] The Lord reſolved ſo to arrange his diſpenſations, as ſhould occaſion the *judicial* infatuation, and increaſe the deſperate wickedneſs of the people; and lead them into thoſe meaſures, which would iſſue in their deſtruction.

V. 24—26.] The people are here prophetically repreſented, as diſcourſing together on the report of the Chaldean invaſion: and being filled with anguiſh, and diſmay, they exhort one another to keep cloſe within the walls of Jeruſalem; as all other places were expoſed to the ravages of the enemy, and full of terror, and deſtruction. Upon which Jeruſalem herſelf is warned to ſhew every token of ſorrow, and diſtreſs, as ready to be plundered by the victorious aſſailants.

V. 27—30.] The Lord had raiſed up the prophet, and made him courageous, and firm in his duty, and ſecured him as a fortreſs againſt every enemy: not with an intention to preſerve the city from ruin; but to prove, and diſcover the temper of the people, to ſhew their incorrigible wickedneſs, and to illuſtrate God's righteouſneſs in their puniſhment: he was appointed to inveſtigate their whole conduct, as a judge, and to bring in his report of them as a witneſs. For they were grievous rebels, and apoſtates, who ſlandered the ways, and prophets of God, to excuſe themſelves. They were baſe metal, without any mixture of precious ore; and they continually corrupted one another more, and more. The prophets, whom the Lord uſed as inſtruments to refine, and purify them, were not only worn out to no purpoſe in this ſervice, but put to death for it; as if the refiners, bellows were thrown into the fire, and the lead, (then uſed in refining metals,) were conſumed to no purpoſe: nay all the judgments, and mercies of God were in vain; for wickedneſs was not ſeparated from amongſt them. Indeed the whole maſs of them was proved to be refuſe metal, and not ſilver, as it had once appeared to be; and men would treat them with contempt, becauſe God no longer regarded them as his people.

PRACTICAL OBSERVATIONS.

Ungodly proſperity, when the Lord is provoked to withdraw his protection, renders men the richer prey to the rapacious, and affords them no ſecurity againſt their depredations: and the more admired, indulged, or delicate any are, the more dreadful will they find it to endure hardſhip. They, that are intent upon worldly gain, or greatneſs, (though by means of the miſeries of others,) are aſſiduous, indefatigable, loſe no time, deny themſelves even ordinary refreſhments, and deem hindrances grievous calamities: how ſhameful then is it, that we ſhould be ſo attached to our eaſe, and indulgence, when the glory of God, the welfare of our neighbours, and the ſalvation of our ſouls demand our vigorous, and patient activity! The Lord uſes wicked men, as the executioners of his vengeance; and he girds, directs, and proſpers them, though they know him not: but it is far more deſirable, in the humbleſt ſtation, to ſubſerve the good of our brethren, and it will meet with a far different recompence. The wickedneſs of men's lives ſprings from, and evidences the corrupt nature of, their hearts: this fountain may, in part, and for a time, be ſtopped; yet it will caſt forth it's waters; and unleſs it be cleanſed, and changed, we can do nothing ſpiritually good. All the ſecret, as well as open, iniquity in the world, is continually before the eyes of the Lord, and He will repay

CHAP. VII.

Contains the Lord, 1ſt. By his prophet calling the Jews to repentance; expoſing their confidence in the temple, whilſt they continued in wickedneſs; and predicting that Jeruſalem ſhould be deſolated like Shiloh, and the people carried captive like the Iſraelites, 1---15. *2d. Forbidding the prophet to pray for them; and ſhewing him their idolatries, and his determination to puniſh them,* 16---20. *3d. Expreſſing his contempt of their ſacrifices, and his value for obedience; and repreſenting the miſconduct of Iſrael from their firſt departure out of Egypt,* 21---28. *4th. Denouncing judgments upon them proportioned to their enormous crimes,* 29---34.

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oppreſſors with more terrible miſeries, than they occaſioned to their poor brethren. To be ſeparated from God, and his favour is the greateſt evil, that can befal a rational creature: yet ſinners now bid the Almighty depart from them; and hear him threaten that hereafter he will baniſh them accurſed from his preſence into everlaſting fire, prepared for the devil, and his angels; and yet feel no concern, or uneaſineſs! When men continue uninſtructed, amidſt opportunities of inſtruction, and unſanctified amidſt the beſt means of ſanctification, there is reaſon to fear, that the Lord will depart from them in final indignation: and He will ſurely withdraw the light of his goſpel from thoſe who generally deſpiſe and abuſe it: and this is a more grievous judgment, than any temporal calamity. When the Lord ariſeth to take vengeance, no ſinners of any age, rank, or ſex can eſcape; but they ſhall all be collected, as grapes are to be caſt into the wine-preſs. Obvious and incontrovertible as theſe truths are, but few properly notice them. Moſt men ſtop their ears againſt all ſalutary warnings, and inſtructions; and their pride, and luſts render them incapable of hearing, underſtanding, believing, and obeying the goſpel of Chriſt. They deem the faithful preaching of God's word a reproach, and affront to them; and either neglect all religious inſtruction, or turn away their ears from the truth, to hearken to fables. This often ſo diſcourages the zealous miniſter, that he has little heart to ſpeak any more: yet a ſenſe of duty, zeal for the honour of God, holy indignation againſt ſin, and a hope of reſcuing a few at leaſt from perdition, conſtrain him to ſpeak, and to declare the wrath of God againſt the impenitent workers of iniquity: and being weary of holding in, he may ſometimes introduce the important ſubject in ſuch places and companies, as many deem unſeaſonable, and improper. But every man is concerned in it, and few are duly ſenſible of its importance, and of their own danger: and thoſe ſcenes of amuſement, and pleaſure, which engroſs the time, the thoughts, and affections of the young, and gay, are proofs what need they have of being warned to flee from the wrath to come. But that covetouſneſs, to which elder perſons are addicted, is a more dangerous obſtruction to the care of the ſoul, than the diverſions of children, or the diſſipated pleaſures of youth. And if we judge of this vice by the rule of God's word, we ſhall find immenſe multitudes, in every rank of life, given up to it: and too often we ſhall have to lament, that even the miniſters of religion are thereby induced to deal falſely in moſt ſacred matters. Many are ſo taken up with forming connexions and ſeeking preferment; that they neglect the ſtudy of the ſcriptures, and the diſcharge of their duty; they adopt ſmooth, faſhionable, ſoothing ſyſtems of divinity; like unſkilful ſurgeons, they heal every wound ſlightly; either becauſe they know no better, or becauſe they chooſe not to avow ſentiments unfavourable to their intereſts, or to utter things grating to the ears of their generous patrons. Thus, they ſpeak peace, peace, when there is no peace. Whilſt ſinners are aſhamed of the abominations, which they have committed, their caſe is hopeful: but when they are incapable of bluſhing, and can glory in their ſhame, it is very dreadful. If we would learn the ſafe, and happy path, amidſt the diſcordant opinions that prevail; let us look well to our ſteps, put ourſelves in the way of inſtruction, aſk wiſdom of God, and reduce what we do know to practice: eſpecially let us diligently enquire for the old paths, in which patriarchs, prophets, apoſtles, martyrs, and other honoured ſervants of God have walked, and which they have pointed out to others. (*Heb.* c. xi.) Following their ſteps we cannot fail of finding reſt to our ſouls. But many know nothing of theſe ways, and take no pains to enquire after them: many prefer modern *improvements*, and *diſcoveries*: nay, many treat theſe ancient ways as novel inventions, and enthuſiaſtical reveries: and others have ſome ſpeculative knowledge of them, yet will not walk therein. But if men will not obey the voice of God, nor take warning, when his watchmen ſound the alarm; or will not flee to his appointed refuge; it will appear at the day of judgment to all the world, that their ruin originated from their own wicked thoughts, becauſe they would not hearken unto God's words, but rejected them. Nor can any man reaſonably expect that the Lord ſhould accept the moſt coſtly oblations, or ſervices, which are offered in impenitence, or in proud contempt of the ſacrifice, and interceſſion of our great High Prieſt. To ſuch men, even this tried foundation becomes a rock of offence; and every providence, doctrine, and ordinance concur in blinding, and hardening them to their perdition: and thus unbelievers will periſh together, without being able to help one another. They deſpiſe indeed the diſtant report both of temporal judgments, and of eternal puniſhment; but their near approach will ſoon cauſe their courage to fail, and then anguiſh will ſeize upon them: for the ſword of the moſt cruel enemy is as nothing, in compariſon of the final wrath of Almighty God. In ſhort ſinners muſt lament, and mourn, either here in penitent ſorrow, and ſelf-abaſement; or hereafter with doleful, unavailing, and eternal wailing, and gnaſhing of teeth. And if the bold, and faithful miniſters of God are not inſtrumental to the converſion of thoſe, whom they addreſs; they will be found unanſwerable witneſſes againſt them, and men will be judged and condemned, according to their word. And when warnings, corrections, rebukes, and every means of grace leave men unrenew-

THE word that came to Jeremiah from the LORD, ſaying,

2 Stand in the gate of the LORD's houſe, and proclaim there this word, and ſay, Hear the word of the LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts, the God of Iſrael, Amend your ways and your doings, and I will cauſe you to dwell in this place.

4 Truſt ye not in lying words, ſaying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* theſe.

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 Behold, ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſely, and burn incenſe unto Baal, and walk after other gods whom ye know not;

10 And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations?

11 Is this houſe, which is called by my name, become a den of robbers in your eyes? Behold, even I have ſeen *it*, ſaith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I ſet my name at the firſt, and ſee what I did to it for the wickedneſs of my people Iſrael.

13 And now, becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, riſing up early and ſpeaking, but ye heard not; and I called you, but ye anſwered not;

14 Therefore will I do unto *this* houſe, which is called by my name, wherein ye truſt, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

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ed; they will be left as rejected of God to everlaſting contempt and miſery.

NOTES.

CHAP. VII.] V. 1, 2.] This chapter begins a new meſſage from God, which probably was delivered ſome time after the preceding. The prophet was commanded to ſtation himſelf in the entrance of the temple, and there to proclaim his meſſage to all, who came thither to worſhip, probably on ſome of their ſolemn feaſt days: this muſt give great offence to the chief prieſts, and thoſe in authority in eccleſiaſtical concerns.

V. 4. *The Temple*, &c.] The people gloried, and truſted in the temple of Jehovah, even when they were given up to idolatry, and wickedneſs: and when the prophets predicted judgments from God upon the city, and nation; they boaſted that the temple, and its courts, and ſolemnities belonged to the Lord; and they were confident that he would ſpare the city, on that account. Thus they truſted in lying words, which the falſe prophets ſpake to them: as if they were ſo indefeizably the favourites of heaven, that they might be ſure of protection, whatever wickedneſs they committed!

V. 7. *Then*, &c.] A thorough national repentance, and reformation would have rendered it conſiſtent with the honour of God to continue the people in poſſeſſion of their country, and all their privileges; and it was proper that this propoſal ſhould be made them: but the Lord foreſaw that they would not thus repent; and therefore at the ſame time he declared his purpoſe of removing them to be abſolute.

V. 10, 11.] The Jews acted, as if God had delivered, and protected them, that they might have opportunity to commit every kind of abomination: as men ſometimes appear very penitent, when they are ſick, and deem themſelves near death; but when they recover, return to wickedneſs, as if they ſuppoſed the Lord had reſtored them for that purpoſe; or they thought, that their attendance on the temple worſhip, had delivered them from the guilt of their paſt ſins; and that they might now without diſquietude return to their idolatries, and indulgences: as ſome men taſk themſelves with faſtings, and devotions, and come to the Lord's table; that, having, as they think, ſettled the old account, they may return to their former courſe of life without any ſcruple, till next reckoning day. Thus they made the Lord's houſe a den of robbers, by frequenting it in the midſt of their unrepented frauds, and oppreſſions; and yet they thought, that the temple, which they ſo profaned, would be their protection! (*Matt.* c. xxi. v. 13.)

V. 12—15.] (Notes, &c. 1 *Sam.* c. i.—iv.) The tabernacle, and ark of God had been long ſtationed at Shiloh; till at length the impiety of Eli's ſons, and the wickedneſs of the people provoked God to give up the ark into captivity: then it was finally removed from Shiloh, which was afterwards reduced, or deſolated: yet the inhabitants of that city had had as good ground to

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me: for I will not hear thee.

17 Seeſt thou not what they do in the cities of Judah and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord God; Behold, mine anger and my fury ſhall be poured out upon this place, upon man, and upon beaſt, and upon the trees of the field, and upon the fruit of the ground: and it ſhall burn, and ſhall not be quenched.

21 Thus ſaith the LORD of hoſts, the God of Iſrael; Put your burnt offerings unto your ſacrifices, and eat fleſh.

22 For I ſpake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt offerings or ſacrifices:

23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counſels, *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even ſent unto you all my ſervants the prophets, daily riſing up early and ſending *them*.

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worſe than their fathers.

27 Therefore thou ſhalt ſpeak all theſe words unto them; but they will not hearken to thee: thou ſhalt alſo call unto them; but they will not anſwer thee.

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preſume, that God would preſerve them for the ſake of his ſanctuary, as the inhabitants of Jeruſalem now had; eſpecially as the latter were become ſtill more abandoned, in the midſt of more abundant means, and advantages. And accordingly the Lord aſſured them, that he would deal with Jeruſalem, as he had with Shiloh; deſtroying the temple, removing all the ſacred utenſils, and utterly deſolating the city: and that he would drive the inhabitants out of their favoured land, into heathen countries, as he had done the Iſraelites; baniſhing them, as it were from the ſight of his eyes; (*Deut.* c. xi. v. 12.)

V. 16. *Pray*, &c.] The prophet, not knowing whether the threatenings of God were abſolute, or not, continued to intercede with God for the people. But the Lord not only ſaid to him, "let me alone;" (Note *Exod.* c. xxxii. v. 10;) but he abſolutely forbad him to pray for them any more, for he would not hear him, nor would he have him pray in vain. He might pray for the converſion, and ſalvation of individuals; for the mitigation of other national judgments; for the preſervation of them during the captivity, and for their reſtoration: but he was no more to deprecate the deſtruction of the city, and temple, the deſolations of the land, and the captivity of the people.

V. 18. *Queen*, &c.] This may be underſtood of the moon, or of the whole frame of the viſible heavens, of which they had ſome image, or ſymbol, that they worſhipped, with great earneſtneſs. It is remarkable that the papiſts have adopted this title in the worſhip of the Virgin Mary; ſtyling her "the queen of heaven;" as if they were ambitious of reſembling the Jews in their idolatry.

V. 19. *Do they*, &c?] They committed their wickedneſs, as if they meant it on purpoſe to affront the Lord: but did they think they could do him any real harm? Or could they expect any other, than to expoſe themſelves by it to confuſion and miſery?

V. 21—23.] The Jews confided in their ſacrifices, as if they by them made the Lord their debtor. But he bade them take their burnt-offerings, along with their other ſacrifices, and feaſt upon them themſelves; for he had no need of, or delight in, them: or to put the burnt offerings with the peace offerings, on which the prieſts, and offerers feaſted, perhaps to exceſs; inſtead of conſuming them on the altar. The intention of the whole revelation to Iſrael at Mount Sinai was, to lead the people to obedience, and the ſacrifices were appointed in ſubſerviency thereto. They were in themſelves inſtances of obedience; they formed an expreſſion of the people's, repentance, and faith in the promiſed Saviour; and they were means of grace, and of communion with God: all which, when genuine, conduce to the conſcientious obedience of holy fear, and love. In this way the Lord would have been their God, and they would have been his people, &c. but all their external obſervances muſt needs be worthleſs, when this obedience was wanting, and all kinds of wickedneſs practiſed by them. (Note 1 Sam. c. xv. ver. 22, 23.)

28 But thou ſhalt ſay unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is periſhed, and is cut off from their mouth.

29 Cut off thine hair, *O Jeruſalem*, and caſt *it* away, and take up a lamentation on high places: for the LORD hath rejected and forſaken the generation of his wrath.

30 For the children of Judah have done evil in my ſight, ſaith the LORD: they have ſet their abominations in the houſe which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which *is* in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

32 Therefore, behold, the days come, ſaith the LORD, that it ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but, The valley of ſlaughter: for they ſhall bury in Tophet till there be no place.

33 And the carcaſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth; and none ſhall fray *them* away.

34 Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride: for the land ſhall be deſolate.

V. 29. *Cut off*, &c.] The Nazarites' hair was the token of their peculiar dedication to the Lord, which was terminated, or profaned, when it was cut off. (*Numb.* c. vi.) Thus Jeruſalem was ordered to cut off her hair; as now to be profaned, and trodden down by the gentiles: ſhe was alſo to uſe every token of deep diſtreſs; for that generation of Iſrael was to endure the ſeverity of God's wrath, and to be rejected, and forſaken by him. This implied, that there was mercy in reſerve for future generations of that people.

V. 31. *Which*, &c.] The Lord had never commanded ſuch unnatural ſacrifices, or they might have had ſome excuſe for renouncing his worſhip. But indeed he had prohibited them; and he abhorred them as moſt deteſtable: and yet they preferred the worſhip of Molech, which impoſed on them ſo hard an injunction!

V. 32, 33.] Tophet is ſuppoſed to have had its name from the drums they beat, or the noiſes they made, to drown the cries of their tortured children. But it ſhould no longer ſerve for that purpoſe, or retain its ancient names, but be called "the valley of ſlaughter," from the multitudes of the Jews that would be ſlaughtered in it, and there buried, till it was full of graves: and then the remainder of dead bodies would be left unburied, to be devoured by beaſts, and birds of prey.

PRACTICAL OBSERVATIONS.

The great doctrines, and precepts of the ſcriptures ſhould be proclaimed in the moſt public manner; and they, that are employed in this ſervice, muſt not fear the faces, or reſpect the perſons of men, whatever be their rank, or office: this will therefore render the courage, and patience of faith needful to the miniſter of God's word. Such preaching ſhould attend on the adminiſtration of other ſacred ordinances: that men may be taught not to reſt in forms, nor to profane them by irreverence or hypocriſy. No obſervations, creeds, affections, experiences, or ſuppoſed revelations, in which men glory, and confide, will profit them; if they do not amend their ways, and doings, without partiality, and hypocriſy. Men may truſt in lying words, and deem themſelves the people of God, and entitled to all the bleſſings of his covenant; whilſt they neglect juſtice, and equity, oppreſs the ſtranger, the fatherleſs, and widow, or commit other atrocious crimes: but if God would not ſuffer Iſrael to inhabit Canaan, when they thus abuſed their privileges; will he admit thoſe into heaven, who copy their example? He graciouſly pardons and ſaves the moſt atrocious criminals, who embrace his goſpel; and his grace teaches them to deny ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world; (1 *Cor.* c. vi. ver. 9—11. *Tit.* c. ii. ver. 11, 12:) but none can have any ground to deem himſelf intereſted in this free ſalvation: who *allows* himſelf in the practice of one known ſin, or the habitual neglect of one known duty. But preſumptuous hypocrites, deny, overlook, or evade theſe concluſions, by various ſubterfuges; and they ſhift from one deluſion to another, as times, and circumſtances change. The legal phariſee, for inſtance, pays a ſort of quit-rent to the Lord, by a taſk of auſterity, or devotion; and thus he purchaſes the liberty, as he ſuppoſes, to live the reſt of his time, according to his own plan. And many ſuch men, after all their ſanctimonious ſcrupuloſity, will cheat, lie, perjure, commit adultery, or any other wickedneſs, which they hope may eſcape detection, and the laſh of the law. But the evangelical phariſee, and antinomian enthuſiaſt, make a cheaper bargain. They receive an evangelical creed, ſomewhat diſtorted, into a carnal heart; they contend earneſtly for the doctrines of free grace; they miſtake ſome change of ſentiment, or ſect, or ſome lively impreſſion on the imagination or affections, for a new creation unto holineſs; they call the moſt open apoſtacy backſliding; or the moſt notorious, and unrepented vices the ſpots of God's children; and then by abuſing the doctrine of final perſeverance, they hope to live the life of the wicked, and at laſt to die the death of the righteous. Nay ſome will ſay, that the ſame actions, which in others are vile iniquities, are not ſinful in them. Thus men ſin on that grace may abound, and treat Chriſt as the miniſter of ſin; they think themſelves delivered from wrath, to commit all kinds of abomination; and ſpeak of the church of God, as if it

CHAP. VIII.

Contains 1ſt. *A prediction of the indignities to be ſhewn to the bones of the idolatrous Jews; and of the miſeries of the ſurvivors, who would prefer death to life,* 1---3. 2d. *Severe reproofs of the obſtinacy, ſtupidity, avarice, and ſhameleſs wickedneſs of the people,* 4---12. 3d. *A prophetic deſcription of the diſmay occaſioned by the Chaldean invaſion,* 13--17. 4th. *The grief of the prophet in the proſpect of theſe calamities,* 18---22.

AT that time, ſaith the LORD, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem, out of their graves:

2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried; they ſhall be for dung upon the face of the earth.

3 And death ſhall be choſen rather than

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were a den of robbers, adulterers, and covetous oppreſſors! They, who are not converſant with ſuch matters, can ſcarce deem it poſſible, that men ſhould hold ſuch impious ſentiments: yet it is, alas, too true, that many do; and it is no more incredible, than that the Jews ſhould come from their idols, and luſts to the temple of God, and then be confident of his protection, becauſe his ordinances were thus profaned amongſt them. If any thing could break this ſtrong deluſion, the dealings of God with his ancient people might teach men another leſſon. However theſe are ſubjects to be meditated on by us, by way of prevention. But the croſs of Chriſt, when duly underſtood, forms the moſt effectual antidote to theſe poiſonous ſentiments. Did the Son of God then give himſelf for our tranſgreſſions, to ſhew the juſtice, and holineſs of God, the excellency, and obligation of the violated law, and the evil, and deſert of ſin? And was this in order to give his followers leave to commit ſin with impunity? But when any have gone far into theſe deluſions, they are ſeldom recovered: and though we are not forbid to pray for any perſon, or people by name; yet there are ſome, reſpecting whom we feel diſcouragement, whenever we attempt to plead in their behalf; as if the Lord ſaid to us, "Make no interceſſion for them, for I "will not hear thee;" (1 *John*, c. v. ver. 16.) Whatever enormity we witneſs in the conduct of the ignorant, and profane, there remains great hope of them: but the preſumptuous profeſſor, who commits and pleads for ſin, muſt in general be let alone. However if they will learn nothing from us; we may learn from them, "whilſt we "think we ſtand to take heed leſt we fall:" and to be as diligent ourſelves, and as careful in inſtructing our children in the truths of God, and in habituating them to attend on divine ordinances; as they often are, in initiating them in the myſteries of iniquity. Hardened ſinners often delight in ſhewing their contempt of God, as if this could interrupt his happineſs, when it only provokes him to haſten, and enhance their miſery! Nothing can avert the ruin of thoſe, who perſiſt in diſobedience. And we underſtand the goſpel as little, as the Jews did the law; if we think that even the ſacrifice of Chriſt relaxes our obligation to obey the voice of the Lord; or that a notional belief, and an imaginary reliance on it, can avail thoſe, who perſiſt in rebellion; or that God will accept any particular actions, or ſervices, which are intended as compenſations for continuing in the practice of ſome beloved iniquity. The way is indeed open for the ſinner to return to God: and when we are brought to obey the goſpel call to repentance, faith in Chriſt, and newneſs of life; all former offences are pardoned, imperfect ſervices are accepted, the Lord becomes our God, and numbers us amongſt his people; we learn to walk in his ways, and it is well with us; his goſpel furniſhes us with motives, encouragements, and aſſiſtance; and his ordinances are means of grace to our ſouls. But the Lord abhors profeſſion, and externals; when men continue to follow their own counſels, and to walk after their own evil imaginations, and go backward from him, inſtead of getting forward in his ways; and when they grow worſe in the midſt of opportunities of improvement. But the miniſter muſt ſpeak all the meſſage of God, though men will not hear; and he muſt call on them ro repent, and invite them to come to Chriſt, even if he knew they would reject his meſſage: and when individuals, or nations caſt off the authority of God, and refuſe correction; or become ſo addicted to diſſimulation, and hypocriſy, that truth periſheth, and is cut off from their mouth: their guilt ſhould be charged home upon them, and warning given them. The Lord hates ſin the moſt, when it is neareſt to him; and the profanation of his ſolemn ordinances is the worſt of all impiety. If men were required to endure ſuch loſſes, hardſhips, wearineſs, or expence in the ſervice of God, as they often impoſe on themſelves in their ſinful purſuits, they would complain loudly of his commandments. But they are often cruel to themſelves, their families, and children; they ruin their health, or circumſtances, and act contrary to natural affection, without complaining, when engaged in ſatan's ſervice. All the precepts and prohibitions of the Lord are holy, juſt, and good; and the ſelf denial he requires, rational, and ſalutary. But ſatan is a cruel tyrant in this world: what will he then be, as a tormentor in the next? There all joy will for ever ceaſe from the workers of iniquity: may we then learn to reliſh holy and ſpiritual joys, and to ſit looſe to all other ſatisfactions, though lawful in themſelves.

NOTES.

CHAP. VIII.] V. 1—3.] When the Chaldeans had taken Jeruſalem, without doubt they accompliſhed this prediction: and being enraged at the Jews, eſpecially at the rulers, and teachers, who had violated their treaties, and made ſo obſtinate a reſiſtance; they abſurdly life by all the reſidue of them that remain of this evil family, which remain in all the places whither I had driven them, ſaith the LORD of hoſts.

4 Moreover thou ſhalt ſay unto them, Thus ſaith the LORD; Shall they fall, and not ariſe? ſhall he turn away, and not return?

5 Why *then* is this people of Jeruſalem ſlidden back by a perpetual backſliding? they hold faſt deceit, they refuſe to return.

6 I hearkened and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle.

7 Yea, the ſtork in the heaven knoweth her appointed times; and the turtle, and the crane, and the ſwallow obſerve the time of their coming; but my people know not the judgment of the LORD.

8 How do ye ſay, We *are* wiſe, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the ſcribes *is* in vain.

9 The wiſe *men* are aſhamed, they are diſmayed and taken: lo, they have rejected the word of the LORD; and what wiſdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them*: for every one from the leaſt even unto the greateſt is given to covetouſneſs; from the prophet even unto the prieſt every one dealeth falſely.

11 For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace; when *there is* no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore ſhall they fall among them that fall: in the time of their viſitation they ſhall be caſt down, ſaith the LORD.

13 I will ſurely conſume them, ſaith the LORD: *there ſhall be* no grapes on the vine, nor figs on the fig tree, and the leaf ſhall fade; and *the things that* I have given them ſhall paſs away from them.

vented their indignation upon the bodies of the dead, as well as in maſſacring the living. Thus their bones were taken from their graves, and ſpread before the ſun, &c; and they were diſgraced, and left as dung on the earth, as it were, in the preſence of thoſe creatures, whom they had worſhipped, and ſerved, inſtead of the great Creator. This, their idolatry is ſpoken of, in a variety of phraſes of ſimilar import, to ſhew their exceſſive attachment to their idols. And the remains of Iſrael, (no more worthy to be called an holy nation, but an evil family,) being diſperſed into diſtant countries, would encounter ſuch miſeries, as would cauſe them to envy thoſe, who were ſlain at the taking of the city.

V. 4—7.] If men fall into a pit, or fall down by the road, they attempt to riſe again, and are glad of aſſiſtance: and when they fall into trouble, they endeavour to extricate themſelves. And if a traveller have loſt his road, he will bear being told of his miſtake, and be ready to aſk for, and receive information, and to return back to the right way. Why then did the people of Jeruſalem, perſiſt in their apoſtacy from God? Why were they ſo obſtinate in their idolatry, notwithſtanding all the methods uſed to reclaim them? It was undeniable, that they were fallen into ſin, and miſery: and yet they held faſt the deluſion, and could not be induced to return to the worſhip, and ſervice of God. They were fallen into a pit, and would not attempt to get out of it. They had wandered from the way, and would not attempt to return to it. The Lord had his eye upon them in all their trials, but he ſaw no man, who ſpake aright, and as became ſinners in ſuch circumſtances. (*Job*, c. xxxiii. v. 27.) None of them repented of their ſins, or condemned themſelves for their rebellion, ingratitude, and folly. On the contrary, every one of them returned to his ſinful practices, with as little regard to conſequences, as the impetuous horſe ruſhes into the battle. Even the birds of paſſage know the times, which providence hath appointed, for their removal from one climate to another: but the Jews, more ſtupid than they, could not perceive the ſigns of the times; they did not ſee, that the Lord was about to execute judgments on them, which could not be ſhunned, without repentance, and converſion to him: nay, they knew neither their duty, nor the rules of the Lord's dealings with them.

V. 8, 9.] (*Rom.* c. ii. v. 17—23.) The Jews valued themſelves upon their ſuperior wiſdom, and knowledge, and upon having the law of God amongſt them. But what reaſon had they for ſuch boaſts, when they were guilty of the moſt atrocious idolatry, and iniquity? They might as well have been left in ignorance with the poor gentiles. The Lord had given the law, and the ſcribes laboured in writing copies of it, to no purpoſe; if no obedience was to be rendered to it. But their politicians, and counſellors could not prevent the ruin of the ſtate: they would be fruſtrated in all their devices, put to ſhame, diſmayed, and taken priſoners. For what wiſdom could be in ſuch men, as rejected the truths, precepts, and warnings of God's word?

V. 10—12.] (c. v. ver. 12—15.)

V. 14—16.] The Jews are here again introduced, 14 Why do we ſit ſtill? aſſemble yourſelves, and let us enter into the defenced cities, and let us be ſilent there: for the Lord our God hath put us to ſilence, and given us water of gall to drink, becauſe we have ſinned againſt the Lord.

15 We looked for peace, but no good *came*; *and* for a time of health, and behold trouble.

16 The ſnorting of his horſes was heard from Dan: the whole land trembled at the ſound of the neighing of his ſtrong ones; for they are come, and have devoured the land, and all that is in it; the city, and thoſe that dwell therein.

17 For, behold, I will ſend ſerpents, cockatrices, among you, which *will* not *be* charmed, and they ſhall bite you, ſaith the Lord.

18 *When* I would comfort myſelf againſt ſorrow, my heart *is* faint in me.

19 Behold, the voice of the cry of the daughter of my people, becauſe of them that dwell in a far country: *Is* not the Lord in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with ſtrange vanities?

20 The harveſt is paſt, the ſummer is ended, and we are not ſaved.

21 For the hurt of the daughter of my people am I hurt; I am black; aſtoniſhment hath taken hold on me.

22 *Is there* no balm in Gilead? *is there* no phyſician there? Why then is not the health of the daughter of my people recovered?

conferring together on the report of the Chaldean invaſion. They excite one another without delay, to leave their villages, and lands, to take refuge in their defenced cities; and there to remain inactive, unleſs forced to reſiſt by a cloſe ſiege: for they ſaw the hand of God in this viſitation, and this damped their hopes, and enervated their efforts; as He had, for their ſins, given them water mingled with gall to drink. This may be conſidered either as the language of a remnant of them, who humbled themſelves under the afflicting hand of God; or of thoſe, that counted Him their inexorable enemy, and ſat down in ſullen deſpondency. The former had hoped, that their brethren would have joined with them in repentance, and prayer, and that the ſtorm would thus have been averted: the latter, through their own preſumption, and the deception of their falſe prophets, expected peace, and deliverance from their preceding troubles, without any entire change of conduct: but inſtead thereof, theſe deſolating judgments came upon them. The ſnorting of the horſes, in the Chaldean army, being heard in the northern extremity of the land, terror would ſoon diffuſe itſelf in every place, which would ſpeedily be followed by devaſtations, not only in the open country, but of Jeruſalem itſelf.

V. 17. *Serpents,* &c.] The Chaldeans are thus repreſented, on account of their motives, and conduct in this invaſion; and its fatal effects upon the Jews. The invaders were ſo cruel, ſubtle, and malicious, and ſo intent upon the ſpoil, that they were deaf to all arguments, or intreaties; nothing could mollify them, or interrupt, or eſcape their ravages.

V. 18, 19.] The prophet ſeems here to complain to the Lord, that he was ready to ſink under the preſſure of his ſorrow: he had endeavoured to comfort himſelf, in ſubmiſſion to the will of God: but Jeruſalem, and her inhabitants, expoſed to be plundered, and maſſacred, continually haunted his imagination, and the cries of the ſufferers ſtill ſounded in his ears. Nay, even before theſe calamities arrived, they diſtreſſed him by enquiring, whether Jehovah did not inhabit Zion? And whether his temple were not there? And whether their king were not of David's line, and of God's own appointment? And how then could He leave this his city to be profaned, and ſpoiled by idolaters? Would not this diſhonour his great name? In anſwer to this the Lord enquires, Why the Jews had renounced his worſhip, and provoked him to anger with their multiplied idolatries? They had broken the covenant, and defiled the city, and temple; and his honour required him to execute condign puniſhment on them.

V. 20. *The,* &c.] The people ſeem here to ſpeak: when preſſed cloſely by the ſiege, they had waited for deliverance in vain. The Egyptians were expected to come to their relief: but the harveſt, and the ſummer were paſt, and they were not delivered, and deſtruction now ſtared them in the face.

V. 21, 22.] The prophet here ſpeaks. He ſympathized with his people in their troubles, though they would not take his advice. And therefore he was melancholy, diſconſolate, and ſtupified with aſtoniſhment. He ſaw the kingdom like a man, expiring of wounds, to which no proper remedy was applied: yet there was a remedy, and perſons ready to apply it; even as there was balm in Gilead, and phyſicians, or ſurgeons there, who knew how to uſe it for the healing of wounds. The Lord was ever ready to deliver his people, when they returned to him. His mercy and grace were propoſed to all, who ſought them: and his prophets were ſent to exhort them to, and direct them in the uſe of them. Why then did they remain in ſo hopeleſs a condition? Becauſe they were ſet againſt their only remedy, and phyſician, and were vainly employed in ſeeking help in other ways, and from other quarters.

PRACTICAL OBSERVATIONS.

The Lord can employ the moſt ferocious conduct of inſulting victors, to execute his own righteous purpoſes: and though no real injury can be done to a dead body; yet when ringleaders in atrocious crimes are thus diſ-

CHAP. IX.

Contains the prophet 1ſt. Venting the exceſs of his grief for the miſeries of his people, and of his abhorrence of their crimes, 1---11. *2d. Shewing the juſtice of God in his dealings with them, and calling them to lamentation,* 12---22. *3d. Warning them not to glory in wiſdom, ſtrength, riches, or external diſtinctions, but in the knowledge of God, and of his grace, &c.* 23---26.

graced after death, it hath a tendency to impreſs terror on the minds of the ſurvivors; and it aptly reminds us, that the vengeance of God is moſt to be dreaded beyond the grave. This will be executed without reſpect of perſons; except, as they, who have abuſed ſuperior talents, and done the moſt miſchief, will have the largeſt ſhare of contempt, and miſery. Even the example of theſe zealous idolaters may inſtruct us, how we ought to love, and ſerve, to walk with, obey, imitate, ſeek after, and worſhip the Lord our God, as our one great privilege, buſineſs, and delight. But, as the conduct of mankind is generally the reverſe of this, we need not wonder that his jealous indignation renders them miſerable even in this world. Thus many are led to prefer a hopeleſs death to a joyleſs life; and then raſhly, and rebelliouſly to ruſh into the preſence of their angry Judge, with all their unrepented ſins upon their heads, and by the commiſſion of another horrible crime! But whatever comes upon us here, let us humble ourſelves before God, ſubmit to his righteouſneſs, and ſeek his mercy. Then we ſhall be enabled to poſſeſs our ſouls in patience, and to wait the appointed ſeaſon of deliverance; thus we ſhall be willing to live though afflicted, and yet count it far better to depart hence, and to be with Chriſt. But men do not act in the concerns of their ſouls, as in other matters. They fall into ſin, and ſmart for it, and are conſumed with terrors; and they feel that they are in the road to miſery, and not felicity: yet they will not uſe proper means of recovery, or eſcape! They are affronted by the offer of help, or counſel! They ruſh into diſſipation to ſtifle reflection, and ſtrive to forget preſent ſorrows, by enſuring ſeverer in future! Thus men depart from God with a perpetual backſliding: and when they can get hold of a ſoothing deluſion, either by means of infidelity, or ſome falſe ſyſtem of religion, they hold faſt the deceit, and refuſe to return: and thus many profeſſors of the goſpel turn aſide, and their laſt ſtate is worſe than the firſt. So that after all the warnings, and invitations of God's word, and the preſent painful effects of mens ſins, even the all penetrating eye of God ſees no man of himſelf diſpoſed to true repentance; but all, as far as let alone, return, even after their convictions, to their evil courſes, with the moſt irrational impetuoſity. Yet ſome do ſpeak aright; do examine, judge, and condemn themſelves; repent of, and forſake their ſins, and do works meet for repentance; for they work out their own ſalvation with fear, and trembling; becauſe God worketh in them to will, and to do, of his good pleaſure. If then one thought, or deſire of eſcaping the wrath of God be excited in any one's mind, it ſhould be turned into a prayer, that God would give him repentance, and his Holy Spirit, that he may be made wiſe unto ſalvation. For though many boaſt of their religious knowledge, and value themſelves on being acquainted with the ſcriptures; yet except they are taught by the Spirit of God, the inſtinct of brutes will prove a ſurer guide, than their ſuppoſed wiſdom: for ſuch wiſe men act moſt fooliſhly in the moſt important concerns, and know not aright the truths, precepts, or ordinances of God; they do not profit by the diſpenſations of his providence, nor prepare for the judgment to come. And when we ſee, how men oppoſe, neglect, abuſe, and deſpiſe the ſcriptures; we may ſometimes be ready to conclude, that they were given in vain, and that preachers and expoſitors labour to no purpoſe. But whilſt many wreſt them to their own deſtruction, others are thereby made wiſe to ſalvation; and God will be glorified even in thoſe, who will not profit by his word. But it is an invariable rule, that there is nothing worthy of the name of wiſdom in thoſe, who reject revelation: and they will ſoon be aſhamed of all thoſe ſyſtems, and devices, which they now adopt; they will be diſmayed at the approach of thoſe judgments of God, which they now deride; and find themſelves caught in a ſnare, of which they now have no conception. Selfiſh teachers indeed ſpeak in a more ſoothing ſtrain, and promiſe peace, when there is no peace; and thus men encourage each other in committing abomination without ſhame, or fear: but in the day of viſitation their abuſed plenty will be torn from them, and they will have no refuge to flee to. Happy are they, who by calamities, or any other means, are brought to be ſilent in ſubmiſſion, and ſelf abaſement before God: for all, who are not thus humbled, will be ſilenced before his judgment ſeat, and made to drink the water of gall for their ſins. Whilſt tranſgreſſors look for peace, and proſperity, ſudden deſtruction overtaketh them: and there will be no charming, or eſcaping, the executioners of divine vengeance; no comforting of themſelves under theſe ſorrows. But however the ſervants of God may grieve for the miſeries, which they foreſee coming upon thoſe, whom they love; they will ſoon be ſatisfied with the reaſons of the divine conduct, and their ſorrow will be turned into joy. But the juſtice of God is peculiarly manifeſt in their puniſhment, who deem themſelves ſecured by the engagements of the new covenant, and their relation to God; whilſt they idolize the world, and are ſlaves to their luſts. As ſalvation can only be found in the Lord; ſo the preſent opportunity ſhould be ſeized; leſt at the hour of death, or the day of judgment, any ſhould dolefully exclaim, "The harveſt is paſt, the "ſummer is ended, and we are not ſaved." The Lord has graciouſly become our Phyſician, and the blood of Chriſt, and the influences of the Holy Spirit are more effectual to heal the wounded conſcience, and the diſtempered heart, than any medicines to cure the diſeaſes of the body. Why then are ſinners not healed? Is their no Saviour, no Sanctifier? Alas they deem themſelves whole, or are in love with their diſeaſe, or hate the phyſician, and his means of cure, or are madly attempting other methods of recovery. Thus they die unpardoned, and unchanged: for they will not come to Chriſt to be ſaved.

CHAP. IX.

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people.

2 Oh that I had in the wilderneſs a lodging place, of way-faring men; that I might leave my people, and go from them: for they *be* all adulterers, an aſſembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, ſaith the LORD.

4 Take ye heed every one of his neighbour, and truſt ye not in any brother: for every brother will utterly ſupplant, and every neighbour will walk with ſlanders.

5 And they will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lies, *and* weary themſelves to commit iniquity.

6 Thine habitation *is* in the midſt of deceit; through deceit they refuſe to know me, ſaith the LORD.

7 Therefore thus ſaith the LORD of hoſts. Behold, I will melt them, and try them: for how ſhall I do for the daughter of my people.

8 Their tongue *is as* an arrow ſhot out; it ſpeaketh deceit: *one* ſpeaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 Shall I not viſit them for theſe *things*? ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation, becauſe they are burned up, ſo that none can paſs through *them*; neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beaſt are fled, they are gone.

11 And I will make Jeruſalem heaps, *and* a den of dragons; and I will make the cities of Judah deſolate, without an inhabitant.

12 Who *is* the wiſe man that may underſtand this? and *who is he* to whom the mouth of the LORD hath ſpoken, that he may declare it, for what the land periſheth

NOTES.

CHAP. IX.] V. 1, 2.] The prophet did not think himſelf ſufficiently affected by the foreſight of the miſeries, that he was ſent to predict: he wiſhed to be more evidently impreſſed, and in earneſt; and by the exceſs of his ſorrow to ſhew the people his aſſured belief of what he ſpake, and his tender love for them; and to affect them by his example. He therefore vehemently wiſhed that his head were as a well of waters, and his eyes, as fountains, whence tears might flow without intermiſſion, for the calamities, which he foreſaw could never be ſufficiently lamented. "The ſame word in the Hebrew "ſignifies both the eye, and a fountain: as, if in this "land of ſorrows, our eyes were deſigned rather for "weeping, than ſeeing." (Henry.) But at the ſame time the prophet ſpake with equal energy of his abhorrence of their crimes. His righteous ſoul was vexed day by day with their ungodly deeds, whereby God was diſhonoured, and vengeance was brought down upon them. He would therefore have preferred ſome hut in the wilderneſs, and the life of a hermit, to his preſent ſituation; had not his duty made it neceſſary for him to continue amongſt them.

V. 3—6.] The people cultivated the art of lying, as men prepare bows, and arrows for war: they habituated their tongues to lies, that they might utter them without heſitation, and with confidence: they deviſed ingenious methods of deception, and ſtrove to get over their reſtraints of ſhame, and conſcience: they were ambitious of being adepts in the whole ſyſtem of diſſimulation, and were continually employed in ſlander, flattery, cheating, and over-reaching one another: they were very bold in this work, and ſought to obtain, and ſupport themſelves in authority by theſe arts; inſtead of being valiant for the truths of God, or in maintaining truth, and juſtice in their judicial proceedings: they were indefatigable in thus committing iniquity, and made a laborious work of it: and this mutual deceit and fraudulency were ſo univerſal, that the neareſt relations, and neighbours could not ſafely truſt one another. Whilſt the prophet thus complained of his people, the Lord himſelf ſpeaks to him, and allows that his habitation was in the midſt of deceit, and lies, and that he was on that account deſpiſed, and hated: but he might be patient in his ſituation, when he conſidered, that through the ſame deceit, the people were reſolved not to have any acquaintance with God, any more than with his prophet. They truſted to their lies for ſafety, and not to God; they hated his holy character, truths, and precepts, becauſe contrary to their own diſpoſitions, and conduct: they loved darkneſs rather than light, becauſe their deeds were evil; they preferred any worthleſs idol, and ſuperſtition to God, and his worſhip; and their religion was wholly hypocriſy. (v. 8.)

V. 7. *I will,* &c.] In this corrupt ſtate of the whole nation, the only one on earth, where the name of God was known, and worſhipped, what did it behove him to do It would be very diſhonourable to him to connive at their *and* is burned up like a wilderneſs, that none paſſeth through?

13 And the Lord ſaith, Becauſe they have forſaken my law which I ſet before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus ſaith the Lord of hoſts, the God of Iſrael; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known: and I will ſend a ſword after them, till I have conſumed them.

17 Thus ſaith the Lord of hoſts, Conſider ye, and call for the mourning women, that they may come; and ſend for cunning *women*, that they may come:

18 And let them make haſte, and take up a wailing for us, that our eyes may run down with tears, and our eyelids guſh out with waters.

19 For a voice of wailing is heard out of Zion, How are we ſpoiled! we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt *us* out.

20 Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the ſtreets.

22 Speak, Thus ſaith the Lord, Even the carcaſes of men ſhall fall as dung upon the open field, and as the handful after the harveſt-man, and none ſhall gather *them*.

23 Thus ſaith the Lord, Let not the wiſe *man* glory in his wiſdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I *am* the Lord which exerciſe lovingkindneſs, judgment, and righteouſneſs, in the earth: for in theſe *things* I delight, ſaith the Lord.

25 Behold, the days come, ſaith the Lord, that I will puniſh all *them which are* circumciſed with the uncircumciſed;

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wickedneſs; nor would he be without a church on earth, and his engagements to Abraham, and David forbad him utterly to caſt off that nation, before the coming of the Meſſiah. He was therefore determined to caſt them into the furnace to melt, prove, and refine the maſs: this would be attended with the deſtruction of vaſt multitudes, who would be conſumed as droſs: but it would refine a ſmall number from whom he would raiſe up a purer church, for the honour of his name.

V. 21. *For death*, &c.] Throughout this chapter the prophet ſpeaks of the predicted judgments as actually arrived; and he addreſſes different deſcriptions of people, as if preſent at the calamitous ſcene, that he might affect their minds with the foreſight of what ſo much affected his own. Thus death is here ſpoken of, as a perſon, who was entering by their windows to deſtroy thoſe, who were ſhut up in their houſes, and palaces, as well as cutting off the children, and young people, who were found in the ſtreets.

V. 23, 24.] The Jews, in their national concerns, confided in their prudence, and policy, or their valour, and ſtrength; or in their riches, with which they hoped to purchaſe alliances, and hire troops for their defence. And as individuals they gloried in theſe advantages, when divine judgments were about to fall on them for their abuſe of them: they were proud, and boaſted of their wiſdom, ſtrength, or affluence; they preferred themſelves to others on account of them; they expected to be admired, and applauded for them; and they confided in them for ſafety and happineſs. But the Lord warned them not to glory in ſuch empty, and vaniſhing diſtinctions: for none could have any ground for glorying; except they underſtood the revelation, that God hath made of himſelf; and ſo knew him, as to be intereſted in his favour, and employed in his worſhip, and ſervice; except they knew the ſelf-exiſtent Jehovah, as exerciſing loving kindneſs and mercy, in conſiſtency with juſtice, truth, and wiſdom, in his dealings with mankind; and as delighting in thoſe things in his creatures, which he exemplifies in his own conduct. Such a ſpiritual, experimental, and transforming knowledge of God is indeed an important, and durable diſtinction; in which men may reaſonably rejoice, and confide; they may glory in it, as their privilege, and happineſs, and prefer it to all other diſtinctions: but they will not be proud of it; but will give all the glory to him, who hath made them to differ. As God is only thus known to ſinners, in and through Chriſt, the apoſtle applies this paſſage in its genuine meaning, when he ſpeaks of believers glorying in his ſalvation. (1 *Cor.* c. i. v. 29—31.)

V. 25, 26.] The Jews were alſo prone to glory, and confide in, the external ſign of circumciſion: but the

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmoſt corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* uncircumciſed in the heart.

Lord here aſſures them, that he would entirely diſregard this diſtinction, in the judgments to be inflicted on the nations by the Chaldeans. Accordingly Judah ſeems purpoſely to be named betwixt Egypt, and Edom, as no more entitled to the benefits of God's people, than thoſe nations; becauſe of the uncircumciſion of their hearts, and their utter want of faith in, and love to God.

PRACTICAL OBSERVATIONS.

If miniſters would have other men affected with their repreſentations of the evil, and fatal conſequences of ſin, their conduct muſt ſhew their own deep conviction of them; and that they are deeply affected with the ſufferings of the people: and by a compaſſionate, and benevolent conduct they muſt evince, that their ſevere rebukes, and moſt awful warnings ſpring from love, and not from reſentment, or moroſeneſs. But they, who moſt lament the miſeries that are coming upon the wicked, are ſenſible that they ought to be more affected: and if they could weep day, and night over periſhing ſinners, it would not exceed the cauſe of ſorrow, and would give emphaſis to their exhortations, and expoſtulations. Nay the ſtate of this preſent world continually ſuggeſts matter of lamentation; and a compaſſionate heart is ready to take up a weeping, and wailing continually, for the deſolations made amongſt the human ſpecies by wars, famines, peſtilences, and other judgments, with which God viſits guilty nations, turns cities into heaps, and deſolates the countries. Yet we muſt adore the divine juſtice, and acquieſce in the divine will, in all theſe matters: and what we ſee, and hear, and diſcover, by careful inveſtigation, of the conduct of mankind, even where favoured with revelation, will ſerve to explain theſe myſteries of providence. It would alſo render us weary of human ſociety, and lead us to prefer a lodging place in the wilderneſs; were we not conſcious, that we muſt carry along with us, in our own hearts, an epitome of this wicked world; and that the powers of darkneſs have acceſs to us in every retirement. Even the deſert, without communion with God, through Jeſus Chriſt, and the influences of the Holy Spirit, muſt needs be the ſcene of horrid temptations, abominable imaginations, and vile affections: and with theſe promiſed bleſſings, we may live in purity and peace, amidſt the wickedneſs of populous cities. Yet the more holineſs we attain to, the more painful will it be to witneſs the impiety, and wickedneſs of our neighbours. And when miniſters ſee no ſucceſs attend their labours, it is not wonderful, that they wiſh to leave them. They are men of like paſſions with others: continual diſappointment in the leading deſire of their hearts is very painful, they cannot but *feel* the contempt, and ill treatment, which they meet with for their plain-dealing; and though preſerved from reſentment, they muſt be grieved to be always giving offence, and rendering themſelves obnoxious. It alſo diſtreſſes them to recollect, that they are increaſing the condemnation of thoſe, whoſe ſalvation they long after: and to witneſs thoſe crimes, which they cannot prevent. But whilſt it is proper for them to expreſs very ſtrongly their ſentiments on theſe ſubjects: it is ſeldom adviſeable for them to yield to diſcouragement; but rather to abide in their place, and work, and to leave the event with God. If in his providence, their lot is caſt, where deceit, and wickedneſs abound; they ſhould proteſt againſt them, by their example, and their preaching: and in reproving ſin, it is proper for them to mention particulars; that men may know, that they are the perſons concerned; whether they be living in adultery, or diſhoneſty, in avarice, or malice. Whilſt all men are offended at the imputation of being liars; all men, in one way or other have been guilty of lying: and multitudes uſe their tongues almoſt wholly for this purpoſe. The whole ſocial intercourſe of thouſands is a mere interchange of diſſimulation: now they laviſh deceitful compliments, profeſſions, and panegyricks; and ſhortly they deviate as wide from the truth, in ſlander, and back-biting, and perhaps in reſpect of the very ſame perſons. In trade a ſimilar ſyſtem of falſhood is prevalent; and buying and ſelling are conducted, by the ſame interchange of deceit, as viſiting, and converſation: but with ſtill more atrocious iniquity. In ſhort men are every where ſeeking to accompliſh their ſelfiſh deſigns, by concealing them, and to prey on one another by fair profeſſions, and with ſmiling countenances. And as nothing is ſo prolific as lies, they proceed from evil to evil, and wander more, and more from God, and truth; and employ all their ingenuity, induſtry, and even intrepidity, in venturing upon daring ſchemes of deception. So that there is need for every one to take heed of his neighbour, and to be cautious how they truſt even the neareſt relation; leſt they ſhould be ſupplanted, and circumvented. But whilſt men thus lay in wait for their neighbours, ſatan takes their ſouls in his ſnare, and God gives them over to ſtrong deluſions: the ſtate of their hearts indiſpoſes them for true religion: if they pretend to any, they are mere hypocrites; and not liking to retain God in their knowledge, they are left to ſome fooliſh ſcheme of ſuperſtition, enthuſiaſm, or ſcepticiſm; and ſo become perhaps the tools of ſatan in propagating, and ſtrenuouſly contending for lies; inſtead of being valiant for the truth upon the earth. But however corrupt any part of the viſible church may become; or however God may viſit, and avenge himſelf on guilty nations, who are called by his name, He will always have a people upon earth. And he will either utterly caſt off profeſſing churches, that are become thus corrupt; or he will melt and try them, and putting away numbers as droſs, he will bring forth a few, as veſſels of honour fitted for his uſe. When therefore his judgments are abroad in the earth, they who are *indeed* wiſe, and underſtand ſuch matters, and have heard, and believed his word, will perceive for what reaſon, he cauſes ſuch calamities. And ſurely it behoves the Jews, who have been ſo long ſcattered amongſt the nations, and conſumed by a ſucceſſion of tribulations, to enquire, wherefore the Lord hath thus fed them with wormwood, and given

CHAP. X.

Contains 1*ſt. The people warned againſt idolatry, and heathen ſuperſtitions, and inſtructed in the perfections, and works of the Lord, and in the reaſonableneſs, and advantages of his ſervice,* 1---16. 2*d. Predictions relative to the Babyloniſh captivity, and lamentations, and prayers ſuited to that occaſion,* 17---25.

HEAR ye the word which the LORD ſpeaketh unto you, O houſe of Iſrael:

2 Thus ſaith the LORD, Learn not the way of the heathen, and be not diſmayed at the ſigns of heaven; for the heathen are diſmayed at them.

3 For the cuſtoms of the people *are* vain: for *one* cutteth a tree out of the foreſt, the work of the hands of the workman, with the ax.

4 They deck it with ſilver and with gold: they faſten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, but ſpeak not: they muſt needs be borne, becauſe they cannot go. Be not afraid of them; for they cannot do evil, neither alſo *is it* in them to do good.

6 Foraſmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations? for to thee doth it appertain: foraſmuch as among all the wiſe *men* of the na-

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given them water of gall to drink. And muſt it not be obvious, that it is becauſe they have forſaken his law, and not obeyed his voice, but followed their own imaginations, and the traditions of their fathers, in contempt of their Meſſiah, the Prince of peace, and the King of Iſrael? It avails little to multiply expreſſions of ſorrow, or to excite each other to lamentation, when death enters our houſes, or deſolates our ſtreets: except we hear the word of the Lord, and mourn with godly ſorrow, that worketh repentance unto ſalvation not to be repented of. This, and this alone, can prepare the heart for true comfort, and convert the heavieſt afflictions into the moſt precious mercies. But in this world of ſin, and ſorrow, terminating ſpeedily in death, and future judgment; how unreaſonable is it for men to glory in their learning, knowledge, ſagacity, health, ſtrength, authority, wealth, or any other appendage, which leaves them under the dominion of ſin, and the wrath of God! which cannot avert temporal, or eternal miſery! which may be torn from them in a moment, and of which an account muſt hereafter be rendered! which inſtead of rendering them happy, may probably increaſe their eternal condemnation! But happy is he, who knoweth God by true faith, and the experience of his mercy, and grace in Jeſus Chriſt; who beholdeth his glory, and is changed into his image; who is a follower of him in his loving kindneſs, judgment, and righteouſneſs, and who delights in thoſe things, wherein God delighteth! This is the true circumciſion of the heart, whoſe praiſe is not of men, but of God: theſe are the true Iſrael, who worſhip God in the Spirit, rejoice in Chriſt Jeſus, and have no confidence in the fleſh. Let us then prize this diſtinction, which is divine, and eternal! Let us ſeek for it diligently, and then rejoice, and glory in it, above all other things: let us ſo value ourſelves upon it, as to be above grovelling purſuits, and to deem ourſelves ſet apart for the glory of God our Saviour; and to him let us devote all our poſſeſſions, and endowments, that he may be honoured in our uſe of them. But the time is coming, when the uncircumciſed in heart, notwithſtanding their external forms, and notions, will, with heathens, and infidels, be puniſhed with an everlaſting deſtruction from the preſence of the Lord.

NOTES.

CHAP. X.] V. 2. *Learn,* &c.] The people of Iſrael, when in their own land, had always been diſpoſed to learn the idolatries, and ſuperſtitions of their heathen neighbours: the ten tribes were diſperſed in heathen countries, and the Jews were about to be ſent to Babylon, the very centre of idolatry. But they were to go thither, not only to puniſh them for, but to cure them of, this abomination, and would therefore certainly be preſerved from being wholly given up to it. For theſe purpoſes this meſſage ſeems to have been delivered to them. The heathen were generally addicted to aſtrology, and to regard omens: they were diſmayed by comets, eclipſes, and other unuſual appearances of the heavenly bodies; and their determinations in the moſt important matters were often taken from ſuch ſigns of the heavens, rather than from ſound policy. This was the effect of their ignorance of God, and his providence, and word; of their idolatrous regard to the creatures, and of their vain endeavours to pry into futurity: and therefore God's people were not to imitate their cuſtoms. Whatever might be portended by the ſigns of the heavens, they would be ſafe in the path of duty, and by truſting in the Lord: and nothing could *truly* preſage proſperity to them, in the way of diſobedience.

V. 6—8.] The prophet here contraſts the glory of Iſrael's God, with the impotency of a ſenſeleſs idol, in an act of ſolemn worſhip addreſſed to Him; that by interweaving theſe adorations with his inſtructions, the people might be led to concur in this holy ſervice. None of the pretended deities, which ſome profeſſed to worſhip by their images, could be equalled to Jehovah: they were either inanimate creatures, or the departed ſpirits of eminent men, or ideal characters, or devils. Nor could any of the wiſe legiſlators, philoſophers, or rulers of the nations vie with the Lord, and King of all nations. Who then would refuſe to fear before and worſhip Him, whoſe infinite perfection, and abſolute, univerſal, and everlaſting ſovereignty over all creatures, which are the tions, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutiſh and fooliſh: the ſtock *is* a doctrine of vanities.

9 Silver ſpread into plates is brought from Tarſhiſh, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning *men*.

10 But the Lord *is* the true God, he *is* the living God, and an everlaſting King: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

11 Thus ſhall ye ſay unto them, The gods that have not made the heavens and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

12 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

14 Every man is brutiſh in *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falſehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their viſitation they ſhall periſh.

16 The portion of Jacob *is* not like them: for he *is* the Former of all *things:* and Iſrael *is* the rod of his inheritance: the Lord of hoſts *is* his name.

17 Gather up thy wares out of the land, O inhabitant of the fortreſs.

18 For thus ſaith the Lord, Behold, I will ſling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo*.

19 Woe is me for my hurt! my wound is grievous: but I ſaid, truly this *is* a grief, and I muſt bear it.

20 *My tabernacle is ſpoiled, and all my cords are broken: my children are gone forth

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works of his hands, and wholly dependant on him; and whoſe power to ſave, and to deſtroy, entitle him to this honour, and render it reaſonable, and advantageous to all rational creatures to render it unto him. Idolaters therefore muſt be altogether brutiſh and fooliſh; and their worſhip of a ſenſeleſs block of wood, however carved, or ornamented, or whatever it was ſuppoſed to repreſent, muſt needs lead to the moſt unworthy apprehenſions of God, and to moſt groſs, and pernicious miſtakes, and to all vain, and abominable practices, (v. 10.)

V. 11. *Thus*, &c.] This verſe in the original is in the Chaldee, and not the Hebrew language; and it ſeems to have been thus inſerted, that the captive Jews might have an anſwer ready for the idolaters, in their own language, when they tempted them to join in their worſhip. Their idols were no gods, they had not created the world, and they would ſhortly be deſtroyed from the earth, with all other ſuch pretended deities. This is a prediction of the total extirpation of idolatry, which ſhall take place, when that ambitious ſpirit, whom all idolaters worſhip, ſhall be confined in the bottomleſs pit.

V. 14. *Every*, &c.] That is, every idolater is as ſenſeleſs as a brute: or every man, by reaſon of his ſtupid propenſity to this crime.

V. 16. *The portion*, &c.] The Lord himſelf was Jacob's portion: and he was not at all like the worthleſs idols, that were the portion of the heathen: for he is the Former, or Creator of all things, and was before all things. His infinite ſufficiency is the riches of his people; his wiſdom chooſes, and his power effects their felicity; his truth engages to, and his bounty beſtows upon, them whatever can conduce thereto; and He is their great protector, the Lord of Hoſts, or Armies, is his name. The nation of Iſrael typified this people of God, and as far as they lived up to their privileges, they poſſeſſed this happineſs, and needed not ſeek help from idols. In his diſpoſal of the nations, Jehovah had taken them as his inheritance: his worſhip was eſtabliſhed amongſt them, his revenue of honour from fallen man was chiefly collected from them, and his peculiar delight was in them; whilſt other nations were left to the worſhip, and ſervice of ſatan.

V. 17, 18.] Here the ſiege, and deſtruction of Jeruſalem are again predicted. Her inhabitants are reminded to collect all their treaſures from the country, within the walls of the city, which was their fortreſs: yet they were informed, that this would not ſecure them; for they ſhould all be violently driven together out of the land; and the Lord would make them feel the bitter effects of their ſins, and the truth of his deſpiſed predictions, in their deep diſtreſs.

V. 19—22.] The prophet here laments over the miſeries of his people, or rather perſonates the nation. He was greatly hurt, yea grievouſly wounded by theſe calamities: but though his grief was great, yet he conſidered it as God's appointment, and to be ſubmitted to with patience: however it muſt be endured, for it could not be avoided. The city, and temple were plundered, and deſtroyed, like the removal of a tent: the children of his people were ſlain, or carried captive; ſo that none remained to of me, and they *are* not: *there is* none to ſtretch forth my tent any more, and to ſet up my curtains.

21 For the paſtors are become brutiſh, and have not ſought the LORD: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

22 Behold, the noiſe of the bruit is come, and a great commotion out of the north country, to make the cities of Judah deſolate, *and* a den of dragons.

23 O LORD, I know that the way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps.

24 O LORD, correct me, but with judgment; not in thine anger leſt thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.

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rebuild their ruins. For the paſtors (both rulers, and teachers,) were become brutiſh in their conduct, neglecting every duty to God and man; and thus had occaſioned the flock to be ſcattered, and the cities of Judah to be turned into a deſert, where dragons, or ſerpents abide.

V. 23—25.] The prophet ſeems here likewiſe to perſonate his people; and perhaps we may conſider the paſſage as a prayer prepared for them againſt the days of their diſtreſs, and for ſuch of them as were thereby brought to repentance. If Nebuchadnezzar came againſt Jeruſalem, and took it; the Lord's hand was to be acknowledged in it: he had not been diſpoſed to, and guided and proſpered in, this enterprize, of himſelf. The counſels, and devices of the people would not accompliſh their own intentions, but the will of God; they would never be led back into the right way by their own natural willingneſs, wiſdom, or ſtrength; and therefore the caſe is referred to the Lord, with an implied prayer, that He would guide, and ſet them right. The prophet next deprecates from his people that anger of God, which would deſtroy them; and prays that their corrections might be ſo moderated, and ſanctified by his fatherly wiſdom, and grace, that they might tend to their good: and that his vindictive fury might be averted from Iſrael, and poured out upon the heathen nations, eſpecially ſuch, as had devoured and deſolated Jacob his people. (*Pſalm* lxxix. v. 9, 10.)

PRACTICAL OBSERVATIONS.

Man's apoſtacy from God hath made way for his being ſo deluded, and enſlaved by ſatan, as to be capable of the greateſt abſurdities, under the notion of religion. And ſuch ſenſeleſs practices ſoon become the cuſtoms of whole nations, and they join together in worſhipping a lifeleſs block for a deity, which cannot poſſibly do them either good, or harm! And nothing but revelation hath prevented this ſtupidity from becoming univerſal: which appears, not only from the very general prevalence of idolatry, amongſt the nations of the earth; but from the ſtrange propenſity, which the worſhippers of God have ever ſhewn to learn the ways of the heathen, and to diverge to pagan idolatries, and ſuperſtitions. Even in thoſe Chriſtian countries, where images, and other vain pageantries no longer diſgrace their worſhip; the regard paid by numbers to the ſigns of the heavens, to charms, pretended predictions, and other unwarranted attempts to pry into futurity, or obtain ſupernatural help, are evidently copied from the vain cuſtoms of the heathen, and are more criminal in us, than they were in them. But they, who do not fear the wrath of God, are always liable to be diſmayed without cauſe: whilſt ſuch, as reverence his majeſty, fear his anger, ſeek his favour, accept of his ſalvation, worſhip his name, and walk in his ways, need not fear either the powers on earth, nor the powers of hell. For there is none like unto the Lord, who is great in might, the King of nations, and the Lord of all. To him all worſhip, and honour appertain; and all will ſerve, and fear him, who are not fooliſh, and brutiſh: for He is the true, living, and eternal God; his wrath not only makes the earth to tremble, and overwhelms the nations; but He is able to deſtroy body and ſoul in hell. Let ſinners then forſake the company of his enemies, and join that of his reconciled people. He hath a right to our devoted ſervice, as our great Creator: His wiſdom contrived the glorious fabric of the univerſe, his power completed the grand deſign: in his knowledge, and diſcretion he hath eſtabliſhed it hitherto. His command continues the courſe of the ſeaſons, and the variations of the weather: and the tremendous voice of his thunder, and the lightnings, which attend his fertilizing rain; and the tempeſtuous winds, which he bringeth out of his treaſures, ſhew Him to be the author of all our mercies, and warn us not to abuſe them, nor to forget the Giver. But though we all have, for our rebellion, and ingratitude deſerved his indignation; yet he is ready to forgive, and ſave all, who repent, and believe in the name of his Son Jeſus Chriſt; and thus ſinners become a part of his valued inheritance, and He becomes their unchangeable Friend and all-ſufficient Portion. Theſe bleſſed truths faith learns from the word of God; but all other ſources of inſtruction lead to doctrines of vanity: and all idols, and idolaters, of every kind, will periſh in the time of God's viſitation. But we are alſo warned continually to beware of mere profeſſion. No place is ſo ſacred, or ſo fortified, as to ſecure the workers of iniquity: and they, who will not believe that the Lord will execute his awful threatenings, will find it ſo, when their wound will be more grievous, than they can now conceive. A gracious reſignation indeed will ſupport the believer under every grief, that the Lord may allot him: but what can render the load of divine vengeance tolerable to thoſe, who fall under it in ſullen deſpair? Alas, that ever the paſtors of God's church ſhould become ſo brutiſh, as to be given up to the purſuit of carnal intereſts, and plea-

CHAP. XI.

Contains 1*ſt. The prophet ſent to remind the Jews of the requirements, promiſes, and ſanctions of the covenant made with their fathers; to charge them with combining together to break it; and to denounce vengeance againſt them for their tranſgreſſions,* 1---17. 2*d. The Lord diſcovering to Jeremiah a conſpiracy of his brethren againſt his life, and his prayers, and predictions on that occaſion,* 18---23.

THE word that came to Jeremiah from the LORD, ſaying,

2 Hear ye the words of this covenant, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem;

3 And ſay thou unto them, Thus ſaith the LORD God of Iſrael; Curſed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, ſaying, Obey my voice, and do them, according to all which I command you: ſo ſhall ye be my people, and I will be your God:

5 That I may perform the oath which I have ſworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then anſwered I, and ſaid, So be it, O LORD.

6 Then the LORD ſaid unto me, Proclaim all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Hear ye the words of this covenant, and do them.

7 For I earneſtly proteſted unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, riſing early and proteſting, ſaying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do: but they did *them* not.

9 And the LORD ſaid unto me, A conſpiracy is found among the men of Judah, and among the inhabitants of Jeruſalem.

10 They are turned back to the iniquities of their forefathers, which refuſed to hear my words; and they went after other gods to ſerve them: the houſe of Iſrael, and the houſe of Judah have broken my covenant which I made with their fathers.

11 Therefore thus ſaith the LORD, Behold, I will bring evil upon them, which they ſhall not be able to eſcape; and though they ſhall cry unto me, I will not hearken unto them.

12 Then ſhall the cities of Judah and inhabitants of Jeruſalem go, and cry unto the gods unto whom they offer incenſe: but they ſhall not ſave them at all in the time of their trouble.

13 For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the ſtreets of Jeruſalem have ye ſet

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ſures, to the neglect of God, and his ſervice! Such men cannot proſper themſelves, and their miſconduct not only ſcatters their flocks, but brings down divine judgments upon guilty nations. But the way of man is not in himſelf: if the Lord hath directed our ſteps into the ways of peace, and righteouſneſs; let us continue to intreat him to enable us ſtill to walk therein, and to hold up our goings, that we ſlip not: and let us lift up our prayer for others, that they may be guided and directed in the ſame path. If even ſevere corrections lead ſinners to a conviction of theſe ſalutary truths, they will have abundant cauſe for gratitude: they will then begin to humble themſelves before God, and to ſeek his guidance, and aſſiſtance: they will ſubmit to his correcting rod, and only deprecate the deſtroying ſword of his avenging juſtice: and they will no longer remain under the condemnation of thoſe nations, families, or individuals, who call not upon the name of the Lord. But whilſt the Lord viſits the offences of his people with ſharp corrections, and deſtroys hypocrites: his hot diſpleaſure will be poured out on thoſe, that have not known and worſhipped, him; and eſpecially on the perſecutors of his choſen people.

NOTES.

CHAP. XI.] V. 2—8.] The addreſs here is in the plural number; to Jeremiah as one of many, who had been charged with the ſame meſſage. The reference is made to the national covenant made with Iſrael, at Mount Sinai: (Notes, &c. *Exod.* c. xix. xxiv. *Deut.* c. xxvii. xxviii. xxix.) This was the charter of all their privileges, as long as they were obedient, according to the terms of it. But idolatry, and apoſtacy from the worſhip, and ſervice of God, when they became general, and were committed, or connived at, by public authority forfeited the covenant. The prophet was therefore ſent to remind them of the curſes denounced in the law againſt the rebellious; and to ſhew them that the continuance of the advantages covenanted to them, when they were delivered from Egyptian bondage, depended on their obedience. Whilſt the Lord charged him with this meſſage, and mentioned the good land given them, he anſwered and ſaid "So be it, O Lord:" As expreſſing his acquiup altars to *that* ſhameful thing, *even* altars to burn incenſe unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine houſe, *ſeeing* ſhe hath wrought lewdneſs with many, and the holy fleſh is paſſed from thee? when thou doeſt evil, then thou rejoiceſt.

16 The LORD called thy name, A green olive-tree, fair, *and* of goodly fruit: with the noiſe of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hoſts, that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael and of the houſe of Judah, which they have done againſt themſelves, to provoke me to anger in offering incenſe unto Baal.

18 And the LORD hath given me knowledge *of it*, and I know *it*: then thou ſhewedſt me their doings.

19 But I *was* like a lamb, *or* an ox *that* is brought to the ſlaughter; and I knew not that they had deviſed devices againſt me, *ſaying*, Let us deſtroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hoſts, that judgeſt righteouſly, that trieſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I revealed my cauſe.

21 Therefore thus ſaith the LORD of the men of Anathoth, that ſeek thy life, ſaying, Propheſy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus ſaith the LORD of hoſts, Behold, I will puniſh them: the young men ſhall die by the ſword; their ſons and their daughters ſhall die by famine.

23 And there ſhall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their viſitation.

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eſcence in this reaſonable requirement, and his hearty deſire, that his people might return to their obedience, and be continued in their privileges. He was then ordered to proclaim the covenant very publicly; to ſhew the people how their fathers had broken it; to predict the ſpeedy approach of the calamities threatened in it; and to charge the whole nation with having conſpired together to forſake God, and give themſelves up to idolatry.

V. 14. *Pray not*, &c.] (c. vii. v. 16.)

V. 15. *What*, &c?] God had always treated Iſrael as his beloved people. He had eſpouſed the nation by their peculiar covenant: and they vainly deemed themſelves his favourite people. But what had the ſpouſe to do in the houſe of her huſband, after all her ſhameleſs adulteries? She was now to be divorced, and turned out of doors. The Jews were to be driven from their city, and from the temple of God: the holy fleſh of their ſacrifices, which was burned upon the altar, or feaſted on in the courts of the Lord, was to ceaſe from amongſt them: for God abhorred their oblations, ſeeing they rejoiced in their iniquities.

V. 16. *A green*, &c.] (*Rom.* c. xi. v. 16—24.) The Lord had planted Iſrael in Canaan, as a good olive tree in a fruitful ſoil; and he had made the nation very proſperous, and afforded them every advantage for fruitfulneſs; and once they were fruitful, and He called the nation a green olive tree, &c. But they were now ſo degenerated, that he was determined to conſume them, as with fire, by means of the Chaldean invaders.

V. 18—23.] Whilſt the prophet was earneſtly ſeeking the good of his people, and faithfully employed in the Lord's work; a conſpiracy was formed againſt his life. His brethren the prieſts, of his own city Anathoth, were the ringleaders in this combination. They were determined to continue in their ſins; and they could not endure his faithful warnings, and cutting reproofs: they therefore hated the man, and his communications, and were determined either to ſilence, or to ſlay him: that he, and his predictions might be forgotten together. Yet he ſurvived moſt of them: and his name will be remembered with honour to the end of time, whilſt their's are either covered with infamy, or buried in oblivion. Before they had brought their matters to bear, the Lord diſcovered their devices to his prophet, and probably directed him how to fruſtrate them. Upon this he ſpeaks, as one in amazement: for, as he had done nothing to merit this treatment from them, ſo he had never ſuſpected them, any more than the lamb, or ox ſuſpect danger, when led to the ſlaughter. He then appeals for his innocence to God, who knoweth what paſſes in the inmoſt receſſes of the heart, and demands judgment againſt them. It is not material to us, whether this was ſpoken by the Spirit of prophecy, or whether ſome infirmity mingled with his prayers on this trying occaſion: for his example is not recorded for our imitation. However the Lord inſtructed him to denounce vengeance on them, root and branch; ſo that no remnant ſhould be left of them in the approaching ſeaſon of viſitation.

PRACTICAL OBSERVATIONS.

God never covenanted bleſſings to his rational creatures, when perſiſting in wilful diſobedience. Not only did the covenant of works, and Iſrael's national covenant denounce curſes on thoſe, who obeyed not: but the Goſpel threatens even ſeverer vengeance on thoſe, who

CHAP. XII.

Contains 1ſt. The prophet pleading with the Lord concerning the proſperity of the wicked, aſſerting his own integrity, and praying for condign puniſhment on thoſe, whoſe crimes brought down judgments on the land, 1---4. *2d. The Lord reproving his deſpondency, and warning him to prepare for heavier trials; and deſcribing the wickedneſs of, and predicting the miſeries that were coming on, the Jewiſh nation,* 5---13. *3d. A prediction of divine judgments on the nations, which oppreſſed Iſrael; of the reſtoration of the Jews to their own land, and of the converſion of ſome, and deſtruction of others, of the gentiles,* 14---17.

RIghteous *art* thou, O LORD, when I plead with thee: yet let me talk with thee of *thy* judgments: Whereſore doth the way of the wicked proſper? *whereſore* are all they happy that deal very treacherouſly?

2 Thou haſt planted them; yea, they have taken root: they grow; yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, knoweſt me: thou haſt ſeen me, and tried mine heart toward thee: pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter.

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refuſe obedience to the divine Redeemer. Pardon, and acceptance are indeed enſured freely to all believers; and it is God, who worketh in them the will, and the power to obey the Goſpel. But no man can be ſaved, who doth not obey the command of God to repent, to believe in Chriſt, to ſeparate from ſin, and the world, to ſelf-denial, and to newneſs of life: and if believers grow ſlack in their obedience, they muſt loſe their evidence, and comfort. Indeed it were abſurd to ſuppoſe, that a God of unchangeable holineſs, ſhould, under any diſpenſation, authoriſe rebellion, and ingratitude! Still he earneſtly proteſts to all men, ſaying, "Obey my voice:" and commands his miniſters moſt publicly to make known his words: and eſpecially to charge all, that name the name of Chriſt to depart from all iniquity. But alas, how few do thus obey? In general men cry, Lord, Lord, but do not the things, which he ſays. They will hearken to his miniſters, whilſt they ſpeak of doctrines, promiſes and privileges: but when duties are mentioned, they will not incline their ear, but walk every man in the imagination of his evil heart. And profeſſed chriſtians ſeem to have conſpired together to run down ſtrict holy walking with God; to return back to the iniquities of their heathen anceſtors; and to copy after thoſe, who have refuſed to hear the commandments of God. But, as the law is not written in the hearts of ſuch men, their ſins are not forgiven, and the curſes of the Bible belong to them, and nothing elſe; unleſs, or until, they repent, and obey the Goſpel. Evil is coming upon them, which they cannot eſcape: their extorted cries for mercy will then be diſregarded, and they will be left to ſeek help from their idolized luſts and poſſeſſions: their ſhameful practices will be expoſed; and they will find that even the prayers of their deſpiſed miniſters for their converſion, having returned into their own boſom, will only tend to aggravate their condemnation. They may glory in their relation to God, as his beloved, and preſume that all the privileges of his covenant are their own: but whilſt they rejoice in iniquity, they only profane God's ordinances here, and have nothing to do in his holy habitation in heaven. For when the olive-trees, and fig-trees, that have been planted in his vineyard, remain unfruitful; though they be luxuriant in foliage, and of promiſing appearance, yet they ſhall ſurely be cut down, and caſt into the fire. But they, who venture thus to addreſs preſumptuous profeſſors, muſt expect to be hated for their faithfulneſs; how much ſoever they weep over, and pray for them; or ſpend themſelves in labouring for their good. Though they be harmleſs and gentle, as the lamb, and patient and laborious as the ox, and devoid of guile, and ſuſpicion, they will be perſecuted, (inſtead of highly eſteemed,) for their work's ſake: for ſuch men as crucified the Holy Lamb of God, will always abhor thoſe, who rebuke, and warn them, as he did: and they would put them to death alſo, if they had it in their power, and if they could no otherwiſe ſilence them: for they want to deſtroy both the tree, and its fruit, that they may no more remember, or be tormented by their faithful teſtimony. But the Lord knoweth, and can protect his ſervants againſt all their devices: and he will certainly plead their cauſe, and execute vengeance on their perſecutors. In every age of the church ungodly prieſts have been ringleaders in this diabolical work: a man's foes are often thoſe of his own houſhold; and a prophet will be ſure to be moſt without honour in his own country. When the Lord by any means diſcovers to us the enmity, and devices of our oppoſers; we ſhall find it a peculiar comfort to be able to appeal to him; as the heart-ſearching, and righteous Judge, that we ſuffer for well doing, and not for evil doing: and we ſhould reveal our cauſe, and refer the whole matter to him. But we ſhould alſo look well to our ſpirits, that we be not overcome with evil; but, that, by patient continuance in praying for, and kindneſs to our enemies, we may, if poſſible, overcome evil with good.

NOTES.

CHAP. XII.] V. 1—4.] The prophet's diſcompoſure, on account of the conſpiracy formed againſt him, led him into a perplexity about the proſperity of thoſe, who were the ringleaders in iniquity amongſt the people, of whom he probably thought the men of Anathoth to be the principal. He thought that perſonal judgments on them might prevent the ruin of the nation: and he reſolved to pour out his heart before God about this matter. But he prefaced his plea; by allowing that the Lord was righteous in his moſt myſterious judgments, (*Gen.* c. xviii. v. 25:) he would however intreat Him, to ſhew him the reaſons of his conduct, and why he ſuffered ſuch

4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein? the beaſts are conſumed, and the birds; becauſe they ſaid, He ſhall not ſee our laſt end.

5 If thou haſt run with the footmen, and they have wearied thee, then how canſt thou contend with horſes? and *if* in the land of peace, *wherein* thou truſtedſt, *they wearied thee*, then how wilt thou do in the ſwelling of Jordan?

6 For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee; yea, they have called a multitude after thee: believe them not, though they ſpeak fair words unto thee.

7 I have forſaken mine houſe, I have left mine heritage; I have given the dearly beloved of my ſoul into the hand of her enemies.

8 Mine heritage *is* unto me as a lion in the foreſt; it crieth out againſt me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a ſpeckled bird, the birds round about *are* againſt her; come ye, aſſemble all the beaſts of the field, come to devour.

10 Many paſtors have deſtroyed my vineyard, they have trodden my portion under foot, they have made my pleaſant portion a deſolate wilderneſs.

11 They have made it deſolate, *and being* deſolate it mourneth unto me; the whole land is made deſolate, becauſe no man layeth *it* to heart.

12 The ſpoilers are come upon all high places through the wilderneſs: for the ſword of the LORD ſhall devour from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

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treacherous men, who cloked their inward iniquitous devices with a profeſſion of piety, to proſper in their families, circumſtances, and undertakings. He could with confidence appeal to the heart-ſearching God for his integrity in his ſervice; and that he was hated, and perſecuted for his ſake: and he therefore prayed that theſe principal tranſgreſſors might be ſingled out for puniſhment, as ſheep are for the ſlaughter; that a check being thus given to the growth of wickedneſs, and a ſacrifice, as it were, made to divine juſtice, the drought under which the land laboured, might be terminated. Theſe men had ſaid, that the prophet "ſhould not ſee their "laſt end:" that is, they were confident that the judgments, which he predicted, would not be executed; and they had determined to compaſs his death, and thus prevent him from ſeeing whether they would, or not.

V. 5, 6.] The Lord here gently reproved the prophet's impatience. The oppoſition of the men of Anathoth was not ſo formidable, as what he muſt expect to encounter from the kings, and rulers of Judah: and the preſent calamities of the nation were trivial, compared with the deſolations, which were approaching: if then he was ſo diſconcerted by theſe leſſer trials, how would he endure the more ſevere afflictions, that awaited him? If he were ſo wearied with running with footmen, or contending with his equals: how would he run with horſemen, or execute his office in defiance of thoſe in authority? If he could ſcarce endure, when the land, (in which he too confidently had expected ſafety,) remained in peace; what would he do, when hoſtile invaſions would bear all down before them, like the overflowing waters of Jordan? And as his neareſt relations had been ſo irritated by his miniſtry, as treacherouſly to conſpire againſt him, and to excite the multitude to oppoſe him: he muſt expect oppoſition from every quarter, and prepare for it; and not truſt thoſe who ſpake him the faireſt.

V. 7—9.] The Lord next condeſcended to explain his intentions, and the reaſons of his conduct to his diſcouraged ſervant. He was determined to forſake his temple, and to give up his heritage, which he had ſo long treated with peculiar kindneſs, into the hands of his enemies: yea it was, as it were, already done. For his people were become outrageous, and rapacious as lions; and they ventured openly to quarrel with his appointments, and requirements: and becauſe they could not reach *him*, they ſhewed their enmity by murdering his prophets: and this was the general character of the nation, and therefore the Lord abhorred them. Nay they were become as a ſpeckled bird: they had collected together all the abominations of the ſurrounding kingdoms, and jumbled them together, along with the external worſhip of Jehovah, into one motley mixture of idolatry, and ſuperſtition. Therefore the nations ſhould be let looſe againſt them, to puniſh them for borrowing their idolatries; and as wild beaſts to devour them.

V. 10—13.] The kings of the nations, or the captain's of Nebuchadnezzar's army, were the many paſtors here intended; they came, as ſhepherds with their flocks to devour, and tread down Judah, and Jeruſalem, as the Lord's vineyard, whoſe hedge he had broken down, (c. vi. ver. 3:) and when this pleaſant portion ſhould be deſolated, it would mourn unto him; the very ruins of the city, and temple would, as it were, mourn under his indignation, and cry for redreſs; as well as the captive Jews repent of their ſins, and ſeek deliverance. But until theſe judgments were actually inflicted, none of the people would lay theſe denunciations to heart. The Chaldean ſpoilers therefore would come through the wilderneſs, to deſtroy Jeruſalem, and all their fortified

13 They have ſown wheat, but ſhall reap thorns: they have put themſelves to pain, *but* ſhall not profit; and they ſhall be aſhamed of your revenues, becauſe of the fierce anger of the LORD.

14 Thus ſaith the LORD againſt all mine evil neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit; Behold, I will pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſs, after that I have plucked them out I will return, and have compaſſion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it ſhall come to paſs, if they will diligently learn the ways of my people, to ſwear by my name, The Lord liveth; as they taught my people to ſwear by Baal; then ſhall they be built in the midſt of my people.

17 But if they will not obey, I will utterly pluck up and deſtroy that nation, ſaith the LORD.

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places; for the Lord would uſe them as his ſword to deſtroy the whole land, and to take away peace from every inhabitant: and all the methods, that would be taken for relief, though laborious and expenſive, would reſemble the ſowing of wheat, and the reaping of thorns or thiſtles: and they would be aſhamed, when they ſaw the wretched effects of all their devices and efforts.

V. 14—17.] The Jews had deſerved their calamities from God: but the neighbouring nations injuriouſly invaded, and ſpoiled them, out of hatred to the Lord, and his worſhip; and becauſe they coveted the land, which he had allotted them: and therefore He would plead their cauſe againſt his evil neighbours; and both execute judgments on them, and re-inſtate Judah in his own land. And yet he would afterwards ſhew mercy to thoſe nations, and give them the quiet poſſeſſion of the countries, that were aſſigned them: nay He meant to admit them into his church, and to all the privileges of his people; when they were diſpoſed to learn his true religion, as they had formerly taught the Iſraelites their idolatries. This evidently implies a prediction of the incorporation of the Jews, and Gentiles in the Chriſtian church; and looks forward to thoſe times, when the fulneſs of the gentiles ſhall come in; and when all nations will be deſtroyed, that perſiſt in their oppoſition to the cauſe of Chriſt.

PRACTICAL OBSERVATIONS.

The Lord allows his people to ſpread all their perplexities before him, and humbly to plead with him of his judgments: but he expects it to be always taken for granted, that He is righteous in all his ways, and works. The ſucceſs of the wicked in their iniquitous ſchemes: and eſpecially that of perſecutors, and deceivers, who run down the cauſe of God; and terrify or ſeduce multitudes into impiety, infidelity, or hypocriſy; and bring down judgments on churches, and nations, is very embarraſſing to the pious mind. Yet the Lord never permits ſuch men to proſper; except it be for the ſalutary trial, or correction of his people, or for juſt judgment on thoſe who hate his truths, and precepts: and they, who are ſpared to be executioners of wrath on others, and to treaſure up wrath for themſelves, ſhould not be deemed happy! For if they be planted, and take root, and bear fruit, it is unto death, and condemnation. But it is not eaſy in ſuch trying circumſtances to avoid every degree of impatience, and deſpondency; even when the Lord himſelf may ſafely be appealed to for our integrity; and when the hypocriſy of our opponents is moſt evident. Our grief for the prevalence of iniquity is often leavened with peeviſhneſs, on account of the trials, which it occaſions *us*: and our zeal for the honour of God, and our abhorrence of ſin; and even our love to the church, and nation, to which we belong, are often mingled with an undue regard to our own credit, and bitterneſs againſt our oppoſers. We ought then, on ſuch occaſions, to watch our hearts, and to bridle our tongues, that we may not ſpeak, or act unadviſedly, and in our own ſpirit. And ſhould the Lord ſee any of us, in this our favoured day, fretful under our trifling difficulties, he might reprove us with ſtill greater propriety, than he did his ſervant of old; and we ſhould therefore take ourſelves to taſk in this matter; and conſider how we ſhould behave, if, inſtead of our trials, we were called to ſufferings, like thoſe of the prophets, apoſtles, and martyrs of other ages? And thus we ſhould quiet our minds in ſubmiſſion and gratitude. However we ought not to truſt in our land of peace; for we know not what overwhelming calamities await us: and we are ſure, that if we be faithful in the cauſe of truth, and holineſs, the wicked will hate us, however nearly related they be to us; and we muſt expect treachery cloked with fair words: we ſhould then prepare for trials, and count our coſt; and we may well queſtion our faithfulneſs, if all go ſmooth with us, in this evil world. But none will be ſo inveterate againſt the faithful ſervant of God, as thoſe, who preſumptuouſly deem themſelves his chief favourites, merely becauſe they have enjoyed, and abuſed, peculiar advantages. Such men deem every privilege indefeizably their own; and as they are ready to complain of the Lord, when he croſſes them in his providence, ſo they are enraged at his miniſters, when they reprove them from his word. They often wiſh to be deemed the lambs of his fold, but their ungoverned tempers, and rapacity ſhew them to be more like furious lions, devouring the prey: and inſtead of the purity, and ſimplicity of the dove; they preſent to the view a ſtrange jumble of religion, and the world, with its vain faſhions, maxims, purſuits, and pollutions. Thus many profeſſing churches become like ſpeckled birds, mixing together religion, and vain ſuperſtition; attempting to ſerve God, and Mammon, and to form a coalition between light, and darkneſs, Chriſt, and belial. But this the Lord abhors: and for ſuch degeneracy He

CHAP. XIII.

Contains the prophet 1ſt. By the ſign of a linen girdle, firſt worn by him, and then buried and ſpoiled near the Euphrates; and by the ſimile of bottles filled with wine, predicting the approaching captivity, and the miſeries attending it, 1---14. 2d. Calling the rulers, and people to repentance, before theſe judgments arrived, and mourning over their pride, and in the proſpect of their calamities, 15---21. 3d. Expoſtulating with them, concerning their incorrigible obſtinacy in wickedneſs, 22---27.

THUS ſaith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loins, and ariſe, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to paſs after many days, that the LORD ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, ſaying,

9 Thus ſaith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jeruſalem.

10 This evil people, which refuſe to hear my words, which walk in the imagination of their heart, and walk after other gods, to ſerve them, and to worſhip them, ſhall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the LORD; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.

12 Therefore thou ſhalt ſpeak unto them this word; Thus ſaith the LORD God of Iſ-

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often leaves them to be puniſhed by thoſe, whoſe vices, and errors they have imitated. All the efforts of ſinners to eſcape miſery, without repentance, and fruits meet for repentance, will ſurely terminate in confuſion: becauſe of the fierce anger of the Lord. But if judgment begin at the houſe of God, let not the evil neighbours, and perſecutors of his church expect impunity. Yet in wrath the Lord remembers mercy: He will aſſuredly return, and compaſſionate his church; and all, who diligently learn his ways, and join themſelves to his ſpiritual worſhippers, ſhall be built up amongſt his people; even though they have been tempters of others to the vileſt abominations: but inevitable deſtruction awaits all, that perſevere in diſobedience. May we then employ ourſelves diligently in learning the ways of the Lord, and be thankful, that poor gentiles may acceptably worſhip his name: and let us endeavour, in our ſeveral places, to lead others alſo to the knowledge of the truth, as it is in Jeſus: and may the Lord ſpeedily unite Jews, and gentiles in one fold under one ſhepherd, and deſtroy every enemy, that does evil in his ſanctuary.

NOTES.

CHAP. XIII.] V. 1—7.] The prophet was commanded to enforce, and illuſtrate his predictions by a ſign, or emblem. He was ordered to procure a linen girdle, probably ſuch a one, as were worn, in the way of ornament by the chief prieſts, at that time; and having put it on new, he was to wear it for ſome time without waſhing; by which it would ceaſe to be ornamental, and become offenſive. Probably he was not uſed to wear ſuch a girdle; and it would therefore be the more noticed. After a time he was ordered to travel to Euphrates, and there to hide, or bury his girdle, and return: and then, after many days, he was ſent thither again to fetch it back; but he found it entirely decayed, and good for nothing. Many interpreters conclude that this was only done in viſion: but it is related as a fact; and there is no neceſſity thus to interpret it, and it is not generally adviſeable to ſanction ſuch a mode of interpretation, in oppoſition to the obvious meaning of ſcripture. Nay, the ſelf-denying, laborious, implicit obedience of the prophet, in taking all theſe journeys of ſome hundreds of miles each, was aptly ſuited to render his ſign impreſſive; to ſhame the diſobedience of the people; and to ſhew the exceſſive hardſhips, to which they would be expoſed by the approaching captivity.

V. 8—11.] Probably the people were acquainted with this ſign ſome time, before it was expounded to them, and they were left to make their own obſervations on it: at length the Lord inſtructed Jeremiah to explain it to them. He had choſen Iſrael to be his covenant people, and brought them near unto him, by every external privilege, that they might be an honour and praiſe unto him: and thus they were, whilſt they adhered to his worſhip, and were obedient, and proſperous. But they gloried in, and grew very proud of, their peculiar diſtinctions, and at the ſame time turned aſide to idolatry, and iniquity; and became a ſcandal, inſtead of an honour to

rael,

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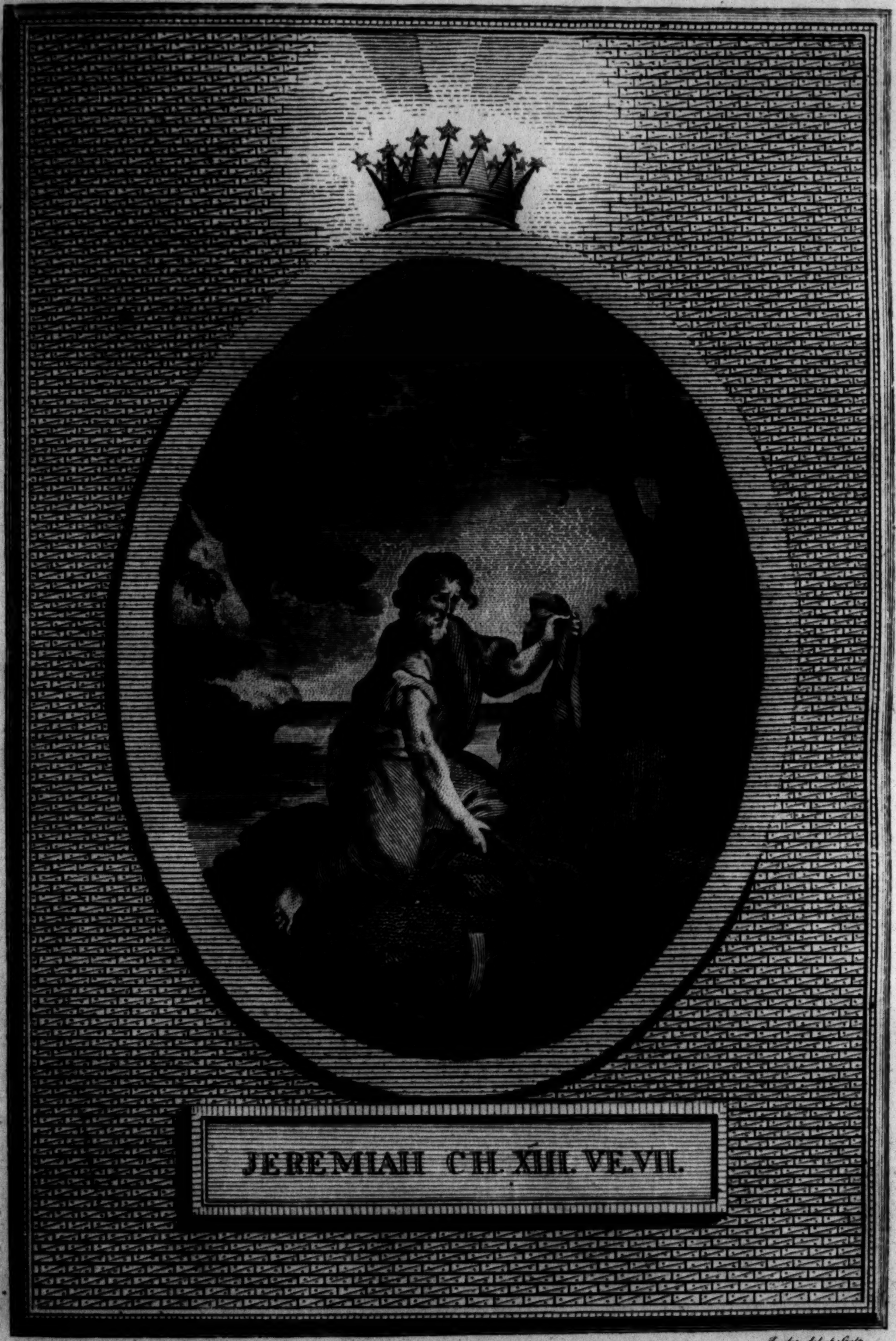

JEREMIAH CH. XIII. VE. VII.

Taylor del et Sculp.

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rael, Every bottle ſhall be filled with wine: and they ſhall ſay unto thee, Do we not certainly know that every bottle ſhall be filled with wine?

13 Then ſhalt thou ſay unto them, Thus ſaith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that ſit upon David's throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem, with drunkenneſs.

14 And I will daſh them one againſt another, even the fathers and the ſons together, ſaith the LORD: I will not pity, nor ſpare, nor have mercy, but deſtroy them.

15 Hear ye, and give ear; be not proud: for the LORD hath ſpoken.

16 Give glory to the LORD your God, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and, while ye look for light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs.

17 But if ye will not hear it, my ſoul ſhall weep in ſecret places for *your* pride; and mine eyes ſhall weep ſore, and run down with tears, becauſe the LORD's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourſelves, ſit down; for your principalities ſhall come down, *even* the crown of your glory.

19 The cities of the ſouth ſhall be ſhut up, and none ſhall open *them*: Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north; where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou ſay when he ſhall puniſh thee? for thou haſt taught them *to be* captains, *and* as chief over thee: ſhall not ſorrows take thee, as a woman in travail?

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the Lord, loſing their comelineſs, and becoming polluted like the unwaſhen girdle. Therefore the Lord purpoſed to puniſh them by the Chaldeans, and to carry the remnant of them captives to Babylon. Thus their great pride would be marred: their temple would be deſtroyed, and its worſhip cauſed to ceaſe; their city would be deſolated, their proſperity ruined, their numbers reduced; and a poor deſpiſed, enſlaved company alone would be left, to go captives to Babylon, and there to be worn out by oppreſſions, till they became like the decayed girdle. But though this was intended to mar their great pride, it was not to ruin the nation, but to prepare them for future mercies.

V. 12—14.] The prophet was next ordered in the name of the Lord, to aſſure the people, that "every "bottle ſhould be filled with wine:" as this ſeems to have been a proverbial expreſſion, and applied in different ways; the Lord forewarned him, that they would reply, in a mixture of contempt, and indignation, "Do "we not certainly know, that every bottle ſhall be filled "with wine?" Upon this he was ordered to explain his meaning; and to ſhew them, that as the bottle was fitted to hold the wine, ſo their ſins had made them veſſels of wrath, fitted for the judgments of God; and that they ſhould all be filled with them, till they were intoxicated, and made furious by them, to accompliſh each others deſtruction; like earthen bottles, filled with wine, and daſhed againſt each other.

V. 15—17.] Theſe meſſages ſeem to have greatly exaſperated the Jews: and the prophet next endeavoured to enforce his warnings, and to ſoften their reſentments, by a moſt pathetic exhortation. He intreated their patient, and attentive hearing; for theſe were indeed the words of God, and not his own devices. Inſtead of proudly reſenting, or rejecting his meſſage, he exhorted them to give glory to God, by confeſſing their ſins, acknowledging his juſtice, humbling themſelves in repentance, ſeeking forgiveneſs, and returning to his worſhip, and ſervice: and to do this without delay, that the threatened judgments might, if poſſible, be averted. Otherwiſe the Lord would ſpeedily extinguiſh all their proſperity, and leave them in darkneſs and deſpondency; then they would be in diſtreſs, like that of men wandering in the dark upon the mountains, liable every moment to fall down precipices, or to be devoured by wild beaſts: or they would be carried from the "valley of viſion" into countries devoid of the light of Revelation, and enveloped in all the darkneſs of idolatry, and wickedneſs: there they would be left to ſtumble, and fall, without remedy; all their hopes would iſſue in diſappointment, and deeper diſtreſs, which would be introductory to the final miſery, and deſpair of thoſe, who perſiſted in their impenitence. But if they would not hear his words, the prophet aſſures that he ſhould not rejoice in the proſpect of their miſeries; but on the contrary, he ſhould weep ſecretly, and bitterly over them, lamenting their pride, and obſtinacy, their preſumption, and contempt of God's authority, and their defiance of his vengeance; which he knew would terminate in the captivity of the whole company of God's profeſſing people.

V. 18—21.] Probably this meſſage was ſent in the reign of *Jehoiakim*; and the prophet was ordered to deliver it to him, and his queen; or he charged thoſe of the princes, who heard him, to ſpeak theſe words to them. The Lord called them to humble themſelves before him, and ſit down on the ground as penitents: for all the authority, ſplendour, and decorations, of which they were proud, would ſoon be brought to nothing; the cities of

22 And if thou ſay in thine heart, Wherefore come theſe things upon me? For the greatneſs of thine iniquity are thy ſkirts diſcovered, *and* thy heels made bare.

23 Can the Ethiopian change his ſkin, or the leopard his ſpots? *then* may ye alſo do good, that are accuſtomed to do evil.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſehood.

26 Therefore will I diſcover thy ſkirts upon thy face, that thy ſhame may appear.

27 I have ſeen thine adulteries, and thy neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jeruſalem! wilt thou not be made clean? when *ſhall it* once *be*?

Judah would be beſieged without being relieved, and the whole nation carried into captivity. The invaders would be ſeen coming from the north; and the proſperous nation, which had been committed to the care of Jehoiakim, ſoon after the death of Joſiah, and which was alſo the flock, or church of God, would be ſcattered, deſtroyed, or carried captive, through the wickedneſs of him, and his princes. And what would he ſay, when the King of Babylon ſhould come to puniſh him for his crimes? For the houſe of David, and the people of Judah had brought themſelves into dependance on that prince, by their ſinful propenſity to call in the help of heathen allies, inſtead of confiding in the Lord. And now their ſorrows on that account would become extreme, and unavailing.

V. 22. *And if*, &c.] The Lord knew that the people would enquire in their hearts at leaſt, what they had done, that ſuch puniſhments ſhould be inflicted on them? To this *thought* the Lord anſwered, that if their offences had not been outrageous, he would not have thus expoſed them: but the greatneſs of their iniquity required, that he ſhould ſtrip them of all their decorations, and leave them to the contempt and ſcorn of their enemies; that he might ſhew his abhorrence of ſin, in his profeſſed worſhippers

V. 23. *Can.* &c?] This proverbial expreſſion is evidently adduced to aggravate the incorrigible obſtinacy of the Jews, and to ſhew that no ordinary means would be effectual for their reformation: it might as reaſonably be expected, that an Ethiopian could be brought by argument to change the colour of his ſkin, and the leopard to diveſt himſelf of his ſpots; as that exhortations would induce the Jews to renounce thoſe idolatries, and iniquities, to which they had been ſo long habituated. It alſo holds good of man's natural propenſity to evil, and averſion to good, from which nothing can convert him, except the power, that could change the colour of the negro's ſkin. But cuſtom is ſecond nature, which men voluntarily bring upon themſelves, and which is doubly criminal, and incorrigible. This was the general caſe of the Jews, and they were therefore to be cut off by deſolating judgments; a remnant only being preſerved, from whom a new race was to proceed, which had not contracted thoſe habits of idolatry, which had ſo long been inveterate amongſt their progenitors.

V. 27. *Wilt*, &c?] The Jews not only were unable to cleanſe themſelves from their filthineſs, and idols, but they would not be made clean, being in love with, and cleaving to their abominations. As the Lord uſed all proper means for their being cleanſed, and was ready to afford effectual aſſiſtance to thoſe, who ſought it; their unwillingneſs to be made clean was their only inability: for by *his* help, the Ethiopian might change his ſkin, and they might learn to do good. The Lord therefore here demands of Jeruſalem, whether ſhe was determined not to be made clean? And how long this was to be delayed, if ſhe ever intended it? For all her miſeries aroſe from this not being at any time the caſe with her.

PRACTICAL OBSERVATIONS.

They, who are employed in the more important parts of the Lord's ſervice, will often be called to peculiar ſelf-denial, and hardſhip: and it behoves us all to render implicit obedience to all his commands, however laborious they may be, and though they ſhould *ſeem* unreaſonable to the carnal eye: and if we obey the will of God, as far as we know it at preſent, he will give us further inſtructions, as they become needful. Every means ſhould be uſed, by which the minds of men may be made ſenſible of their ingratitude to, and rebellion againſt God, and awakened to a conviction of their guilt, and danger: yet nothing will be effectual, without the concurrent influences of the Holy Spirit. The peculiar advantages, which the Lord confers on nations, favoured with his word, and ordinances, are intended to render them his people; and that they may be to him for a name, a praiſe, and a glory: but no external relation to him, will profit thoſe, who refuſe to hear his words, and perſiſt in walking after the imaginations of their evil hearts: and degenerate profeſſors of religion are the moſt worthleſs, and ſhall be rendered the moſt contemptible of all men. When the gifts of God render men proud, and preſumptuous, they will either be torn from them, or increaſe their diſgrace, and miſery: but whatever the Lord takes from us, or lays upon us; if thereby he mar the great pride of our hearts, and bring us to ſelf-abaſement, and true repentance, we ſhall have cauſe to be very thankful. Every kind of ſin renders men veſſels of wrath, fitted for deſtruction: but pride, and impenitence continues men in that ſtate, and make way for their being filled with the wrath of Almighty God. When nations are thus ripened for deſtruction, all ranks of men may expect to be filled with his indignation: And then they are often ſo given up to ambition, envy, ſuſpicion, and revenge, as to deſtroy one another by civil wars, and in-

CHAP. XIV.

Contains 1ſt. A deſcription of a terrible famine in Judah, 1---6. 2d. The prophet calling on the Lord to deliver the people, for the honour of his name, though they had provoked him by their ſins, 7---9. 3d. The Lord ſhewing him their wickedneſs, ordering him not to pray for them, and denouncing ſeverer vengeance on them; the prophet charging the blame on the falſe prophets, and the Lord including them alſo in the threatened vengeance, 10---16. 4th. The prophet ordered to mourn over his people; and perſevering in his interceſſions for them, 17---22.

THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languiſh; they are black unto the ground; and the cry of Jeruſalem is gone up.

3 And their nobles have ſent their little ones to the waters: they came to the pits, *and* found no water; they returned with their veſſels empty; they were aſhamed

teſtine diſcord: in which even parents, and children engage in oppoſite parties, and deſtroy one another: and when God is provoked to ſay, "I will not pity, nor ſpare, nor have mercy, but deſtroy them:" rage, miſery, and deſperation muſt be the effect. But the proud will not hear theſe warnings: they do not believe that the Lord hath ſpoken, but aſcribe ſuch terrible ſentences to the melancholy, or malevolence of the preacher: and thus they diſregard the friendly admonition, until it be too late. However, whether men will hear, or whether they will forbear, we muſt call upon them to give glory to God by repentance, faith, and converſion to him, whilſt the day of his patience endureth. And though the humiliation of individuals may not prevent national judgments, it will preſerve them from the darkneſs, and deſpair of eternal miſery. It is very dreadful when kingdoms are waſted, the inhabitants maſſacred, or enſlaved, and churches bereaved of the light of God's word, and ordinances: but when God leaves men to be blinded, and to fall into error and deluſion here, and into the blackneſs of darkneſs hereafter; the judgment is moſt tremendous: and who can tell how ſoon the Lord may leave the obſtinate unbeliever, thus to ſtumble and fall; and while he looks for light, to find it turned into the ſhadow of death, and made groſs darkneſs? The true miniſter of God will be deeply affected at the pride of thoſe, who will not regard the word of God; and he often laments in his cloſet over thoſe, whom he hath exaſperated by his awful warnings in public: and if ſinners could witneſs the prayers offered for them, and the tears ſhed on their account by ſome of thoſe, who declare the counſel of God unto them, they could not but aſcribe their plain-dealing to other cauſes, than they now do. All miſery, witneſſed, or foreſeen, will affect a *feeling* mind: but the *pious* heart muſt needs mourn moſt over the afflictions of the Lord's flock. As none are too great to be ſinners, and to be accountable to God; and as nations, and churches ſuffer through the folly, and wickedneſs of princes: it ſhould be ſaid to them eſpecially, "Humble "yourſelves before God, and penitently ſeek his mercy, "ſubmit to his will, and ſeek his glory, and the honour "that cometh from him." All other diſtinctions are a vain pageantry, which will ſoon be terminated by death; and they are often taken away in this life from thoſe, who are proud of, and abuſe them: and as miniſters muſt give an account of the people committed to their charge; ſo muſt kings, and rulers of the nations, which they were entruſted to govern, and of the good, or miſchief, which they did with their authority. But what will ſinners ſay, when they ſhall be delivered up to be puniſhed by that enemy, whom they have long allowed to rule over them? Will not ſorrows then ſeize on them, as on a woman in travail? It is natural for pride to object, wherefore are we to be thus puniſhed? But all ſuch objections will be anſwered, when the Lord ſhall expoſe to the whole world, the greatneſs of their iniquities. It is a dreadful caſe, when ſinners become habituated to evil, even under the means of grace: their inability to good becomes the great aggravation of their guilt, and renders them obſtinate, and incorrigible in rebellion, and perfectly like ſatan, the arch-apoſtate, and rebel; and thus they are given over to final obduracy. Men ſhould therefore be very careful not to contract habits of ſin, and not to ſtifle the convictions of their conſciences. Yet, though *we* cannot change the Ethiopian's ſkin, or the leopard's ſpots, our God can; and neither natural depravity, nor the ſtrongeſt habits of iniquity, form any obſtacle to the operations of his new-creating Spirit. We ſhould therefore hope, and pray for, and endeavour to do good to, thoſe, who are the moſt enſlaved to their inveterate habits of vice. And if any poor ſlave of ſin feels, that he could as ſoon change the courſe of nature, as maſter his head-ſtrong luſts, or learn to delight in doing good: let him not deſpair; for the things, that are impoſſible to man, are poſſible to God: and He even now aſketh him, whether he will, or will not be *made* clean? Let him then without delay call for help to him, who is Almighty to ſave, and who waiteth to be gracious, and he will ſay to him, "I will, be thou clean," and ſo his leproſy ſhall be cleanſed. But if men heſitate, and procraſtinate, and will not uſe the appointed means of cleanſing; miſery, and woe, will be meaſured out to them as their portion, for having forgotten the Lord, truſted in falſehood, and multiplied their crimes againſt Him.

NOTES.

CHAP. XIV.] V. 1. *The*, &c.] This chapter gives an account of what paſſed betwixt the Lord, and his prophet, relative to a terrible drought, and famine, that prevailed in the land. Some think that it happened about the end of Joſiah's reign: but it is more likely, that all theſe meſſages were delivered nearer to the final deſolations of the land; at leaſt, after the open prevalence of idolatry that followed the death of Joſiah.

V. 2—6.] The prophet hath here given us a melan-

and confounded, and covered their heads.

4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads.

5 Yea, the hind alſo calved in the field, and forſook *it*, becauſe there was no graſs.

6 And the wild aſſes did ſtand in the high places, they ſnuffed up the wind like dragons; their eyes did fail, becauſe *there was* no graſs.

7 O LORD, though our iniquities teſtify againſt us, do thou *it* for thy name's ſake: for our backſlidings are many; we have ſinned againſt thee.

8 O the Hope of Iſrael, the Saviour thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, and as a way-faring man *that* turneth aſide to tarry for a night?

9 Why ſhouldeſt thou be as a man aſtoniſhed, as a mighty man *that* cannot ſave? yet thou, O LORD, *art* in the midſt of us, and we are called by thy name; leave us not.

10 Thus ſaith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and viſit their ſins.

11 Then ſaid the LORD unto me, Pray not for this people for *their* good.

12 When they faſt, I will not hear their cry; and when they offer burnt offerings and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 Then ſaid I, Ah, Lord GOD! behold the prophets ſay unto them, Ye ſhall not ſee

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choly deſcription of this calamity, and it's effects. Through the want of rain, and the conſequent failure of the crops, the whole land of Judah mourned, in deep diſtreſs: they, who went in, and out through the gates of their cities, languiſhed for want of food; or the gates were unfrequented by thoſe, who had uſed to bring in proviſions by them. The people neglected their perſons, and lay on the ground, ſqualid, meagre, and melancholy, through want and miſery: and the cry of Jeruſalem went up; either their cries of diſtreſs, or their ſupplications for deliverance; for it is probable, that a day of faſting, and external humiliation was obſerved on this occaſion. (v. 12.) The very nobles were diſtreſſed for want of water, and ſent either their own children, (as not caring to truſt any others in this emergency,) or their ſervants, to fetch it from the wells, or ciſterns; but none could be had, and they returned with empty veſſels, aſhamed, and covering their heads as mourners, or penitents. The huſbandmen either could not plow the parched ground, or cultivated it in vain; and were aſhamed of their confidence in their induſtry, and knowledge of agriculture, and found themſelves unable to ſupport their families, or ſuſtain their own lives. The very beaſts ſhared the diſtreſs: the hinds forſook their young, (as is uſual with ſome animals,) not having any milk for them, through want of food for themſelves: and the wild aſſes gaſped for breath, and looked like dragons, furious through anguiſh, and unſatisfied hunger.

V. 7—9.] In this extreme diſtreſs the prophet ventured to intercede for his people, notwithſtanding the interdiction, that had been laid upon him; and he ſeems ſtill to have indulged a hope, that by repentance the threatened judgments might be averted: or at leaſt, that it would be a lengthening of their tranquillity. He acknowledged that their multiplied apoſtacies, idolatries, and iniquities were ſo many witneſſes againſt them, that they had deſerved their miſeries: but he intreated the Lord, for the honour of his own name, to do all for them, which was requiſite for their deliverance. He had always been the only Hope, and confidence of Iſrael; and their Deliverer even from thoſe troubles, which had come upon them for their ſins: and would He now finally forſake them? He had dwelt amongſt, and taken care of them, as of his own habitation: and if he left them for a time, to chaſtiſe their ſins; he had ſoon returned to them in mercy: and would he now be as a ſtranger to them; or as a traveller, who having tarried for a night in any place, departs next morning, and takes no more thought about it? He had ſhewed himſelf ready, and able to ſave; and would he now appear like a man, who is ſurpriſed by ſome unexpected accident, which renders him unable to ſave thoſe, who expected help from his power, and valour? The gentiles, would be ready to draw ſuch concluſions from the calamities of that people, by whom Jehovah had ſo long been worſhipped, and amongſt whom he had his only temple, and who were called by his name: and therefore the prophet pleaded, that the honour of his power, wiſdom, truth, and goodneſs engaged him not to leave them to ſink under their afflictions.

V. 10—12.] The Lord condeſcended to ſhew his prophet, that his zeal for His glory was not according to knowledge, in this inſtance. He calls the Jews "this "people," not "my people:" they had delighted in forſaking his worſhip, and ſervice, and to wander into idolatry, and iniquity; and they did not refrain their feet from walking in thoſe evil ways, either from fear of, or love to Him. The Lord therefore declared, that he no longer accepted them, but was determined to puniſh them according to their ſins, for the honour of his juſtice, and holineſs. He would not therefore have Jeremiah pray any more for good unto them: nor would their hypocritical faſtings, prayers, and ſacrifices prevent ſtill heavier vengeance from falling on them; for theſe were but the beginnings of ſorrows.

V. 13—16.] The prophet could not but allow th the ſword, neither ſhall ye have famine ; but I will give you aſſured peace in this place.

14 Then the LORD ſaid unto me, The prophets propheſy lies in my name: I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſy unto you a falſe viſion and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus ſaith the LORD concerning the prophets that propheſy in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land; By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſy ſhall be caſt out in the ſtreets of Jeruſalem becauſe of the famine and the ſword; and they ſhall have none to bury them, them, their wives, nor their ſons, nor their daughters: for I will pour their wickedneſs upon them.

17 Therefore thou ſhalt ſay this word unto them; Let mine eyes run down with tears night and day, and let them not ceaſe: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the ſlain with the ſword! and if I enter into the city, then behold them that are ſick with famine? yea, both the prophet and the prieſt go about into a land that they know not.

19 Haſt thou utterly rejected Judah, hath thy ſoul loathed Zion? why haſt thou ſmitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedneſs, *and* the iniquity of our fathers: for we have ſinned againſt thee.

21 Do not abhor *us*, for thy name's ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the gentiles that can cauſe rain? or can the heavens give ſhowers? *Art* not thou he, O LORD our God? therefore we will wait upon thee, for thou haſt made all theſe *things*.

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juſtice of the Lord's controverſy with the people: yet he was deſirous of finding ſomething to plead in their behalf. He thought that the falſe prophets were the moſt criminal; for they flattered the people with aſſurances of peace, and proſperity, and ſet them againſt the faithful warnings of the true prophets. This the Lord allowed to be the caſe; and with great ſeverity gives ſentence againſt them: but as the people loved to have it ſo, they were not to be excuſed, or to eſcape: for judgments correſponding to their enormous wickedneſs were about to be poured out on them.

V. 17, 18] The prophet was next ordered to go, and declare before the people his determination to give a looſe to inceſſant and exceſſive grief, in the proſpect of thoſe miſeries, which he could not prevent, either by his propheſying, or his prayers. They then endured great diſtreſs from famine; but far greater calamities were approaching: and Jeruſalem would be broken in a more grievous manner, than ſhe had ever before been. Then in the field would be ſeen thoſe, that had been ſlain by the Chaldean beſiegers; and in the city ſuch, as were dying of famine: even the prieſts, and prophets would attempt to flee into foreign lands for ſafety; and ſuch, as remained, would be carried away captive.

V. 19—22.] The prophet ſtill pleaded for a mitigation of the ſentence. Had the Lord utterly caſt off Judah, his viſible church, in which the promiſed Meſſiah was to be raiſed up? Did he abhor Zion, the place of his temple, and worſhip, and the type of good things to come? And would he no longer have a church on earth? If this were not his purpoſe, wherefore did he ſo ſmite them, that there was no healing? None elſe could, and He would not heal them: and all their expectations of deliverance and peace were fruſtrated. He then acknowledged his own ſins, and thoſe of his people: but he ſtill prayed that the Lord would not abhor them, for the honour of his great name. The temple, in which he manifeſted his ſpecial preſence above the mercy-ſeat, was the throne of his glory on earth: and it would be diſgraced, if profaned by the heathen; and he pleaded with the Lord, that he would remember his covenant, and not break it: either his covenant with Abraham, and his ſeed, or that with David, and his ſeed; for the national covenant had been utterly violated, and forfeited on the part of the people. Even in their preſent diſtreſs, none of the idols of the gentiles could help them, nor could the heavens give rain of themſelves: they had none to apply to, but the Lord; and on him they waited for relief, as the omnipotent Creator, and Governor of all things. Though numbers of the people were hypocritical; yet a ſmall remnant of believers may be ſuppoſed to have joined the prophet in theſe prayers: and probably they prevailed for the removal of the famine; though not for the prevention of the captivity. (c. xv. v. 1.)

PRACTICAL OBSERVATIONS.

Our entire dependance on God is manifeſt in every thing: if he withhold the ſhowers of rain; the fields no longer yield their increaſe, the ſprings of water fail, til-

CHAP. XV.

Contains 1*ſt. The Lord determining, notwithſtanding every interceſſor, to ruin the nation of Judah for their ſins, by various dreadful judgments,* 1---9. 2*d. The prophet complaining of the oppoſition he met with; and the Lord promiſing to take care of him, and to puniſh his oppoſers,* 10---14. 3*d. The prophet profeſſing his integrity, diligence and delight in his word, and renewing his complaints with greater impatience; and the Lord calling him back to his work, and directing him in it, and renewing his aſſurances of protection,* 15---21.

THEN ſaid the LORD unto me, Though Moſes and Samuel ſtood before me,

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lage ceaſeth, flouriſhing cities languiſh, and the inhabitants wax pale, and faint, and die. And ſhould he continue this ſore judgment, the earth and all its proudeſt, and wealthieſt poſſeſſors muſt periſh. For what unbelievers call nature can no more give ſhowers, than the idols of the heathen could: and he alone, who made all theſe things, and is the great author of all natural cauſes, and effects, can ſupply this want of his lower creation. When man's iniquity hath provoked the Lord thus to viſit any land, the inhabitants often lament their miſeries, without any due regard to Him, or humiliation for their ſins; and they expreſs their anguiſh in much the ſame way, as the innocent animals do, which are involved in their puniſhment; except that their complaints are rebellious, as well as bitter. And often, when faſts are proclaimed, and formal confeſſions, and ſupplications made, before God; their inſincerity is demonſtrated by their not being accompanied by fruits meet for repentance: and then ſuch unmeaning cries, and hypocritical ſervices will go up diſregarded, and rejected. Whatever men truſt to, whilſt they neglect God, and his ſervice, and ſalvation, it will finally diſappoint them: they will return from their broken ciſterns with their veſſels empty, and aſhamed of their confidence: and induſtry, and ingenuity will ſtand in no more ſtead, than nobility, and affluence, when God ariſeth to execute vengeance. But they, who make the Hope of Iſrael their confidence, will find him a preſent Saviour in every time of trouble, in the hour of death, and in the day of Judgment. And though our manifold iniquities teſtify againſt us, and our backſlidings have been many; yet, if we now return to the Lord, in the ſincerity of repentance, faith, and prayer; he will ſave us to the glory of his grace. Such converts will long for the ſalvation of their neighbours, and relatives, and will intereſt themſelves in the concerns of the church: and they are ſometimes more troubled for the miſeries, which oppreſs, or await others, than for their own ſhare in temporal calamities. They will therefore ſupplicate their reconciled God in behalf of all connected with them, for their native country, and that part of the church eſpecially, to which they belong. Here alſo, the mercy of God, and the honour of his name ſupply many a plea, to urge before Him, in behalf of thoſe, whoſe iniquities teſtify againſt them: for the Hope, and Saviour of Iſrael will return to deliver thoſe communities, in which a conſiderable remnant of true believers are found: though otherwiſe, they be juſtly deſerving of his ſevereſt vengeange. But when the faithful fail, and the meaſure of iniquity is filled up, the Lord will certainly eſtrange himſelf from thoſe places, that have been moſt favoured with the bleſſings of ſalvation; and his glory will require that they be more ſeverely puniſhed, than leſs enlightened communities. He can ſilence the blaſphemies of his enemies, when he ſees good thus to puniſh thoſe, who are called by his name; and ſhew that he knows how, and is able to deliver them, when he pleaſes, though for a time he leave them to ſmart for their iniquities. And when he ſheweth his ſervants how they, for whom they plead, love to wander, and do not refrain their feet from any evil way; they will be conſtrained to allow the juſtice of his moſt awful diſpenſations. However we ought to perſiſt in pleading for our fellow-ſinners, as we are able. The falſe teachers, which have always abounded in the viſible church, are of all others the moſt criminal: whilſt they ſpeak lies in the name of God, and by teaching the people falſe doctrine, and the deceit of their hearts, in oppoſition to the word and commandment of the Lord; they encourage men to expect peace, and ſalvation, in their ungodlineſs, and without repentance, faith, converſion, and holineſs of life: and thus much of the guilt, and miſery of mankind will be charged to their account; and inevitable, and tremendous deſtruction will overwhelm them. But, as the hatred of truth, and holineſs, and the love of ſin diſpoſe men to prefer ſuch miniſters of ſatan to the faithful miniſters of God; they, who are thus given up to a ſtrong deluſion to believe a lie, will not be allowed to plead this for an excuſe, when the Lord ſhall pour their wickedneſs upon them. He is righteous in theſe judgments: yet it behoves us to mourn over the miſeries of the human race; for the law, that commands us to love our neighbour as ourſelves, is our rule of conduct, and not the ſecret decrees of God. And, when we conſider, how evil men, and ſeducers wax worſe, and worſe, deceiving, and being deceived, to the temporal ruin of nations, and churches, and the deſtruction of innumerable immortal ſouls; our eyes might well run down with tears night, and day, and not ceaſe: and we ſhould more frequently be thus affected, if we were more of *his* mind, who wept over Jeruſalem, and prayed on the croſs for his perſecutors. Yet we need not fear leſt the Lord ſhould utterly reject his church, or abhor his ordinances: He will always have a people to commune with him at his mercy ſeat, and never ſuffer that throne of his glory to be diſgraced, nor break his covenant with the great Redeemer. Though he may ſmite, and not heal profeſſing nations, and hypocrites; yet he will bind up the wounded conſcience of every true penitent, and heal the ſtripes, that he inflicts on his believing people: and, if he ſhould not ſee good to hear our prayers in behalf of our guilty land; yet he will certainly bleſs with temporal, and eternal ſalvation, all, who confeſs their ſins before him, and wait on him for his promiſed mercy.

NOTES.

CHAP. XV.] Ver. 1. *Then, &c.*] In order to reconcile Jeremiah to his prayers not being anſwered, which he *yet* my mind *could* not *be* toward this people: caſt *them* out of my ſight, and let them go forth.

2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD; Such as *are* for death, to death; and ſuch as *are* for the ſword, to the ſword; and ſuch as *are* for the famine, to the famine; and ſuch as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, ſaith the LORD: the ſword to ſlay, and the dogs to tear, and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy.

4 And I will cauſe them to be removed into all kingdoms of the earth, becauſe of Manaſſeh the ſon of Hezekiah king of Judah, for *that* which he did in Jeruſalem.

5 For who ſhall have pity upon thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to aſk how thou doeſt?

6 Thou haſt forſaken me, ſaith the LORD, thou art gone backward: therefore will I ſtretch out my hand againſt thee, and deſtroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will deſtroy my people, *ſince* they return not from their ways.

8 Their widows are increaſed to me above the ſand of the ſeas: I have brought upon them againſt the mother of the young men a ſpoiler at noon-day: I have cauſed *him* to fall upon it ſuddenly, and terrors upon the city.

9 She that hath born ſeven languiſheth: ſhe hath given up the ghoſt; her ſun is gone down while *it was* yet day: ſhe hath been aſhamed and confounded: and the reſidue of them will I deliver to the ſword before their enemies, ſaith the LORD.

10 Woe is me, my mother, that thou haſt

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perſevered to offer for his people, the Lord here declares that even Moſes, and Samuel muſt plead in vain in the preſent caſe. They had ſeparately prevailed with him to pardon his offending people, when they lived on earth, and were moſt eminent amongſt his ſervants: but if both of them ſhould unite to intercede for Iſrael now, the Lord's mind could not be towards them; their crimes were ſo enormous, and their habits of rebellion ſo inveterate: He had therefore given orders for them to be caſt out of the land; for He could no longer endure them in his ſight. It has been argued from this paſſage, that departed ſaints do not intercede for us; for it is implied that Moſes, and Samuel did not ſtand before the Lord in behalf of Iſrael: and certainly we are directed to only one Interceſſor in heaven; tho' we are all to pray for each other, whilſt we continue on earth.

V. 2—4.] The ſame law, that condemns the malefactor, determines his puniſhment. So the condemned Jews were appointed to different kinds of miſery, by the righteous judgment of God: and this deciſion was notified to them, that they might ſee to what ſtraits their ſins had reduced them. Peſtilence, (called here death, as it kills without any viſible cauſe,) and the ſword, and famine would deſtroy the moſt of them; and a few would be reſerved for captivity. Whilſt the ſword of the enemy would deſtroy vaſt numbers, their dead bodies would be left unburied to be devoured by dogs, and by birds, and beaſts of prey; and the ſurvivors would be ſubjected to oppreſſors as ravenous, and fierce as they. Their remnant would be removed into the moſt diſtant regions; becauſe of their willing concurrence and impenitent, continuance, in the idolatries, and iniquities of Manaſſeh, notwithſtanding all the methods uſed to reclaim them. (Note, 2 *Kings*, c. xxiii. v. 26—28.)

V. 6. *I am*, &c.] The Lord had often threatened to execute judgment on the people: but he had ſpared them on their repentance, and in anſwer to the prayers of his ſervants; thus he ſeemed to repent of the evil, that he ſaid he would do unto them. But as they continually relapſed into idolatry, his patience was, as it were, worn out, and he was weary of repenting: that is, it behoved him to take vengeance on them.

V. 7. *I will*, &c.] The nation was altogether become as chaff; and therefore the Lord would drive them by his judgments, (as the fan drives away the chaff,) from the gates of their cities, all over the land, into captivity.

V. 8, 9.] The vaſt ſlaughter made by the victorious enemy, and by other judgments, would leave great numbers of widows, who would have none, but the Lord, to take care of them; thus they would be increaſed "*to* "*Him*:" (for the future is ſpoken of, as if it were already arrived;) the Lord was about to bring upon Jeruſalem, (the mother city, or metropolis of Judah,) a young man, a ſpoiler at noon-day, who would plunder openly by force, and not ſecretly by fraud; or againſt the mother, and the young men, her children. Nebuchadnezzar was the ſpoiler intended: he was a young man, when he took Jeruſalem; and he ſuddenly fell on the city, and filled it with terrors, and miſeries. Then the populous city was made deſolate: the mothers, who had brought up many children, were broken hearted with grief, at hearing, that they were all ſlain: Jeruſalem's honour, and proſperity terminated unexpectedly, as if the ſun ſhould ſet before the time; and the remnant of her inhabitants were given up to be ſlain, or enſlaved by the conqueror, at his pleaſure.

V. 10. *Woe*, &c.] The prophet had rendered himſelf very obnoxious by his awful predictions; and he could born me a man of ſtrife, and a man of contention to the whole earth! I have neither lent on uſury, nor men have lent to me on uſury; *yet* every one of them doth curſe me.

11 The Lord ſaid, Verily it ſhall be well with thy remnant; verily I will cauſe the enemy to intreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron, and the ſteel?

13 Thy ſubſtance and thy treaſures will I give to the ſpoil without price, and *that* for all thy ſins, even in all thy borders.

14 And I will make *thee* to paſs with thine enemies into a land *which* thou knoweſt not; for a fire is kindled in mine anger, *which* ſhall burn upon you.

15 O Lord, thou knoweſt: remember me, and viſit me, and revenge me of my perſecutors; take me not away in thy long-ſuffering: know that for thy ſake I have ſuffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hoſts.

17 I ſat not in the aſſembly of the mockers, nor rejoiced; I ſat alone, becauſe of thy hand: for thou haſt filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* refuſeth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

19 Therefore thus ſaith the Lord, If thou return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou

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not prevail for a mitigation of the ſentence denounced againſt his people: and he was ſent with ſtill ſeverer meſſages of vengeance. This he knew would expoſe him to their more violent reſentment; and therefore he lamented, that his mother ever bare him, to be a man of ſtrife, and contention to the whole *land*. For he was doomed to ſpend his life in contending againſt the ſins of the people, and the deluſions of the falſe prophets; and to be treated as a troubleſome, quarrelſome perſon for ſo doing. He had neither borrowed, nor lent money, in an uſurious manner; he meddled not with their ſecular concerns; He gave no umbrage, and did no injury in thoſe matters, which are the common grounds of contention: and yet he was more generally hated, and curſed, than any fraudulent debtor, or oppreſſing creditor. His trials were doubtleſs great: yet there was much infirmity in theſe paſſionate wiſhes, and complaints.

V. 11. *The*, &c.] In order to calm the ruffled ſpirit of his ſervant, the Lord graciouſly engaged that it ſhould be "well with his remnant:" either with him, for the remnant of his days; or with the remnant of the people, who attended to his word, and joined in his prayers. They ſhould be ſupported, and comforted under all their troubles, and all ſhould end well. And the enemy would treat the prophet with kindneſs, whilſt his oppoſers were overwhelmed with calamities. (c. xl. v. 1—6.)

V. 12—14.] The Jews endeavoured to fortify the city, and to form alliances againſt the Chaldeans: and they hardened their hearts, as if they could outbrave, or withſtand the indignation of the Lord. But could ordinary iron, though hard, and ſtrong in itſelf, break that, which was of a much ſtronger kind, and well tempered? No more could they prevail againſt their northern invaders; or thoſe divine judgments, which they were ſent to inflict. All their treaſures would certainly be given to theſe ſpoilers, without any poſſibility of buying them off; and they would be carried away into the land of their enemies, for the ſins committed in every part of the country.

V. 15—18.] The prophet ſtill found his mind greatly diſcompoſed, and he opened his caſe before God, with ſome impatience, and peeviſh expreſſions: and the whole was recorded for the inſtruction of the church, in other ages. He was ſenſible, that the Lord knew his integrity, his circumſtances, and his enemies: he intreated him to remember, and viſit him with mercy, and to revenge his cauſe; and not to take him away, whilſt he exerciſed his long-ſuffering towards his perſecutors; ſeeing that he was hated, and reproached for His ſake. He had found the words of God, as a valued treaſure; and had meditated on, and well digeſted both the ancient books of the ſcripture, and the revelations immediately made to him; and he had found much comfort, and joy in them. He had been known as his prophet: and he had chearfully received, and delivered his meſſages; in hopes that the people would have been thereby brought to repentance: he had withdrawn himſelf from all intercourſe with the profane, and ſcornful, and had not frequented their revels, nor ſhared in their carnal mirth; but had lived in retirement: and the awful predictions, with which he had been charged, the impenitence, and oppoſition of the people, and the trials allotted him, had marred all his joy, and filled him with terror, ſorrow, and melancholy; becauſe of the Lord's indignation with his people, or their indignation at him. But wherefore was his pain thus made perpetual? Why was he oppreſſed with grief, which would admit of no remedy? The Lord had promiſed to deliver him; and would he break his promiſe, and act after the manner of deceitful men? or as waters, which fail in drought, when they are moſt wanted?

V. 19.—21.] The prophet was out of temper, and heartleſs about his work, and in a frame of mind, which may beſt be underſtood by thoſe, who have been tried a little in the ſame way. But the Lord called him ſhalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced braſen wall: and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee to ſave thee, and to deliver thee, ſaith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

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to repent of, and ceaſe from, his impatience, and diſtruſt; and to return to his work. In this caſe, he would again employ, and honour him; he would bring him out of his difficulties, and cauſe him to ſtand with acceptance before him. And if he learned to diſtinguiſh betwixt the precious, and the vile, eſpecially in reſpect of the characters of the people; that he might addreſs them ſeverally for reproof, conviction, inſtruction, or conſolation: then the Lord would employ him, as his mouth, to declare his will, and as ſuch would take care of him. But he muſt go on ſteadily with his work, uſing every means to bring the people to return to him, as their prophet, and to obey the Lord's word by him; and in caſe they would not, to leave the matter with him: but not to go down at all upon their ground, not to vary from his inſtructions, not to accommodate in the leaſt to their wiſhes, nor to give the leaſt countenance, or encouragement to them in their ſins, either by his doctrine, or example. If he attended to theſe things, he might be aſſured that the Lord would perform his former promiſes, and deliver him from the moſt powerful, and malicious of his enemies, (c. i. v. 18, 19.)

PRACTICAL OBSERVATIONS.

The holy God ſo abhors evil, and his honour is ſo engaged to puniſh it; that it is for ever impoſſible that his heart can be towards obſtinate, and impenitent ſinners: and if the prayers even of his moſt eminent ſervants for the ungodly are not anſwered by their converſion; they cannot avail for their deliverance from deſerved miſery: nor can any thing reſcue guilty nations from divine judgments, without it tends in ſome meaſure to their reformation. Whilſt we remain on earth we ought to continue in prayer for our unconverted relations, and connexions: but the ſpirits of juſt men made perfect would not, if they might, ſay a word in behalf of any, for whom the heavenly Advocate doth not intercede; and his interceſſion ſuffices for all, that come to God through him. But dreadful will be the caſe of all thoſe, whom the Lord finally rejects, and abhors. The variety of temporal calamities, which he inflicts on ſuch as will not return from their evil ways; the wars, famines, and peſtilences, that waſte the nations; the impriſonment, and ſlavery, loſs of children, and other near relatives; the terror, anguiſh, and pain, to which numbers are expoſed, are no more than an earneſt of, and introduction to the wrath to come, which awaits all impenitent workers of iniquity. Bad examples, and abuſed influence, authority, and talents often produce fatal effects after men are dead, and gone: this may be the caſe even with thoſe, who live to repent, and to eſcape the worſt perſonal conſequences of their crimes: and this ſhews us how important it is to begin early to ſerve the Lord. However theſe things are no more than occaſions to men's ſins, which originate from the evil of their own hearts; and therefore they juſtly deſerve their puniſhment: yet we ſhould greatly dread being the guilty, or even the innocent, occaſions of it. We ſhould now compaſſionate, and bemoan thoſe, who ſuffer for their ſins, and intereſt ourſelves in their concerns: but the wicked will periſh unpitied, and unlamented, when God ſhall ſtretch forth his hand againſt them, to deſtroy them; when their obſtinate impenitence hath wearied out his patience. The miniſters of God are conſtrained to declare his whole counſel in theſe matters; and proud ſinners will be exaſperated: and however upright, prudent, harmleſs, blameleſs, benevolent, and peaceable their conduct may be; however they avoid being entangled with the affairs of this life, and ſhun every appearance of evil: ſo long as they contend againſt ſin, and error, and thoſe who commit, or favour them; they will be deemed peſtilent fellows, troublers of the city, and men of ſtrife, and contention. But as prophets and apoſtles, (and even Chriſt himſelf,) were thus hated, reviled, and execrated by the ungodly; inſtead of complaining that we are expoſed to ſuch treatment, we ſhould rejoice, and be exceeding glad, that we are conformed to ſuch honourable patterns, and becauſe our reward is great in heaven. Yet in ſuch circumſtances unbelief, and impatience are apt to work; and to ſour our tempers, cloud our judgments and ſuggeſt improper thoughts, and words. But our gracious Lord will tenderly bear with the infirmities of his upright ſervants, and give them proper encouragement: and aſſuredly it will be well in life, and death with all the remnant of true believers; whilſt all their enemies will be conſumed by the fire that the Lord hath kindled in his anger; and the ſtouteſt, and proudeſt of them will be utterly unable to withſtand Him, or the weapons of his indignation. We ſhould acquieſce in the judgments of God upon his enemies, and rejoice in his knowledge of us, and of all our trials; we ſhould beſeech him to remember and viſit our ſouls with his ſalvation, and to preſerve us from our perſecutors, whilſt he is pleaſed to bear with them; and we may plead it with him, when we are conſcious, that we are rebuked for his ſake: but we ſhould rather pray for the converſion of our perſecutors, than to be avenged of them. Happy are they, who ſeek, and find the words of the Lord, and who can reliſh, and feed on them in their hearts, by faith, prayer, and meditation; and who can truly ſay, that they are the joy, and rejoicing of their ſouls: ſuch men are juſtly called by the name of the Lord, and they will have pleaſant employment for their retired hours. Indeed we all ought to avoid the aſſembly of the mockers, and the ſenſual, and diſſipated pleaſure of the ungodly; and court retirement for ſearching the ſcriptures, for meditation, and prayer; (*Pſ.* i. v. 1, 2:) yet whilſt we are ſuitably affected with the calamities of the church, and of the world, and mourn for our own ſins, and ſorrows; we ſhould not indulge melancholy, or moroſeneſs, or exclude ourſelves wholly from ſociety; leſt we grow

CHAP. XVI.

Contains 1ſt. Jeremiah, as a ſign to the people, forbidden to marry, to enter into the houſe of mourning, and to go to any feaſt, 1---9. *2d. The greatneſs of the people's crimes aſſigned as the reaſon of their heavy afflictions,* 10---13. *3d. Predictions of mercy, and of judgment blended together,* 14---21.

THE word of the LORD came alſo unto me, ſaying,

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons or daughters in this place.

3 For thus ſaith the LORD concerning the ſons and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land.

4 They ſhall die of grievous deaths; they ſhall not be lamented; neither ſhall they be buried; *but* they ſhall be as dung upon the face of the earth: and they ſhall be conſumed by the ſword, and by famine; and their carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.

5 For thus ſaith the LORD; Enter not into the houſe of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, ſaith the LORD, *even* loving-kindneſs and mercies.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor cut themſelves, nor make themſelves bald for them:

7 Neither ſhall *men* tear *themſelves* for them in mourning, to comfort them for the dead; neither ſhall *men* give them the cup of conſolation to drink for their father, or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

9 For thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.

10 And it ſhall come to paſs, when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, Wherefore hath the

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fretful, impatient, and unfit for our work. Even in complaining to the Lord, we are prone to give place to unholy tempers, and to uſe diſtruſtful, and irreverent expreſſions: as if our griefs were unneceſſary, intolerable, or incurable; or as if the Lord diſappointed our expectations grounded on his faithful word, Thus we often diſhonour Him, and diſquiet ourſelves; and He might juſtly leave us to the effects of our ſin, and folly: But he bears with us, and checks the progreſs of our evil tempers. Yet we cannot expect the comfort, or credit of his favour, and ſervice, except in the exerciſe of faith, ſubmiſſion, and diligence in our work: and to ſtand accepted with him is an abundant recompence for all, that we can do, or ſuffer for his ſake. They, who are employed as his mouth, muſt learn to diſtinguiſh the precious from the vile, in doctrines, practices, experiences, and characters; that they may be workmen, that need not be aſhamed, rightly dividing the word of truth. They muſt endeavour to reduce their hearers to the ſcriptural ſtandard of faith, and holineſs: but by no means muſt they lower, the requirements of God's word, or accommodate their meſſage to the humours, ſentiments, faſhions, or characters of men; or teach them to ſeek ſafety, and happineſs, in any other way, than that laid down in the goſpel. When they ſtrictly adhere to this plan, they may be ſure, that the Lord will protect, uphold, comfort, and proſper them; and they need not fear prevailing againſt every terrible, and wicked oppoſer: but they, who are men-pleaſers cannot be the ſervants of Jeſus Chriſt, but will at length be put to ſhame, and periſh.

NOTES.

CHAP. XVI.] V. 2. *Thou*, &c.] This reſtriction was laid on the prophet, and by him made known to the people, to impreſs their minds more forcibly, with the apprehenſion of the reality, and near approach of the judgments, which he predicted. The time was at hand, when the moſt endeared relations would be an additional cauſe of anguiſh, and miſery: and to ſhew his aſſured belief of this, the prophet was to remain unmarried, that he might be leſs incumbred, and more prepared for thoſe days of diſtreſs.

V. 5. *Enter*, &c.] This ſign likewiſe was intended for ſimilar purpoſes. There would not be much cauſe to mourn for thoſe, that were removed, before the expected miſeries arrived: all private affections on this occaſion, were to be ſwallowed up in ſorrow for the public calamities: and this conduct of the prophet repreſented the confuſion, that would take place, when the Lord took from them his peace, and mercy: none would then have time, or heart to ſhew the cuſtomary tokens of ſorrow for the dead; when deaths were ſo multiplied, and the ſurvivors were all trembling for themſelves. Several of theſe cuſtomary tokens of mourning were prohibited by the law.

V. 8, 9.] This third ſign was of ſimilar meaning. Faſting, and mourning for ſin were more ſeaſonable in ſuch circumſtances, than any kind of mirth, or pleaſure, which would ſo ſoon terminate.

Lord pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the Lord our God?

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the Lord, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law:

12 And ye have done worſe than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I caſt you out of this land into a land that ye know not, *neither* ye nor your fathers; and there ſhall ye ſerve other gods day and night, where I will not ſhew you favour.

14 Therefore, behold, the days come, ſaith the Lord, that it ſhall no more be ſaid, The Lord liveth, that brought up the children of Iſrael out of the land of Egypt.

15 But, The Lord liveth, that brought up the children of Iſrael from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will ſend for many fiſhers, ſaith the Lord, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And firſt I will recompenſe their iniquity and their ſin double: becauſe they have defiled my land, they have filled mine inheritance with the carcaſes of their deteſtable and abominable things.

19 O Lord, my ſtrength, and my fortreſs, and my refuge in the day of affliction, the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himſelf, and they *are* no gods?

21 Therefore, behold, I will this once cauſe them to know, I will cauſe them to know mine hand and my might; and they ſhall know that my name *is* The Lord.

V. 13. *There ſhall,* &c.] Probably moſt of the Jews were on ſome occaſions ſeduced, or terrified into conformity to the idolatry of the victors, (*Dan.* c. iii:) and many of them might be incorporated amongſt the idolaters; though the nation in general was by the captivity cured of that ſin.

V. 14, 15.] Intimations of mercy in reſerve for the Jews were given, in the midſt of the denunciations of vengeance; for the ſupport of the pious remnant amongſt them, and to encourage individuals to repentance. The reſtoration from the Babyloniſh captivity, as the more recent mercy, and in every reſpect intereſting, and remarkable, would be more remembered, than their ancient deliverance from Egypt: and it was typical of ſpiritual redemption, and of the future deliverance of the church from antichriſtian oppreſſion.

V. 18. *Firſt,* &c.] The Lord would fully execute his judgments on the Jewiſh nation, before he began to ſhew them mercy; (*Iſaiah,* c. xl. v. 2.) Their idols, or the ſacrifices offered to them, are called the carcaſes of their abominable things.

V. 19—21.] The prophet hearing intimations of mercy, addreſſed the Lord, as the ſtrength, and refuge of his people: he had revealed to his other prophets, and to him, the calling of the Gentiles from all the ends of the earth into his church; when they would renounce the idolatry of their fathers as unprofitable lies, and vanity, to worſhip the God of Iſrael. And ſhould not Iſrael be previouſly convinced of the folly, and wickedneſs of making falſe gods for themſelves, which were no gods, but the cauſe of all their miſeries? To this the Lord anſwered, that he would by this one proof of his power, and might, in the Babyloniſh captivity, and their deliverance from it, make them to know his name, and effectually cure them of their idolatry.

PRACTICAL OBSERVATIONS.

The ſervants of God will have continual occaſion to exerciſe ſelf-denial in their implicit obedience: and He may very properly require them to forego the moſt innocent comforts of life, for his glory, and to render them inſtructive examples to the people. For he can make them more eaſy and ſatisfied in the want of them, than they, who are not bound by ſuch reſtrictions, can imagine. None can be ſure, that if they had children, or if their children were longer continued to them, they would add to their comfort: and many events may take place, which might cauſe them to wiſh, that they had never been born, or that they had died in their infancy: ſo that entire reſignation to the will of God in all theſe matters, is our only wiſdom. Peace, inward, and outward, domeſtic, and public, is wholly the work and gift of God, the reſult of his loving kindneſs, and mercy:

CHAP. XVII.

Contains 1ſt. The Jews convicted of idolatry, and condemned to captivity, 1---4. *2d. A curſe pronounced on thoſe, who truſt in man, and a bleſſing on thoſe that truſt in God: the deceitfulneſs, and deſperate wickedneſs of the heart declared, which none can ſearch out, but the righteous Judge: and the doom of thoſe, who grow rich by injuſtice,* 5---11. *3d. The glory of God, as reſiding amongſt his people, ſhewn to be an aggravation of their guilt, who forſook him: and the prophet praying for comfort, and protection; complaining of ill uſage; proteſting his patience, and fidelity in his work, and love to the people, and calling for vengeance on his perſecutors,* 12---18. *4th. A meſſage ſent to the people concerning the hallowing of the ſabbath, with conditional promiſes, and threatenings,* 19---27.

THE ſin of Judah *is* written with a pen of iron, *and* with the point of a diamond; *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilſt their children remember their altars and their groves, by the green trees upon the high hills.

3 O my mountain in the field, I will give thy ſubſtance *and* all thy treaſures to the ſpoil, *and* thy high places for ſin, throughout all thy borders.

4 And thou, even thyſelf, ſhall diſcontinue from thine heritage that I gave thee; and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn for ever.

5 Thus ſaith the LORD; Curſed *be* the man that truſteth in man, and maketh fleſh

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and when he takes his peace from any people, every kind of confuſion, and diſtreſs muſt follow. There may be circumſtances, in which it may be proper to avoid thoſe things, which at other times are a part of our duty. In general it is good to go to the houſe of mourning: that we may learn profitable leſſons; and counſel, and comfort the afflicted, and give a religious turn to their ſorrows. Yet ſeaſons of public calamity may render ſuch private regards unſeaſonable; and it behoves the ſervants of God, by every means, to ſhew their abhorrence of ſin, and their apprehenſion of the indignation of the Lord againſt impenitent tranſgreſſors. But it is more generally expedient for them to withdraw from the houſe of feaſting: eſpecially in times of public calamity, or danger, and of prevalent iniquity; when the Lord calls his people to mourn and ſigh for the abominations, and miſeries, that they witneſs. And indeed we ſhould all ſit looſe to the pleaſures, and concerns of this life: for carnal mirth, yea the moſt allowable cauſes of joy, will ſoon ceaſe from impenitent ſinners, or be turned into weeping, wailing, and gnaſhing of teeth. But we cannot ſilence the objections of unhumbled ſinners they will perſiſt in juſtifying, and excuſing themſelves, and declaiming againſt the diſpenſations, and threatenings of the Lord, as unmerited, and ſevere; even when their own crimes are moſt notorious, and atrocious. But the Lord will ſhortly ſhew them, and all the world, their iniquities; for his eyes are upon them; none of their ſins, or the aggravations of them are hid from him: and then they will no more be able to object to the juſtice of their ſentence, than to elude, or reſiſt the executioners of it; for every mouth ſhall be ſtopped, and all the world ſhall be found guilty before God. Thus will he recompenſe the ſins of the impenitent on their own heads; but he will alſo exerciſe mercy to thouſands, and tens of thouſands. Every public calamity ſhall promote the purity of his church, every perſonal affliction the ſanctification of the believer: ſucceeding remarkable interpoſitions in behalf of his people ſhall eclipſe thoſe, that have preceded: 'till the fulneſs of the Gentiles ſhall come in, and all Iſrael ſhall be ſaved. The nations have often known the power of Jehovah, in his indignation: but they ſhall at length know his name as the ſtrength, and fortreſs of his people, and their refuge in the time of trouble. When ſinners truly repent, they will renounce the vain practices, delivered to them by tradition from their fathers; and not be content with unprofitable vanity and lies, becauſe theſe were the portion of their progenitors. And theſe are indeed the only portion of all, who do not come to the Lord, renouncing all for his ſake, accepting of his ſalvation, and devoting themſelves to his worſhip and ſervice.

NOTES.

CHAP. XVII.] V. 1, 2.] (*Job*, c. xix. v. 23, 24.) The Jews perſiſted in denying, or excuſing their guilt: but the Lord declared, that it was marked before him in as indelible characters, as if it were written with a pen of iron, or an engraving inſtrument, or with the point of a diamond: which were employed to make the moſt durable inſcriptions on the hardeſt ſubſtances. Their attachment to idolatry was ſo engraven on their hearts, as not to be eraſed: and it was written in legible characters on the horns of the altars, which they dedicated to idols. Perhaps the name of the idol, and of him, who erected the altar, uſed to be inſcribed on its horns. Their children were early initiated in theſe abominations, and would be ſure to remember their altars and groves, as long as they lived; and thus idolatry was handed down to ſucceeding generations. Or this verſe may be rendered, "As they remember their "children, ſo they remember their altars, &c."

V. 3, 4.] Zion, or Jeruſalem, is here called the Lord's "Mountain in the field," as it was ſurrounded by plains: or the whole land of Judah might be intended. This was ſentenced to be plundered by the Chaldeans, (c. xv. ver. 13:) and Judah himſelf, (or the nation of the Jews,) ſhould be diſſeized of the inheritance, which God had given him, and reduced to ſlavery in a fo-his arm, and whoſe heart departeth from the LORD.

6 For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh; but ſhall inhabit the parched places in the wilderneſs, *in* a ſalt land and not inhabited.

7 Bleſſed *is* the man that truſteth in the LORD, and whoſe hope the LORD is.

8 For he ſhall be as a tree planted by the waters, and *that* ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green; and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit.

9 The heart *is* deceitful above all *things*, and deſperately wicked: who can know it?

10 I, the LORD, ſearch the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

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reign country: and though this national judgment would be terminated after a time; the Lord's anger againſt their ſins would burn like fire for ever againſt the impenitent offenders.

V. 5—8.] The Jews were prone to truſt in their powerful allies, or in their own ſtrength; and this emboldened them in their diſregard to God, and his denunciations of vengeance: and this is the general fault of human nature, and the cauſe of man's perſevering in rebellion, impenitence, and unbelief. A dreadful curſe is therefore here pronounced againſt every man, who truſteth in man: (*Pſ.* cxlvi. v. 3—5.) To expect ſafety, proſperity, or happineſs from any man, or any number of men: to rely on their power, wealth, wiſdom, valour, favour, fidelity, &c; and in this confidence to neglect God, and his promiſes, precepts, and ordinances: and to beſtow more pains to obtain man's patronage, and protection, than the favour of God; as if a prince could render one happy, who hath God for his enemy: theſe things, and ſuch as theſe, make fleſh our arm; and put a poor, frail, dying, ſinful creature, in the place of our Almighty, and everlaſting Protector, and Helper. In ſo doing the heart departeth from the Lord, and renounceth it's reliance on, and ſubmiſſion to him, and places another in his ſtead. Whereas He alone is to be depended on; and all creatures are to be conſidered as inſtruments, whether for correction, and puniſhment, or for help, and comfort. And as truſting in other men idolizes them; ſo reliance on our own capacity, knowledge, wiſdom, ſtrength, righteouſneſs, &c, idolizes ourſelves. Every kind, and degree of ſelf-confidence, or confidence in creatures, is ſo far, a departure from the Lord, *in the heart*: and when this is allowed, and habitual, it ſubjects a man to this curſe. Such a man reſembles the heath, a ſorry, ſapleſs, worthleſs ſhrub, which grows in the barren deſert, and withers for want of moiſture; whilſt other plants, in more fertile ſoils, flouriſh by ſeaſonable ſhowers, this ſtill continues the ſame, as doomed to grow in its native, and heartleſs ſoil. Thus he, who truſts in man, can never ſhare the proſperity of God's people: he muſt remain deſtitute of the influences of divine grace, unfruitful, unholy, and contemptible; fruſtrated of all his expectations, liable to be deprived of all comfort, expoſed to all miſery; and excluded from the preſence and favour of God, to inhabit the land, where ſin, and ſorrow alone dwell for ever. But he, who truſts wholly in the Lord, and expects every bleſſing from his mercy, grace, and providence, in his appointed way, according to his promiſes, in the uſe of proper means, and by adhering to his precepts, will be, yea is, a happy man: he reſembles a tree planted in a fertile ſoil, on the banks of a river, which is not affected by heat, or drought; but is covered with verdant leaves, and continues to bear fruit, in the moſt unfavourable ſeaſons. For the believer derives ſpiritual nutriment into his ſoul, through the ordinances of God, which renders him flouriſhing, and fruitful, in the midſt of trials, and temptations. His profeſſion, and proſperity are permanent: he remains ſafe in every difficulty, and need fear no event; for he ſhall not ceaſe from bringing forth the fruits of righteouſneſs to all eternity. (*Pſ.* i. ver. 3, 4. xcii. ver. 12—14.)

V. 9, 10.] The heart here means the diſpoſitions, propenſities, and deſires of the rational ſoul; the reſult of the underſtanding, judgment, will, affections, conſcience, &c, reciprocally influencing each other. The heart, not of this, or that man, but of mankind in general, in their preſent ſtate, is declared “to be deceitful “above all things, and deſperately wicked.” Every man is naturally diſpoſed to diſſimulation, and hypocriſy, in an inconceivable degree: every man is liable to be impoſed upon by his own heart; and this deceitfulneſs is greater, and more dangerous to him, than any external artifice, and deceit. The natural pride and ſelf-flattery of the heart lead men to form falſe eſtimates of their real, and comparative character, and conduct, and to think far better of themſelves, than they deſerve. The love of the pleaſure, and profit reſulting from the favourite ſin, betrays every man into deception reſpecting its criminality, and his own guilt, and danger: his underſtanding is thus bribed to frame excuſes for, and palliations of it; he is led to call it ſome ſoft name, and his conſcience is thus ſeduced into connivance at it. The enmity of the heart to the holineſs of God, and his righteous ſovereignty, betrays men, in a variety of ways, into fallacious reaſonings about his perfections, and their obligations to him: againſt the divine original of the ſacred ſcriptures, or againſt their obvious meaning; againſt the ſtrict and ſpiritual precepts, and awful ſanctions of the law; againſt the humbling doctrines of the Goſpel, or againſt their holy tendency; and againſt the meaſure, rule, and conſequences of the future judgment. To this deceitfulneſs of the heart all partial and erroneous deciſions of the conſcience are in a great meaſure to be aſcribed: with the ſelf-preference which is univerſal in all unconverted men: the ſtrange propenſity of the moſt

11 *As* the partridge ſitteth *on eggs*, and hatcheth *them* not; *ſo* he that getteth riches and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.

12 A glorious high throne from the beginning *is* the place of our ſanctuary.

13 O Lord, the Hope of Iſrael, all that forſake thee ſhall be aſhamed, *and* they that depart from me ſhall be written in the earth, becauſe they have forſaken the Lord, the fountain of living waters.

14 Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved: for thou *art* my praiſe.

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atrocious criminals to palliate their vices, and to plume themſelves on ſome imagined virtues; and the groſs abſurdity of men's boaſting of the goodneſs of their hearts, when forced to allow of the wickedneſs of their lives; tho' they muſt be conſcious that their wicked inclinations, imaginations, and intentions, have been immenſely more numerous, than their actual ſins. From the ſame ſource ſprings the univerſal propenſity of men to be confident in their haſty reſolutions of amendment, under ſudden terrors, or pangs of conſcience; though they have found them as changeable as the wind, in all former inſtances. In a word, (for the detail would be endleſs,) the deceitfulneſs of the heart is the only cauſe, that any man doubts of its being deſperately wicked; and capable of any kind or degree of impiety, iniquity, enmity, cruelty, or ſenſuality, that ever was committed, or can be conceived. For the hiſtory of the world, and of the church, and univerſal experience, and obſervation demonſtrate, that the heart of every man is naturally ſo wicked, that were he left wholly to himſelf, in ſuitable circumſtances of temptation, and gradual ſeduction from one thing to another, by the artifice of ſatan; he is capable of deliberately committing any crime whatſoever, that ever was perpetrated on earth, and with every poſſible aggravation. But, like an artful villain, who conceals, that he may perpetrate, his baſe purpoſes, the heart is ſo deceitful in its deſperate wickedneſs, that it is wholly unſuſpected by moſt men reſpecting themſelves; even though they are aware of the artfulneſs, and ſelfiſhneſs of other men, and ſuſpicious of them to exceſs. But he, who believes God's teſtimony in this matter, and learns to watch his own heart, (as he would a ſervant, whom he was credibly aſſured was a concealed villain,) will in a courſe of years, and by a variety of painful experiences, comparing what paſſes in his mind with God's law, and praying to be taught of God to know himſelf; infallibly learn the truth of this harſh, and offenſive deciſion, in his own caſe; he will perceive that this is the exact, though ſhocking picture of his own heart, and thence he will learn many moſt important leſſons, to direct his conduct. But no man can penetrate to the depth of this deſperate evil: the more the ſubject is ſtudied, the worſe will the heart of man appear: yet much muſt remain unknown both in our own hearts, and thoſe of others, which could only be diſcovered by our being actually placed in all the infinite variety of poſſible circumſtances, and temptations. As this cannot be done with any man, nor the reſult be made fully known to a finite underſtanding: ſo God alone, who knows entirely, and ſearches thoroughly, the heart of man, is perfectly acquainted with the extent of its deſperate wickedneſs. And he proves, and tries men's actions, to bring forth into the life what he ſees in the heart, whether of the ſin, that is naturally there, or of the grace, which he hath communicated; that his deciſions may appear to his creatures, (what they uniformly are in themſelves,) the reſult of infinite juſtice, wiſdom, truth, and mercy. The Lord ſaw the hearts of the Jews to be more deſperately rebellious, than their conduct ſhewed them; and this might be aſſigned as a reaſon of his ſevere judgments on them: and it is alſo a reaſon, that none ſhould truſt in men, but in God alone.

V. 11, *As*, &c.] The partridge perhaps may ſit more frequently than other birds, without hatching her eggs; as they lie upon the ground, and are expoſed to a variety of accidents, which may render all her care, and pains about them unavailing. Thus unjuſt men get wealth with much contrivance, and many crimes; and then they are taken away, in the providence of God, perhaps in the prime of their lives: thus they are torn from their riches, having had little or no ſatisfaction in them: and their end proves their folly, though for a time they were deemed prudent, and proſperous. This muſt have been the caſe of many Jews, at the time of the captivity.

V. 12, 13.] The ſanctuary of God was placed amongſt the Jews, for a throne, on which Jehovah was glorioufly exalted, as their king, and protector; whence he diſplayed his power, and majeſty, in the works of mercy, and ſpecial favour, which he from age to age, wrought for them. This made him the hope of Iſrael; and they needed not to have ſought for any other helper. But this aggravated the guilt of the apoſtate Jews, who forſook the Lord to follow idols, and to truſt an arm of fleſh, which was ſure to end in their confuſion, and diſgrace. As Jeremiah was "the mouth of God," they, who deſpiſed, and departed from him, deſpiſed God alſo: and they would be debaſed, and trampled on, as if their names were written in the duſt, to be ſoon eraſed; their memory would be blotted out, or rendered infamous; and they would have their portion on earth, and have no name in heaven. (c. ii. v. 13.)

V. 14. ***Heal***, &c.] The prophet next called upon the Lord to heal his wounded ſpirit, which was ſore galled with the ill-treatment that he met with; to calm his mind, to ſubdue his ſins, and to quiet his conſcience; for he alone could do it effectually: he prayed that he would alſo ſave him from his enemies, and from the deſtruction of the wicked. He had hitherto worſhipped, and praiſed his name, and given him the glory of all his former mercies; and he was purpoſed to praiſe, and glory in him alone, as his complete ſalvation.

V. 15—18.] It greatly diſcompoſed the prophet that the people continued to treat his predictions with contempt, and deriſion: they did not, and would not be-

15 Behold, they ſay unto me, Where *is* the word of the LORD? let it come now.

16 As for me, I have not haſtened from *being* a paſtor to follow thee, neither have I deſired the woeful day, thou knoweſt: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 Let them be confounded, that perſecute me, but let not me be confounded, let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and deſtroy them with double deſtruction.

19 Thus ſaid the LORD unto me; Go and ſtand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem.

20 And ſay unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates:

21 Thus ſaith the LORD; Take heed to yourſelves, and bear no burden on the ſabbath day, nor bring *it* in by the gates of Jeruſalem;

22 Neither carry forth a burden out of your houſes on the ſabbath day, neither do ye any work, but hallow ye the ſabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear, nor receive inſtruction.

24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this city on the ſabbath day, but hallow the ſabbath day, to do no work therein;

25 Then ſhall there enter into the gates of this city kings and princes, ſitting upon the throne of David, riding in chariots and on horſes, they, and their princes, the men of Judah, and the inhabitants of Jeruſalem: and this city ſhall remain for ever.

26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt offerings, and ſacrifices, and meat offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD.

27 But if ye will not hearken unto me to hallow the ſabbath day, and not to bear a burden, even entering in at the gates of Jeruſalem on the ſabbath day; then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

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lieve them to be the word of God, till they were executed, of which they ſaw no probability, and thus they even ſet the Lord at defiance, But he could appeal to the Lord, that he had not been eager to leave the ordinary employment of a prieſt, or paſtor of the Lord's flock, to follow him as a prophet: He had not ſought this honour for himſelf, or been haſty in accepting of it. Or, as others interpret it, he had patiently continued in the execution of his office, as became a public teacher, who was a follower of God; and had not been wearied out by their ill treatment. The Lord could witneſs for him, that he had not deſired the woeful ſeaſon, which he predicted; but had continually pleaded for a reverſal, or mitigation of the ſentence. He had faithfully adhered to his inſtructions; and had ſpoken what was right in the ſight of God, and what he would verify: he therefore prayed, that He would not be a terror to him, who was his only confidence in the day of evil. In the preſent confuſion of his mind, Jeremiah ſeems to have had alarming apprehenſions of the divine diſpleaſure, or of being involved in the public calamities. But he prayed, that he might be exempted from confuſion, and diſmay, and that theſe might be the portion of his perſecutors; and that the day of evil might overwhelm them with double deſtruction, as they had occaſioned the ruin of the nation.

V. 19—27.] Some think that this meſſage was delivered at the time of Joſiah's reformation: becauſe of the promiſes contained in it, which they think leſs ſuitable to the time, when the captivity was abſolutely decided on. But this is uncertain: for the Lord proved the people by one teſt after another, that their obſtinacy in rebellion might be more evident: and He might properly make theſe conditional promiſes, though he foreknew, that they would not perform the condition of them: it is therefore probable, that the meſſage was ſent at a later period. The prophet was to lay before the king, queen, rulers, and people of Judah, this command, and it's ſanctions, in the moſt public manner. Let them ſhew their diſpoſition to return to obedience by obſerving ſtrictly, and enforcing, the fourth commandment, and not doing, or permitting any manner of work to be done on that holy day. (Note, *Exod:* c. xx. v. 8—11:) Let them prevent any burden being carried by man, or beaſt, and cauſe all ſecular employments to ceaſe, according to the law given to, but obſtinately

CHAP. XVIII.

Contains 1ſt. The Lord ſhewing, by the emblem of the potter, and his clay, his right, and power over Iſrael; and explaining the method of his righteous, and merciful dealings with the nations, 1---10. *2d. The prophet ſent to warn the people, and to call them to repentance; to expoſtulate with them on the folly and wickedneſs of their conduct, and to denounce divine judgments upon them,* 11---17. *3d. Their devices againſt Jeremiah, and his prophetical prayers againſt them,* 18---23.

broken by, their fathers, and by them: and let them take heed to themſelves; for they were on their good behaviour: and if they diligently obeyed this word, their proſperity ſhould be reſtored, and eſtabliſhed; the family of David ſhould recover it's priſtine dignity; Jeruſalem ſhould never be ſubdued by any invader; and the temple ſhould be preſerved, and frequented by the people, living in plenty, peace, and ſecurity, as in the beſt days of their pious kings. But if they refuſed obedience in this particular, the predicted vengeance would be inevitable.

PRACTICAL OBSERVATIONS.

The ſins, which men commit, make little impreſſion on their minds: yet every ſin is marked againſt them in the book of God, as with an iron pen; yea they are all ſo graven upon the table of the heart, that they will be readily recognized by every man's conſcience in the great day of retribution: and indeed conſcience will often now reproach the tranſgreſſor with his crimes; when he will not yield to the conviction, but, as much as poſſible, impoſe ſilence on that friendly monitor, and ruſh into further ſins. This is the effect of our natural, and cuſtomary bias to evil, whence impiety, and wickedneſs proceed, like water from a fountain: and as the heart is deceitful above all things, and deſperately wicked; the fruit of our doings muſt needs be evil, as far as we are uninfluenced by the ſanctifying Spirit of God, and in proportion as reſtraints are removed, and ſatan hath permiſſion to tempt us. That, which is graven in the heart, will become legible in the life: men's actions are only ſpecimens of the deſires, and purpoſes of their hearts; and as ſuch they teſtify againſt ſinners, and prove the juſtice of God in the puniſhments inflicted on them. Children are prone to forget good inſtructions, examples, and tuition: but they readily remember the vanity, vice, and folly, in which they have been trained up, or with which their memories, and imaginations have been polluted. Thus one generation ſucceeds to, and improves on, the crimes of another; and the tendency of corrupt nature is from bad to worſe: except as a prudent, cautious, and pious education of youth, and other means uſed by parents, miniſters, magiſtrates, and others, are rendered effectual by the bleſſing of God, to counteract this tendency. This conſideration may ſuggeſt many important duties to men in every order of ſociety, for the good of their neighbours, and that of the riſing generation: whilſt the conviction of the deceitfulneſs, and deſperate wickedneſs of the human heart, will remind us, that "He, who truſteth in his own heart, is a fool." What need then have we of deep humiliation before God, who are ſo vile in his ſight? How entirely ſhould we depend on his mercy, and grace? How ought we to examine ourſelves, to be watchful, to keep out of the way of temptation, and from every occaſion of ſin; and to pray to be preſerved from, or rendered victorious in, every aſſault of the tempter? What cauſe have we to beg of God continually to ſearch and prove, and keep us, and not ſuffer us to be deceived by our own hearts; and to create in us a clean, and holy nature by his Spirit? How jealous ſhould we be of ourſelves, diſtruſtful of our reſolves, and ſuſpicious of our judgment of ourſelves, in our own cauſe, or where our prejudices, or intereſts are concerned? How thankful ſhould we be for reſtraints, even by poverty, pain or ſickneſs, from acting out all that is in our hearts, to the miſery, and ruin, temporal, and eternal of ourſelves, and others? How thankful ſhould we be for the ſalvation of Chriſt? And how patient under every trial, that we meet with from the hand of God, or from the wickedneſs of our fellow ſinners? For nothing but the divine interpoſition could make our lives tolerable, in ſuch a world as this: as too plainly appears from the wars, perſecutions, maſſacres, and other dreadful crimes, and evils, which have deſolated the earth: inſomuch that every hiſtorian, who relates unvarniſhed facts, as effectually illuſtrates the ſcripture doctrine of man's depravity, as if he had purpoſely ſet himſelf to do it. But whatever we ſuffer, or however we may be impoveriſhed, or enſlaved by cruel enemies in a ſtrange land: yet we ſhall be happy, if we eſcape the fire of the Lord's anger, which will burn for ever. This cannot be done by thoſe, who truſt in man, and expect help, and happineſs from their fellow creatures, or from themſelves: for thus they remain impenitent, and unbelieving, ſhut up under the curſe of the law, and excluded from the grace of the goſpel; they continue at a diſtance from God, the fountain of living waters, and the ſource of all wiſdom, holineſs, and felicity; and muſt be left for ever baſe, and unholy, to aſſociate with the enemies of God, in the regions of ſhame, miſery, deſpair, and abſolute unreſtrained wickedneſs. What then will it avail them, if by their crimes, and carnal confidences, they have accumulated wealth, or lived in proſperity? When God ſhall cut them off, and ſay unto each of them, "thou fool, this night ſhall thy "ſoul be required of thee, and then whoſe ſhall thoſe "things be, which thou haſt provided?" Nor can hypocriſy ſerve any other purpoſe but that of ſelf-deception: "for the Lord knows, and ſearches the heart, and reins, "to give every man according to his ways." Let us then ſeek happineſs, by truſting in the Lord, accepting of his mercy, and walking before him in the humble obedience of love, and the patient ſubmiſſion of hope: that being planted in his courts, we may grow fruitful in righteouſneſs, and flouriſh in unfading, and ever-increaſing proſperity. For no changes, or temptations can injure the root, or wither the leaf, or deſtroy the fruit, or even mar the beauty, of thoſe trees of righteouſneſs, which the Lord hath planted for the glory of his name. May we then rejoice in the Hope of Iſrael; may our

CHAP. XVIII.

THE word which came to Jeremiah from the LORD, ſaying,

2 Ariſe, and go down to the potter's houſe, and there I will cauſe thee to hear my words.

3 Then I went down to the potter's houſe, and, behold, he wrought a work on the wheels.

4 And the veſſel that he made of clay was marred in the hand of the potter; ſo he made it again another veſſel, as ſeemed good to the potter to make *it*.

5 Then the word of the LORD came to me, ſaying,

6 O houſe of Iſrael, cannot I do with you as this potter? ſaith the LORD. Behold, as the clay *is* in the potter's hand, ſo *are* ye in mine hand, O houſe of Iſrael.

7 *At what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to deſtroy *it*:

8 If that nation, againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to build and to plant *it*;

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good, wherewith I ſaid I would benefit them.

11 Now therefore go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD, Behold, I frame evil againſt you, and deviſe a device againſt you: return ye now every one from

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names be written in heaven, and our treaſures there depoſited. Whatever wounds, or diſeaſes we experience in our hearts, or conſciences, let us apply to the Lord to heal us, that we may be healed: to ſave us, that we may be ſaved, and that our ſouls may praiſe his name. His hands can bind up the troubled conſcience, and heal the broken heart; he can cure the moſt inveterate diſeaſes of our infected nature; and He can fill us with joy amidſt contempt, perſecution, and even in the agonies of death; and his righteouſneſs and ſalvation are for ever. Thus applying to him for all the bleſſings of his grace, and exerciſing ourſelves to have a conſcience void of offence towards God, and man; and following him patiently, and fully, all things will certainly terminate in our good. Trials all muſt meet with; and the miniſters of Chriſt cannot eſcape the enmity, or ſcorn of thoſe, who deſpiſe, and defy the Lord himſelf: but if they have not raſhly intruded into the ſacred office; if they are *now* employed by him, and keep cloſe to their inſtructions; if they continue to pray for the ſalvation of thoſe, whom they ſolemnly warn to flee from the wrath to come; if their words and works are right before God; they have nothing to fear, He will not be a terror, but a comfort to them, and anſwer their hopes in every day of evil; and whilſt they are delivered, and graciouſly rewarded, their enemies will be diſmayed, and deſtroyed with aggravated ruin. The daring impiety, and rebellion of mankind againſt God appear exceedingly, in the contempt, which is generally ſhewn to his commandment of hallowing the ſabbath. The degree of ſtrictneſs, with which this ordinance is obſerved, or the contrary, is a good teſt of the degree of ſpiritual religion, that is in any land. But by this rule, how awful is our condition in this nation, eſpecially in the metropolis, and its environs? A ſmall number in proportion pay any decent reſpect to the Lord's day, or the ends, for which it was inſtituted. Various ſecular employments, and ſome not fit to be tolerated on any day, are openly conducted on it: and probably more open licentiouſneſs, and impiety are perpetrated on the Lord's day, than on all the reſt. If this matter have a ſimilar connexion with our national peace, and proſperity, as it had with thoſe of Judah: we have need to take heed to ourſelves, and to fear leſt a fire ſhould be kindled in our gates to devour our moſt magnificent palaces; in too many of which God's holy day is more daringly violated, than in almoſt any of the houſes of the poor. And doubtleſs the Lord may ſay of us alſo: "I commanded: but "they obeyed not, neither inclined their ear; but made "their neck ſtiff, that they might not hear, nor receive "inſtruction." It behoves the miniſters of religion in every place to ſound the alarm, in this matter, that all, who go in, and out at our gates, may hear: and that rulers, magiſtrates, and all the inhabitants of the land, by their authority, influence, and example; by attention to their families, and by avoiding all intercourſe with thoſe, who will not hallow the Lord's day, may combine to check the progreſs of this growing evil: that ſo true religion may revive, general reformation may take place, our national proſperity may be preſerved, and increaſed; and, above all, that the ſouls of men may be led into the ways of eternal ſalvation.

NOTES.

CHAP. XVIII.] V. 6. *Cannot*, &c?] The Lord had a more inconteſtible property in, and a more abſolute power over Iſrael, as their Creator, and Governor, than the potter could have over the clay: yet the potter diſpoſed of his clay, as he pleaſed, without controul: but the people were ever ready to murmur againſt God, for his diſpenſations towards them. The caſe holds equally, in reſpect of other nations, and of every individual.

V. 7—10.] The Lord's ſovereignty is abſolute, and he does not always ſhew the reaſons of his conduct towards his creatures; eſpecially towards fallen ſinners, who are as marred clay in his hand: but it is always in perfect wiſdom, juſtice, truth, and mercy. This the prophet was to ſhew to be the caſe, in his providential government of the nations. If he ſent his prophets to threaten any nation with deſolating judgments for their his evil way, and make your ways and your doings good.

12 And they ſaid, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus ſaith the LORD; Aſk ye now among the heathen, who hath heard ſuch things: the virgin of Iſrael hath done a very horrible thing.

14 Will *a man* leave the ſnow of Lebanon *which cometh* from the rock of the field? *or* ſhall the cold flowing waters that come from another place be forſaken?

15 Becauſe my people hath forgotten me, they have burnt incenſe to vanity, and they have cauſed them to ſtumble in their ways *from* the ancient paths, to walk in paths, *in* a way not caſt up;

16 To make their land deſolate, *and* a perpetual hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

17 I will ſcatter them as with an eaſt wind before the enemy; I will ſhew them the back, and not the face, in the day of their calamity.

18 Then ſaid they, Come, and let us deviſe devices againſt Jeremiah: for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet. Come, and let us ſmite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul. Remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the ſword; and let their wives be bereaved of their children, and *be* widows;

ſins; a reſerve of mercy to the penitent was always implied. If then that nation, (as Nineveh did, at the preaching of Jonah,) took the alarm, and by repentance, and reformation ſought to avert the impending ſtorm, the Lord would certainly repent of the evil, that he thought to do to them; that is, he would not execute the threatened vengeance. On the other hand all promiſes of national proſperity implied a requirement of obedience: and if a general apoſtacy, from God, and his ſervice took place, the promiſed bleſſings would be revoked, or withheld. This was the general rule, and the Jews were to apply it to the preſent caſe.

V. 12. *There,* &c.] The people either pretended, that God was ſo ſevere a maſter, that there was no hope of pleaſing him; and ſo implacable an enemy, that there was no hope of pacifying him: or that there was no hope of ſecurity, or proſperity, if they renounced their idols, and heathen alliances, and returned to his ſervice: and therefore they were determined to go on in their evil ways.

V. 13—17.] (c. ii. v. 9—13.) The heathen did not apoſtatize from their falſe gods, as the Iſraelites did from the true God. The Lord had eſpouſed that nation as a chaſte virgin: but ſhe had committed horrible adulteries. Common ſenſe taught men to value clear waters, which, from the melted ſnows on Lebanon, were purified by running through the cavities of the rocks, and ſprang up in the fields; or to prefer the cold ſpring waters, from any other place, to the unwholeſome water of ſome dirty pond: but Iſrael had forſaken the infinitely glorious Jehovah for worthleſs idols! and they had ſtumbled in, and blundered from the ancient paths, in which their believing anceſtors had walked, into ſuch as were unauthoriſed, and which reſembled the deep, or rough roads, through countries, which are ſeldom travelled. For this their ſin, and folly their land would ſoon be deſolated, and expoſed to the deriſion of every paſſenger: they would be left to flee before the enemy, as chaff, or duſt before the eaſt-wind; and the Lord would turn his back on them, and ſhew them no favour in their diſtreſs.

V. 18. *Come,* &c.] When the prophet aſſured the people, that the Lord deviſed devices againſt them, and called them to repentance; inſtead of obeying the call, they deviſed devices againſt him, becauſe they could not reach the Lord, againſt whom their enmity was principally excited. He had denounced vengeance againſt the ungodly prieſts, rulers, and counſellors, and againſt the falſe prophets, (c. xiii. v. 13, 14. c. xiv. ver. 13—16.) But they were confident, that they ſhould maintain their credit, and authority, notwithſtanding his predictions; and that their prieſts would be able to underſtand, and handle the law, and their wiſe men to give good counſel, and their prophets to ſpeak the word of God to them. They therefore conſulted together to calumniate, and obtain falſe witneſſes againſt him, that he might be condemned; and not to give any heed to his words. The chief prieſts, and ſcribes had juſt the ſame objection to the doctrine of Chriſt, and his apoſtles, and conducted their oppoſition in the ſame manner.

V. 19, 20.] The diſcovery of this conſpiracy led the prophet to renew his complaints, and prayers, that the Lord would notice the malicious words of thoſe, who rewarded him evil for good. The following prayer againſt them may be conſidered as prophetic of what would take place: and ſhews the dreadful doom of thoſe, who perſecute ſuch, as faithfully ſeek, and fervently pray for their ſalvation.

and let their men be put to death; *let* their young men *be* ſlain by the ſword in battle.

22 Let a cry be heard from their houſes, when thou ſhalt bring a troop ſuddenly upon them; for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet, Lord, thou knoweſt all their counſel againſt me to ſlay *me:* forgive not their iniquity, neither blot out their ſin from thy ſight, but let them be overthrown before thee: deal *thus* with them in the time of thine anger.

CHAP. XIX.

Contains the prophet 1ſt. Sent into the valley of Tophet, (bearing an earthen bottle, and attended by ſome of the elders of the prieſts, and people;) to denounce the judgments of God upon the city, and it's inhabitants, and there to break the bottle, as an emblem of that deſtruction, 1---13. *2d. Returning to the temple, and declaring the ſame meſſage to the people,* 14, 15.

THUS ſaith the Lord, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the prieſts;

PRACTICAL OBSERVATIONS.

The ſervant of God may collect profitable hints from every object, and occurrence, that he beholds: and nothing conveys truth more forcibly into the mind, than apt illuſtration. We ſhould obey the commandments of God in the moſt minute particulars: and if we would hear his words, we muſt meet him according to his appointment. The great Creator, and Lord of the univerſe has an undoubted right, and uncontroulable power, to diſpoſe of us, and of all his creatures, as he pleaſes; and this extends equally to nations, and individuals, to our temporal, and eternal concerns. And as fallen creatures, (like clay marred in the hands of the potter,) we are, if poſſible, ſtill more abſolutely in his power, without plea, or claim, having forfeited all by ſin. He may therefore, as he will, either *leave* us in our preſent condition, as veſſels of wrath fitted for deſtruction; or caſt us into a new ſhape, as veſſels of mercy prepared before by his grace for his eternal glory. But this his abſolute ſovereignty is always directed by unerring wiſdom, conſiſtent with the moſt perfect juſtice, truth, goodneſs, and mercy: and none hath ought to fear from it, but the determined enemies of God; none can object to it, without quarrelling with infinite perfection. What then can rational creatures deem preferable to the abſolute ſovereignty of a God of infinite juſtice, truth, and goodneſs? what can a penitent ſinner deſire more, than the uncontroulable rule of a God of infinite mercy, who never puniſhes with ſeverity any, but the obſtinate rebel? And who can pretend, that encouragement ſhould be held forth to the impenitent, as ſuch? What need of limitations, when error, and iniquity are abſolutely impoſſible? Let us then rejoice that the Lord reigneth, and that his counſel ſhall ſtand, and he will do all his pleaſure: let us leave ſecret things to him, unto whom they appertain, and ſtudy to profit by what he hath been pleaſed to reveal. For it is as certain concerning individuals, as nations, that no threatening, pronounced againſt the workers of iniquity, will exclude thoſe from mercy, who repent, and turn from their evil ways, and flee for refuge to the hope of the goſpel: and that no promiſes belong to thoſe, who turn aſide from their profeſſion, to do evil in the ſight of God, and go on in diſobeying his word: and He puts his fear into the heart of true believers, that they ſhould not *thus* depart from him. Let ſinners then take notice, that the Lord is framing evil, and deviſing devices concerning ſuch men, as they are; which they cannot eſcape, except they return from their evil ways, and ſeek his grace, that thereby they may make their ways, and doings good. But ſome of them will anſwer, that there is no fear, God is ſo merciful, that he will not puniſh: and others will ſay, that there is no hope, for he is ſo ſtrict, and ſevere, that he cannot be pleaſed, and will not pardon: and ſome verge alternately to preſumption, and deſpair; and in both determine to follow their own devices, and to walk after the imaginations of their own evil hearts. And the perverſion, or contempt of the truths of God's word, and the daring diſregard ſhewn to his precepts amongſt profeſſing chriſtians, are more horrible, than any wickedneſs to be found amongſt the heathen. Multitudes forget the Lord, and his Chriſt, to follow lying vanities, and ſtumble from the ancient paths, to walk in ways of their own deviſing. But the Lord will diſown thoſe, who have diſowned him: and what will they then do in the day of judgment, and perdition of ungodly men? Yet inſtead of taking warning by ſuch awful denunciations, men frame deviſes againſt the faithful ſervants of God, who remind them of them: and none are ſo violent, and implacable in their enmity, as falſe profeſſors, and teachers, who are proud of their wiſdom, and in reputation for ſanctity: for the faithful preaching of God's word detects their hypocriſy, and ignorance, undermines their credit, and authority, and predicts their confuſion, and deſtruction. When ſinners reſolve not to regard the word of the Lord, it may be expected, that baſe ſlanders of God's ſervants will form a prelude to more bloody perſecutions; except their malice be reſtrained by an inviſible power. In ſuch circumſtances we ſhould ſtudy to poſſeſs our ſouls with patience, and to give ourſelves unto prayer. And it will be comfortable to reflect that we have earneſtly ſought, and fervently prayed for, the ſalvation of thoſe, who now revile, or perſecute us: but we muſt continue to pray *for*, and not againſt them. However we may declare, that condign puniſhment awaits ſuch, as recompenſe evil for good, and ſeek the deſtruction of faithful miniſters, or to entangle them in their ſnares; and who perſiſt impenitently in ſuch oppoſition. Nor can men commit any ſin, that tends more to bring down national judgments, or to entail miſery on their poſterity, as well as deſtruction on their own ſouls.

2 And go forth unto the valley of the ſon of Hinnom, which *is* by the entry of the eaſt gate, and proclaim there the words that I ſhall tell thee.

3 And ſay, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jeruſalem; Thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will bring evil upon this place, the which whoſoever heareth, his ears ſhall tingle.

4 Becauſe they have forſaken me, and have eſtranged this place, and have burned incenſe in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents.

5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt-offerings unto Baal, which I commanded not, nor ſpake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, ſaith the LORD, that this place ſhall no more be called Tophet, nor The valley of the ſon of Hinnom, but The valley of Slaughter.

7 And I will make void the counſel of Judah and Jeruſalem in this place; and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and their carcaſes will I give to be meat for the fowls of the heaven, and for the beaſts of the earth.

8 And I will make this city deſolate, and an hiſſing; every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.

9 And I will cauſe them to eat the fleſh of their ſons and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend, in the ſiege and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee;

11 And ſhalt ſay unto them, Thus ſaith the LORD of hoſts; Even ſo will I break this people and this city, as *one* breaketh a potter's veſſel, that cannot be made whole again: and they ſhall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, ſaith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah, ſhall be defiled as the place of Tophet, becauſe of all the houſes, upon whoſe roofs they have burned incenſe unto all the hoſts of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had ſent him to propheſy; and he ſtood in the court of the LORD's houſe, and ſaid to all the people.

15 Thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will bring upon this city

NOTES.

CHAP. XIX.] Ver. 1. *Take of*, &c.] Some of the elders might be more favourable to Jeremiah than others; and the Lord inclined them to attend him on this occaſion, that they might witneſs, and report what paſſed.

V. 2. *Proclaim*, &c.] The prophets often did not know what they were to ſpeak, till the very time that their meſſage was to be delivered, and then it was immediately revealed to them.

V. 9. *The fleſh*, &c.] (*Lev.* c. xxvi. v. 25. *Deut.* c. xxviii. v. 53. *Lam.* c. iv. ver. 10.)

V. 11. *Which cannot*, &c.] The Lord alone could reſtore Jeruſalem; and until his time came, their ruin would be irreparable, and their efforts uſeleſs: and the deſtruction of numbers of the inhabitants would be final, and irremediable.

V. 12. *As Tophet*, &c.] That is as a place of ſlaughter, and burial, and altogether unclean.

PRACTICAL OBSERVATIONS.

Man's unteachableneſs, and unbelief render it proper to uſe a variety of methods to engage his attention; repetitions become unavoidable; and ſometimes a mere circumſtance may impreſs thoſe, who remained unaffected under the moſt ſolemn warnings of the word of God. We ought therefore to avail ourſelves of every proper expedient: and to obſerve every direction of the Lord, for that purpoſe. They, who ſtop their ears, and harden their hearts againſt the threatenings of God, will not only have their ears made to tingle at the report of their execution; but their hearts filled with anguiſh, and diſmay, at feeling the truth of what they would not believe. The rulers in church, and ſtate are peculiarly concerned to know thoſe things, which relate to national ſins, and judgments: and it is proper to convey information, and warning to the more careleſs of them, by means of ſuch, as are willing to attend to the word of God. Men may and upon all her towns, all the evil that I have pronounced againſt it, becauſe they have hardened their necks, that they might not hear my words.

CHAP. XX.

Contains Jeremiah 1ſt. Smitten, and ſet in the ſtocks by Paſhur, and predicting his terror, and captivity, with that of his friends, and countrymen, 1---6. *2d. Complaining bitterly, and tempted to forſake his work, but urged to it by inward convictions; recovering his confidence in God, and rejoicing in the aſſurance of deliverance, and victory; relapſing to deſpondency, and venting himſelf in many paſſionate wiſhes,* 7---18.

NOW Paſhur the ſon of Immer the prieſt, who *was* alſo chief governor in the houſe of the Lord, heard that Jeremiah propheſied theſe things.

2 Then Paſhur ſmote Jeremiah the prophet, and put him in the ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the Lord.

3 And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The Lord hath not called thy name Paſhur, but Magor-miſſabib.

4 For thus ſaith the Lord, Behold, I will make thee a terror to thyſelf, and to all thy friends; and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover I will deliver all the ſtrength of this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

6 And thou, Paſhur, and all that dwell in thine houſe ſhall go into captivity: and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou, and all thy friends, to whom thou haſt propheſied lies.

7 O Lord, thou haſt deceived me, and I was deceived: thou art ſtronger than I, and haſt prevailed: I am in deriſion daily, every one mocketh me.

8 For ſince I ſpake, I cried out, I cried violence and ſpoil; becauſe the word of the Lord was made a reproach unto me, and a deriſion daily.

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often read their ſins in their puniſhment: perſecutors, and oppreſſors often come to a dreadful, and violent end; abuſed plenty often terminates in moſt wretched penury: and children trained up in ungodlineſs become the miſery of their offending parents. However, they, who deſpiſe God, muſt ſink into contempt and ruin: and He will make void all their counſels, who will not obey his commandments. The power of mighty nations is as eaſily broken by him, as an earthen veſſel; and he often deſtroys them ſo entirely, than none can make them whole. But He is chiefly to be feared, as able to deſtroy both body, and ſoul in hell. That is a ruin, that will never be repaired: but all other afflictions, perſonal, or public, will work together for good to them, whom Jeſus delivereth from the wrath to come.

NOTES.

CHAP. XX.] V. 1—6.] It might have been expected, that the prophet's plain dealing would exaſperate the rulers of Judah, if it did not convince and humble them. Accordingly we have in this chapter an account of a perſecution, that he endured, and of his behaviour under it. Paſhur a prieſt, who under the high prieſt ſuperintended the affairs of the temple, having heard of the predictions, which the prophet had delivered in Tophet; and perhaps hearing him repeat them in the temple, employed his authority to puniſh, and ſilence him, as a troubler of the nation. Having ſmitten him as a malefactor, he ſet him in the ſtocks, or the pillory, in a public part of the city, and left him there all night, expoſed to ignominy, as well as pain: this he probably thought would diſgrace him with the people, and diſcourage him from propheſying any more. He ſeems to have born the indignity with ſilence, and patience: but when at length Paſhur came to ſet him at liberty, he was directed to deliver a meſſage from God to him. The Lord had named him *Magor-Miſſabib*, or "*Terror round about:*" for he would cauſe him to be alarmed continually, through terrors of conſcience, and ſurrounding dangers: he ſhould be ſo diſquieted, as to become a terror to himſelf, and to his friends: and, having ſeen ſome of them ſlain in the ſiege of Jeruſalem; he, and the reſt ſhould be carried captive with the other Jews to Babylon: there they ſhould be ſlain before his eyes; and he ſhould die, and be buried there, with all thoſe, whom he had deluded by his lies: for he was a falſe prophet, as well as a perſecuting prieſt. Probably theſe predictions made ſuch an impreſſion on Paſhur's mind, as to diſturb his imagination during all the ſucceeding events, and to produce the predicted terror.

V. 7—9.] The prophet here complains more bitterly, 9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not *ſtay*.

10 For I heard the defaming of many, fear on every ſide. Report, *ſay they*, and we will report it. All my familiars watched for my halting, *ſaying*, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my perſecutors ſhall ſtumble, and they ſhall not prevail: they ſhall be greatly aſhamed; for they ſhall not proſper: *their* everlaſting confuſion ſhall never be forgotten.

12 But, O LORD of hoſts, that trieſt the righteous, *and* ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the LORD, praiſe ye the LORD: for he hath delivered the ſoul of the poor from the hand of evil-doers.

14 Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed.

15 Curſed *be* the man who brought tidings to my father, ſaying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the ſhouting at noon-tide;

17 Becauſe he ſlew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 Wherefore came I forth out of the womb to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame?

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and impatiently, than he had before done. The Lord had *enticed* him by his promiſes, (c. i,) to undertake the prophetical office, and thus he was drawn in to engage: and now he found himſelf diſappointed of the comfort, and reſpect, which he had expected. But if he meant to charge the Lord with having deceived him, he was not only very criminal, but very forgetful; for the Lord had told him, that the rulers, and people of the land would fight againſt him, though they ſhould not prevail againſt him. And he complained alſo, that the Lord, being ſtronger than he, conſtrained him, ſore againſt his will, to continue in his work; though he met with daily deriſion, and inſult in it. From the beginning of his miniſtry he had been urged, with great vehemency, to reprove the oppreſſion, and iniquity of the people, and to predict their being given up to the violence, and rapacity of their enemies. *On this account* the word of the Lord became the cauſe of continual reproach, and deriſion to him: whereas had he ſpoken more agreeable things, he might have met with reſpect, and favour. He had therefore determined to give up his office, and to ſpeak no more to the people concerning the Lord, or in his name: but the convictions of his conſcience, the fear of God's diſpleaſure, his zeal for his glory, his indignation at the ſins, and compaſſion for the ſouls of his people; and above all, the immediate impulſe of the prophetic Spirit, ſo urged him on; that he could have no more eaſe without ſpeaking, than if a burning fire had been ſhut up in his bones, and he was wearied out with forbearing, and could no longer refrain from delivering his meſſage, though it expoſed him to further trials. (c. vi. v. 11.)

10—13.] The prophet thought that he had ſome reaſon to be weary of his work; when he heard every where thoſe, who reviled, and terrified him: ſo that he became as Paſhur, a terror to himſelf, for fear was on every ſide of him; (*Pſ.* xxxi. v. 13.) His enemies encouraged each other to collect, or invent calumnies againſt him, and engaged to circulate them. His moſt intimate acquaintance narrowly watched him, expecting to ſee him make ſome falſe ſtep, which might afford them an advantage againſt him; nay they endeavoured to entice him into ſome improper conduct, that they might prevail againſt him, and be revenged on him for his mortifying reproofs, and the uneaſineſs, and terror of conſcience, that he had occaſioned them. Whilſt he was thus ſtating his caſe, his faith ſprang into lively exerciſe; he felt himſelf aſſured of the Lord's favour; he perceived that he was his mighty Defender, and a terrible avenger of his enemies; he confidently predicted their confuſion, and ruin; he recollected that the Lord tried, that he might purify, the righteous; and he had opened his cauſe to him, as his heart-ſearching Judge, and the avenger of his enemies; and he exulted, and praiſed the Lord, and called on others to praiſe him, in the aſſurance of deliverance and victory.

V. 14—18.] (Notes, *Job*, c. iii.) This is as extraordinary a tranſition, as any in the whole ſcriptures: and, for ought appears to the contrary, the prophet related what paſſed in his experience, in the order, in which it took place. An experimental acquaintance with, and a careful watch over, our own hearts, and the variations of our affections, under ſharp trials, as encouraging, or diſcouraging thoughts, occur to our minds, will beſt enable us to underſtand ſuch paſſages. We ſhould not think it poſſible for ſuch rebellion, abſurdity, and unbelief to prevail in the heart of a true believer, and to ſucceed the moſt vigorous exerciſes of faith, hope, and love; did we not meet with a few inſtances of the kind

CHAP. XXI.

Contains 1ſt. Zedekiah ſending to the prophet to enquire concerning Nebuchadnezzar's invaſion; and informed that the city ſhould be taken and deſtroyed, and that God would fight againſt both king, and people, and ſhew them no mercy, 1---7. 2d. The people counſelled to ſurrender to the Chaldeans, as the only method of preſerving their lives; and the king, and his family exhorted to execute juſtice; for the city would certainly be deſtroyed, 8---14.

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in the word of God: and conſequently, they, who have been thus tempted of ſatan, might be further urged to give up their hope, and to adopt the moſt deſperate meaſures. Yet ſuch thoughts and wiſhes are not to be palliated: for they are ſtrong proofs of the deſperate wickedneſs of the heart; though they do not prove thoſe hypocrites, who have been tempted, and prevailed on to yield to them. How abſurd for a godly man to curſe the day of his birth, which no longer had any exiſtence, and was in no degree the cauſe of his ſufferings! To curſe the man, who firſt informed his father of his birth; and even to wiſh him the doom of Sodom, or any other tremendous miſery; becauſe he would not murder him, when an helpleſs infant! How ſtrange to wiſh ſuch a cruel wiſh to his parent! And all this, becauſe he was called to endure contempt, and perſecution for a ſhort time, which would be counterbalanced by divine conſolations, and which would iſſue in everlaſting felicity! So abſurd are paſſion, and impatience!

PRACTICAL OBSERVATIONS.

In this evil world, of which ſatan is the god, and prince, they, that boldly ſtand up for the authority, truth, and righteouſneſs of Jehovah, will certainly meet with perſecution, in one form or other: and the plainer, and more convincing the truth is made to the minds, and conſciences of ſinners, the more violent will be their reſentment; except the Lord powerfully reſtrain, or change their hearts. Superior rank, affluence, reputation, and authority will render men more apt to take umbrage at the humbling truths, and ſharp reproofs of God's word: and thus they, who are exalted to do juſtice, preſerve peace, and maintain truth, have often taken the lead in running down the cauſe of God, and in abuſing his ſervants. The worthleſs caterers to men's vain pleaſures, and the flatterers of their pride, and paſſions may expect favour, affluence, and diſtinction: but contempt, and penury, dungeons, ſtripes, and the ſtocks, or more ſevere and bloody ſufferings, have been the general recompence of thoſe, who have ſought the ſalvation of ſouls. But the Lord can eaſily make thoſe a terror to themſelves, and to each other, who attempt to terrify his miniſters from their work, or to put them to ſilence, and diſgrace: no mitigation of the ſentence denounced againſt ſinners can poſſibly be attained, by perſecuting thoſe, who proclaim it: and lying prophets, and they, who truſt in them, will miſerably periſh together. No oppoſition, or ill treatment ſhould deter the man of God from declaring his whole meſſage: and indeed many have maintained their boldneſs, and faithfulneſs in their public work, in the moſt perilous circumſtances; who yet have been ſorely baffled by ſatan's temptations in their private experience, and led to wiſh they had never engaged in ſo unthankful an office, or that they could ſhift their employment, or change it for ſome other. But they, who put their hands to the plough, and look back, are not fit for the kingdom of God: and after all deductions, the miniſter's work is in reality the moſt important, honourable, and uſeful ſervice, that man can poſſibly perform. But miniſters deceive themſelves, and have no right to complain of any other deception, if they expect worldly honour, and the friendſhip of men, from a faithful diſcharge of their office; nay, if they do not expect contempt, oppoſition, and injurious treatment from ungodly men of every deſcription. The Lord doth indeed allure men into the ſervice, by giving them a hope of uſefulneſs, and aſſurance of aſſiſtance, and ſupport: and few are at firſt aware of the extent, and variety of thoſe trials, and difficulties, to which they will be expoſed in the courſe of their miniſtry. And afterwards, when contempt, deriſion, or hard uſage tempt them to reſolve that they will ſpeak no more in his name, or that they will qualify their meſſage, and render it more palatable; being ſtronger than they, the Lord will prevail, and they will find his word like a burning fire ſhut up in their bones, and that no relief from their diſquietude can be had, but by faithfully declaring the whole counſel of God. Thus neceſſity is laid upon them, yea woe unto them, if they do not preach the goſpel. Indeed, were we only to ſpeak of promiſes, and privileges, and indiſcriminately to deal out conſolation, all would go on very ſmoothly: but, if we are faithful, we muſt cry aloud, and not ſpare either ourſelves, or the people, either profeſſors, or oppoſers; we muſt reprove men's ſins, and denounce the wrath of God againſt every one, that doeth evil. Our earneſtneſs alone will excite the deriſion, and mockery of the profane: our faithful rebukes and warnings will exaſperate the phariſee, and hypocrite. None will make any allowance for him, who will grant no indulgence to any man's ſins: all around will watch for the halting of the bold reprover, and report with additions whatever they ſpy of imperfection in his conduct. And even the harmleſſneſs of the dove, and the wiſdom of the ſerpent could not exempt ſuch men from defamation from thoſe, who want to be revenged on them, for the terrors of conſcience, that they have occaſioned them. But God will be with, and for them: he ſeeth the uprightneſs of their hearts, and approves their conduct: let them then open their cauſe before him, and he will enable them to foreſee the ruin of their implacable enemies, and their complete deliverance from the hands of all evil doers. And were it not for remaining unbelief, and ſin, they might rejoice, and praiſe the Lord, and encourage others to do the ſame, in the hotteſt fire of perſecution. But alas, how frail, mutable, and ſinful is man in his beſt eſtate! How ſoon do our graces droop, and our corruptions revive, when we are left to ourſelves! And how fooliſh, impious, and unnatural are the thoughts and wiſhes of our hearts, when we yield to impatience, and diſcontent! Let us then conſider him, who endured the contradiction of ſinners againſt himſelf, leſt we be

THE word which came unto Jeremiah from the LORD, when king Zedekiah ſent unto him Paſhur the ſon of Malchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadnezzar king of Babylon maketh war againſt us: if ſo be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah:

4 Thus ſaith the LORD God of Iſrael; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the king of Babylon, and *againſt* the Chaldeans, which beſiege you without the walls, and I will aſſemble them into the midſt of this city.

5 And I myſelf will fight againſt you with an outſtretched hand and with a ſtrong arm, even in anger, and in fury, and in great wrath.

6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence.

7 And afterwards, ſaith the LORD, I will deliver Zedekiah king of Judah, and his ſervants, and the people, and ſuch as are left in this city from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life: and he ſhall ſmite them with the edge of the ſword; he ſhall not ſpare them, neither have pity, nor have mercy.

8 And unto this people thou ſhalt ſay, Thus ſaith the LORD; Behold, I ſet before you the way of life, and the way of death.

9 He that abideth in this city ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Chaldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a prey.

10 For I have ſet my face againſt this city for evil, and not for good, ſaith the LORD: it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire.

11 And touching the houſe of the king of Judah, *ſay*, Hear ye the word of the LORD;

12 O houſe of David, thus ſaith the LORD; Execute judgment in the morning, and de-

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weary, and faint in our minds under our leſſer trials: let us beg of him to enable us to keep our hearts, and to bridle our lips, under ſuch temptations: let us accuſtom ourſelves to view every object in the glaſs of eternity. For if we have a good hope of eternal happineſs, we cannot allow ourſelves to wiſh, that we had never been born; or to complain of thoſe light, and momentary afflictions, which are working for us a far more exceeding, and eternal weight of glory: and if we have not a good hope, we have more important matters to engage our attention, and ſhould be otherwiſe employed, than in fretting about our preſent trials. But as our gracious God bears with, and forgives the infirmity, and folly of his ſervants: let us learn to ſympathize with thoſe, who are ſtruggling with ſimilar temptations.

NOTES.

CHAP. XXI.] V. 1, 2.] We have been left to conjecture the time, in which moſt of the preceding prophecies were delivered: but many of the ſubſequent ones are dated. This chapter leads us forward to the time of Zedekiah, and very near to the captivity; but we ſhall frequently be led back to the reigns of the preceding kings of Judah. When Nebuchadnezzar had formed the ſiege of Jeruſalem, Zedekiah was anxious to know the event; though it had been ſo often predicted, that nothing but the moſt determined incredulity could doubt of it. He was convinced, at ſome times at leaſt, that Jeremiah was the prophet of the Lord, and he ſent meſſengers to him on this occaſion. Paſhur here mentioned was of another family, than the perſon, of whom we read in the former chapter. They deſired the prophet to enquire of the Lord, whether he would not appear for their deliverance, according to the wonders, that he had formerly wrought for his people, that the ſiege might be raiſed: and perhaps they intreated his prayers to this effect. But they paid no regard to his warnings, and exhortations, and made no attempts towards reformation, perſonal, or public.

V. 9. *He that*, &c.] As the king, and his princes would not agree to a general ſurrender, the people were exhorted to ſhift for themſelves: for the Lord had determined, that they, who deſerted the Chaldeans, ſhould narrowly eſcape with their lives; as the prey is taken from the mouth of a ravenous beaſt: but the reſt had no reaſon to expect preſervation. As this was God's expreſs commandment, and as the rulers of Judah held out in defiance of him; it became the duty of the people to avail themſelves of this counſel; though it was contrary to the ordinary rule of obeying thoſe, that are in authority. This meſſage muſt have been peculiarly provoking to Zedekiah and his counſellors.

V. 12. *O houſe*, &c.] The wickedneſs of Zedekiah liver *him that is* ſpoiled out of the hand of the oppreſſor, leſt my fury go out like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

13 Behold, I *am* againſt thee, O inhabitant of the valley, *and* rock of the plain, ſaith the LORD; which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations?

14 But I will puniſh you according to the fruit of your doings, ſaith the LORD: and I will kindle a fire in the foreſt thereof, and it ſhall devour all things round about it.

CHAP. XXII.

Contains 1ſt. The prophet ſent to the king's palace, to exhort him, and his people to various duties, with conditional promiſes, and threatenings, 1---9. *2d. The people inſtructed to weep no more for Joſiah, but to lament over Shallum, who was carried away captive to return no more,* 10---12. *3d. Severe rebukes of Jehoiakim for his atrocious crimes, and a dreadful ſentence denounced againſt him,* 13---19. *4th. A prediction that the Jews, who had been rebellious in their proſperity, would be rendered more pliant by their ſufferings; and of the doom of Jeconiah, and others of David's family,* 20---30.

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and his ſons, and the princes of that line, was aggravated by their relation to David. They probably truſted in the covenant of royalty, whilſt their crimes forfeited their perſonal intereſt in it. The captivity was indeed determined on: but the family of David might be, more or leſs, expoſed to miſery by means of it: and this exhortation implied a ſevere reproof of Zedekiah's conduct, as guilty of abuſe of power, and neglect of duty. But let him, and his princes immediately, and earneſtly ſet themſelves to execute juſtice, and deliver the oppreſſed: let them do it "in the morning," as their firſt concern, at that time when their courts were held, or every morning: or elſe the Lord's anger would burn unquenchably againſt them, eſpecially againſt Zedekiah, and his ſons, (c. lii. v. 10, 11.)

V. 13, 14.] Jeruſalem was as an impregnable fortreſs ſituated on a rock, in the midſt of a plain: and the inhabitants flattered themſelves, that they ſhould eſcape; for none would be able to enter their walls, though the adjacent country were waſted. But the Lord aſſured them, that he was againſt, and would deſtroy them.

PRACTICAL OBSERVATIONS.

The moſt obſtinate ſinners, yea the moſt virulent perſecutors, have their ſeaſons of compunction, and are often almoſt convinced that their faithful reprovers are wiſer, and happier than they. So that in times of urgent diſtreſs, and peril men often ſeek to thoſe, to counſel, and pray for them, whom at other times they deſpiſe, or oppoſe: and thus the ſervants of God paſs through honour, and diſhonour, through evil, and good report. But ſuch men only enquire after deliverance from puniſhment: if the Lord would deal with them according to the riches of his power, and mercy, in ſaving them from ſuffering, and then leave them to indulge themſelves in ſin, they would be reconciled to him, and to his miniſters: and they will meet with teachers, who will encourage them upon this plan, for a valuable conſideration to themſelves. But the faithful ſervant of God is zealous for his maſter's honour, and adheres to his inſtructions: He can encourage no man, however plauſibly he ſpeaks, who refuſes to repent, and to do works meet for repentance: he will ſtand to it, that they have no intereſt in the promiſes, who hate the precepts of the Lord; and that he will never deal with hypocrites according to the wonders, that he performs for his people. When profeſſors ſtand out in obſtinate diſobedience, and want to preſume upon external privileges, and relation to God: let them be told, that the Lord will proſper his open enemies againſt them; that He will baffle all their efforts, and fight againſt them by his own out-ſtretched arm, and not ſpare them, or ſhew them any favour. Yet intimations of mercy are couched under the ſevereſt denunciations of vengeance: and in the moſt tremendous public calamities, there is hope for individuals, of eſcaping the wrath to come. No ſinner on earth is abſolutely left without refuge, who deſires to avail himſelf of one: life, and death, are continually ſet before men; but the way of life is humiliating, and requires ſelf-denial, and ſingularity, and expoſes men to difficulty, and reproach. Few therefore chooſe it: but moſt men perſiſt in that courſe, againſt which the moſt awful vengeance of God is denounced. In all poſſible circumſtances the way of duty is the ſafeſt, and moſt advantageous; and will tend to alleviate thoſe miſeries, which cannot be entirely avoided. When ſinners therefore enquire about events, they ſhould be directed to the duties of their ſtations: they, who are deſcended from pious anceſtors, ſhould be exhorted to imitate them; and they, who are placed in authority, ſhould be reminded to execute juſtice, and to do good: otherwiſe ſuch diſtinctions will the more expoſe men; when the fury of the Lord goeth forth like fire, and burneth, that none can quench it, becauſe of the evil of their doings. He ſets himſelf eſpecially againſt thoſe, who preſumptuouſly defy his threatenings: and he will let them know, that none of their carnal confidences can withſtand the power of his righteous indignation.

NOTES.

CHAP. XXII.] V. 1. *Of the king*, &c.] Some interpreters ſuppoſe that this chapter contains two diſtinct meſſages, the one ſent to Jehoiakim, and the other afterwards to Jeconiah, or Jehoiachin his ſon: but there is no intimation of this in it. Others ſuppoſe, that the whole chapter was addreſſed to Jeconiah: and that the former part was a recapitulation of meſſages formerly delivered to Jehoiakim, &c: but there is great difficulty in applying the concluſion of the addreſs to Jeconiah, from whom Chriſt deſcended. It hath therefore been ſuppoſed by a few interpreters, that the whole was addreſſed to Zedekiah, and

THUS ſaith the LORD; Go down to the houſe of the king of Judah, and ſpeak there this word.

2 And ſay, Hear the word of the LORD, O king of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates:

3 Thus ſaith the LORD; Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place.

4 For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe kings ſitting upon the throne of David, riding in chariots and on horſes, he, and his ſervants, and his people.

5 But if ye will not hear theſe words, I ſwear by myſelf, ſaith the LORD, that this houſe ſhall become a deſolation.

6 For thus ſaith the LORD unto the king's houſe of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited.

7 And I will prepare deſtroyers againſt thee, every one with his weapons: and they ſhall cut down thy choice cedars, and caſt *them* into the fire.

8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the LORD their God, and worſhipped other gods, and ſerved them.

10 Weep ye not for the dead, neither bemoan him: *but* weep ſore for him that goeth away; for he ſhall return no more, nor ſee his native country.

11 For thus ſaith the LORD touching Shallum the ſon of Joſiah king of Judah, which reigned inſtead of Joſiah his father, which went forth out of this place; He ſhall not return thither any more:

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

13 Woe unto him that buildeth his houſe by unrighteouſneſs, and his chambers

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that it is a continuation of the ſubject of the preceding chapter. This interpretation I would accede to: but without being very confident in ſo doubtful a matter. If this point could be aſcertained, all the difficulties would vaniſh, which upon other interpretations are almoſt, if not quite inſuperable; as will be ſhewn: but there is no evidence on either ſide, except the chapter itſelf compared with the context, of which the reader will judge for himſelf. Yet it ſeems very reaſonable to expect, that after Jeremiah had anſwered Zedekiah's enquiries by his meſſengers; the Lord ſhould ſend him in perſon to confirm, and enforce his word, in the manner here recorded: and the abrupt opening of the chapter, as well as it's coincidence with the preceding, favours the ſuppoſition. We ſuppoſe then, that Zedekiah is addreſſed: and that the names of the other kings are introduced, by way of reminding him, that the predictions concerning them, which they had diſregarded, had been exactly accompliſhed; and to infer, that ſo would thoſe, which related to him, and the approaching captivity. I know of no objection to this, except that Coniah, or Jeconiah is laſt mentioned in the chapter, and that Zedekiah is not named in it: but he had been named in the former part of the ſubject, as the foregoing chapter is ſuppoſed to have been; and being here addreſſed in perſon, as king of Judah, it was not neceſſary to mention his name.

V. 2—5.] (c. xvii. v. 25. c. xxi. v. 11, 12.)

V. 6. *Thou art,* &c.] The palace of the kings of Judah was become very magnificent, and it had been favoured more, than the reſidence of other kings, and made pre-eminent above them, by its vicinity to the temple: and the royal family had been equally favoured and exalted by the covenant with David and his ſeed: but, having been polluted with idolatry, and iniquity, they were condemned to be deſtroyed, and made deſolate.

V. 10—12.] The ruin of the kingdom of Judah commenced by the death of Joſiah: the prophet therefore recurred to that event, and referred to predictions, that were delivered ſoon after, when Jehoahaz, or Shallum, had been carried away captive into Egypt by Pharaoh-Necho. The people had great cauſe to mourn their own loſs, in Joſiah's death; and for their ſins, which had provoked the Lord to remove him: but they need not bemoan him, as if he had ſuffered any loſs, by being taken away from the evil to come, for he died in reputation, and at peace with God. But they had a more recent cauſe for ſorrow in the captivity of Shallum, who was doomed for his early wickedneſs, to live, and die a captive in Egypt, and never more to return to his own land. The people, it ſeems, did not believe this prediction, at the time when it was uttered; but it had been exactly verified. And this very properly came in to confirm the predictions, that were afterwards delivered, and which were treated with ſimilar diſregard. We muſt adopt this interpretation, whether we ſuppoſe Jeconiah, or Zedekiah to be addreſſed.

by wrong; *that* uſeth his neighbour's ſervice without wages, and giveth him not for his work;

14 That ſaith, I will build me a wide houſe, and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion.

15 Shalt thou reign becauſe thou cloſeſt *thyſelf* in cedar? did not thy father eat and drink, and do judgment and juſtice, *and* then *it was* well with him?

16 He judged the cauſe of the poor and needy; then *it was* well *with him*: *was* not this to know me? ſaith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for violence, to do *it*.

18 Therefore thus ſaith the LORD concerning Jehoiakim the ſon of Joſiah king of Judah; They ſhall not lament for him, *ſaying*, Ah my brother! or, Ah ſiſter! they ſhall not lament for him, *ſaying*, Ah lord! or, Ah his glory.

19 He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem.

20 Go up to Lebanon and cry: and lift up thy voice in Baſhan, and cry from the paſſages: for all thy lovers are deſtroyed.

21 I ſpake unto thee in thy proſperity; *but* thou ſaidſt, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedſt not my voice.

22 The wind ſhall eat up all thy paſtures, and thy lovers ſhall go into captivity: ſurely then ſhalt thou be aſhamed, and confounded for all thy wickedneſs.

23 O inhabitant of Lebanon, that makeſt thy neſt in the cedars, how gracious ſhalt thou be when pangs come upon thee, the pain as of a woman in travail.

V. 13—19.] Theſe verſes evidently relate to Jehoiakim, who ſucceeded his younger brother Jehoahaz, or Shallum; but whether they were, *on this occaſion*, addreſſed to him, or whether they were adduced in confirmation of other predictions, is not agreed. Our ſuppoſition is, that the caſe of Jehoiakim was recurred to, to convince Zedekiah, that the prediction uttered againſt him, and Jeruſalem would certainly be accompliſhed. Jehoiakim had diſregarded the prophet's reproofs, and warnings, until the threatened deſtruction came upon him: let Zedekiah beware, leſt that ſhould be his caſe alſo. Jehoiakim was intent on building himſelf a magnificent palace; and the expence of it exceeded his finances: and this introduced a ſyſtem of iniquity, and oppreſſion. He conſtrained his ſubjects to work for him without wages, and never paid for the materials, with which he builded; and in various ways he committed extortion, and injuſtice. But did he think that his houſe of cedar would ſecure his authority, or prolong his reign? His pious father affected not ſuch ſplendour; but he lived in plenty, and hoſpitality, without injuring any of his ſubjects; and his clear conſcience, and character, the love of his people, and above all the favour of God, were far preferable to Jehoiakim's guilty, and odious magnificence. Moreover Joſiah was the patron of the poor, and his throne was eſtabliſhed in righteouſneſs: and his obedience to the Lord, and his imitation of his juſtice, truth, and goodneſs, in the exercise of his authority proved that he knew, and loved him. But Jehoiakim was continually looking out for opportunities of gratifying his abominable avarice; and in purſuit of iniquitous gain he committed murder, and every kind of oppreſſion, and rendered himſelf odious to his ſubjects: ſo that, it was predicted, that, when he ſhould be prematurely cut off, his relations would not grieve for him as a brother, nor his people as a ruler, nor would any lament, that his glory was turned into ignominy: and after his death, his body would be treated with the utmoſt contempt, and buried with the burial of an aſs; which creatures, when they died in the city, would be dragged forth to ſome place, without the gates, where rubbiſh was thrown, there to be devoured by dogs, or to putrify above ground. We read that Jehoiakim was taken priſoner by Nebuchadnezzar, and bound in fetters to be carried to Babylon; (2 *Chron.* c. xxxvi. v. 6. *Ezek.* c. xix. v. 9:) and Joſephus relates that he ſlew him, and left his body unburied. But as the gates of Jeruſalem ſeem to relate to the burial of the aſs, and not that of Jehoiakim; it matters not to enquire whether he was ſlain, or left unburied, near Jeruſalem, or at Babylon, or in ſome other place. Doubtleſs the exact fulfilment of the prediction was well known at Jeruſalem: and the event might therefore very properly be adduced in confirmation of the prophet's other warnings to the king, and people of Judah.

V. 20—23.] Theſe verſes relate to the nation at large, and may be conſidered as the prophet's addreſs to them, upon the ſucceſs of the Chaldeans, and their diſappointment of aſſiſtance from Egypt. They might now betake themſelves to Lebanon, or Baſhan, or the other entrances into the land, to lament their miſeries, and cry for help; but none would regard them: for all their idols, and idolatrous allies were about to be deſtroyed by the power of the conqueror. The Lord had warned them of the approach of theſe calamities, in their more proſperous days, and warned them to repent of their ſins; but they were open, and obſtinate in their rebellion: and this had been the manner of the nation from the beginning, that they would not obey his voice. Therefore all their rulers, 24 *As* I live, ſaith the Lord, though Coniah the ſon of Jehoiakim king of Judah were the ſignet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will caſt thee out, and thy mother that bare thee, into another country, where ye were not born; and there ſhall ye die.

27 But to the land whereunto they deſire to return, thither ſhall they not return.

28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not.

29 O earth, earth, earth, hear the word of the Lord.

30 Thus ſaith the Lord, Write ye this man childleſs, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

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and teachers would periſh, as the fruits of the earth are blighted by an unwholeſome wind; and their allies would go with them into captivity, being reduced by the ſame power. They thought themſelves indeed as ſafe in Jeruſalem, as the eagle in her neſt on the top of a cedar, upon the ſummits of Lebanon; and therefore they deſpiſed the word of God: but deſtruction was coming upon them, as pangs upon a woman in travail; and then they would ſhew ſome regard to the Lord, and aſſume the appearance of devotion, or of mercy to their oppreſſed brethren; but it would not prevent their deſtuction.

V. 24—27.] After the removal of Jehoiakim, Jeconiah reigned for a ſhort time, and was then taken priſoner, and carried to Babylon; where he continued many years before his death. He is here called Coniah: the firſt ſyllable of his name, being a part of the name of Jehovah, is cut off, as an intimation that the Lord no longer owned him. As he was the lineal heir of the houſe of David, it might have been thought, that the Lord would have taken ſpecial care of him: but be ſware by himſelf, that even were Coniah to him, like the royal ſignet on the right hand of a king, his ornament, and a peculiar badge of authority; he would pluck him off, and caſt him away with diſdain; and that he ſhould end his days in captivity, with his mother, who had brought him up in iniquity, and with the reſt of his family.

V. 28—30.] This is the application of the whole addreſs, which is here ſuppoſed to have been made to Zedekiah. Had Jeconiah been thrown aſide as a broken idol, or a veſſel, which a man likes not to make uſe of? Wherefore were he, and his ſeed carried captive to Babylon? Was it not for their ſins? And did Zedekiah, who copied, and far exceeded them, expect to proſper on the throne of David? If he would pay no regard to the word of God, let the earth itſelf hear, and record it: for the Lord had determined, that this man, (to whom the prophet addreſſed himſelf,) ſhould die childleſs, and be unproſperous all his days; and that none of his ſeed ſhould proſper, filling the throne of David, and ruling over Judah, as he had vainly expected, after his nephew Jeconiah was carried captive. If we underſtand this of Zedekiah, all is very eaſy: he was taken priſoner by Nebuchadrezzar; his ſons were ſlain before his eyes, then his eyes were put out, and he was carried to Babylon, and we read no more of him, or his poſterity. But if we apply it to Jeconiah, we are involved in difficulties. He certainly left ſeveral ſons; Zerubbabel his grandſon poſſeſſed great authority, and proſpered ruling in Judah. Nay Chriſt deſcended from him: who proſpers on the throne of David, and ſhall for ever: and Jeconiah himſelf may be ſaid to have proſpered towards the cloſe of his days. (2 *Kings*, c. xxv. ver. 27—30.) So that this ſentence ſeems not to have been executed reſpecting him, in any meaſure anſwerable to the ſolemnity, with which it was denounced, (Note, 1 *Chron*. c. iii. v. 17.) To obviate theſe difficulties, ſome conjecture that Salathiel, the father of Zerubbabel was only the adopted ſon of Jeconiah: but it is expreſſly ſaid, that "he begat him." (*Matt*. c. i. v. 12.) And ſuch an interpretation would reduce the genealogy of Chriſt, and indeed all other genealogies, to uncertainty. Others ſuppoſe, that the ſentence only meant that he ſhould not ſee any comfort in his children; that they ſhould not ſucceed him on the throne; but that after the death of Zedekiah, the temporal kingdom of David ſhould terminate. But whether this reconciles the concluſion of the ſentence, to what occurred reſpecting Zerubbabel, and to the deſcent of Chriſt from Jeconiah, muſt be left to the determination of the reader: and having ſuggeſted what appears to me the moſt obvious method of removing the difficulty; I ſhall only add, that there ſeems a peculiar propriety in the prophet's thus adducing former inſtances of the Lord's performing his predictions, as an introduction to paſſing this ſolemn ſentence of condemnation on him, under whoſe government, and through whoſe obſtinacy Jeruſalem was deſtroyed, and the people carried into captivity.

PRACTICAL OBSERVATIONS.

The mightieſt princes are as much concerned to hear the word of God, as their meaneſt ſubjects; and they who are called to ſpeak to them in the name of God ſhould deal plainly, and faithfully with them; as their ſervants and people are concerned in, and are generally influenced by, their conduct. No durable proſperity, in any ſtation of life, can be obtained, without obedience to God's commandments. Nor can true religion ſubſiſt without juſtice, truth, and mercy in our relative conduct

CHAP. XXIII.

Contains 1ſt. A woe denounced upon the corrupt rulers, and teachers of the Jewiſh nation, and promiſes to the Jews and to the church, of the kingdom, and righteouſneſs of the Redeemer, and the gathering of the people to him, 1---8. *2d. The prophets, prieſts, and people charged with various crimes, and eſpecially the falſe prophets condemned as the authors, and abetters of all the impiety, and wickedneſs of the nation, and reproved and threatened in a moſt tremendous manner; and the people cautioned to pay no regard to their words, and inſtructed how to diſtinguiſh betwixt their counterfeit revelations, and the genuine word of God,* 9---32. *3d. A rebuke of thoſe who made a ſcoff at the words of the prophets,* 33---40.

WOE be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the LORD.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtors that feed my people; Ye have ſcattered my flock, and driven them

They, who are entruſted by the Lord with authority, are under the greateſt obligations to imitate him in patronizing the poor, and reſcuing the oppreſſed: and innocent blood ſhed by them, under colour of law, or by iniquitous wars, muſt be as exactly accounted for, as that which their inferiors ſhed in violation of their ſtatutes. The neglect of theſe things expoſes nations to the righteous vengeance of God: and he alike diſregards temples, and palaces, when they, who frequent, or poſſeſs them, will not obey his word. He neither deſtroys cities, nations, or individuals, except for their ſins; and in this world he often makes it obvious to every one, for what crimes he inflicts puniſhment: but this will be manifeſt to all the world, at the day of judgment, and perdition of ungodly men. They, who have eſcaped from this world of ſin, and ſorrow, and are ſafely arrived at the manſions of the bleſt, might more reaſonably be envied, than lamented: and their happineſs ſhould reconcile ſurvivors to the loſs they have ſuſtained. But impenitent ſinners, living, or dying, are objects of our compaſſion, or lamentation. Speedily death will remove the moſt proſperous of them from *their good things* here, and their place will know them no more: and they have a place of torment prepared for them in the eternal world. Yet others will proceed in the ſame deſtructive courſe, in defiance of all warnings. For men will fancy that wealth, magnificence, elegant manſions, furniture, paintings, &c, give happineſs to their poſſeſſors: and in order to acquire ſuch ſplendid vanities, they commit the moſt atrocious crimes, and expoſe themſelves to the ſevereſt vengeance of their offended judge. How many houſes have thus been builded by unrighteouſneſs? How many live in magnificence and luxury by oppreſſing, and defrauding the poor; and by conſtraining them to exceſſive labour, without giving them any adequate compenſation for their work? How many thus run into debt, and cheat their creditors, and ruin many honeſt families, to gratify their infamous oſtentation? And indeed all, who determine to be rich, or luxurious at all adventures, will fall into ſuch temptations, and be betrayed into ſome ſpecies of injuſtice. Generally the pride, and vanity of young perſons, in wanting to make a more genteel, and elegant appearance than their prudent, or pious parents, prove them defective in more valuable accompliſhments; eſpecially if their circumſtances are not more affluent. It is unſpeakably more reſpectable, and comfortable to have food, and raiment, and other accommodations, in a plainer ſtyle, with honeſty, and piety; and to uſe hoſpitality, and be friendly to the poor, and to have an intereſt in their prayers: than to fare ſumptuouſly, to lodge magnificently, to be ſurrounded with numerous ſervants, and viſitants; whilſt extravagance puts an edge on rapacity, and the eyes, and heart are only after covetouſneſs, oppreſſion, and other crimes, which luxury renders neceſſary. They who know God, will do juſtice, and love mercy: and it will be well with them living, and dying: but they, who diſhonour Him will be diſgraced: and when oſtentatious, and oppreſſive rulers are removed, and none lament their death; it is an awful token, that they are gone to receive the due recompence of their crimes. Such, as in proſperity will not hear the voice of God by his word, muſt expect to feel the ſtrokes of his correcting rod; and, if this doth not produce a ſalutary effect, to be overwhelmed and confounded by his awful judgments: then all helpers, and confidences will fail; and the periſhing tranſgreſſors will cry for mercy, and not be heard, when ſudden deſtruction cometh upon them, as pangs upon the travailing woman. Indeed it has been too much the way with all of us from our youth, that we would not obey the voice of God, in our proſperity: and when viſited with chaſtiſements, we have many of us repeatedly appeared very gracious, and made many profeſſions, and reſolutions of amendment, which we have broken, as ſoon as our danger was paſt, and the terror worn off. Yet the Lord often bleſſes affliction as a means of bringing thoſe to repentance, who diſregarded him in proſperity. Alas, how little is earthly grandeur, to be depended on; or flouriſhing families to be rejoiced in! Soon the greateſt may be tumbled into the moſt abject miſery: and children may be torn from us in the moſt diſtreſſing manner: nor can any external relation to God ſecure a man, from being given into the hands of that enemy, who ſeeks the life of our ſouls. But they, who hear the voice of Chriſt, and follow him, have eternal life, and ſhall never periſh, neither ſhall any enemy pluck them out of his Almighty hands. May this be our character, our honour, and felicity.

NOTES.

CHAP. XXIII.] V. 1, 2.] The people of Judah were the Lord's flock, the ſheep of his paſture: they were his viſible church, and had his remnant of true believers amongſt them; and they were the ſeed of his future church. The king, and his counſellors, and chief officers; and the high prieſt, the chief prieſts, and thoſe in authority under them, were the paſtors, or ſhepherds who were appointed to feed, to take care of, and protect, away, and have not viſited them: behold, I will viſit upon you the evil of your doings, ſaith the Lord.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they ſhall be fruitful and increaſe.

4 And I will ſet up ſhepherds over them which ſhall feed them: and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the Lord.

5 Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

6 In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, which brought up the children of Iſrael out of the land of Egypt;

8 But, The Lord liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the north country, and from all countries whither I had driven them; and they ſhall dwell in their own land.

9 Mine heart within me is broken becauſe of the prophets; all my bones ſhake; I am like a drunken man, and like a man whom wine hath overcome, becauſe of the Lord, and becauſe of the words of his holineſs.

10 For the land is full of adulterers; for becauſe of ſwearing the land mourneth; the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force *is* not right.

11 For both prophet and prieſt are profane; yea, in my houſe have I found their wickedneſs, ſaith the Lord.

12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs: they ſhall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their viſitation, ſaith the Lord.

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the flock, both in reſpect of their temporal welfare, and their ſpiritual eſtate. But the oppreſſion, and perſecution of their civil rulers; their neglect of their duty, and their bad policy, tended to deſtroy the people, to expoſe them to the ſword of their enemies, to drive them to ſeek ſhelter in foreign countries, and to reduce them to captivity; and their wickedneſs ended in the deſolations of the land, and the ſcattering of the people amongſt the heathen. And the ignorance, negligence, falſe doctrine, and wickedneſs of the prieſts were equally ruinous to their ſouls. Thus they abuſed their truſt, and were condemned to be depoſed, and puniſhed for their crimes.

V. 3, 4.] Theſe verſes contain a promiſe of the reſtoration of the remnant of the Jews to, and their reeſtabliſhment in, their own land; and of their increaſe and proſperity under the Government, and inſtruction of Zerub-babel, Joſhua, Ezra, Nehemiah, &c, who ruled over them in the fear of God, and under whom they lived in peace, and confidence: yet their full accompliſhment muſt be referred to the times of the goſpel, and to the true flock of Chriſt; and to their entire ſafety, and holy confidence in him, &c.

V. 5, 6.] (*Iſaiah*, c. xi.) The time would ſpeedily approach, when, inſtead of the degenerate branches from the ſtock of David, who had brought Judah to ruin, a righteous branch would ſpring from him, who would reign in proſperity, and execute juſtice in the land, and throughout the earth. (c. xxii. v. 30.) Under his government the people of God, being ſaved from wrath, and ſin, and protected from their enemies, would dwell in peace and ſafety: and this branch of David would be called by his people, "Jehovah our righteouſneſs." (c. xxxiii. v. 15, 16. *Iſaiah*, c. xlv. v. 24, 25.) Deſcended from David, according to the fleſh, he would be Jehovah alſo, truly God, one with the Father: and he would be called by believers "our righteouſneſs;" for they are "*made the righteouſneſs of God in him.*" His obedience unto death is their juſtifying righteouſneſs, and title to heavenly felicity: and their inherent righteouſneſs, their ſanctification, the ſource of all their perſonal obedience, and their meetneſs for heaven, is the effect of their union with him, and of the ſupply of his Spirit. As therefore Chriſt is the Lord, and in every ſenſe our Righteouſneſs; it were abſurd to admit of any other interpretation than this, which is ſo evidently the grammatical meaning of the text, and ſo coincident with the whole tenor of ſcripture.

V. 7, 8.] C. xvi. v. 14, 15.) Theſe words, as repeated in this connexion, favour the ſuppoſition, that the Jews, when converted to chriſtianity, will be reſtored to their own land.

V. 9—12.] The prophet, having predicted the coming of Chriſt, and many future bleſſings in reſerve for the church, for the encouragement of the faith, and hope of the pious remnant amongſt the people; here returns to reprove, convict, and paſs ſentence on his cotemporaries. His heart was broken with ſorrow, and his frame was moſt violently agitated, to ſee the people ſo deluded by the falſe prophets: and he was ſo filled with amazement, and zeal, that he ſpake with vehemency, and in-

13 And I have ſeen folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to err.

14 I have ſeen alſo in the prophets of Jeruſalem an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus ſaith the LORD of hoſts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is profaneneſs gone forth into all the land.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets that propheſy unto you: they make you vain: they ſpeak a viſion of their own heart, *and* not out of the mouth of the LORD.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, Ye ſhall have peace; and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you.

18 For who hath ſtood in the counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it ſhall fall grievouſly upon the head of the wicked.

20 The anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall conſider it perfectly.

21 I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they propheſied.

22 But if they had ſtood in my counſel,

coherency, and acted with impetuoſity, like a drunken man; when he conſidered the juſtice, and power of God as armed againſt his nation, and the holy denunciations of his vengeance, which he had been ſent to proclaim: or when he compared the precepts, and ſanctions of the law, with the crimes of the people. For the whole land ſwarmed with adulterers, and profane, and perjured perſons: for which crimes the Lord had begun by drought and famine to puniſh the land, and had burnt up her pleaſant paſtures. But they ſtill proceeded in their evil courſe, and did wrong with impetuous violence, and with all their power. In this impiety the prophets, and prieſts were the ringleaders, and they choſe the temple as the ſcene of their enormities: and therefore the Lord, who witneſſed their crimes, condemned them to be driven forward in their ruinous ways, into final deſtruction: as thoſe, who are driven headlong on ſlippery paths, in the dark, till they are caſt down ſome precipice, and daſhed in pieces.

V. 13—15.] The falſe prophets of Samaria, who had fooliſhly choſen to propheſy in the name of Baal, had deluded the Iſraelites into thoſe idolatries, that had ruined the nation: yet the Lord conſidered the falſe prophets of Jeruſalem, who propheſied lies in his name, as guilty of more horrible, and abominable wickedneſs. For they were abandoned to adultery, and deceit; and their propheſying was a conſtant impoſture, by which the people were hardened, and emboldened in their iniquity, by the expectation of peace, and proſperity; and prejudiced againſt the true prophets, who called on them to return from their wickedneſs. Thus the whole nation were become as odious to the Lord, as the inhabitants of Sodom, and Gomorrah; and would ſoon be viſited with judgments almoſt as tremendous. But the prophets would be conſtrained to drink the moſt bitter part of this cup of the Lord's indignation: as their falſe doctrine, pretended viſions, and corrupt examples had ſpread impiety throughout the land; and had rendered all means abortive, which had been uſed to retard its progreſs.

V. 18. *For*, &c.] This may be underſtood as the language of the falſe prophets, who oppoſed Jeremiah, and the true prophets, that declared to them the Lord's counſel to deſtroy them, and the city. They therefore derided their pretenſions to inſpiration: and enquired which of them was of the Lord's privy council, and made acquainted with his ſecrets? And whether they alone had perceived, and heard his word? They thought it not likely that two, or three ſuch inconſiderable perſons ſhould know more of the Lord's will, than the numbers of *reſpectable* perſons, amongſt the prieſts, and prophets, who predicted peace, and proſperity: and they were amazed at the confidence, with which they uttered their prophecies. But they may be conſidered as the words of the Lord, or of Jeremiah, demanding of the falſe prophets, which of them had received any revelation from God, or indeed underſtood any thing of his word?

V. 20. *In the latter*, &c.] There was a time approaching, when the execution of the predicted judgments would effectually convince the people, that the prophet ſpake by authority from Jehovah. In thoſe future days, the ſurvivors in their captivity in Babylon, and they who loſt their lives when removed to the eternal world, would have leiſure fully to conſider the ſubject; and then they would reflect on their own incredulity, and obſtinacy, with bitter remorſe and indignation at themſelves for their folly and madneſs.

V. 21, 22.] The Lord here ſolemnly diſowned all thoſe pretended prophets, who at that time promiſed the and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the LORD, and not a God afar off.

24 Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD. Do not I fill heaven and earth? ſaith the LORD.

25 I have heard what the prophets ſaid, that propheſy lies in my name, ſaying, I have dreamed, I have dreamed.

26 How long ſhall *this* be in the heart of the prophets that propheſy lies? yea, *they are* prophets of the deceit of their own heart.

27 Which think to cauſe my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully. What *is* the chaff to the wheat? ſaith the LORD.

29 *Is* not my word like as a fire? ſaith the LORD; and like a hammer *that* breaketh the rock in pieces?

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people peace, or at any time without repentance. They forwardly engaged in the work, and eagerly proceeded in it: and their pretended predictions were ſo agreeable to the corrupt inclinations of the people, that they met with no oppoſition: they ran of their own accord, and propheſied out of their own heart, and all went on very ſmoothly. But if indeed, they had ſtood in the Lord's counſel, and had ſpoken his words to the people: their grand object would have been to bring them to repentance, and to turn them from all their idolatries, and iniquities, to the worſhip of Jehovah. This would have been the tendency of their lives, and doctrine; and they would have had ſome meaſure of ſucceſs in their endeavours. But their object, and the tendency, and effect of their prognoſtications were the reverſe of this. It may here be enquired, how the people were to know the falſe prophets from thoſe, that were ſent of God, when they wrought no miracles? The obvious anſwer to which is this. The miniſtry of the true prophets was coincident with the law of Moſes, and its precepts, promiſes, threatnings, and predictions; and to the writings of the preceding prophets: whereas the falſe prophets, in their predictions ran counter to theſe ſacred records. The tendency of the inſtructions, and example of the true prophets, was to lead men to repentance, faith, ſerious godlineſs, and univerſal righteouſneſs; thoſe of the falſe prophets led them to reſt in forms, and notions, and to be quiet in their ſins: and theſe are ſtill the rules by which the faithful miniſters of Chriſt are to be diſtinguiſhed from falſe teachers. (*Matt.* c. vii. v. 15—23.) But in reſpect of their immediate revelations, the miniſtry of the true prophets admitted of another kind of proof. No miracles, or even predictions verified by the event, could prove him a true prophet, whoſe doctrine evidently contradicted any of the leading truths, and precepts of the preceding ſcriptures; (Note, *Deut.* c. xiii. v. 3.) In other caſes the accompliſhment of ſuch of their predictions, as related to their own times, generally ſanctioned thoſe, that referred to more remote events. This was the caſe eſpecially with Jeremiah, (c. xxii.)

V. 23, 24.] The Lord next enquired of theſe falſe prophets, whether they thought to hide their crimes from him? Did they ſuppoſe that he only knew what was doing in heaven, and was not preſent on the earth alſo, or in thoſe corners, that lay remote from human obſervation? Could they hope to avoid his inſpection, or eſcape his vengeance, whoſe preſence filled heaven and earth?

V. 25—27.] The falſe prophets pretended that they received revelation from God in ſupernatural dreams; and they got this rumoured abroad, to procure attention to their prognoſtications: but the Lord ſaw the whole to be an impoſture: for they only ſpake their own conjectures, the reſult of the pride, and preſumption of their own deceitful hearts; or if they had any dreams they originated from ſimilar illuſions. Their evident purpoſe was, to ſeduce the people into forgetfulneſs of God, and contempt of his word; that they might graft their own idolatries, and ſuperſtitions upon their infidelity; and ſo render them attached, and ſubmiſſive to themſelves.

V. 28, 29.] Let then the matter be brought to deciſion between the different deſcriptions of prophets: let theſe dreamers declare openly their dreams, and let the true prophets faithfully deliver their meſſage; and the difference would be as evident to the impartial enquirer, as that between the chaff, and the wheat. The dreams of the falſe prophets would appear ſlight, ſuperficial, and only ſuited to flatter the pride, and ſtupify the conſciences of ungodly men: but the word of God, faithfully ſpoken by his ſervants, would appear weighty, intereſting, ſuited to alarm the ſinner's conſcience, and to excite reverence of God's authority, and conducive to repentance, and holineſs. For is not the word of God like fire? This element penetrates, enlivens, illuminates, ſoftens, melts, purifies, conſumes, or transforms every ſubſtance into its own nature. Thus the word of God penetrates the conſcience, quickens, and illuminates the mind, ſoftens, and melts the heart, purifies the affections, by conſuming the droſs of ſin, and transforms the believer's ſoul into its own holy nature. As a hammer alſo, it breaks down the preſumptuous confidence of the proud, and ſtout-hearted, and renders them broken, and contrite in ſpirit; and it cruſhes the rebellion and obſtinacy of the will, and produces humble ſubmiſſion, and obedience. This is the genuine tendency of the uncorrupted word of God, and theſe effects are produced where it is truly believed: but falſe doctrine is coincident with the pride, and luſts of the human heart; and the more firmly it is believed, the faſter are the chains of ſin riveted, and the more is con-

30 Therefore, behold, I *am* againſt the prophets, ſaith the LORD, that ſteal my words every one from his neighbour.

31 Behold, I *am* againſt the prophets, ſaith the LORD, that uſe their tongues, and ſay, He ſaith.

32 Behold, I *am* againſt them that propheſy falſe dreams, ſaith the LORD, and do tell them, and cauſe my people to err by their lies, and by their lightneſs; yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD.

33 And when this people, or the prophet, or a prieſt, ſhall aſk thee, ſaying, What *is* the burden of the LORD? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD.

34 And *as for* the prophet, and the prieſt, and the people, that ſhall ſay, The burden of the LORD, I will even puniſh that man and his houſe.

35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the LORD anſwered? and, What hath the LORD ſpoken?

36 And the burden of the LORD ſhall ye mention no more: for every man's word ſhall be his burden; for ye have perverted the words of the living God, of the LORD of hoſts our God.

37 Thus ſhalt thou ſay to the prophet, What hath the LORD anſwered thee? and, What hath the LORD ſpoken?

38 But ſince ye ſay, The burden of the LORD; therefore thus ſaith the LORD; Becauſe ye ſay this word, The burden of the LORD, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forſake you, and the city that I gave you and your fathers, *and caſt you* out of my preſence:

40 And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.

ſcience ſtupified in impenitence, and the will in obſtinate rebellion.

V. 30. *Steal*, &c.] The falſe prophets catched up ſome of the phraſes of the true prophets, and ſuch things, as ſuited their purpoſe: and this ſerved to give plauſibility to the lying predictions, which they intermingled with them.

V. 33—40.] (Note, *Iſaiah*, c. xiii. v. 1.) The prophets frequently called their prophecies, "Burdens," eſpecially when they related to divine judgments: this expreſſion their oppoſers ridiculed; and in contempt of them, for dealing ſo much in terrible predictions, they uſed deridingly to aſk them, "What is the Burden of "the Lord?" To this Jeremiah was to anſwer, "that "the Lord would forſake them," and then their miſeries would indeed be a heavy burden. He did not mean, that the Lord would finally forſake the nation of Iſrael; but that he would forſake thoſe mockers, and that rebellious generation. And if any of them dared to uſe that expreſſion in deriſion any more, the Lord declared that he would ſeverely puniſh that man, and his houſe. He therefore directed them what words to uſe in ſuch caſes, that they might not ridicule the language of the Holy Ghoſt. But as they would pervert his words, who was "the living God, the Lord of Hoſts their God;" he would make their own words fall on them as an heavy burden, and execute the predicted judgments with unrelenting ſeverity. As we find ſome of the ſucceeding prophets uſing the ſame expreſſion; it is plain, that the Lord did not mean to reſtrict his ſervants from uſing, but his enemies from deriding this word, (*Zech.* c. ix. v. 1.)

PRACTICAL OBSERVATIONS.

Every man muſt render an account to God of the talents committed to his ſtewardſhip, and to whom much hath been given, of him will much be required. Men muſt alſo be anſwerable to God for the miſchief that reſults from their neglect of duty, as well as for their other crimes: woe then be to thoſe rulers, who abuſe their authority to deſtroy, and ſcatter their ſubjects! who oppreſs and plunder thoſe, whom they are commiſſioned to protect, and take care of! Or who, ſuffer them to be enſlaved, oppreſſed, ſlaughtered, or ſcattered by private depredators, or foreign enemies, through their ambition, avarice, luxury, or negligence! But ſtill deeper guilt is contracted by the paſtors of the Lord's flock, the profeſſed rulers, and teachers of the church, who abuſe their authority, neglect their work, are greedy of filthy lucre, and perſecute thoſe, whom they ought to tend, and feed! However the true ſheep of Chriſt, his purchaſed flock, ſhall not be loſt, through the negligence, or wickedneſs of ſuch paſtors. Their great, and good Shepherd, who is the Lord of Hoſts, will gather them from every diſtrict of the earth, into his fold; (*John*, c. x. v. 16:) and there he will place over them able, faithful, diligent, and tender ſhepherds to feed, and tend them: and He himſelf will protect them by his power, and ſupport them by his grace, from terror, and diſmay; and none of them ſhall be wanting, when he ſhall come finally to ſeparate betwixt the ſheep, and the goats. For this righteous Branch hath been raiſed up unto David, and now reigns, as Immanuel, on the mediatorial throne; to execute judgment on his enemies, and to ſave, and defend his people: and in him, as "The Lord our Righteouſneſs,"

CHAP. XXIV.

Contains the viſion of the two baſkets of figs, one very good, the other very bad, explained to mean the reformation, and reſtoration of the Jews, who had been carried captive with Jeconiah; and the increaſing wickedneſs, and dreadful ruin of thoſe, who ſtill remained in the land, 1---10.

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all true believers are juſtified, and glory; and of his Spirit they all partake, and are taught to love, to obey, and imitate Him, in whom is all their ſalvation. To him ſhall the gathering of the people be: His redemption is far more glorious, than all former deliverances of His church: here the glory of God is peculiarly diſplayed, and it is our grand privilege to have ſuch a Prophet, Prieſt, and King: may our ſouls be gathered to, and found in him; and may Jews, and Gentiles, and all the inhabitants of the earth become the ſubjects of "The "Lord our Righteouſneſs!" But whilſt we rejoice in our privileges, and expect ſuch glorious days: if we are zealous for the glory of God, and have compaſſion for our fellow ſinners; we cannot but be deeply concerned, when we conſider the preſent ſtate of mankind, and even that of the viſible church. It might well fill us with conſternation, and amazement, and prompt us to ſuch earneſtneſs, in endeavouring to convince men of their guilt and miſery, as would be deſpiſed by carnal men, and miſtaken for inebriation, or inſanity, (*Acts*, c. ii. v. 13—15. 2 *Cor.* c. v. ver. 10—14,) to compare the words of God's holineſs in the ſacred ſcriptures, with the doctrine of moſt teachers, and the lives of moſt profeſſed Chriſtians. For it is evident that they are wretchedly deceived, and deceiving each other into a falſe peace, when the heavy wrath of God is ready to fall upon them. Whilſt in this land men ſeem ambitious to exceed the adulteries and lewdneſs of the reprobated Jews; there can be no doubt, but a far heavier load of perjury reſts upon us; which, being connected with the ſyſtem of political government, and judicial tranſactions, and even eccleſiaſtical affairs, is in the ſtricteſt ſenſe, a national ſin. Becauſe of ſwearing our land ought to mourn in deep repentance: and if it do not, it may juſtly be apprehended, that ere long it will mourn under deſolating judgments, which may turn all our pleaſant places into a wilderneſs. But alas, the courſe in which men in general proceed is evil; and too often authority, and influence give energy to natural depravity, to urge them on more forcibly in ſinful paths. And are not many of our prieſts and prophets ungodly? And does not the Lord find their wickedneſs, in his houſe, and even at his table? And do not numbers thus provoke God to give them up to the luſts of their own hearts, till they are driven headlong into deſtruction? Perhaps God more abhors thoſe, who profeſs to preach his truth, but pervert it by their lies, and diſgrace it by their vices; than thoſe, who openly abet the cauſe of infidelity, and irreligion. He ſees it very horrible when the wicked examples of the teachers combine with their ſoothing, and plauſible inſtructions, to embolden evil doers in their crimes, and to quiet the conſciences of the impenitent, and unbelieving: and though men may attempt to palliate ſuch matters, they are in the eyes of the Lord as vile, as the inhabitants of Sodom, and it will be leſs tolerable for them in the day of judgment. For from ſuch teachers profaneneſs goes forth throughout the land: the principles, and morals of the people are poiſoned at the fountain head: and hence originate thoſe torrents of infidelity, impiety, and profligacy, which overwhelm whole nations, and ripen them for deſtruction. Yet they, that will hearken to ſuch teachers, as ſpeak from their own hearts, and not out of the mouth of the Lord, and whoſe doctrine tends to render them vain, and ungodly, muſt be anſwerable for it: for it is eaſy to diſtinguiſh them from thoſe, who ſtand in the counſel of the Lord, and hear his word; eſpecially, as he hath promiſed to give this wiſdom to them, who lack it, and pray for it. It is plain, that many run before they are ſent of God; and that they only aim to obtain preferment, or reputation, and not to bring ſinners to repentance, to faith in Chriſt, and newneſs of life: and therefore they ſcruple not to promiſe peace, to thoſe, who deſpiſe the Lord, and who walk after the imagination of their own hearts. It is evident that this is the tendency, and effect of much public teaching: men, deſtitute of the fear of God, and without conſcientiouſneſs in their general conduct, are helped by it to hope well of their ſtate, and even to deem themſelves intereſted in all the privileges of the goſpel. Some of theſe teachers dream dreams of the deceit of their own hearts, and are continually inventing new refinements in infidelity, or enthuſiaſm; which tend to cauſe the people to forget the Lord, and his holy truths, and precepts; to take a part of the Bible for the whole; to eſtabliſh new creeds, or to ſeparate doctrinal truths from their practical tendency. Some again retail other men's inventions, and ſteal ſcraps of divinity from their neighbours, and preach, (without any judgment of their own,) what other men have compiled for their uſe; to indulge their lazineſs, and to gratify their own avarice. Others pick up a few notions, and expreſſions from faithful miniſters; and by additions, alterations, or perverſions, enervate and corrupt them, and cauſe the people to err by their lies, and lightneſs. But what is all this chaff to the wheat? ſaith the Lord. Cannot they be diſtinguiſhed from each other? Let the word of God be faithfully, and fully preached, and the difference will ſoon appear, in its nature, tendency, and effects: for the word of God is quick, and powerful, and ſharper, than any two-edged ſword: it comes to the heart and conſcience with authority, and conviction: it tends to inſtruct, and alarm, to break the hard, and to humble the proud, heart: it leads to repentance, to faith, and holineſs: it enlightens, quickens, purifies, and renews the ſoul: it is no ſmooth, lulling, ſtupifying meſſage; but reſembles the fire, and the hammer, that breaketh the rocks in pieces. And by theſe emblems, this tendency, and theſe effects: and by the ſpirit, and example of true miniſters of Chriſt, the real word of God, may be diſtinguiſhed as certainly from falſe doctrines, as taught by carnal preachers, as the wheat may be known from the worthleſs chaff. No fair appearances, or pretences can conceal the hypocriſy, ambition, avarice, or infidelity of falſe profeſſors, or teachers from the omnipreſent, heart-ſearching Judge. He hears all their

THE LORD ſhewed me, and behold two baſkets of figs *were* ſet before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the ſon of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and ſmiths, from Jeruſalem, and had brought them to Babylon.

2 One baſket *had* very good figs, *even* like the figs *that are* firſt ripe: and the other baſket *had* very naughty figs, which could not be eaten, they were ſo bad.

3 Then ſaid the LORD unto me, What ſeeſt thou, Jeremiah? And I ſaid, Figs; the good figs, very good, and the evil, very evil, that cannot be eaten, they are ſo evil.

4 Again the word of the LORD came unto me, ſaying,

5 Thus ſaith the LORD, the God of Iſrael: Like theſe good figs, ſo will I acknowledge them that are carried away captive of Judah, whom I have ſent out of this place into the land of the Chaldeans for *their* good.

6 For I will ſet mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me, that I *am* the LORD: and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart.

8 And as the evil figs, which cannot be eaten, they are ſo evil; ſurely thus ſaith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt.

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curſe, in all places whither I ſhall drive them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed from off the land that I gave unto them and to their fathers.

words, and ſees their thoughts, and will bring to light the hidden things of darkneſs, and manifeſt the counſels of their hearts: and when his vengeance ſhall fall grievouſly upon the head of the wicked, and he hath performed the thoughts of *his* heart reſpecting them; they will perfectly conſider, and effectually be convinced of thoſe truths, which before they would not believe. It is a mark of great, and daring impiety for men to jeſt with the words of God, or to ridicule the expreſſive language of faithful miniſters. The enmity of the carnal heart works much in thus perverting the words of the living God: they, who expect impunity in ſin, and deſpiſe or abuſe the ſalvation of the goſpel, are always prone to revile, or deride thoſe, who in the moſt ſcriptural manner, preach to ſinners their danger of eternal damnation: and numbers only enquire concerning the word of God, for their diverſion, or to ridicule it. But every idle, and profane word will add to the ſinner's inſupportable burden of wrath, and miſery, in the day, when the Judge ſhall bid him "depart accurſed into everlaſting fire, prepared for the "devil and his angels;" and when, being forſaken of God, everlaſting ſhame, and reproach will be his portion. Let us then ſo enquire after the word of the Lord, that we may believe, reverence, and obey it for our good.

NOTES.

CHAP. XXIV.] V. 1. *After that*, &c.] (Note, 2 *Kings* c. xxiv. v. 8—16.)

V. 7. *I will*, &c.] Many of the more pious, and hopeful of the Jewiſh nation were carried away captive before, or with, Jeconiah; as Daniel, and his companions, and Ezekiel, &c: and their afflictions were ſuited to humble, and lead them to repentance; whilſt they at Jeruſalem were hardening in preſumption, and rebellion. But whatever means were uſed, the power of divine grace effected the grand difference betwixt the one, and the other: the Lord promiſed to give them an heart, (a proper diſpoſition of mind,) to know him, in the glory of his perfections, and in his relations unto them; and this knowledge would induce them to renounce all their idols, and iniquities, and to return to his worſhip, and ſervice with their whole heart. And thus they would be acknowledged as his people, and the Lord would be their God, their Portion, Protector, and Salvation: and he would take care of them, as a man would of the beſt, and moſt valued produce of the fig-tree. Doubtleſs a great reformation, and revival of religion took place amongſt the captive Jews; and they, who afterwards returned to Jeruſalem were principally deſcended from them: for they, who remained in Judea, were chiefly deſtroyed, or driven into Egypt, whence few, if any of them returned; or they were carried to diſtant regions, and detained in ſlavery. But ſome expreſſions lead us to ſuppoſe, that the Spirit of prophecy looked forward to the preſent diſperſion of the unbelieving Jews in all the nations of the earth, and all the debaſing circumſtances attending it.

PRACTICAL OBSERVATIONS.

The profeſſors of true religion are preſented before God, to be devoted to his glory, and employed in doing good to mankind; as the firſt fruits of the fig-tree were pre-

CHAP. XXV.

Contains 1ſt. A review of the meſſages ſent by Jeremiah to the Jews during twenty three years, and their contempt of them, 1---7. *2d. A prediction of the deſolations of the land for ſeventy years; and of the ſubverſion of the Chaldean empire, at the expiration of that term,* 8---14. *3d. A prediction of the devaſtation of all the ſurrounding kingdoms, under the figures of an intoxicating cup, a deſtroying ſword, and a lion waſting a ſheepfold,* 15---38.

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, that *was* the firſt year of Nebuchadrezzar king of Babylon:

2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying,

3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have ſpoken unto you, riſing early and ſpeaking; but ye have not hearkened.

4 And the LORD hath ſent unto you all his ſervants the prophets, riſing early and ſending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They ſaid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you, and to your fathers, for ever and ever:

6 And go not after other gods to ſerve them, and to worſhip them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, ſaith the LORD; that ye might provoke me to anger with the works of your hands, to your own hurt.

8 Therefore thus ſaith the LORD of hoſts; Becauſe ye have not heard my words,

9 Behold, I will ſend and take all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon, my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations.

10 Moreover, I will take from them the

ſented at the temple, to be uſed by the prieſts, and Levites: and as none of the human race are ſo good, and uſeful, as true believers; ſo none are ſo vile, and worthleſs as hypocrites: ſo that amongſt profeſſors, the good are very good, and the bad very bad; more, than amongſt other men. (*Matt.* c. v. ver. 13.) But the Lord often ſpares thoſe the longeſt, and exempts them moſt from ſuffering, whom he hath appointed unto wrath. Thoſe, whom he loves, he rebukes, and chaſtens: and when the loſs of eſtates, liberty, and country, and a complication of hardſhips, and calamities are ſanctified to the ſaving of their ſouls; they appear to be the methods, by which the Lord acknowledges his choice of them, and his purpoſe of doing them good. He alone can remove the pride, enmity, and blindneſs of the carnal mind, and thus give men hearts to know, fear, love, and truſt in him: when this change takes place, they return to him with their whole hearts, in his appointed way; and he never caſts out thoſe, who thus return to him: and thus they become his obedient ſervants, and worſhippers; and he becomes their God, and Father; and thenceforth he will comfort them under all their trials, and deliver them from every enemy, and ſet his eyes upon them for good, and that for ever. Let thoſe, who deſire theſe bleſſings beg of God to give them an heart to know him. And let us remember, that it is in this way, that the Lord preſerves a church on earth; whilſt multitudes of profeſſors, without reſpect of rank, or external diſtinction, are given up to complicated contempt, and miſery; for a warning to others, not to copy their crimes, nor to preſume upon their privileges: and this conſideration ſhould direct our prayers for all around us, and encourage our hopes of a final prevalence of the goſpel, throughout the earth.

NOTES.

CHAP. XXV.] V. 3. *From,* &c.] (c. i. v. 2.) Doubtleſs Jeremiah preached much more, than was committed to writing, and laboured conſtantly amongſt the Jews, according to the tenor of thoſe meſſages, which were recorded: and probably ſeveral prophets were ſent to them, who wrote nothing, and whoſe names are not tranſmitted to us.

V. 6. *I will,* &c.] If the people had repented, and returned to the Lord, he would not have hurt them; for all his denunciations of vengeance implied a reſerve of mercy to the penitent; and his ſervice would have been very profitable to them: ſo that nothing could hurt them, but their own evil works. This was the purport of Jeremiah's miniſtry amongſt them, and of that of the other prophets.

V. 9. *My ſervant,* &c.] Nebuchadrezzar meant not to ſerve God, but to gratify his own ambition, by his conqueſts: but the Lord intended to employ him voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the ſound of the millſtones, and the light of the candle.

11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment; and theſe nations ſhall ſerve the king of Babylon ſeventy years.

12 And it ſhall come to paſs, when ſeventy years are accompliſhed, *that* I will puniſh the king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual deſolations.

13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all that is written in this book, which Jeremiah hath propheſied againſt all the nations.

14 For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands.

15 For thus ſaith the LORD God of Iſrael unto me; Take the wine-cup of this fury at my hand, and cauſe all the nations to whom I ſend thee to drink it.

16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had ſent me.

18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing, and a curſe; as *it is* this day;

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people:

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod.

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the iſles which *are* beyond the ſea.

23 Dedan, and Tema, and Buz, and all *that are* in the utmoſt corners.

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the deſert.

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes.

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the LORD of hoſts, the God of Iſrael; Drink ye, and be drunken, and ſpue, and fall, and riſe no more, becauſe of the ſword which I will ſend among you.

28 And it ſhall be, if they refuſe to take

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as the executioner of his righteous vengeance: and he gave notice of it, as ſoon as he came to the throne, that all men might underſtand, that his future ſucceſs and greatneſs were a part of the Lord's plan.

V. 11. *Seventy*, &c.] (Notes, 2 *Chron.* c. xxxvi. v. 21. *Ezra*, c. i. v. 1. c. vi. v. 6—15.)

V. 15—17.] The nature of the caſe determines this to have been a figurative repreſentation, and not a real tranſaction; for the prophet could not have performed *literally* the things here commanded: but this was not the caſe in reſpect of ſome other tranſactions, which many ſuppoſe to have only been done in viſion. (c. xiii. v. 1—11.) It was, in this way, revealed to the prophet, that the vengeance of God was to be executed on all the ſurrounding nations, as well as on the Jews, by Nebuchadrezzar, and his Chaldeans. The wrath of God, and its fatal effects, when men are judicially left to infatuation, and rage, and to ruſh upon their own deſtruction, are aptly repreſented by a cup of intoxicating liquor, mingled with poiſonous ingredients; ſuch as was commonly given to condemned criminals, in order to end their wretched lives.

V. 20. *The mingled*, &c.] Theſe are ſuppoſed to have been the various tribes of the Midianites, &c.

V. 23. *Utmoſt*, &c.] Or in the regions bordering on the ſea.

V. 26. *And*, &c.] Sheſhach evidently means Babylon; (c. li. v. 41;) though it is not certain on what account it was ſo called. When the kings of Babylon had executed the predicted vengeance on theſe nations, they were in turn to be puniſhed for their more enormous wickedneſs.

the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts; Ye ſhall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the LORD of hoſts.

30 Therefore propheſy thou againſt them all theſe words, and ſay unto them, The LORD ſhall roar from on high, and utter his voice from his holy habitation; he ſhall mightily roar upon his habitation; he ſhall give a ſhout, as they that tread *the grapes*, againſt all the inhabitants of the earth.

31 A noiſe ſhall come *even* to the ends of the earth; for the LORD hath a controverſy with the nations, he will plead with all fleſh: he will give them *that are* wicked to the ſword, ſaith the LORD.

32 Thus ſaith the LORD of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth.

33 And the ſlain of the LORD ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be lamented, neither gathered, nor buried; they ſhall be dung upon the ground.

34 Howl, ye ſhepherds, and cry; and wallow yourſelves *in the aſhes*, ye principal of the flock: for the days of your ſlaughter, and of your diſperſions are accompliſhed; and ye ſhall fall like a pleaſant veſſel.

35 And the ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock, *ſhall be heard:* for the LORD hath ſpoiled their paſture.

37 And the peaceable habitations are cut down, becauſe of the fierce anger of the LORD.

38 He hath forſaken his covert as the lion: for their land is deſolate, becauſe of the fierceneſs of the oppreſſor, and becauſe of his fierce anger.

V. 30. *Upon*, &c.] The Lord would utter, and execute his tremendous threatenings from his holy habitation in heaven, upon Jeruſalem, and the temple, that had been his habitation on earth; but, which, having been polluted with wickedneſs, were to be deſtroyed along with the cities of the gentiles.

V. 34—36.] When the predicted judgments of God ſhould diſmay, and ſcatter the nations, as the roaring of a lion would a flock of ſheep, the ſhepherds, or rulers would have peculiar cauſe to howl; they would have no place to flee to; the paſture, whence their wealth aroſe, would be ſpoiled; and they would fall a prey to the inſtruments of the Lord's indignation.

V. 38. *He*, &c.] Some expoſitors underſtand this of Nebuchadrezzar, who had left the covert of Babylon, to deſtroy the nations, eſpecially Judah, (c. iv. ver. 7.) Others explain it of the Lord, who had left Jeruſalem, and his temple defenceleſs to the invaders: whereas, had He continued to protect them, no enemy would have dared to approach, any more than other beaſts would enter the den of a fierce lion, whilſt he remained in it.

PRACTICAL OBSERVATIONS.

The call to repentance, and converſion from every evil way to the worſhip and ſervice of God; and the invitations to ſinners to come, and truſt in Chriſt, and partake of his ſalvation, concern all men, and ought to be fully, and plainly propoſed to them all. It is agreed by all the ſervants of the Lord, in every age, and under every diſpenſation, that He will do no hurt to thoſe, however vile they have been, who truly repent, and believe the goſpel; and that no good can come to thoſe, who continue to provoke him by their impenitent continuance in ſin; that no profeſſion or faith can profit thoſe, who are not turned from the evil of their doings; and that men bring all their miſeries upon themſelves by the works of their own hands, and by their neglect, or contempt of the words of God. He keeps an exact regiſter of our ſins, and their aggravations, and of our abuſed mercies, and means of grace; and the continued neglect of the warnings of his faithful miniſters exceedingly haſtens the execution of his judgments upon ſinners. The earneſtneſs with which the men of God labour, and the fervency, with which they pray, for the ſalvation of the ſouls of others, form a ſtriking contraſt to the ſupineneſs, and negligence of moſt men about their own ſalvation: and ſinners periſh by neglecting the means appointed for them to attend to, and not becauſe the Lord hath omitted any thing proper for him to do: for he is ſincere in all his invitations, faithful to all his promiſes, rejoiceth in mercy, and delighteth not in the death of the wicked. They, who will not ſeek their happineſs in God's favour, will ſoon be deprived of all their other ſources of tranſient joy. All miſeries on earth are temporal, and have an appointed period; but the wrath to come is not only perpetual, but eternal. The Lord employs wicked men, as his ſervants, without aſking their conſent: and when they have executed his vengeance on others, to gratify their own vile paſſions, he puniſhes them for the wick-

CHAP. XXVI.

Contains Jeremiah 1ſt. Faithfully delivering an alarming meſſage from God, in the court of the temple, 1---7. *2d. Perſecuted by the prophets, and prieſts; pleading his cauſe before the princes, exhorting them to repentance, and warning them not to add the guilt of his murder to their other ſins,* 8---15. *3d. Protected by the princes,* 16---19: 24. *4th. Giving an account of Urijah, who was perſecuted for a ſimilar meſſage, and fled into Egypt, but was fetched from thence by Jehoiakim, and put to death,* 20--23.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the LORD, ſaying,

2 Thus ſaith the LORD; Stand in the court of the LORD's houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the LORD's houſe, all the words that I command thee to ſpeak unto them; diminiſh not a word:

3 If ſo be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpoſe to do unto them, becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD, If ye will not hearken to me, to walk in my law, which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early, and ſending *them*, (but ye have not hearkened.)

6 Then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth.

7 So the prieſts, and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD.

8 Now it came to paſs, when Jeremiah had made an end of ſpeaking all, that the LORD had commanded *him* to ſpeak unto all the people, that the prieſts and the prophets, and all the people, took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the LORD, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? And all the people

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edneſs, that they have committed. Every threatening of the ſcripture will be as certainly accompliſhed, as thoſe have been, that relate to Babylon, and Jeruſalem, upon which God hath awfully recompenſed the works of their own hands. When we conſider the fury, and rage, with which the nations of the earth, have, in every age, ruſhed upon mutual carnage, and deſtruction; we muſt allow that their conduct hath reſembled that of men, who are intoxicated, and mad: but we need not wonder at theſe effects, when we reflect, that they have been drinking of the cup of the Lord's indignation, and have been given up to their own mad paſſions, to execute the vengeance of God on each other. And this emblem may inſtruct us what an odious, and pernicious vice drunkenneſs is; and how dreadful the wrath of God is, to thoſe, who fall under it to riſe no more. It is vain to ſtruggle againſt the ſentence, which God hath denounced, or to object to the righteouſneſs of it: he will conſtrain men to drink of this bitter cup; he will deſtroy them with his avenging ſword. He will not even ſpare thoſe cities, or perſons, who have been called by his name: but if his judgments begin with degenerate profeſſors, let not the impious, and profligate expect to be altogether unpuniſhed. From his holy habitation he will utter his voice againſt all fleſh. He hath juſt ground of controverſy with every nation, and every individual, and he will plead againſt them, and execute judgment on all the wicked. Thus evil goes from nation to nation: no tongue can expreſs the miſeries, that have been endured, or the multitudes, that have periſhed, by the great ſcourges of the world, who ſucceſſively have been raiſed up, run their courſe, and been deſtroyed. We have abundant cauſe to be thankful, that our's are yet peaceable habitations: but many, that for a time were ſo, have been cut down, becauſe of the fierce anger of the Lord. And when he leaves his place to execute judgement, or withdraws his protection from offending nations; the days of ſlaughter arrive, and lands are ſoon left deſolate, or to groan under the iron rod of oppreſſion. Then the chief in rank, and authority are moſt expoſed to peril, and ſuffering; and they are generally the leaſt able to eſcape, or to endure hardſhip. But the Lord is merciful to pardon ſinners: he will preſerve his church, and all believers in all changes; nothing can ſeparate them from his love: and whatever event removes them from this world of ſin, and ſorrow; they will then enter into thoſe peaceable habitations, where war, changes, ſickneſs, and death can find no admiſſion; becauſe no ſin will be found therein for ever.

NOTES.

CHAP. XXVI.] V. 2. *Diminiſh*, &c.] This prophecy, being delivered in the courts of the temple, on a public occaſion, before the prieſts, and falſe prophets, would be ſure to exaſperate the minds of the hardened offenders, eſpecially of thoſe in authority, and reputation: and therefore the prophet was expreſſly commanded not to diminiſh a word from it: as he might have been tempted to do: eſpecially as Urijah ſeems to have been juſt before put to death for his faithfulneſs.

V. 6. *Then*, &c.] (Notes, c. vii. v. 1—16.)

were gathered againſt Jeremiah in the houſe of the Lord.

10 When the princes of Judah heard theſe things, then they came up from the king's houſe unto the houſe of the Lord, and ſat down in the entry of the new gate of the Lord's *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes and to all the people, ſaying, This man *is* worthy to die: for he hath propheſied againſt this city, as ye have heard with your ears.

12 Then ſpake Jeremiah unto all the princes, and to all the people, ſaying, The Lord ſent me to propheſy againſt this houſe, and againſt this city, all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced againſt you.

14 As for me, behold, I *am* in your hand: do with me as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves, and upon this city; and upon the inhabitants thereof: for of a truth the Lord hath ſent me unto you, to ſpeak all theſe words in your ears.

16 Then ſaid the princes, and all the people unto the prieſts, and to the prophets, This man *is* not worthy to die: for he hath ſpoken to us in the name of the Lord our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the Lord of hoſts; Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt.

19 Did Hezekiah king of Judah, and all Judah put him at all to death? did he not fear the Lord, and beſought the Lord, and the Lord repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the Lord, Urijah, the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king ſought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

V. 9. *Why*, &c.] The prieſts, and prophets, who were the proſecutors of Jeremiah, ſeem to have utterly diſregarded what he had ſpoken concerning repentance, and turning from their evil ways; and merely to have noticed the *conditional* prediction of the deſtruction of the temple, as if it had been *abſolute:* and thus they in effect bare falſe witneſs againſt him. They doubtleſs profeſſed much zeal for the temple, and their religious eſtabliſhment; but were only concerned for their own reputation, authority, and emoluments. But though they were mere hypocrites in their religion, and profligate in their morals: yet, like the ſcribes, and phariſees in the time of Chriſt, they had acquired ſuch aſcendancy over the minds of the people, that they were ready to leave their formal devotions to join with them in putting the Lord's prophet to death: for ſaying no more, than Moſes in the law, and all the preceding prophets had ſaid before him!

V. 16—19.] It does not appear that theſe princes, (who ſo properly interpoſed in behalf of the prophet, and ſo pertinently quoted the words of Micah, and the example of Hezekiah,) did themſelves ſo attend to the Lord's meſſage, as to repent of their own ſins, or to promote a public reformation. But they were leſs callous than the enraged prieſts: and the Lord made uſe of their tranſient convictions, for the preſervation of his ſervant's life. (*Micah*, c. iii. v. 12.)

20—23.] This ſeems to be added by the prophet, to magnify the Lord's mercy in protecting him, when the ruling powers were ſo full of perſecuting rage, Urijah ſeems to have been very faithful in delivering his meſſage; but faulty in relinquiſhing his work, and fleeing into Egypt, for fear of Jehoiakim; as if he dared not to ſtand to what he had ſaid. And the Lord was pleaſed to permit him to loſe his life; whilſt Jeremiah was protected in apparently more imminent danger, by ſtanding his ground firmly: to ſhew that they are ſafeſt, who moſt ſimply truſt in the Lord, whatever be their outward circumſtances. Jehoiakim's cruel, and contemptuous treatment of Urijah ſhews what he would have done to Jeremiah, if he had not been reſtrained.

22 And Jehoiakim the king ſent men into Egypt, *namely,* Elnathan the ſon of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who ſlew him with the ſword, and caſt his dead body into the graves of the common people.

24 Nevertheleſs the hand of Ahikam the ſon of Shaphan was with Jeremiah, that they ſhould not give him into the hand of the people to put him to death.

CHAP. XXVII.

Contains Jeremiah 1ſt. Ordered to make yokes, and bonds; and having worn one on his own neck, to ſend them to ſeveral kings, by their ambaſſadors,

PRACTICAL OBSERVATIONS.

The ambaſſadors of the Lord ſhould ſpeak his word with all boldneſs, and adhere ſtrictly to their inſtructions: but in ſo doing they will often be expoſed to danger, and to the cenſure of their more timid, and leſs zealous friends. A miniſter may be as juſtly charged with unfaithfulneſs, who diminiſhes ought from the meſſage, he is ſent to deliver; as he, who alters any thing in it: we ſhould therefore be diligent in obtaining an acquaintance with the whole revealed counſel of God, and careful to declare all we have learned, without fear of any man, or reſpect of perſons. It muſt not be expected, that the Lord will abate any thing of his requiſitions, or make any alteration in his method of delivering ſinners from deſerved puniſhment. It is his invariable rule to pour contempt on all forms, and external privileges; when men reſt in them, and neglect the power of godlineſs: and his honour requires that abandoned profeſſors ſhould be expoſed to peculiar contempt, and abhorrence. But the moſt implacable enemies to true religion have often been moſt tenacious of, and zealous for the forms, and notions of it; eſpecially when their intereſts and characters were concerned: and it hath often been ſafer to denounce God's judgments againſt wicked princes, and even in the palaces of kings, (c. xxii;) than in the precincts of the temple, and before hypocritical prieſts, and prophets. Theſe have commonly been ready to enquire of the ſervants of God, by whoſe authority they did ſuch things; and to pronounce them worthy to die for doing the will of their Lord, and Maſter: and they have frequently ſeduced the people into ſuch an unaccountable reverence for them, that they have been ready to concur in their perſecuting deſigns, without enquiring what evil had been done by thoſe, whom they had marked out for deſtruction. So that it muſt be allowed to be deſirable, that in every nation, the power of deciſion in all criminal cauſes ſhould finally be veſted in the civil government: for even where princes are equally ungodly, they are not influenced by ſo many perſonal motives, or reſentments, as profligate eccleſiaſtics are: and more juſtice may be expected from a Pilate, than from a Caiaphas. But how ſhameful is it to ſee ſuch men virulently perſecuting the ſervants of God, and wreſting their words in evidence againſt them: and then to hear the civil magiſtrates ſhew, that they have done no evil; and juſtify their conduct from the examples, and precepts of ſcripture, of which the profeſſed miniſters of religion were ignorant, or which they wilfully diſregarded! And indeed no true ſervant of God delivers any thing, when properly executing his office, which may not be proved, and warranted from the ſacred ſcriptures. But it behoves thoſe, who are moſt earneſt in the cauſe of God, to be proportionably calm, and reſigned in their own concerns: it ſuffices for them to ſhew, that they act in obedience to God, and confide in his protection; and it is very proper for them to expreſs more regard for the good of their perſecutors, than for their own perſonal ſafety; and to take the opportunity of meekly warning them not to add the guilt of murder or oppreſſion to their other ſins, but to amend their lives, that it may be well with them. And all men may know for certain, that injuring, or putting to death their faithful reprovers, will haſten and increaſe the puniſhments of individuals, and communities. The more pious any man is, the leſs apt will he be to reſent the moſt pointed ſcriptural reproofs, and warnings: for ſuch perſons profit continually by this plain-dealing, and are led thereby to fear the Lord, and ſeek his favour with increaſing earneſtneſs; and thus they eſcape the threatened condemnation. It is of great uſe to be well verſed in the ſcripture hiſtory: for appoſite references may be made to it, on almoſt every occaſion, and directions deduced from it to regulate our conduct. It ſeems a light matter to conclude, that they are not worthy to be put to death, who have ſpoken the word of the Lord: yet they may generally deem themſelves greatly favoured, who are thus protected, though they have no other recompence from man. For many, whoſe conſciences teſtify to the character of the faithful miniſter, and to the truth of his words; and who will occaſionally countenance him, from conviction, or perſonal reſpect, will not obey the commands of God by him, but go on in ſin to their own deſtruction. No enmity is more implacable, than that excited by faithful reproof; nor more dangerous, when the proud tranſgreſſor hath power to gratify it: but no man can go further, than the Lord is pleaſed to permit; and they have no reaſon to fear, who are employed in his ſervice, and abide in their proper work, and place. But though the ſervants of God all agree in the ſubſtance of their miniſtry; they do not all poſſeſs equal conſtancy, and intrepidity; nor do the ſame perſons at all times: and extraordinary caſes call for extraordinary firmneſs. The perſecuted miniſter may change the ſcene of his labours, and thus flee from one city to another: but he muſt not run away from his work, or ſhelter himſelf from danger in thoſe places, where he can have no opportunity of uſefulneſs. They, that moſt honour God by confidence in him, and zeal for his glory, ſhall be peculiarly honoured by him: but ſuch as appear to diſtruſt him, and to deſpiſe his word, will be proportionably diſgraced, rebuked, and laid aſide. The Lord can raiſe up friends to his people, where they leaſt expected them: and he will honour, and recompenſe thoſe, who ſhew kind-

that were then at Jeruſalem, with a command from God to ſubmit to the king of Babylon, as their only ſafety; as he had given to him, and his family, the dominion over them, for a limited period, 1---11. *2d. Giving the ſame counſel to Zedekiah; and warning him againſt the falſe prophets, and predicting further deſolations,* 12---22.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying,

2 Thus ſaith the LORD to me; Make thee bonds and yokes, and put them upon thy neck.

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And command them to ſay unto their maſters, Thus ſaith the LORD of hoſts, the God of Iſrael, thus ſhall ye ſay unto your maſters;

5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power, and by my outſtretched arm, and have given it unto whom it ſeemed meet unto me.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Babylon, my ſervant, and the beaſts of the field have I given him alſo to ſerve him.

7 And all nations ſhall ſerve him, and his ſon, and his ſon's ſon, until the very time of his land come: and then many nations and great kings ſhall ſerve themſelves of him.

8 And it ſhall come to paſs, *that* the nation and kingdom, which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the LORD, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

10 For they propheſy a lie unto you, to remove you far from your land; and that I ſhould drive you out, and ye ſhould periſh.

11 But the nations that bring their neck under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD, and they ſhall till it, and dwell therein.

12 I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou and thy people, by the ſword, by the famine, and by the peſtilence, as the LORD hath ſpoken againſt the nation, that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying,

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neſs to ſuch, as are perſecuted, and oppreſſed for his ſake.

NOTES.

CHAP. XXVII.] V. 1. *Jehoiakim*, &c.] As Zedekiah is afterwards mentioned through this whole tranſaction, it ſeems to have been by an error of ſome early tranſcriber, that the name of Jehoiakim is here ſubſtituted. Yet ſeveral interpreters ſuppoſe, that the prophet had the viſion in the reign of Jehoiakim: but was not ordered to make the yokes, and bonds according to it, 'till the reign of Zedekiah.

V. 2, 3.] The kings of theſe ſeveral nations ſeem to have entered into an alliance againſt the growing power of Nebuchadnezzar, and to have ſent ambaſſadors to Zedekiah, to induce him to accede to the treaty. But as it had been before repeatedly predicted, that they ſhould be ſubjugated by the king of Babylon; this was a vain attempt to fruſtrate the purpoſe of God. Jeremiah was therefore ordered to make yokes of wood, like thoſe, that were put upon the oxen; and bonds, ſuch as were uſed to faſten them with: and wearing one on his own neck, to excite their attention, he was to ſend one to each of the confederating kings, with the following meſſage, by their ambaſſadors.

10. *To remove*, &c.] This would be the effect of their divinations, if they were attended to. Nothing but voluntary ſubmiſſion to Nebuchadnezzar could prevent the miſeries of unſucceſsful war, and the hard bondage, that awaited the vanquiſhed. Probably the meſſage was wholly neglected at the time; but it would be remembered afterwards, when verified by the event, and might excite more regard to the God of Iſrael, the Creator, and Sovereign Diſpoſer of the whole earth.

Ye ſhall not ſerve the king of Babylon: for they propheſy a lie unto you.

15 For I have not ſent them, ſaith the Lord, yet they propheſy a lie in my name; that I might drive you out, and that ye might periſh, ye, and the prophets that propheſy unto you.

16 Alſo I ſpake to the prieſts and to all this people, ſaying, Thus ſaith the Lord; Hearken not to the words of your prophets that propheſy unto you, ſaying, Behold, the veſſels of the Lord's houſe ſhall now ſhortly be brought again from Babylon: for they propheſy a lie unto you.

17 Hearken not unto them; ſerve the king of Babylon, and live: wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word of the Lord be with them, let them now make interceſſion to the Lord of hoſts, that the veſſels which are left in the houſe of the Lord, and *in* the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

19 For thus ſaith the Lord of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah, the ſon of Jehoiakim, king of Judah, from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem;

21 Yea, thus ſaith the Lord of hoſts, the God of Iſrael, concerning the veſſels that remain *in* the houſe of the Lord, and *in* the houſe of the king of Judah, and of Jeruſalem,

22 They ſhall be carried to Babylon, and there ſhall they be until the day that I viſit them, ſaith the Lord; then will I bring them up, and reſtore them to this place.

V. 15. *That, &c.*] It may be here intimated, that the people were about to be left to be deceived by the falſe prophets, that they might fall into deſerved calamities: as Ahab had been deceived to his ruin by a lying ſpirit in the mouth of all his prophets.

PRACTICAL OBSERVATIONS.

That forbearance, yielding, peaceableneſs, and forgiveneſs of injuries, which the word of God inculcates, are deemed mean, and abject by the haughty, and revengeful; who prefer the point of honour to their duty, intereſt, comfort, and ſalvation, to the glory of God, and the welfare of their families, and of mankind. But the poor in ſpirit, the meek, and the harmleſs will enjoy much comfort peculiar to themſelves, and eſcape many miſeries, to which ſuch high ſpirited men are expoſed. Miniſters ſhould always take the lead in every kind of ſelf-denial, or ſelf-abaſement, which they inculcate on others; and they will be ſupported under every hardſhip, which they meet with in the path of duty. Oppoſition to the growing power, and deſpotic rule of earthly conquerors, and tyrants ſhould always be conducted in ſubmiſſion to the authority of God, and by the diligent uſe of every means of obtaining his peace and favour: for the moſt powerful confederacies will be broken, that are founded on, or cemented by, impiety, and rebellion againſt him. The whole earth is the property, as well as the work of its omnipotent Creator; and he giveth it to whomſoever it ſeemeth meet to him: but the character of thoſe, who have had the largeſt ſhare of it's power, and riches allotted to them, teaches us how very worthleſs He deems ſuch acquiſitions, compared with ſpiritual bleſſings. Let us advert to this, that our judgment, choice, and purſuits may be regulated by it. The Lord does not now expreſſly inform us, whom he hath appointed to rule the nations: and therefore the efforts of men to defend their liberties from domeſtic uſurpers, or foreign invaders, are not indiſcriminately to be condemned. But when his will is made known by the event; it behoves us in *our private capacity* to conſider the powers that be, as ordained of God, and to ſubmit to them accordingly, agreeable to the laws, and conſtitution of our country; without reſpect to their characters, or conduct, for which they muſt render an account to their own Maſter. As every comfort, or calamity is at the diſpoſal of God; it muſt in all caſes be our intereſt to obey his will, by what means ſoever, it is made known to us: and they, who will not believe this, will be convinced of it by the event, and of the fallacy of all the reaſonings, and devices, by which they were encouraged to ſeek happineſs in following their own inclinations. But if all men are bound to obey God, as far as they are able in any way to diſcover his will: how inexcuſeable are they, who live at the fountain head of inſtruction, and have repeated warnings, exhortations, and encouragements ſent to them; and yet perſiſt in rebellion! They may be ſaid to be in love with death, and bent on their own deſtruction: and they, who encourage them to expect impunity, by contradicting God's word, and ſpeaking lies in his name, are more criminal, than the diviners, and ſorcerers of the gentiles, and will be anſwerable for the ſouls, which periſh by their means. But ſuch time-ſervers, who accommodate their inſtructions to the inclinations, and wiſhes of men, eſpecially of thoſe in authority, will generally be more acceptable to the great, than the faithful miniſters of Chriſt. Yet whilſt they promiſe the impenitent and unbelieving increaſing proſperity, they have no power, or intereſt in heaven, whereby they may avert the moſt dreadful calamities: and it will be too late to

CHAP. XXVIII.

Contains 1ſt. Hananiah confidently predicting the ſpeedy ruin of the Babyloniſh power, and the return of the ſacred veſſels, and the captive Jews, to Jeruſalem, 1---4. *2d. Jeremiah deſiring that it might be ſo, but intimating that the event alone could prove ſuch a prediction to be from God,* 5---9. *3d. Hananiah breaking the yoke from Jeremiah's neck, as a token of the ruin of Nebuchadnezzar's power: and Jeremiah ſent with yokes of iron to confirm his former prophecies, and to foretel Hananiah's death for his lying predictions, which took place accordingly,* 10---17.

AND it came to paſs the ſame year, in the beginning of the reign of Zedekiah, king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the ſon of Azur the prophet, which *was* of Gibeon, ſpake unto me in the houſe of the LORD, in the preſence of the prieſts, and of all the people, ſaying,

2 Thus ſpeaketh the LORD of hoſts, the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the veſſels of the LORD's houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the ſon of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, ſaith the LORD: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah ſaid unto the prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people, that ſtood in the houſe of the LORD.

6 Even the prophet Jeremiah ſaid, Amen: the LORD do ſo: the LORD perform thy words which thou haſt propheſied, to bring again the veſſels of the LORD's houſe, and all that is carried away captive, from Babylon into this place.

7 Nevertheleſs, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people;

8 The prophets that have been before me, and before thee of old propheſied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence.

9 The prophet which propheſieth of peace, when the word of the prophet ſhall come to paſs, *then* ſhall the prophet be known that the LORD hath truly ſent him.

10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck and brake it.

remedy the miſchief, when the event has proved them to be deceivers. But if it be better to ſubmit to thoſe, whom providence places over us, and to live in peace, and to eat the bread of honeſty by labour; than to ſeek greater things by turbulence, and hazarding the loſs of life, or property: How good muſt it be to ſubmit to Chriſt, whoſe yoke is eaſy, and whoſe burden is light, that we may find reſt to our ſouls! For all, who refuſe this ſubjection, and neglect his ſalvation, muſt be finally, and eternally miſerable; notwithſtanding all their own preſumptuous hopes, and the deluſions of thoſe, who confidently promiſe them ſafety in their infidelity, and diſobedience.

NOTES.

CHAP. XXVIII.] V. 2—4.] This falſe prophet imitated in many things the ſtyle, and manner of the true prophets: but he unconditionally promiſed proſperity to an abandoned generation; and did not ſo much as exhort them to repentance, or reformation; (c. xxiii. v. 14. 17.) It was juſt ſuch a meſſage as ſome men call *pure* goſpel; all encouragement, promiſe, and privilege, without warning, diſcrimination of character, exhortation, or precept.

V. 6. *Amen,* &c.] The prophet by this language expreſſed his fervent love to his people; He would have been glad that the predicted miſeries ſhould be averted, though he thereby incurred the diſgrace of being deemed a falſe prophet; and if his prayers could have prevailed, this would have been the caſe: but though he prayed for them, he muſt propheſy againſt them, whilſt they continued in their ſins; and he knew that the deſtruction of the city, and temple was abſolutely determined.

V. 8, 9.] All the prophets, that God had raiſed up amongſt them, had predicted great calamities to guilty nations, which had either come upon them, or been averted by repentance. So that they, who oppoſed Jeremiah, would have oppoſed all, that preceded him, for the ſame reaſons. But it had not been ſo common for prophets to be ſent merely to aſſure the people of peace: and it was altogether unprecedented, for a true prophet to promiſe deliverance to a guilty nation, without calling them to repentance. The event muſt therefore ſhew whether Jeremiah, or his opponent, was ſent of God: for one of them muſt be a falſe prophet, as their predictions flatly contradicted each other.

V. 10, *Took,* &c.] Jeremiah continued to wear the yoke in public, to impreſs the minds of the people the more forcibly, with the certainty of the events thereby ſignified. This Hananiah violently took from him, 11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the LORD; Even ſo will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations, within the ſpace of two full years. And the prophet Jeremiah went his way.

12 Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, ſaying,

13 Go, and tell Hananiah, ſaying, thus ſaith the LORD; Thou haſt broken the yokes of wood; but thou ſhalt make for them yokes of iron.

14 For thus ſaith the LORD of hoſts, the God of Iſrael; I have put a yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon; and they ſhall ſerve him: and I have given him the beaſts of the field alſo.

15 Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the LORD; Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the LORD.

17 So Hananiah the prophet died the ſame year, in the ſeventh month.

CHAP. XXIX.

Contains 1ſt. A letter ſent by Jeremiah to the captives at Babylon, counſelling them to accommodate themſelves to their condition, and not to expect preſent deliverance; promiſing reſtoration, in anſwer to their prayers, at the end of ſeventy years; warning them not to hearken to their falſe prophets, and expoſing the wickedneſs, and predicting the dreadful end of two of them, 1---23. *2d. A letter from Shemaiah to the prieſts at Jeruſalem, exciting them to puniſh Jeremiah: and his doom denounced by that prophet,* 24---32.

NOW theſe *are* the words of the letter that Jeremiah the prophet ſent from Jeruſalem unto the reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon.

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Ju-

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and brake, to give the greater credit to his prediction.

V. 11, *Went*, &c.] As the prophet had no meſſage to deliver on this occaſion, he would not enter into any further altercation with ſo violent a man; but waited till the Lord directed him, what to ſay, and do.

V. 13, *Yokes*, &c.] Yokes of iron would be more galling, as well as ſtronger, than yokes of wood; which implied that every effort of the nations, to reſiſt the power of Nebuchadnezzar, would render their bondage more rigorous.

V. 16, *Rebellion*, &c.] (c. xxvii. v. 12—22.) Hananiah's falſe prophecy not only encouraged the people in their other wickedneſs, but in refuſing that ſubjection to the Chaldeans, which God expreſſly commanded.

PRACTICAL OBSERVATIONS.

No true prophet ever delivered his meſſage with greater confidence, than falſe prophets have expreſſed, when ſpeaking lies in the name of the Lord: and yet ſome well-meaning people are apt to regard men the more for being thus poſitive, as if it were an evidence of their being in the right. But that, which renders falſe teachers acceptable to multitudes, evidently diſtinguiſhes them from the faithful ſervants of God: namely the coincidence of their doctrine with the pride, and ſelf-flattery of the human heart; and it's tendency to encourage impenitent ſinners with the hopes of impunity, and proſperity. This ſo flatly contradicts the whole tenor of the word of God; that none, who are acquainted with, and reverence it, can be deluded by them. Thoſe miniſters, who are moſt full of love, and compaſſion for ſinners, and moſt fervently pray for, and ſeek their ſalvation, will be the moſt determined not to flatter their pride, or ſooth their conſciences with deluſive hopes; and they will moſt plainly declare the alarming, as well as the encouraging parts of God's word; and call men to repentance, faith, and holineſs, as indiſpenſably neceſſary in order to eſcape the preſent, and future wrath of God, They, who are moſt ſolemn in ſuch warnings, and exhortations, copy the example of the prophets, and apoſtles, and men of God, who have been before them: but ſmooth teachers, who deal only in comfort, and unguarded promiſes, and aſſurances of peace, and ſafety, without diſcriminating betwixt the precious, and the vile amongſt the people, tread in the ſteps of the falſe prophets, and the event will prove, that the Lord did not ſend them: and the tendency of falſe doctrine to teach men rebellion againſt God, always diſtinguiſhes it, from the true Goſpel of Chriſt, which encourages men to repent, and turn to God, and to do works meet for repentance; but gives no encouragement to continue in ſin. The ſervant of the Lord muſt not ſtrive, but be gentle unto all men: He muſt recede from his right, and yield to violence, and bear reviling with patience, and leave the Lord to vindicate his character, and plead his cauſe. The truth may be run down, and overborn, and trampled on; but it cannot be kept down; like its divine Author, it will riſe again to the confuſion of all, who hate it. Every attempt of ungodly men to eſcape the wrath, or fruſtrate dah and Jeruſalem, and the carpenters, and the ſmiths, were departed from Jeruſalem,)

3 By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah, (whom Zedekiah king of Judah ſent unto Babylon to Nebuchadnezzar king of Babylon,) ſaying,

4 Thus ſaith the LORD of hoſts, the God of Iſrael, unto all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem unto Babylon;

5 Build ye houſes, and dwell *in them*; and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget ſons and daughters; and take wives for your ſons, and give your daughters to huſbands, that they may bear ſons and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeek the peace of the city whither I have cauſed you to be carried away captives; and pray unto the LORD for it: for in the peace thereof ſhall ye have peace.

8 For thus ſaith the LORD of hoſts, the God of Iſrael; Let not your prophets and your diviners, that *be* in the midſt of you, deceive you, neither hearken to your dreams which ye cauſe to be dreamed.

9 For they propheſy falſely unto you in my name: I have not ſent them, ſaith the LORD.

10 For thus ſaith the LORD, That after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word toward you, in cauſing you to return to this place.

11 For I know the thoughts that I think toward you, ſaith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

13 And ye ſhall ſeek me, and find *me*, when ye ſhall ſearch for me with all your heart.

14 And I will be found of you, ſaith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, ſaith the LORD; and I will bring

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the purpoſe of God, will rivet their fetters, and increaſe their miſeries: and they, who encourage them in ſuch rebellious efforts, by cauſing them to truſt in a lie, muſt expect the firſt, or the largeſt, portion of divine vengeance.

NOTES.

CHAP. XXIX.] V. 3. *Whom*, &c.] Theſe perſons ſeem to have been ſent by Zedekiah, to ratify ſome treaty with, or to make ſome ſubmiſſions to, Nebuchadnezzar.

V. 5—7.] The vain expectations of a ſpeedy return to their own land, which the falſe prophets excited in the Jews at Babylon, led them to neglect their own intereſts, and comfort, and the good of the nation; and tended to betray them into meaſures, that would excite the jealouſy of the victors, and increaſe their own miſeries. But the prophet, in the name of God, directed them to conſider Babylon as their home, and to take the beſt care they could of the intereſts of themſelves, and their families, and their nation, during their continuance there: to uſe their influence, and endeavours to promote the public peace; and to pray for the welfare of the city, as the way to obtain peace to themſelves. Theſe directions tended to render them patient, and contented, induſtrious, and uſeful; and as comfortable, as their ſituation would admit of. This deportment, and their conſtant prayers, in all their religious aſſemblies, for the welfare of the community, would tend to conciliate their rulers, and was every way conducive to their good. Moſt of them muſt end their lives at Babylon, and ſhare all the calamities, and many of the advantages, of that city, all their days; and their poſterity muſt do the ſame, till the expiration of the appointed period. It was therefore both reaſonable, and prudent to pray, that there might be peace, and proſperity, in that place, where the Lord had aſſigned them their habitations: and as far as they believed his word, they would do it. The Lord had cauſed them to be carried captive, or all the power of the Chaldeans could not have done it: and his will was to be ſubmitted to in this diſpenſation. (v. 20.)

V. 8. *Cauſe*, &c.] By the encouragement which the Jews gave to thoſe, who promiſed them ſpeedy deliverance, they, as it were, beſpoke theſe dreams; and unprincipled men would be ſure to furniſh ſuch prognoſtications, as they were willing to pay for.

V. 11—14.] The Lord had his plan before him, and neither the impatience of the Jews, or the power of the Chaldeans could alter it. He had determined, that the Chaldean monarchy ſhould continue, till the ſeventy years expired, and ſo long the Jews muſt remain in captivity. But he had thoughts of peace, and not of evil to them, who were already at Babylon: (c. xxiv.) Their calamities were intended for their good, and he would in due time give them that happy deliverance, which they expected. Other benefits, perſonal or public, ſpiritual or temporal, they might in the meantime obtain by prayer; and they might pray for that deliverance being granted, in the appointed ſeaſon: but when it arrived, the Lord engaged to ſtir them to fervent prayer, and great earneſtneſs, by every means to ſeek his favour; and they would do it with their whole heart, and ſucceed, and then their captivity would be terminated.

you again into the place whence I cauſed you to be carried away captive.

15 Becauſe ye have ſaid, The LORD hath raiſed us up prophets in Babylon.

16 *Know* that thus ſaith the LORD, of the king that ſitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus ſaith the LORD of hoſts; Behold, I will ſend upon them the ſword, the famine, and the peſtilence, and will make them like vile figs, that cannot be eaten, they are ſo evil.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curſe, and an aſtoniſhment, and an hiſſing, and a reproach, among all the nations whither I have driven them:

19 Becauſe they have not hearkened to my words, ſaith the LORD, which I ſent unto them by my ſervants the prophets, riſing up early and ſending *them*; but ye would not hear, ſaith the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have ſent from Jeruſalem to Babylon:

21 Thus ſaith the LORD of hoſts, the God of Iſrael, of Ahab the ſon of Kolaiah, and of Zedekiah the ſon of Maaſeiah, which propheſy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he ſhall ſlay them before your eyes;

22 And of them ſhall be taken up a curſe by all the captivity of Judah which *are* in Babylon, ſaying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roaſted in the fire;

23 Becauſe they have committed villany in Iſrael, and have committed adultery with their neighbour's wives, and have ſpoken lying words in my name, which I have not commanded them; even I know, and *am* a witneſs, ſaith the LORD.

24 *Thus* ſhalt thou alſo ſpeak to Shemaiah the Nehelamite, ſaying,

25 Thus ſpeaketh the LORD of hoſts, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that *are* at Jeruſalem, and to Zephaniah the ſon of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The LORD hath made thee prieſt in the ſtead of Jehoiada the prieſt, that ye ſhould be officers in the houſe of the LORD, for every man *that is* mad, and maketh himſelf a prophet, that thou ſhouldeſt put him in priſon, and in the ſtocks.

27 Now therefore why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you?

28 For therefore he ſent unto us *in* Babylon, ſaying, This *captivity is* long: build ye houſes, and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the prieſt read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the LORD concerning Shemaiah the Nehelamite; Becauſe that Shemaiah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lie:

32 Therefore thus ſaith the LORD; Behold,

V. 21—23.] Theſe falſe prophets probably excited the people to make diſturbances, or to be refractory; and this ſo offended Nebuchadnezzar, that he put them to death in this cruel manner, to deter others from ſuch ſeditious practices. But the Lord delivered them into his hand, to puniſh them for their vile wickedneſs, as well as for their lying predictions. It ſeems, that the people did not know of their villany and adulteries, till the Lord teſtified againſt them, and by expoſing their ſecret crimes put men on their guard againſt their ſeductions. The accompliſhment of this dreadful prediction againſt them would have great effect upon the minds of the Jews; and when they were enraged againſt any one, they would not be able to think of a more dreadful imprecation, than to wiſh them, like Ahab, and Zedekiah, &c: and probably the event ſo confirmed Jeremiah's predictions, that they were taken off from hearkening to falſe prophets of this ſtamp, and were rendered more quiet in their captivity.

V. 24—32.] Shemaiah ſeems to have wrote back, by Zedekiah's meſſengers: the word Nehelamite ſignifies "a dreamer." Jeremiah had been a prophet for a long

I will puniſh Shemaiah the Nehelamite, and his ſeed: he ſhall not have a man to dwell among this people; neither ſhall he behold the good that I will do for my people, ſaith the LORD; becauſe he hath taught rebellion againſt the LORD.

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courſe of years, and the captivity of Shemaiah, and his companions was an accompliſhment of his predictions: yet Shemaiah, (a private perſon in captivity,) thought himſelf authorized to treat all his prophecies with contempt: and by a circular letter, in his own name, and not in that of the elders of the people, directed to the prieſts, and people at Jeruſalem, to excite them to ſilence, and puniſh him! His letter was particularly addreſſed to Zephaniah, who had ſucceeded Jehoiada, in ſuperintending the affairs of the temple. It is not known who Jehoiada was. Shemaiah thought that Zephaniah neglected his duty, in not calling Jeremiah to a ſevere account for his predictions, which ſeemed to him one great end of his advancement. Jeremiah had long been owned of God, as his appointed prophet, and Shemaiah ran without being ſent; yet he charged Jeremiah with making himſelf a prophet, probably becauſe the chief prieſts generally oppoſed him. And though his predictions generally coincided with the whole tenor of their ſcriptures, yet he wanted to have him confined as a mad man, and puniſhed as a peſtilent fellow; becauſe he would not flatter his wicked countrymen with the hopes of proſperity! Zephaniah ſeems not to have regarded the letter, and perhaps was favourably diſpoſed to Jeremiah; (c. xxi. ver. 1.) But the Lord ordered his prophet to denounce the doom of this inſolent man, and of his family: and doubtleſs he took the firſt opportunity of tranſmitting the ſentence to him.

PRACTICAL OBSERVATIONS.

The zealous ſervant of God deems himſelf bound to uſe every means in his power to profit thoſe, who are far off, as well as thoſe, that are near to him: and the art of writing is peculiarly profitable for this end, and is rendered ſtill more extenſively beneficial by that of printing, in circulating the knowledge of the word of God: alas, that theſe uſeful diſcoveries ſhould be ſo generally abuſed to contrary purpoſes! Submiſſion to providence is always our duty, and intereſt: and it is as fooliſh, as it is ungrateful to undervalue, and reject the comforts, that are within our reach, by repining for the want of thoſe, that we cannot obtain. Nor ſhould the intereſts of the church, or of poſterity be neglected, becauſe we may not live to witneſs, or ſhare them. Wherever our lot is caſt, we ought to approve ourſelves peaceable members of the community; even though we be ſubjected to ſome hardſhip, and oppreſſion: conſidering our ſituation, and its diſadvantages, as the appointment of God; and aſſured that good behaviour will render it more tolerable, than turbulence, and faction. It is our duty to pray for the peace of the country in which we reſide, and the welfare of thoſe rulers, who afford us ſome meaſure of protection: and if this was the duty of the Jews at Babylon, and of the Chriſtians under Nero, it muſt be that of all God's people in every age and place, who live under any eſtabliſhed government. Men ſhould therefore fear being ſeduced into factious meaſures, which are contrary to God's word, and diſgraceful to the goſpel. And as no pre-intimations are given us of thoſe great revolutions, by which power is ſhifted from one to another; and which are generally effected by thoſe in public ſtations, or by popular aſſemblies regularly convened; it behoves us in our private ſtations to ſtudy to be quiet, and to mind our own buſineſs. God's promiſes will certainly be performed in their appointed ſeaſon; but that muſt be waited for, in the uſe of authoriſed means, and no other: and they, who obſerve not this rule, will be rebuked for their precipitation. We know not what the thoughts of God are, reſpecting our perſonal concerns, and he hath put the times, and ſeaſons in his own power: but it ſhould ſuffice us to know in general, that he hath thoughts of good, and not of evil, towards his church, and all believers; and that the church ſhall at length have an expected end of her long continued oppreſſion; and that all things ſhall work together for the believer's good, till he have an expected end of his trials in the reſt of heaven. And as in general we are aſſured, that all, who ſeek the Lord, and call upon him, and ſearch for him with their whole hearts, ſhall find him, and be made joyful in his ſalvation: ſo we are taught, that the Lord introduces great revivals of religion by exciting his people to fervent prayers, and ſupplications. Thus they go forth to meet him, when he comes to perform his promiſes: and in this way let us ſeek for that prevalence of the goſpel, which he hath taught us to expect. But let men beware how they call thoſe teachers, whom they heap to themſelves after their own luſts, prophets, whom the Lord has raiſed up unto them; or thoſe dreams, which they cauſe to be dreamed coincident with their inclinations, revelations from God. The miſtake is often fatal: and the teacher, and his meſſage, ſhould be carefully compared with the ſcriptures, and the nature, tendency, and effects of them well weighed. The Lord is immutable in his purpoſes, and will ſurely be true to his word, both in the puniſhment of impenitent ſinners, and in ſaving all that obey his goſpel: and it is vain to attempt new modelling religion, by leaving out alarming and offenſive truths, in order to render it more palatable to the vitiated minds of ſinners. In this way men deceive themſelves, and are deceived by ſatan transformed into an angel of light: and then they are employed as his miniſters transformed into miniſters of righteouſneſs; whoſe end will be according to their works. For the Lord often knows, and witneſſes much villainy in thoſe, who teach a ſmooth, and deceitful goſpel; they frequently have their ſecret reaſons for encouraging thoſe, who are indulging their luſts; otherwiſe what hope could they have of eſcaping the damnation of hell? And it is in mercy to others, when their crimes are detected, to prevent the pernicious effects of their licentious, or ſceptical tenets: and, if they continue impenitent, they will at length be made the moſt miſerable, and execrated of mankind. It ſhould never be forgotten, that they are not proper perſons to teach other men the way to heaven, who are themſelves evi-

CHAP. XXX.

Contains prophecies 1ſt. Of the reſtoration of the Jews to their own land, and of the rebuilding of their city, and temple; notwithſtanding the extreme calamities, which they would endure, the juſtice of their puniſhment, the failure of all human help, and their own deſponding thoughts, 1---18. *2d. Of their increaſe and proſperity after their return, under their own rulers; and of the deſtruction of their enemies, and of the wicked,* 19---24.

THE word that came to Jeremiah from the LORD, ſaying,

2 Thus ſpeaketh the LORD God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in a book.

3 For, lo, the days come, ſaith the LORD; that I will bring again the captivity of my people Iſrael and Judah, ſaith the Lord: and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſs it.

4 And theſe *are* the words that the LORD ſpake concerning Iſrael, and concerning Judah.

5 For thus ſaith the LORD; We have heard a voice of trembling, of fear, and not of peace.

6 Aſk ye now, and ſee whether a man doth travail with child? wherefore do I ſee every man with his hands on his loins, as a woman in travail, and all faces are turned into paleneſs?

7 Alas! for that day *is* great, ſo that none *is* like it: it *is* even the time of Jacob's trouble; but he ſhall be ſaved out of it.

8 For it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will break his yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of him.

9 But they ſhall ſerve the LORD their God, and David their king, whom I will raiſe up unto them.

10 Therefore fear thou not, O my ſervant

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dently walking in the contrary direction. But men of this ſtamp commonly treat the ſervants of God with peculiar rage, or ſcorn: they are officious, and intermeddling, and often employ themſelves to inſtigate their ſuperiors to perſecute, when they have it not in their own power: many of them think that authority, eſpecially eccleſiaſtical authority, is chiefly uſeful in enabling thoſe, who poſſeſs it, to ſilence, and puniſh the laborious miniſters, whoſe preaching detects their hypocriſy, and whoſe example ſhames their ſloth, and avarice: and they make loud outcries that the church is betrayed by its rulers, when God's miniſters are not moleſted. In their judgment the zealous, active preacher is a madman, or a fool, or worſe: let who will be tolerated, he ought to be diſgraced, and ſilenced; and a priſon, and the ſtocks are his juſt deſert. It is happy for mankind that ſuch men often want power adequate to their malice; and that men of greater moderation have the management of ſuch affairs. All the accuſations, brought againſt many laborious teachers of modern times, when fairly examined, amount to no more than this: they earneſtly counſel men to attend to their true intereſts, and preſent duties, and not to expect impunity in ſin, or in neglect of God's ſalvation; but to wait for the performance of God's promiſes, in his appointed way, and in obedience to his commandments: and theſe words of truth and ſoberneſs are called madneſs, and enthuſiaſm, by numbers, who ſcarce ever looked in the word of God! They, who are thus inveterate againſt the truth, and thoſe, who preach it, will not behold the good, that the Lord will do unto his people; but will be puniſhed, according as they have taught rebellion againſt the Lord.

NOTES.

CHAP. XXX.] V. 2, 3.] In this, and, ſome of the following chapters we find predictions as encouraging, as thoſe, which we have lately conſidered, were alarming. The prophet was ordered to write in a book, for the uſe of poſterity, "all the words that the Lord had "ſpoken to him." This ſeems to refer to the whole of his prophecies, and not to this particular meſſage; and it is ſuppoſed that an abſtract of his whole miniſtry, at leaſt of all his predictions, hath been tranſmitted to us. The Lord intended to reſtore the Jews to their own land, and to continue his inſtituted worſhip amongſt them: and the whole of his predictions would be of great uſe to them. As his cotemporaries had almoſt univerſally neglected his warnings, and exhortations, the prophet would be tempted to conclude, that his labours were in vain: but this was by no means the caſe; for his writings would tend to convince, and lead to repentance, and give encouragement to the Jews, during their captivity; at the approach of their deliverance they would direct their meaſures, and put energy into their prayers; and after that event they would tend to eſtabliſh ſucceſſive generations in the worſhip of Jehovah, who had predicted, and effected all theſe ſurpriſing events; they would execute their praiſes for performing his promiſes, they would warn them againſt idolatry, and iniquity, and animate them to obedience. Nay this weeping prophet (who ſeems a peculiar inſtance of one every way fitted for uſefulneſs, labouring for years with very little viſible ſucceſs,) has been made abundantly uſeful to the church of God, for above two thouſand years already, and will continue to be ſo to the end of the world.

V. 5—9.] The Lord here introduces his further aſſurances of merciful deliverance, by ſpeaking of their approaching miſeries, as already come upon them. The Jews had diſregarded the predictions of theſe calamities:

Jacob, ſaith the LORD; neither be diſmayed, O Iſrael: for, lo, I will ſave thee from afar, and thy ſeed from the land of their captivity; and Jacob ſhall return, and ſhall be in reſt, and be quiet, and none ſhall make *him* afraid.

11 For I *am* with thee, ſaith the LORD, to ſave thee: though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee: but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed.

12 For thus ſaith the LORD, Thy bruiſe *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cauſe, that thou mayeſt be bound up: thou haſt no healing medicines.

14 All thy lovers have forgotten thee; they ſeek thee not: for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity; *becauſe* thy ſins were increaſed.

15 Why crieſt thou for thine affliction? thy ſorrow *is* incurable for the multitude of thine iniquity: *becauſe* thy ſins were increaſed, I have done theſe things unto thee.

16 Therefore all they that devour thee ſhall be devoured; and all thine adverſaries, every one of them, ſhall go into captivity; and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the LORD; becauſe they called thee an Outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after.

18 Thus ſaith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city ſhall be builded upon her own heap, and the palace ſhall remain after the manner thereof.

19 And out of them ſhall proceed thanks-

but they are here introduced, as hearing a voice of trembling, and fear, and not of peace, as they had expected: and the diſmay and diſtreſs would be ſo general, and extreme, that every man in Jeruſalem would be ſeen in anguiſh reſembling that of a woman in travail: and all would be enfeebled, pale; and fainting. Indeed this would be a day of ſo great affliction, that none had ever been like it; and it might emphatically be called the day of Jacob's trouble: but it was as requiſite for, and would as certainly precede, their deliverance, as the pangs of travail do the joy of the mother, that a child is born into the world: and the nation would certainly ſurvive, and be ſaved out of theſe diſtreſſes. And in that day, (namely the day of their deliverance,) the Chaldean yoke would be broken from off them, and they would be reſcued from the oppreſſion of ſtrangers; and being weaned from their idolatry, they would adhere to the worſhip and ſervice of God, and live under the rulers, whom He would place over them, of the lineage of David, or favoured like David. Doubtleſs this looks forward to the days of Chriſt, the ſon of David, and ſometimes called David, whoſe coming was introduced by that diſpenſation, which commenced with the deliverance of the Jews from captivity.

V. 12—18.] The Lord here ſpeaks of the condition of the Jewiſh nation, in the extremity of their diſtreſſes, as it appeared to them, and to others; and as it would have been, without his immediate interpoſition. Their bruiſes were incurable by any human power, they had been ſo grievouſly wounded. They had none who had ſkill to effect a cure, or to bind up their wounds, nor had they any healing medicines. They had none to plead for them with the victors, to reſtore them to their land, or to ſhew them favour; nor any means of recovering their liberty, and re-eſtabliſhing their church, and ſtate; or even of rendering their bondage more gentle. All the nations, whoſe alliance they had courted, and whoſe idolatries they had copied, and who profeſſed great love to them, had forgotten them, and deſired no further acquaintance with them. Jehovah himſelf ſeemed to fight againſt them as an enemy: at leaſt his chaſtiſement was very ſevere, and like that of a cruel one; for he had been provoked to it by their multiplied iniquities. It was therefore in vain for them to lament their miſeries, or complain of hard uſage: their ſorrow was incurable by any other hand, than that, which had inflicted it; and in order to obtain that, they muſt ſubmit to him, and acknowledge his juſtice in their puniſhment. *Nevertheleſs*, though they ſuffered juſtly, and could not help themſelves; yet he intended to appear for them, and to retaliate on thoſe, who had devoured, and carried them captive: he would bind up, and heal the wounds, of which the church, and nation, lay, as it were, expiring; and becauſe the heathen inſulted over the Jews as out-caſts, and Zion as deſerted, and diſregarded; he promiſed, in mercy to the people, to cauſe their habitations throughout the land to be re-built, as well as the city upon its old foundation, which during the captivity was an heap of ruins; and that the temple ſhould he reſtored, and remain, after the ancient manner, the center of their worſhip, and the place of their ſolemn feaſts, and ſacrifices.

V. 19—22.] After the captivity the Jews ſhould have abundant cauſe for joy, and thankſgiving: for the Lord promiſed that he would exceedingly multiply, and proſper them: their poſterity ſhould be taken care of, as the children of the covenant, in the ſame manner, that giving, and the voice of them that make merry: and I will multiply them, and they ſhall not be few; I will alſo glorify them, and they ſhall not be ſmall.

20 Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them.

21 And their nobles ſhall be of themſelves, and their governor ſhall proceed from the midſt of them; and I will cauſe him to draw near, and he ſhall approach unto me: for who *is* this that engaged his heart to approach unto me? ſaith the LORD.

22 And ye ſhall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it ſhall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD ſhall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye ſhall conſider it.

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they had been in former ages, and the whole nation ſhould be eſtabliſhed, as his worſhipping congregation; and their oppreſſors ſhould be ſeverely puniſhed. They would alſo be governed by magiſtrates of their own nation, and not of the gentiles, as during the captivity; and even their chief governor would be raiſed up from amongſt themſelves: the Lord would cauſe him to draw near unto him, to enquire his will, and preſent his appointed worſhip: for who, (except thus taught, and drawn of God,) had ever engaged his heart, to approach unto the Lord? Thus they would become the Lord's people, and he would again be known as their God. This prophecy was accompliſhed in ſome meaſure, by the increaſe, and proſperity of the Jews in their own land, under the government of ſeveral rulers of their own nation, who for a long time were the high prieſts, that by office drew near before God, even into the moſt holy place, as the typical interceſſors for the people, whom they governed. Yet the Jews were ſeldom, if ever, free from dependance on ſtrangers, and were frequently oppreſſed by them, after the captivity; and many of their rulers did not merit the character here given. But when Chriſt aroſe from amongſt them, and was advanced to the mediatorial throne, as High Prieſt, and King in one perſon, and in this character was cauſed to draw near before God, in behalf of his people, having engaged his heart to paſs through all his previous ſufferings, as their all-atoning ſacrifice; this prediction had its full accompliſhment. And who is this, that engaged his heart to undertake ſo arduous a ſervice? Who is this, that ventures to intercede for ſinners before a juſt, and holy God? Is he not the Son of God, and the Lord of Glory, in whom the Father is well pleaſed, and whom all the angels of God worſhip? And through him, all that believe, become the people of God, and He becomes their portion, and ſalvation.

V. 23, 24.] Theſe verſes may be underſtood of thoſe enemies of the Jews, who hindered their return to, and re-eſtabliſhment in their own land; or who afterwards moleſted, or oppreſſed them: in this ſenſe, they were fulfilled in the ſubverſion of the Babyloniſh empire; and in the ſlaughter of thoſe, who ſought the deſtruction of the Jews, in the days of Eſther, and Mordecai; and afterwards, in the ruin of Antiochus Epiphanes, and thoſe, who concurred in his cruel perſecutions. But if we explain the preceding verſes of Chriſt, and his kingdom; theſe moſt naturally, and conſiſtent with the context, refer to the unbelieving Jews themſelves, and to the terrible ruin, that came on them, for wickedly rejecting, and crucifying Chriſt, and oppoſing the ſetting up of his kingdom. Theſe judgments came from the fierce anger of the Lord, and the effects of them continue to this day: and in the latter days the Jewiſh nation will conſider the rejection of that Governor, that proceeded from themſelves, as the cauſe of all their miſeries.

PRACTICAL OBSERVATIONS.

The diſcoveries that the Lord hath made of his truth, and will, have been carefully regiſtered, and preſerved, for the benefit of future generations, equally with that of thoſe, to whom they were firſt made: and he ſpeaks to us, by the writings of his ancient ſervants, as plainly as he did to their cotemporaries, by their mouths: let us then value, ſtudy, and ſeek to profit by theſe ſacred records. They, who ſimply ſerve God, and are zealous for his glory, will, in ſome way or other, be uſeful to their fellow ſinners: ſome of his miniſters are moſt uſeful during their lives, by their preaching; and ſome ſpeak moſt effectually, after their death, by their writings: but as every man hath received the gift, ſo let him miniſter it, as a good ſteward of the manifold grace of God: and let us not be weary in well doing; for in due ſeaſon we ſhall reap, if we faint not. The Lord will certainly have a church on earth, to the end of time: and if any thing, that we can do, can be uſeful to any individual, in any age, or place, our labour will not be vain: and indeed believers in general bring forth fruit, which remains in its effects, after they are gone to heaven. But ſin leads to terror, and diſmay: they, who will not tremble at the word of God, will tremble at his judgments; and obſtinate tranſgreſſors will hear a voice of terror, and not of peace: and if temporal calamities may ſo diſmay, and diſtreſs the ſtouteſt, and moſt intrepid; what will be the wrath to come? Afflictions in this world often prove the means of good, and are never entirely without hope; but future puniſhment will be unmingled hopeleſs miſery. Deep convictions of ſin, and terrors of conſcience, attended ſometimes with ſore temptations, and afflictions, often cauſe a time of trouble ſo great, that the awakened ſinner hath known nothing like it, in his former experience: but it proves a happy criſis, when attended with that godly ſorrow, which worketh repentance unto ſalvation, not to be repented of; and in due time he ſhall be

CHAP. XXXI.

Contains 1ſt. A declaration of the Lord's love to Iſrael, and predictions of great mercies intended them, 1---14. *2d. Promiſes, that their ſorrow for the loſs of their people ſhould be turned into joy, by their return from captivity,* 15---17. *3d. Ephraim's repentance deſcribed, and mercy enſured to him,* 18---20. *4th. Predictions of bleſſings to Judah, and Iſrael, connected with the birth of the Meſſiah,* 21---30. *5th. A new, and better covenant promiſed to them, and their ſeed; and the re-building of Jeruſalem predicted, as an earneſt of theſe bleſſings,* 31---40.

AT the ſame time, ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the LORD, The people *which*

ſaved out of it. For the Lord will pardon his ſins, ſpeak peace to his conſcience, and break off the yoke of ſin, and ſatan; that being delivered from all his enemies, he may ſerve him, without fear, in righteouſneſs, and true holineſs before him, all the remnant of his days, as the redeemed ſubject of Chriſt our King, whom the Father hath raiſed up unto us. The believer alſo may have days of great, and ſore afflictions, and temptations, and even of terror and diſmay: but he ſhall be ſaved from them all: and even death, which is ſuch a time of trouble, as can but once be experienced, will be to him a ſeaſon of complete deliverance, and an introduction to the joy of his Lord. Let then none, who ſerve God, fear, or be diſmayed, on his own account, or on that of his church; for victory, and triumph await them. Believers ſhall be gathered from afar, and return from all their diſperſions; and faith in, and ſubmiſſion to God, will give them reſt, and quietneſs here on earth, and none ſhall durably make them afraid. The Lord will be with them to ſave them: though he correct them, it ſhall be in meaſure, and for their good; and he will not make a full end of them, as of the wicked around them. Yet the wounds, and bruiſes, which he ſometimes inflicts, ſeem very grievous, and are incurable by any hand, but his. Every effort of men to heal themſelves, muſt needs prove fruitleſs: we have none to plead our cauſe, that we may be bound up, nor any healing medicines; whilſt we neglect the heavenly Advocate, and the ſanctifying Spirit. All earthly comforts, and comforters will ſoon fail us; and when we conſider the number, and the heinouſneſs of our ſins, we may be ready to conſider the Lord as our irreconcileable enemy, and every chaſtiſement, as the wound of a cruel one: and ſo long, as we only mourn for, and repine at our affliction, our ſorrows remain incurable. But when we are thus driven from every falſe refuge, and led to acknowledge that the Lord is juſt in all he inflicts, or threatens; the alarming and painful diſcovery is a preparation for peace, and comfort. Thus we are brought to ſubmit to his righteouſneſs, and accept of his mercy, in the way, in which he ſees good to ſhew mercy. Then the Lord himſelf will rebuke our enemies, and reſcue us from the jaws of the devourer: He will bind up the broken heart, and cure the ſin-diſtempered ſoul, and complete the ſalvation, that hath been ſo happily begun. And the dealings of his grace, with every true convert, and every returning back-ſlider, are exactly the ſame, upon a ſmaller ſcale, as his dealings with the Jews, in and after the captivity. In the ſame manner he corrects, humbles, pardons, heals, and reſtores offending churches, from age to age: for the Redeemer of Iſrael is the ſame yeſterday, to day, and for ever. Thoſe, whom he pardons, he will provide for, eſtabliſh, and rejoice: He will give them abundant bleſſings, and a thankful heart: and when he increaſes, and glorifies his church, they, who ſympathized in its ſorrows, and prayed for its proſperity, will rejoice, and be thankful. It is a great mercy to nations to be ruled by prudent princes, and magiſtrates, who are of themſelves, and have their welfare at heart: but ſtill more ſo to be governed by thoſe, whom the Lord cauſes to draw near unto him, as his accepted ſervants, and worſhippers. They, who approach the Lord, muſt have their hearts engaged to do it in reverence, devotion, and faith: but, who of our ſinful race could thus have engaged his heart to approach our holy God, who is a conſuming fire to all the workers of iniquity: if Chriſt our King, and High Prieſt, had not engaged to atone for our ſins, and were not entered into the true ſanctuary, to appear in the preſence of God for us? Through him, we find acceptance, and acceſs with boldneſs to the throne of grace, and become his people, and have the Lord for our God. But how will they eſcape, who neglect ſo great ſalvation? for behold the whirlwind of the Lord ſtill goeth forth with fury, and his continual indignation will fall with pain on the head of the wicked; nor will it return, till he hath performed the intents of his heart, in the deſtruction of all thoſe, who obey not the goſpel of his Son. May we conſider ſeriouſly theſe declarations, and the doom of former enemies of the goſpel: may we duly attend to theſe things, before thoſe latter days come, when conſideration will only increaſe the anguiſh of ſuch, as have periſhed without remedy.

NOTES.

CHAP. XXXI.] V. 1. *At*, &c.] This chapter is a continuation of the prophecy, which was begun in the preceding one, and which looked forward to the kingdom of Chriſt. It is therefore probable, that "the ſame time," here mentioned, refers to the ſame event, and to the latter days of the church. Not only the Jews were to be re-inſtated in their privileges as the Lord's people; but he promiſed to be the God "of *all* the families of Iſrael." (c. xxx. v. 3, 4.) Many of the Iſraelites returned with the Jews from Babylon, and perhaps more of them were incorporated amongſt them, in the ſeveral places, where they ſettled; and many of them were converted to chriſtianity, in the primitive ages: yet theſe ſeem to have formed but a partial accompliſhment of this prediction. But when "in the latter days," the Jews ſhall conſider theſe things, and ſhall be turned to the Lord, it is ſaid, "and "ſo all Iſrael ſhall be ſaved," (*Rom.* c. xi. v. 26:) and then the Lord will emphatically be the God of all the *were* left of the ſword found grace in the wilderneſs; *even* Iſrael, when I went to cauſe him to reſt.

3 The LORD hath appeared of old unto me, *ſaying,* Yea, I have loved thee with an everlaſting love: therefore with loving-kindneſs have I drawn thee.

4 Again I will build thee, and thou ſhalt be built, O virgin of Iſrael: and thou ſhalt again be adorned with thy tabrets, and ſhalt go forth in the dances of them that make merry.

5 Thou ſhalt yet plant vines upon the mountains of Samaria: the planters ſhall plant, and ſhall eat *them* as common things.

6 For there ſhall be a day, *that* the watchmen upon the mount Ephraim ſhall cry, Ariſe ye, and let us go up to Zion unto the LORD our God.

7 For thus ſaith the LORD; Sing with gladneſs for Jacob, and ſhout among the chief of the nations: publiſh ye, praiſe ye, and ſay, O LORD, ſave thy people, the remnant of Iſrael.

8 Behold, I will bring them from the north country, and gather them from the coaſts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company ſhall return thither.

9 They ſhall come with weeping, and with ſupplications will I lead them: I will cauſe them to walk by the rivers of waters, in a ſtraight way, wherein they ſhall not ſtumble:

families of Iſrael: and when the fulneſs of the gentiles ſhall be brought in, even thoſe of Iſrael, that are inſeparably incorporated with them, will find admiſſion into the church. Several things in this prophecy ſeem to look forward thus far: yet various previous events are noticed in the courſe of it, as introductory to its grand completion.

V. 2. *The,* &c.] The Iſraelites who had eſcaped the murdering ſword of Pharaoh, and the hoſtile attempts of other enemies, were marvellouſly preſerved, and favoured of God in the wilderneſs; and notwithſtanding their rebellions, and chaſtiſements, they were at length put in poſſeſſion of Canaan, and there eſtabliſhed, increaſed, and proſpered. In like manner the remnant, that would eſcape the ſword of the Chaldeans &c, would find favour with God, and be re-eſtabliſhed in their own land. And after the ſtill more terrible havock made of them by the Romans, and in their conſequent diſperſions, ſimilar favours were intended them.

V. 3—5.] Iſrael is introduced, recollecting how the Lord, in times of old had made himſelf known to their fathers, and appeared for their deliverance; with a ſilent regret that he now ſeemed to forſake them. To this the Lord anſwers, (for "*ſaying*" is not in the original,) "that "truly he had loved them with an everlaſting love:" from the beginning he had peculiarly favoured that nation, and he would continue thus to favour them to the end: his purpoſes of love had been from everlaſting, and the effects of them would be to everlaſting: his loving kindneſs had drawn them into a ſpecial relation to him; and it would yet prevail to bring them again into poſſeſſion of their privileges, and to re-eſtabliſh them in proſperity. Iſrael was conſidered as a virgin that had been betrothed to him; and inſtead of mourning, as ſhe had done, like one that was deſerted, and deſolate, ſhe ſhould be adorned with feſtive garments, and expreſs her gladneſs of heart by ſuch tokens, as young perſons employed on joyful occaſions. (Muſic, and dancing were often uſed, in thoſe days, as expreſſive of religious rejoicing.) The Iſraelites would alſo recover poſſeſſion of their own land, at leaſt of ſome part of it, and there plant vineyards, which would yield a vaſt increaſe. The Iſraelites, who at different periods returned with the Jews from captivity, perhaps got poſſeſſion of their ancient inheritances; or it may be ſpoken figuratively, for their enjoying the privileges of God's people; or it may refer to events yet future.

V. 6, 7.] The Jews, and Ephraim, or the ten tribes, are here repreſented, as in poſſeſſion of their own land; and all their former jealouſies, and diviſions are ceaſed: ſo that the watchmen, the teachers or prophets, of the latter excite the people to reſort to Mount Zion to worſhip. This may refer to the union of different nations in the church of Chriſt, and their harmonious worſhip, and amicable communion in goſpel privileges, and ordinances. This is further intimated, when "among the chief of the "nations" men are called on to rejoice, and praiſe God for his goodneſs to Jacob, and to mingle prayers, with their praiſes, for the ſalvation of the remnant of Iſrael. The moſt powerful, renowned, and civilized nations at this day, profeſſing chriſtianity, praiſing God for his mercies to his ancient people, and praying for the converſion, and ſalvation of the Jews, form a ſtriking accompliſhment of this prophecy.

V. 8, 9.] In anſwer to theſe prayers, or to excite theſe praiſes, the Lord here promiſes to bring the Iſraelites from the utmoſt coaſts of the earth, without excluding the blind, the lame, the woman with child, or even her that travaileſt with child: however feeble, or unable they were of themſelves, or however diſtreſſed in their circumſtances, or burthened in their ſpirits; under his protection, and tender care, and being willingly aſſiſtant to each other, they would return in a great company to Zion. They would come weeping for their ſins, and praying for themſelves, and for each other: the Lord being their guide, they ſhould walk by the rivers of waters, every obſtacle would be removed, and their way would be made plain before them: for the Lord would for I am a Father to Iſrael, and Ephraim *is* my firſtborn.

10 Hear the word of the LORD, O ye nations, and declare *it* in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and keep him, as a ſhepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ranſomed him from the hand of *him that was* ſtronger than he.

12 Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their ſoul ſhall be as a watered garden; and they ſhall not ſorrow any more at all.

13 Then ſhall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow.

14 And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the LORD.

15 Thus ſaith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children, refuſed to be comforted for her children, becauſe they *were* not.

16 Thus ſaith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the LORD: and they ſhall come again from the land of the enemy.

17 And there is hope in thine end, ſaith the LORD, that thy children ſhall come again to their own border.

18 I have ſurely heard Ephraim bemoaning himſelf *thus*; Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed *to the yoke*: turn thou me, and I ſhall be turned; for thou *art* the LORD my God.

19 Surely after that I was turned, I re-

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acknowledge his relation to Iſrael, as his Father; and even Ephraim, who ſeemed quite caſt off, ſhould inherit as his firſt born. The birth-right, as it is related to the double portion, fell to Joſeph, and Ephraim had the preference to Manaſſeh, in ſucceeding to this title. The return of a few Iſraelites with the Jews, after the captivity, cannot exhauſt the full meaning of theſe predictions, nor can any other gathering of Iſrael to their own land. They ſeem figuratively to deſcribe the converſion of ſinners to Chriſt; their helpleſs condition in themſelves; the burdens, and diſtreſſes, under which they labour; the repentance, and prayer, with which they come; the comforts, and aſſiſtance, which they derive, through appointed ordinances from their tender Guide, and Shepherd; the plain and ſafe way, in which they are led; and their adoption as children, and heirs of the Lord Almighty. But there is abundant reaſon to conclude, that they alſo predict a future gathering of the Iſraelites to Chriſt, from all the quarters of the globe; (*Iſaiah*, c. xxx. v. 25, 26. c. xxxv. v. 5—10. c. xli. v. 17—19.)

V. 10—14.] The ſame ſubject is here enlarged on: let all the diſtant nations hear, that the Lord, who ſcattered the Iſraelites for their ſins, would gather them again into his church: as a ſhepherd doth his flock into his fold. By breaking the power of the Aſſyrians, and Chaldeans, he redeemed Jacob, from enemies ſtronger than he: by breaking the yoke of ſatan, he redeems the true Iſrael from this potent enemy: and by cruſhing the power of antichriſt, He will deliver his church, and make way for the converſion of both Jews, and Gentiles. The return of the Jews to Mount Zion with ſongs of praiſe, and their flowing together to enjoy the goodneſs of the Lord, and to thank him for their plenty, and proſperity: and the revival of religion, and the holy joy, which ſhewed itſelf amongſt them, after their building of their city, and temple; and was manifeſted in varied expreſſions, by all orders, and ranks of the people, were emblems of the abundant holineſs, privileges, and comforts reſerved for the church, in thoſe happy times, that are approaching.

V. 15—17.] Rachel was mother to Joſeph, and Benjamin: from the former deſcended a large proportion of the kingdom of Iſrael, and from the other many of the inhabitants of Jeruſalem. The deſolations of Iſrael, and Judah made vaſt havock amongſt her deſcendants. The ſepulchre of Rachel was betwixt Ramah, and Bethlehem: and ſhe is here poetically introduced as weeping for her children with bitter, and inconſolable lamentation, as if her poſterity were utterly extirpated. It may hereafter be conſidered in what ſenſe the murder of the children in the coaſts of Bethlehem was an accompliſhment of this prediction, (*Matt*. c. ii. v. 17, 18) But to carry on the alluſion, the Lord addreſſes her, and bids her refrain from weeping; for her labour in bringing up her children ſhould not be loſt, or be without recompence; as thoſe, that were left, and ſcattered amongſt their enemies, would come again to their own land; and ſhe might hope for great bleſſings for them in the latter days.

V. 18—20.] All theſe bleſſings, predicted to the Iſraelites imply, that they would be brought to repentance. This is here more particularly deſcribed, in the perſon of Ephraim, as repreſenting the nation. The Lord heard him, amidſt his afflictions, bemoaning himſelf, with penitent confeſſions, and prayers: He looks back, and recollects with grief, and ſhame, that the Lord had often chaſtiſed him, and he had born the ſmart, pented; and after that I was inſtructed, I ſmote upon *my* thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

20 *Is* Ephraim my dear ſon? *is he* a pleaſant child? for ſince I ſpake againſt him I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the LORD.

21 Set thee up way-marks, make thee high heaps: ſet thine heart toward the highway, *even* the way *which* thou wenteſt: turn again, O virgin of Iſrael, turn again to theſe thy cities.

22 How long wilt thou go about, O thou backſliding daughter? for the LORD hath created a new thing in the earth, A woman ſhall compaſs a man.

23 Thus ſaith the LORD of hoſts, the God of Iſrael; As yet they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I ſhall bring again their captivity, The LORD bleſs thee, O habitation of juſtice, *and* mountain of holineſs.

without deriving any benefit from it; and had continued refractory, and rebellious, as headſtrong bullocks, not inured to the yoke, which ſtruggle againſt the driver, and will not ſubmit whatever they ſuffer. Conſcious that this is indeed the nature of his proud, ſtout heart, and that it muſt be humbled, ſoftened, and converted from ſin, and the world, to God, and holineſs; and that he cannot effect this change by any power of his own; he believes that God can, hopes that he will, and prays that he would "turn him, that he may be turned." He acknowledges, that the Lord has a right to his obedience, and ſervice, and that he ſtands in a peculiar relation to him, and he deſires to have him for his God, and portion. Some little of this gracious turning he ſuppoſes himſelf to have experienced; and from the time, that it commenced, he had begun to repent of his ſins: and ſince he had been in ſome meaſure inſtructed in the things of God; he had been made ſenſible of his guilt, and danger, and was full of ſelf-indignation, and abhorrence, to think how rebellious, and ungrateful he had been; which aſtoniſhment, and ſelf-diſplacency he expreſſed by ſmiting on his thigh. In ſhort he was grieved, and confounded to find, that he lay under ſuch a load of deſerved ignominy, and reproach, for the ſins, that he had been committing from his youth, which deſerved more than all the contempt, and miſery that he lay under. The Lord ſeeing Ephraim, like the prodigal ſon, thus come to himſelf, and overwhelmed with ſorrow, and ſhame, ſpeaks of him with the tendereſt affection. Could this poor diſtreſſed mourner be Ephraim his dear ſon, his child, in whom he had ſo delighted? And was he at length returned home again? Let him not once be upbraided with his offences, of which he ſo deeply repented; but let him be re-admitted to all the privileges of a child, without reſtriction, or delay. For ever ſince that the Lord denounced ſentence againſt him for his ſins, or addreſſed him with cutting rebukes, he had remembered him with melting compaſſion, and earneſt longings after him; as a tender parent doth his ſon, whom he is obliged to correct. His eye was upon him through all his wanderings, waiting to be gracious; and as he was now truly penitent, and ſupplicating mercy, He would ſurely extend it to him. This is a moſt inſtructive, and encouraging repreſentation of the nature, and effects of true repentance: and its prophetic meaning may either relate to the converſion of Iſraelites to chriſtianity in the primitive times; or to events, yet in futurity.

V. 21, 22.] The Lord here calls the diſperſed Jews without delay to return to their deſerted cities, and to ſet up way-marks, or to throw up heaps, to direct enquirers. Let them heartily endeavour to return back to their own land, by the way, in which they had gone from it, and no longer wander about, as they had done; like a woman, who had improperly left her father's houſe, afraid, and aſhamed, or reluctant to return. To encourage them to this, He aſſures them, "that he had created" or would create "a new thing in the earth," "a woman ſhould compaſs a man." This has generally been underſtood by chriſtian expoſitors of the incarnation of Chriſt. And when we conſider the force of the expreſſions, we ſhall not readily conceive of any other event, that can anſwer to them; and the uncertain, not to ſay frivolous, meanings, that have been adduced by thoſe, who admit not of this interpretation, tend to ſhew, that this is the only true one. To encourage the return of Iſrael, the Lord engaged to create a new thing in the earth, or in the land; this work would be worthy to be called a creation; It would be a new thing, altogether unprecedented; for "a woman ſhould compaſs a man," or a mighty one, a great deliverer. Now what can this more properly mean, than that a virgin, continuing ſo, ſhould conceive, and *compaſs* in her womb, and bear a ſon, who ſhould be *that ſeed of the woman*, who was to bruiſe the ſerpent's head; the ſeed of Abraham, in whom all the nations of the earth ſhould be bleſſed; and the ſon of David to inherit his throne, and reign on it for ever. This was effected by the creative power of God, contrary to the eſtabliſhed courſe of nature: it was a new thing, both as to his miraculous conception, and his myſterious perſon: and it was adduced with great propriety both for the encouragement of the Jews, before his incarnation to return to their own land, where this promiſed deliverer was to ariſe; and to them, and to the nations to ſeek the bleſſings, which He became incarnate to purchaſe, and beſtow; and to Him ſhall the gathering of the people be.

V. 23—26.] After the deſolations of Judah, Jeruſalem, and the temple, which had been called the habitation of juſtice, and the mountain of holineſs; prayers for their proſperity were ſuſpended, or diſcouraged: but

24 And there ſhall dwell in Judah itſelf, and in all the cities thereof together, huſbandmen, and they *that* go forth with flocks.

25 For I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowful ſoul.

26 Upon this I awaked, and beheld; and my ſleep was ſweet unto me.

27 Behold, the days come, ſaith the Lord, that I will ſow the houſe of Iſrael, and the houſe of Judah, with the ſeed of man, and with the ſeed of beaſt.

28 And it ſhall come to paſs, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict; ſo will I watch over them, to build, and to plant, ſaith the Lord.

29 In thoſe days they ſhall ſay no more, The fathers have eaten a ſour grape, and the children's teeth are ſet on edge.

30 But every one ſhall die for his own iniquity: every man that eateth the ſour grape, his teeth ſhall be ſet on edge.

31 Behold, the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah:

32 Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an huſband unto them, ſaith the Lord:

33 But this *ſhall be* the covenant that I will make with the houſe of Iſrael; After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people.

34 And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord: for I will forgive their iniquity, and I will remember their ſin no more.

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that ſuſpenſion would be taken off, by their reſtoration from captivity; and then ſuch expreſſions of good-will to Zion would be frequent, and fervent. For the Lord had purpoſed to ſatisfy, and comfort every one, who was weary of, and ſorry for his ſins, or who ſympathized in the ſorrows of his afflicted church; and the outward bleſſings, to which he meant to reſtore them, would be typical of the ſpiritual proſperity of the goſpel church. It ſeems all this was preſented before the mind of the prophet in a dream: and when he awaked, and conſidered, he was refreſhed with ſo pleaſing a proſpect, ſo contrary to the viſions that he had generally ſeen; and he aſſured his people, that his ſleep was peculiarly ſweet to him, as he had now been favoured with a view of their returning proſperity

V. 29, 30.] (*Ezek.* c. xviii.) The people thought it hard, that they ſhould ſuffer for the ſins of their fathers, (though it was evident, that they imitated, and exceeded them, and thus filled up the meaſure of their iniquities:) and then thought it as abſurd, as if the childrens teeth ſhould be ſet on edge, by the fathers eating ſour grapes. But the Lord aſſures them, that this ſhould have no place in the future events, which ſhould concern their nation. When Chriſt came, all, who believed on him, ſeparated from their unbelieving countrymen, and eſcaped their national calamities.

V. 31—34.] The covenant made with Judah, and Iſrael, when the Lord led them by the hand out of Egypt, was the national covenant whereby they were eſpouſed to the Lord: but they brake it by their apoſtacy, idolatry, and iniquity, and forfeited the bleſſings of it: and at length for their rejection of Chriſt, they were caſt out of the church, and excluded from the promiſed land. This covenant was equally diſtinct from the covenant of works, of which Adam was the ſurety, and under which every unbeliever, in every age, and nation, is found; and from the covenant of grace, mediated by Chriſt, of which every believing Iſraelite received the bleſſing. This latter however is the new covenant here promiſed; by which the abrogation of the Moſaic law, and the introduction of the goſpel diſpenſation are principally intended. Iſrael as a nation typified the true people of God: the old covenant was made with them, as typical of the new covenant made with all true believers, being intereſted in, and united to Chriſt. This is not made with a nation, as ſuch, (though every chriſtian nation is under a diſpenſation of mercy, according to this covenant, in ſome things as the Jews were;) but it is made with Chriſt the Surety, in behalf of his elect people, and with them perſonally, as by faith they become members of his myſtical body: and all, that in one view, and in a qualified ſenſe, may be called conditional, and as ſuch is required of them, is in other places promiſed to them. The moral law was written in tables of ſtone, and in the book of the law, and put into the *hands* of the Iſraelites; but they brake it, for want of a ſpiritual diſpoſition of heart, and thus it brought them under condemnation: but, according to this new covenant, the Lord engages to put it into the inward parts, and to write it in the hearts of his people. That is, by regenerating grace, he creates in them a judgment, diſpoſition, and affections congenial to the holy law of love: then they per-

35 Thus ſaith the LORD, which giveth the ſun for a light by day, *and* the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea when the waves thereof roar; The LORD of hoſts *is* his name:

36 If thoſe ordinances depart from before me, ſaith the LORD, *then* the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever.

37 Thus ſaith the LORD; if heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael, for all that they have done, ſaith the LORD.

38 Behold, the days come, ſaith the LORD, that the city ſhall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And the meaſuring line ſhall yet go forth over againſt it upon the hill Gareb, and ſhall compaſs about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, unto the corner of the horſe gate toward the eaſt, *ſhall be* holy unto the LORD; it ſhall not be plucked up, nor thrown down any more for ever.

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ceive its ſpirituality, reaſonableneſs, and excellency; they approve of, and conſent to it, that it is good; they repent of, and condemn themſelves for breaking it; they thereby ſee the nature, value, and glory of Chriſt's ſalvation, and accept of it; they hope for forgiveneſs, acceptance, and aſſiſtance through him; and thus they learn to delight in, and obey the law after the inward man, and to grieve, and be humbled, that they keep it ſo imperfectly. Then the Lord becomes their God, and they become his people, prepared for the daily exerciſe of repentance, and faith, and for humble conſcientious obedience. It will not be needful for theſe Iſraelites to call one another off from idols, to the knowledge, and worſhip of Jehovah; nor ſhall they be put off with mere human teaching: but the whole company, from the greateſt to the leaſt of them, ſhall have an heart given them ſo to know the Lord, (c. xxiv. v. 7,) as to truſt in him, and cleave to his ſervice: and the Lord will finally abſolve them from the guilt of all their ſins, and not remember them any more to their condemnation: and the law thus written in their hearts, and the knowledge of God thus communicated, preſerve them from breaking the covenant, or again coming into condemnation, by relapſing into iniquity, and living, and dying in impenitence, and unbelief. And it is the peculiar excellency of this covenant, that it provides againſt all thoſe dangers, which tend to deprive the perſons intereſted in it of the covenanted bleſſings. When Iſrael ſhall be again called into the church, it will not be according to their former outward covenant; but by having the law written in, and the covenant ſealed on, their hearts. (*Heb:* c. viii. v. 7—13. c. x. v. 16—18.)

V. 36, 37.] As ſure as the heavenly bodies will continue their ſettled courſe, to the end of time; ſo ſure will the Lord have a church on earth; nay ſo ſure will the nation of Iſrael be continued a ſeparate people, without being finally excluded from the church: nor will the Lord ever caſt them all off for all their ſins; till it be poſſible for man to meaſure the height of the heavens, or to ſearch out the foundations of the earth.

V. 38—40.] The rebuilding of Jeruſalem after the captivity ſeems to be here predicted, as an earneſt of all the other promiſed mercies. At preſent we know little of ſeveral of the places here mentioned; doubtleſs they were well known to the Jews at that time. But the concluſion ſeems to intimate, that the Spirit of prophecy either meant figuratively to predict the building of the ſpiritual Jeruſalem, or to foretel ſome future events, which cannot now be ſpecified.

PRACTICAL OBSERVATIONS.

It is the greateſt bleſſing, that we can deſire for our families, that the Lord may be their God: and if we devote them to him, and bring them up for him, we may expect that this will be their felicity. When the Lord commiſſions the ſword to waſte the nations, where his name is known; he will reſerve a remnant, to whom he will be gracious: and often thoſe judgments, which ſweep number of hypocrites, and ungodly men into perdition, make way for peculiar bleſſings to their ſurvivors, or to poſterity. If we find grace with God, he will lead us through all the perils, and difficulties of this wilderneſs, and cauſe us to reſt in his ſalvation. All the diſcoveries, that he hath made of himſelf to fallen man, and all his marvellous works, for his church, have ſprung from his everlaſting, and unchangeable love. This firſt induced him to form the glorious plan of ſalvation, and firſt to promiſe, and then to give his beloved Son to be the ſacrifice for our ſins: and this alſo moved him to draw us by his grace, and allure us by his loving kindneſs, to come unto him, and ſeek a ſhare in the purchaſed bleſſings; and having been thus drawn to ſeek communion with, and conformity to him, we ſhall for ever enjoy the fruits of his ſpecial favour. And from the ſame endearing principle Jehovah is led to build up the walls of Jeruſalem, and to turn the mournings of his people over her deſolations, into ſongs of triumphant praiſes for her renewed proſperity. They ſhould bleſs the name of our God, whom he hath placed near to his watchmen, who watch for their ſouls, and who excite, and exhort ſinners to ariſe, and go up to Zion to the Lord our God. Such as are called to this work ſhould be vigilant, faithful, and earneſt; they ſhould themſelves firſt ariſe, and lead the way by their example, walking in all God's ordinances, and commandments blameleſs: they ſhould endeavour to terminate thoſe unhappy differences, which, as it were, ſet the tribes of Iſrael at variance: and all chriſ-

CHAP. XXXII.

Contains 1ſt. Jeremiah in priſon for predicting the deſtruction of Jeruſalem, and the captivity of Zedekiah, 1---5. *2d. Buying a field by the command of God, as a token that the Jews ſhould be reſtored to their inheritances,* 6---15. *3d. Praying to be further certified concerning theſe tranſactions,* 16---25, *4th. Informed of the approaching calamities, for the ſins of the people,* 26---35. *5th. Encouraged by promiſes of ſpiritual, and temporal bleſſings,* 36---44.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

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tians ſhould pray that many ſuch watchmen may be raiſed up, and ſent forth in every place; and eſpecially to call the Lord's ancient people to rejoin his church, and ſhare her privileges. The chief of the nations, and Britain eſpecially, (which ſeems to be rendered pre-eminent in commerce and navigation for that very purpoſe,) ſhould celebrate with gladneſs the wondrous works of God, for Jacob, in the great Redeemer raiſed up from amongſt that people, and ſhould publiſh theſe glad tidings to all around, with praiſe, and gratitude, that they may ſpread from ſhore to ſhore, till the utmoſt coaſts of the earth are made acquainted with the joyful ſound; nor ſhould we forget to join our prayers with our endeavours, that the Lord may ſave his people, even the remnant of Iſrael. When his time arrives, his power, and grace can readily remove all obſtacles, rectify all obliquities, and remedy all defects: he can give eyes to the blind, and feet to the lame, ſtrength to the weak, ſupport to the heavy-laden, and reſt to the weary ſoul; and thus bring great companies into his church. When he effectually draws ſinners to come to him; their hard hearts ſoon melt, and ſoften; and *they* learn to mourn, for ſin, and cry for mercy, who once were too proud, and ſtout to attend to ſuch duties, and who derided thoſe that did. Then he will lead them in his ways, ſupply their wants, refreſh and comfort their hearts, uphold them from falling, and be a Father unto them, and they ſhall be his children, and his heirs. It ſhall be known even to the iſles afar off, that the Lord careth for his choſen people: and if he ſuffer them to be ſcattered, he will gather, and keep them, as a ſhepherd doth his flock: by price and by power he hath ranſomed, and redeemed them from thoſe enemies, that were ſtronger than they; and he will maintain, and perfect their deliverance, and not let any pluck them out of his hand. To his courts they flow together, to ſhare, and to celebrate his goodneſs: and whilſt he ſupplies all their outward wants, their ſouls ſhall be fruitful, and chearful, as a watered garden. Their ſorrows ſhall terminate in joy; and their comforts are earneſts of eternal felicity, where they ſhall not ſorrow any more at all, but both miniſters and people ſhall be ſatisfied with the goodneſs of the Lord. But whilſt the believer hath a joy, that a ſtranger intermeddleth not with; he muſt in the world expect tribulations: and a voice of lamentation often interrupts that of thankſgiving, even in the dwellings of the righteous. But if bereaving providences, or other afflictions, cauſe the believer ſuch bitter mourning, that he refuſes to be comforted; it muſt be conſidered as his infirmity. We ſhould not mourn over our children, and relatives, as if they were not, when they are removed from us: but having uſed the proper means for promoting their future felicity, we ſhould leave the matter with our righteous, and merciful God. He graciouſly comforts thoſe, that are caſt down; and he bids his mourners dry up their tears; for both their ſorrows, and labours ſhall be recompenſed: and if we have hope in our end, for ourſelves, and thoſe belonging to us, concerning an eternal inheritance, all temporal afflictions will be tolerable. This hope is appropriated to thoſe, who repent, and believe the goſpel. The Lord looketh upon men; and when he ſees the ſinner bemoaning himſelf, he regards him with a gracious attention; he hears his lamentations, and confeſſions; he counts his ſighs, and put his tears in his bottle. The true penitent reflects with ſhame, and contrition on his former obſtinacy, and rebellion; and on his miſconduct under afflictions, as well as his abuſe of mercies: he knows that he hath often ſuffered in vain, and hath been as untractable as the bullock, that is unaccuſtomed to the yoke. Once he excuſed his ſins; but now he is ſenſible of his ingratitude, and folly: he is convinced that he muſt be made a new creature, in order to ſerve God, and enjoy his favour; he feels the power of inbred ſin, evil habits, and ſtrong temptations, and perceives that he cannot new create his own heart: thus he learns to value the promiſes of ſanctifying grace, and to plead them in prayer, crying to the Lord, “Turn thou me, “and I ſhall be turned;” “convert me, or I ſhall “never be converted.” His prayers will be anſwered, and he will be more and more abaſed and humbled; and increaſing inſtruction will lead him ſtill more to abhor himſelf, and to remember with ſhame the ſins, that were the reproach of his youth, and the effects of which he hath perhaps ſtill to ſtruggle with. This may, or may not, be accompanied with terror: but it will ſurely be attended with ſubmiſſion to God's juſtice in all his corrections, and threatenings, in an entire reliance on his mercy, and grace, and in newneſs of life. Where this change is effected, (whether in the caſe of a new convert, or of a returning backſlider,) the Lord will treat him as a beloved child, in whom he greatly delighteth, and will ſurely have mercy on him; he will pity his ſorrows, and terrors, as a father doth thoſe of his ſon, whom he loveth, and correcteth; and will remember him with the moſt tender compaſſions. He is of his own clemency diſpoſed to this kindneſs; and in that new thing, that he hath created on earth, in the virgin's Son, the glorious Prince of Peace, the great Immanuel, he hath made way for the honourable exerciſe of his mercy to the chief of ſinners. Let then poor prodigals, who are come to themſelves, no longer wander about, as aſhamed, or afraid to return to their Father's houſe: let them ſet their hearts to the highway, which he hath caſt up; let them return to the Lord; and he will

2 For then the king of Babylon's army beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon, which *was* in the king of Judah's houſe.

3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſy, and ſay, Thus ſaith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he ſhall take it.

4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes,

5 And he ſhall lead Zedekiah to Babylon, and there ſhall he be until I viſit him, ſaith the LORD: though ye fight with the Chaldeans, ye ſhall not proſper.

6 And Jeremiah ſaid, The word of the LORD came unto me, ſaying,

7 Behold, Hanameel the ſon of Shallum thine uncle ſhall come unto thee, ſaying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's ſon came to me in the court of the priſon, according to the word of the LORD, and ſaid unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyſelf. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's ſon, that *was* in Anathoth, and weighed him the money, *even* ſeventeen ſhekels of ſilver.

10 And I ſubſcribed the evidence, and ſealed *it*, and took witneſſes, and weighed *him* the money in the balances.

11 So I took the evidence of the purchaſe, *both* that which was ſealed *according* to the law and cuſtom, and that which was open.

12 And I gave the evidence of the purchaſe unto Baruch the ſon of Neriah, the ſon of Maaſeiah, in the ſight of Hanameel mine uncle's *ſon*, and in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, before all the Jews that ſat in the court of the priſon.

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have mercy on them; and then let them direct and encourage others in the ſame ſalutary courſe. Thus men return to Zion, and are enrolled her citizens: and all, that profeſs to worſhip our God in Chriſt, and on his mercy ſeat, ſhould remember that his church is the habitation of righteouſneſs, and the mountain of holineſs: as ſuch, they ſhould ſtill pray for her proſperity, and that they may be a credit, and ornament to her, by their holy examples. Bleſſed be God, He hath yet a remnant both of paſtors, and of flocks, who anſwer this deſcription; and he ſtill continues to ſatiate the weary, and repleniſh the ſorrowful ſoul. Having taſted his grace, and hoping for his glory, and looking forward to the happy event of all our troubles, and thoſe of the whole family of Chriſt; our thoughts even in death may be pleaſant, by reflecting what we ſhall ſhortly awake to behold, and enjoy. For the Lord will ſtill watch over his people, and purify his church. No man ſhall finally periſh, but for his own ſins; nor any ſinner, who is willing to accept of Chriſt's ſalvation. Bleſſed be God for his new covenant, and for that new diſpenſation, under which we live. But let us not truſt to the outward adminiſtration of it, which will ſtand us in no more ſtead, than the Sinai covenant did Iſrael; except the law be written in our hearts, as the principle of genuine repentance, faith, and chearful obedience. This alone can prove that we are the true people of God; and that we know the Father, and the Son, by the teaching of the Holy Ghoſt, and that all our ſins are blotted out, to be remembered no more for ever. This circumciſion, and regeneration of the heart ſeals to the poſſeſſor the righteouſneſs of faith, and evidences that he is Chriſt's, and has peace with God through him: and the power that formed the heavenly orbs, and continues them for light to the earth, and that divideth the ſea, when the waves thereof roar, will keep him through faith unto ſalvation. And the perſonal happineſs of every true believer is ſecured by that promiſe, covenant, and oath, which aſſure us, that the gates of hell ſhall not prevail againſt the church. This his love is immeaſureable, and paſſeth knowledge; and can only be apprehended by faith and experience: and to thoſe, who thus apprehend it, every preſent mercy is a pledge, and earneſt of his complete and eternal ſalvation.

NOTES.

CHAP. XXXII.] V. 2, *In the court*, &c.] Jeremiah was confined, to prevent his publicly delivering his predictions; but it does not appear that he was put to further hardſhip at this time, or that his friends were excluded from him. Zedekiah, and his princes were deſperately reſolved to hold out to the laſt extremity, not only againſt the ſuperior power of the Chaldeans, but in defiance of the word of God: and Jeremiah muſt be ſilenced, or he would diſcourage the people by his predictions.

V. 5, *Viſit*, &c.] That is, take him out of the world by death. (*Ezek.* c. xii. v. 13.)

V. 6—15.] The prophet was aſſured that the city, and temple would ſoon be levelled with the ground; and

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the Lord of hoſts, the God of Iſrael; Take theſe evidences, this evidence of the purchaſe, both *which* is ſealed, and this evidence *which* is open; and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the Lord of hoſts, the God of Iſrael; Houſes, and fields, and vineyards ſhall be poſſeſſed again in this land.

16 Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the Lord, ſaying,

17 Ah Lord God, behold, thou haſt made the heaven and the earth, by thy great power and ſtretched out arm, *and* there is nothing too hard for thee:

18 Thou ſheweſt loving kindneſs unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their children, after them: the Great, the mighty God, the Lord of hoſts *is* his name,

19 Great in counſel, and mighty in work: for thine eyes *are* open upon all the ways of the ſons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which haſt ſet ſigns and wonders in the land of Egypt, *even* unto this day, and in Iſrael, and among *other* men; and haſt made thee a name, as at this day.

21 And haſt brought forth thy people Iſrael out of the land of Egypt with ſigns, and with wonders, and with a ſtrong hand, and with a ſtretched out arm, and with great terror,

22 And haſt given them this land, which thou didſt ſwear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and poſſeſſed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandeſt them to do: therefore thou haſt cauſed all this evil to come upon them.

24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight againſt it, becauſe of the ſword, and of the famine, and of the peſtilence: and what thou haſt ſpoken is come to paſs; and behold, thou ſeeſt *it*.

25 And thou haſt ſaid unto me, O Lord God, Buy thee the field for money, and take witneſſes; for the city is given into the hand of the Chaldeans!

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all the reſt of the land was at that time in the poſſeſſion of the Chaldeans: yet the Lord made it known to him, that his couſin would come to him, to ſell him a field; and as he was the next in ſucceſſion, to whom the right of redemption belonged, he commanded him to purchaſe it. Accordingly Hanameel came to him on this buſineſs. In the famine, that prevailed in the city, he probably wanted money to buy bread, and his field would not be deemed of much value in their preſent circumſtances: and this may account for the ſtipulated ſum being ſo ſmall, that on the higheſt computation it amounted but to about forty ſhillings. It does not concern us to enquire, whether this land was a part of the poſſeſſions of the prieſts, in the ſuburbs of Anathoth, or ſome other ſmall eſtate in the neighbourhood, that had come into he family: for the thing ſignified, not the ſign, was chiefly to be noticed. The prophet himſelf was not likely to be profited by the field, nor any relation, that was nearer to him than Hanameel himſelf; and it might be very inconvenient to him to part even with ſo ſmall a ſum, in his difficult circumſtances: but he knew that it was the word of the Lord, and implicitly obeyed it. His continuing unmarried, &c, (c. xvi,) aſſured the people, that he was ſatisfied of the truth of his predictions reſpecting the captivity; and his buying of the field proved the ſame, as to his predictions of their reſtoration. The tranſaction being ſettled, according to the law, and cuſtom of the time, with great punctuality, would give it notoriety: and his orders to his companion Baruch to put the deeds into an earthen veſſel, (an apt emblem of the precariouſneſs of ſuch poſſeſſions,) and to ſecure them in ſome place, where they might be found, at the end of many days, would cauſe the annexed reaſon to be the more noticed, and remembered.

V. 24, 25.] The prophet ſeems to have been perplexed in his mind, when he reflected on this tranſaction; and he deſired further information concerning the meaning of it. Perhaps he yet indulged a hope, that the city might be ſpared; or he feared, that the people would put this conſtruction on his conduct: at leaſt he expected further inſtructions concerning it. Having ſtayed his mind on the power, and perfections of God, and his ſpecial love to, and wondrous works for Iſrael, and expreſſed himſelf as one aſſured, that He was righteous in his judgments on them; He concluded with intimating his difficulties: there was every appearance, that the Chaldeans would ſpeedily ſucceed in their attempt; yet the Lord ordered him to buy the field, with great exactneſs about the witneſſes, and the deeds, *though* the city was given into the hand of their enemies. And what could be the meaning of ſuch orders?

26 Then came the word of the Lord unto Jeremiah, ſaying,

27 Behold, I *am* the Lord, the God of all fleſh: is there any thing too hard for me?

28 Therefore thus ſaith the Lord; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he ſhallt ake it.

29 And the Chaldeans, that fight againſt this city, ſhall come and ſet fire on this city, and burn it, with the houſes, upon whoſe roofs they have offered incenſe unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of Iſrael, and the children of Judah have only done evil before me from their youth: for the children of Iſrael have only provoked me to anger with the work of their hands, ſaith the Lord.

31 For this city hath been to me *as* a provocation of mine anger and of my fury from the day that they built it even unto this day; that I ſhould remove it from before my face,

32 Becauſe of all the evil of the children of Iſrael and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem.

33 And they have turned unto me the back, and not the face: though I taught them, riſing up early and teaching *them*, yet they have not hearkened to receive inſtruction.

34 But they ſet their abominations in the houſe, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſs through *the fire* unto Molech; which I commanded them not, neither came it into my mind, that they ſhould do this abomination, to cauſe Judah to ſin.

36 And now therefore thus ſaith the Lord, the God of Iſrael, concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon by the ſword, and by the famine, and by the peſtilence;

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely:

38 And they ſhall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

40 And I will make an everlaſting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land aſ-

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V. 27, *Is there*, &c.] (V. 17.) The Lord could eaſily have reſcued the city from the Chaldeans, had he ſeen good: and he could as eaſily reſtore it from its ruins. But it was certainly to be deſtroyed, and the prophet muſt not flatter himſelf with any hopes of the contrary.

V. 36, *It ſhall*, &c.] As the people would not believe the predictions of the ſiege, and deſtruction of the city, till they were fulfilled before their eyes: ſo they ſeem to have been equally incredulous reſpecting it's future reſtoration, and generally given up to ſullen deſpondency.

V. 39—41.] Theſe verſes might have ſome reference to the revival of religion, which took place after the captivity: but greater, and more durable bleſſings were evidently intended. The introduction of the goſpel diſpenſation, the converſion of many of the Jews to Chriſt, their union with each other, and with the gentile converts, in the worſhip of God; and perhaps the future converſion of the Jewiſh nation, may be implied in the prophetic meaning: but the character, and privileges of all true chriſtians are alſo deſcribed. By regeneration the Lord gives them one heart, i. e. one judgment, and diſpoſition. They often differ in leſſer things, through the remainders of error, ignorance, ſin, and temptation: but in the more important matters, which reſpect the divine character, and perfections; the evil of ſin, and the loſt eſtate of fallen man; the way of ſalvation through the divine Saviour, and his merits and grace; the nature, and excellency of true holineſs; their obligations to love, and ſerve God; the vanity of the world, and the importance of eternal things; they are all of one mind and judgment. And they are all diſpoſed to repentance, faith in Chriſt, and love to him, and their brethren, to hate ſin, and to worſhip, and obey the Lord. Union, and communion with God in Chriſt, and conformity ſuredly with my whole heart, and with my whole ſoul.

42 For thus ſaith the LORD; Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And fields ſhall be bought in this land, whereof ye ſay, *it is* deſolate without man or beaſt; it is given into the hand of the Chaldeans.

44 Men ſhall buy fields for money, and ſubſcribe evidences, and ſeal *them*, and take witneſſes, in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivity to return, ſaith the LORD.

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to Him, produce congeniality of ſpirit with each other: as far as they are under the influence of divine grace, they are all of one heart, and ſoul, (*Acts*. c. iv. v. 32,) and diſpoſed to aſſociate, and worſhip together; as children of one family, ſoldiers of one army, or travellers in one journey. They have alſo all of them acceſs to, and acceptance with God in one way, which he hath given them, even through Jeſus Chriſt; and they all habitually walk in the one way of holineſs, which he hath marked out to them. Theſe bleſſings are conferred on them, that they may be reverential worſhippers, and ſervants of God, and to preſerve a ſucceſſion of ſuch on earth to the end of the world: this is for their preſent, and future good, and for that of their children after them, who being trained up under the ordinances of God, have vaſt advantages above others, and are often made partakers of the ſame grace with their parents, (*Acts*, c. ii. v. 39.) With theſe perſons God makes an everlaſting covenant, and ſecures to them the enjoyment of the promiſed bleſſings. He engages never to turn away from them, ſo as to ceaſe to do them good; and to prevent the effects of their own inconſtancy, and depravity, by putting his fear into their hearts, that they ſhould not depart from him: ſo that when love declines, and they grow unwatchful, or are tempted to ſin; fear revives, they begin to tremble for the conſequences, and are thus led to renewed repentance, faith, prayer, watchfulneſs, &c. Thus they cannot forfeit the promiſed bleſſings; for the Lord engages for their part in the covenant, as well as for his own: and he will aſſuredly rejoice over them to do them good, with his whole heart and ſoul, for the glory of his name; and will bring them to heaven, even as he reſtored the captive Jews to the land of Canaan. As nothing like ſuch an indefeizable covenant was made with the Jewiſh nation after the captivity, which is evident from the event: ſo we muſt needs have recourſe to a more ſpiritual, and evangelical meaning, in explaining the prophecy. (c. xxxi. v. 31—34.)

PRACTICAL OBSERVATIONS.

The judgments of God often come gradually upon ſinners, but they always come ſurely, when not prevented by timely repentance. They, who harden their hearts againſt the warnings of God's word, will hate, and perſecute thoſe who faithfully declare them. When the Lord is for us, we need not fear the power of any adverſary: but they, who fight againſt him, can never proſper in reſiſting the executioners of his vengeance. Miniſters ſhould in their whole conduct exhibit an example of implicit obedience to God, and evince that they really believe the doctrines, which they teach to others: they ſhould appear diſintereſted, and attentive to every relative duty: and, though they muſt not entangle themſelves in the affairs of this life; yet in needful ſecular concerns, they ſhould act with punctuality, and exactneſs, avoiding all appearance of evil, and precluding, as far as poſſible, all occaſions of contention to ſurvivors. Earthly inheritances are never of very great value: but in times of great public calamities, and in the hour of death, they begin to appear in their real inſignificancy; and in the ſame intereſting ſeaſons men begin to form a more proper eſtimate of the value of an inheritance in heaven. This conſideration ſhould direct our habitual judgment, and conduct. Whatever creates the believer perplexity ſhould lead him to the throne of grace: and though we muſt not heſitate to obey God, when we do not perceive the reaſons of his commandments; yet we ſhould ſeek increaſing light on ſuch ſubjects, that our obedience may be more intelligent. When we are puzzled about any particular providential diſpenſations, we may profitably recur to firſt, and general principles. We are ſure, that nothing can be too hard for the Creator of the world, that the Judge of all the earth will do right, and that the Saviour of ſinners cannot be defective in goodneſs, and mercy. If then the Lord recompenſe the iniquities of the fathers into the boſom of their children after them; we may be ſure, that it conſiſts with his wiſdom and juſtice: and if he ſuffer his people to be afflicted by their enemies, it muſt conſiſt with his wiſdom, truth, and mercy. Whatever he promiſes, or threatens, he can eaſily effect: for he is great in counſel, and mighty in operation; and his eyes are open upon all the ways of the ſons of men, to give to every one according to his ways. The works that he hath wrought for the ſalvation of his people, and the ruin of his enemies, and to make his name glorious, ſhould be conſidered as ſo many ſpecimens of his general conduct, and demonſtrations, that he will perform his whole word. Alas, how many are there, who enjoy his providential bounties, and the means of grace in abundance, who will not obey his voice; nay will do nothing of all, that he hath commanded them to do! Therefore evil comes upon them: and when they are ſuffering the puniſhment of their ſins, they will remember that thus it was written, and thus it muſt be. When we have meditated in prayer, and praiſe on the divine perfections, and conduct, and have referred to him thoſe things, that have troubled us; we ſhall frequently find our minds compoſed, and ſatisfied, even before we have received a ſolution of our difficulties: and the Lord will make known to his people his will, as far as their duty, and peace are concerned. But he is of one mind,

CHAP. XXXIII.

Contains predictions 1ſt. Concerning the return of the Jews from Captivity, and the rebuilding of Jeruſalem; and of the pardon, holineſs, comfort, and proſperity, that were connected with thoſe events, 1---13. 2d. Of the coming of Chriſt, and the performance of the covenant engagements of God to his people, in him, and in his church, 14---26.

MOreover the word of the LORD came unto Jeremiah the ſecond time, while he was yet ſhut up in the court of the priſon, ſaying,

2 Thus ſaith the LORD the maker thereof, the LORD that formed it, to eſtabliſh it; the LORD *is* his name;

3 Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, which are thrown down by the mounts, and by the ſword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have ſlain in mine anger and in my fury, and for all whoſe wickedneſs I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

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and his purpoſes are irreverſible: He will relax nothing of his requirements, nor at all mitigate the ſentence denounced againſt impenitent ſinners. When the authority, influence, or example of ungodly men cauſe others to commit abomination: and when peculiar advantages for inſtruction are neglected, and abuſed, the wrath of God will burn more fiercely againſt the tranſgreſſors. But though the miſconduct of many profeſſors has from the beginning made his viſible church a provocation of his anger; he will not forſake it: but having deſtroyed the rebels from amongſt his choſen remnant, he will gather them from all places into his fold, and cauſe them to dwell ſafely. To thoſe, who are indeed his people, and who have the Lord for their God, he giveth one heart, and one way, that they may be like minded with himſelf, and each other; and their filial fear, and reverential worſhip ſhall not mar the exerciſe of their grateful love, and joy, but they will concur in producing active, and watchful obedience: and this will be as much for their good, as for his glory, and it entails the moſt valuable bleſſings on their poſterity. Let us ſeek an intereſt in theſe precious promiſes, and reſt in nothing ſhort of them: let us remember that unity of heart, and worſhip amongſt chriſtians is from the Spirit of God; and diſcord from ſin, and ſatan; and let us endeavour to preſerve the unity of the Spirit in the bond of peace. Let us diligently ſeek the good of our children after us, and bring them up in the nurture, and admonition of the Lord: and let us earneſtly come to Chriſt, and diligently uſe the means of grace: thus we ſhall know, that the everlaſting covenant is made with us, and that the Lord will neither turn from us, nor leave us to depart from him. But it is his plan to preſerve his people by putting his fear into their hearts: a confidence therefore, that is never ſhaken by fear, even when diſgraced by ſins, is very ſuſpicious; and ſome tender trembling chriſtians have better evidence of their ſafety, than they can be made to perceive. But we ſhould be careful not to perſuade men to a degree of confidence above their experience, diligence, conſcientiouſneſs, and ſimplicity; for this counteracts the Lord's plan. They, who are intereſted in the covenant, will in due time have the comfort of it. The Lord will rejoice over them, to do them good; he will delight that nothing is too hard for him, and that he can make the objects of his love, as happy as he pleaſes: and he will never leave them nor forſake them, till he have planted them in his courts above, with his whole heart and ſoul. Let us then bear up under our trials, aſſured that we ſhall obtain all the good that he hath promiſed us.

NOTES.

CHAP. XXXIII.] V. 2. *The maker*, &c.] (c. xxxii. v. 27.) This may either refer to the creation, and eſtabliſhment of the earth; or to the formation, and eſtabliſhment of the church, of which Jeruſalem was a type. The Lord had formed, and eſtabliſhed that holy city, and he would renew his mercies to her.

V. 3. *Call*, &c.] Jeremiah had prayed, and in anſwer to his prayers, he had received gracious intimations of manifold bleſſings, in reſerve for the Jewiſh nation: and he was encouraged ſtill to call on the Lord, who promiſed to reveal to him ſtill more glorious things, which hitherto he had not been acquainted with, or but partially. Or it may be underſtood as an encouragement to the church to call upon God, for the bleſſings afterwards predicted.

V. 4. *Mounts*, &c.] Either battering rams, or engines, from which to throw ſtones.

V. 5. *They*, &c.] The allies, who came to aſſiſt the Jews, or the Jews themſelves, effected nothing by their reſiſtance to the Chaldeans, except the prolongation, and increaſe of their miſeries: whilſt their houſes were filled with the dead bodies of ſuch, as the Lord ſlew by famine, peſtilence, and the ſword.

V. 6—9.] (c. xxx. v. 17.) All human efforts to cloſe the wounds, and heal the maladies of Zion, made them worſe: but in due time the Lord meant to apply effectual remedies to them; to re-eſtabliſh her civil, and eccleſiaſtical ſtate, and to make known to her inhabitants the abundance of his mercy, in being reconciled to them, the abundance of peace, and proſperity to be found in his ſervice, and the abundance of his truth in performing his promiſes. For he meant to cleanſe them both from the guilt, and pollution of their ſins: and then they

7 And will cauſe the captivity of Judah and the captivity of Iſrael to return, and will build them as at the firſt.

8 And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me; and I will pardon all their iniquities, whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

9 And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it.

10 Thus ſaith the Lord; Again there ſhall be heard in this place, which ye ſay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem, *that are* deſolate, without man, and without inhabitant, and without beaſt,

11 The voice of joy, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the voice of them that ſhall ſay, Praiſe the Lord of hoſts: for the Lord *is* good; for his mercy *endureth* for ever: *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the Lord. For I will cauſe to return the captivity of the land, as at the firſt, ſaith the Lord.

12 Thus ſaith the Lord of hoſts; Again in this place, which is deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, ſhall the flocks paſs again under the hands of him that telleth *them*, ſaith the Lord.

14 Behold, the days come, ſaith the Lord, that I will perform that good thing, which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah.

15 In thoſe days, and at that time, will I cauſe the Branch of righteouſneſs to grow up unto David; and he ſhall execute judgment and righteouſneſs in the land.

16 In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this *is the name* wherewith ſhe ſhall be called, The Lord our righteouſneſs.

17 For thus ſaith the Lord: David ſhall never want a man to ſit upon the throne of the houſe of Iſrael.

18 Neither ſhall the prieſts the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do ſacrifice continually.

19 And the word of the Lord came unto Jeremiah, ſaying,

20 Thus ſaith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon;

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne; and with the Levites the prieſts, my miniſters.

22 As the hoſt of heaven cannot be num-

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would be an accepted, holy and happy people; in whom he would delight, and be glorified, in the ſight of the nations; who would be thereby filled with conſternation, leſt the power, that had ſo proſpered the Jews, ſhould puniſh them for their enmity, and injuries againſt them. (*Eſther*, c. vi. v. 11—13.)

V. 11. *Praiſe*, &c.] (*Ezra*, c. iii. v. 21.)

V. 14—16.] (Note, c. xxiii. v. 5, 6.) In the paſſage referred to, "the Lord our righteouſneſs" is given as the name of Chriſt; but here the church is thus called. The peculiar privilege, in which above all other ſhe glories, is, that the Lord is her righteouſneſs: and this is the peculiarity, which diſtinguiſhes true believers from all other perſons.

V. 17, 18.] Chriſt is both the King, and High Prieſt of his church: in him the covenant of royalty made with David, and his ſeed; and that of prieſthood made with Aaron, and his ſeed and brethren, received their full completion: and all the ſacrifices of that diſpenſation were ſuperſeded by his one oblation of himſelf, the efficacy of which remaineth for ever. But the continuance of a regular miniſtry amongſt chriſtians; and the privileges of believers, who are a *royal prieſthood*, as united unto Chriſt, ſeem alſo to be predicted; and in this latter ſenſe it is afterward ſaid, (v. 22,) that the ſeed of David, and the Levites would be multiplied, as the ſand of the ſea.

V. 24. *Deſpiſed*, &c.] The Jews deſpiſed the privilege of being the Lord's people, when they were driven out of Canaan for their ſins; and the nations deſpiſed them, as if no more to be a people; but the Lord inbered, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

23 Moreover the word of the LORD came to Jeremiah, ſaying,

24 Conſidereſt thou not what this people have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off? Thus they have deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

CHAP. XXXIV.

Contains 1*ſt. A meſſage from God to Zedekiah, aſſuring him, that Nebuchadnezzar would take the city, and carry him captive to Babylon; and that he ſhould die in peace, and have ſome reſpect ſhewn to his memory,* 1---7. 2*d. A meſſage to the people, denouncing ſevere vengeance on all ranks amongſt them: becauſe that after they had ſet their enſlaved brethren at liberty, when they were preſſed with the ſiege; they had again reduced them to bondage, when a reſpite had been granted them,* 8---22.

THE word which came unto Jeremiah from the LORD, (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his domi-

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tended to reſtore them from their captivity, and to raiſe up Chriſt amongſt them; and in both reſpects to perform the mercy promiſed to their fathers.

PRACTICAL OBSERVATIONS.

The Lord more values, favours, and honours his faithful ſervants in a priſon, than ungodly princes on their thrones, or hypocritical prieſts in the temple: and his preſence, and conſolations can make any ſituation pleaſant. He, that created, and upholds the earth, forms and eſtabliſhes the church; and no power can prevail againſt him. All bleſſings muſt be ſought by fervent prayer, which the Lord never fails to anſwer. When the trembling ſinner begins to call upon his name; he diſcovers to him the glory of his perfections, and the plenteouſneſs of his mercy, communicates to him his grace and peace, brings him forth to a bleſſed liberty, and makes a change in his ſtate, character, and proſpects, beyond what he could have conceived. And as the believer continues to call upon the Lord, he is led further, and further into theſe diſcoveries, and experiences, and finds in every thing, that God is able to do exceeding abundantly for him, above all that he can aſk or think. But when the ſaint ſhall arrive in heaven, what great, glorious, and hidden things will be ſhewn him, when he ſhall ſee the Lord as He is, be made like him, and know even as he is known? Let this induce us to pray frequently, fervently, and with perſeverance, and large expectations; for we ſhall find the largeſt of them far exceeded. When ſinners are ſmarting under divine corrections, or trembling for fear of the wrath to come; they only increaſe, and prolong their miſeries, by delaying to ſubmit themſelves to God: but when they caſt themſelves unreſervedly on his mercy, He brings health, and cure to their ſouls, and reveals to them the abundance of his peace, and truth. His ſanctifying grace, and pardoning mercy are inſeparably connected: He certainly pardons all whom he cleanſes; and cleanſes all, whom he pardons: and when ſinners are thus waſhed, and ſanctified, and juſtified, in the name of the Lord Jeſus, and by the Spirit of our God; and are enabled to walk before him in peace, and purity: He takes pleaſure in them, and is glorified by them, and in his goodneſs to them, before thoſe, that are without. Many are thus led to perceive a real difference betwixt the people of God, and the world around them; and to fear the wrath of God for their enmity to, and contempt of thoſe, whom he delighteth to honour. Thus they tremble at the view of the proſperity and joy of believers, and are led to enquire after, and at length to partake of, his ſalvation; (*Acts*, c. xvi. v. 24—34:) and in the ſame manner others are over-awed, and kept from doing them further injury. Though the Lord will hide his face from his people for their ſins; yet he will return to repair the deſolations of his church: and notwithſtanding interruptions, the voice of joy, and thankſgiving ſhall be heard in the dwellings of the righteous. Whilſt they praiſe him for his everlaſting mercy, they cannot but rejoice in him; and their ſacrifices of praiſe are moſt acceptable, and honourable to him, when preſented in the name of his beloved Son. Where the Lord gives righteouſneſs, and peace, he will ſupply all temporal wants; and our relations and poſſeſſions will be comfortable to us, in proportion as they are ſanctified by the word of God, and prayer. When his time comes, He will perform every thing, that he hath promiſed to his church: and as he fulfilled his word, in giving his Son to be the ſacrifice for our ſins, and the Lord our Righteouſneſs; it would be the moſt inexcuſeable incredulity, to queſtion the performance of any other of his engagements. Through this our righteous King, who reigns on the throne of David, and is our High-Prieſt upon his throne, let us bring our ſpiritual ſacrifices continually, giving thanks to our God, and Father by him. Let us pray, that the royal prieſthood may be multiplied, as the ſand of the ſea: and in order thereto, that able, and faithful miniſters may be ſent forth, into every place, to call ſinners to the knowledge of ſalvation, and to excite his people to glorify God, with their lips, and in their lives.

nion, and all the people, fought againſt Jeruſalem, and againſt all the cities thereof,) ſaying,

2 Thus ſaith the Lord, the God of Iſrael; Go and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the Lord; Behold, I will give this city into the hand of the king of Babylon, and he ſhall burn it with fire.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon.

4 Yet hear the word of the Lord, O Zedekiah king of Judah; Thus ſaith the Lord of thee, Thou ſhalt not die by the ſword;

5 *But* thou ſhalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, ſo ſhall they burn *odours* for thee; and they will lament thee, *ſaying*, Ah, lord! for I have pronounced the word, ſaith the Lord.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem.

7 When the king of Babylon's army fought againſt Jeruſalem, and againſt all the cities of Judah that were left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah.

8 *This is* the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem, to proclaim liberty unto them.

9 That every man ſhould let his man-ſervant, and every man his maid-ſervant, *being* an Hebrew or an Hebreweſs, go free; that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant, go free, that none ſhould ſerve themſelves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and cauſed the ſervants and the handmaids, whom they had let go free, to return, and brought them into ſubjection for ſervants and for handmaids.

12 Therefore the word of the Lord came to Jeremiah from the Lord, ſaying,

13 Thus ſaith the Lord, the God of Iſrael; I made a covenant with your fathers, in the day that I brought them forth out of the land of Egypt, out of the houſe of bondmen, ſaying,

14 At the end of ſeven years let ye go every man his brother an Hebrew, which hath been ſold unto thee; and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my ſight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me, in the houſe which is called by my name;

16 But ye turned, and polluted my name,

Whilſt we value our privileges, as the people of God, let us not deſpiſe thoſe families, which were of old His choſen; though for a time they ſeem to be caſt off: for as the Lord hath appointed the ordinances of heaven, and earth, and the ſun and moon know their appointed ſeaſons; ſo ſurely will he cauſe their captivity to return, and have mercy on them. And as He, who rules over the whole ſpiritual ſeed of Abraham, ſprang from that nation, according to the fleſh; he will deem his honour concerned in bringing them again into his church, and reſtoring them to their former privileges.

NOTES.

CHAP. XXXIV.] V. 2—5.] (c. xxxii. v. 1—5.) Zedekiah was aſſured, that he ſhould be taken priſoner, and carried captive, notwithſtanding all his efforts to defend himſelf, or to eſcape by flight: but he was alſo informed that he ſhould not be ſlain in battle, or die a violent death; but that he ſhould die in peace, according to the courſe of nature. Perhaps he was brought to repentance, and died at peace with God. However the Jews would ſhew him that reſpect, which had been paid to other kings of Judah, after their deceaſe; and lament, that in his days the meaſure of their national iniquity was completed, and the temporal kingdom of David terminated; though he was not ſo deſperately wicked, as ſome of his predeceſſors had been. We know not at what time, or in what manner Zedekiah died.

V. 8—11.] (Notes, *Exod.* c. xxi. v. 2, 3.) The Jews did not generally obſerve the divine law, in freeing their brethren, who had become their ſlaves, after they and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for hand-maids.

17 Therefore thus ſaith the LORD; Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, ſaith the LORD, to the ſword, to the peſtilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof.

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land, which paſſed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life: and their dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command ſaith the LORD, and cauſe them to return to this city; and they ſhall fight againſt it, and take it, and burn it with fire: and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. XXXV.

Contains 1ſt. Jeremiah, by divine direction inviting the Rechabites to drink wine; and their anſwer, ſhewing, that in obedience to their anceſtor Jonadab, they drank none, and lived in tents, &c. 1--11. *2d. The diſobedience of the Jews to the Lord expoſed, by being contraſted with the obedience of the Rechabites to their anceſtor,* 12---17. *3d. Promiſes made to the Rechabites, for their obedience,* 18, 19.

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had ſerved them ſeven years. But when Jeruſalem was ſtraitened by the Chaldeans, the king, perhaps excited by Jeremiah, entered into a ſolemn covenant with the people, to reſtore all their Hebrew ſlaves to their liberty; and it was proclaimed that none of them, on any pretence, ſhould thus illegally uſe the ſervice of their brethren: accordingly the law was in this reſpect complied with. But when Pharaoh's army came out of Egypt to aſſiſt them, and the Chaldeans had left the ſiege of Jeruſalem to go and meet them (c. xxxvii. v. 5;) thinking the danger was over, they returned to their avarice, and oppreſſion, and impiouſly, inhumanly, and ſhamefully, brought them all back again into bondage.

V. 17. *I proclaim*, &c.] The Lord gave liberty to thoſe judgments to ſeize upon them: or he caſt the people out of his protection, and left them expoſed to them.

V. 18, 19.] (*Gen.* c. xv. ver. 10.) This ceremony of dividing the ſacrifice, and paſſing between the parts of it, implied an imprecation on themſelves, (if they brake their engagement,) that they might be thus cut aſunder, and made a ſacrifice to the divine juſtice.

PRACTICAL OBSERVATIONS.

In the midſt of wrath the Lord remembers mercy: and whatever calamities a ſinner endures through life, or however he ends his days; if he die at peace with God, he may deem himſelf highly favoured. As faithful reproofs and ſevere corrections tend far more to this happy event, than flattery, and proſperity; they are in themſelves far preferable, though ſeldom choſen. God's mercy to us ſhould teach us mercy to our brethren: but they, that deſpiſe his authority, commonly abuſe their authority over others, and ſeldom exerciſe either juſtice, or clemency to ſuch, as are abſolutely in their power. Yet the Lord will ſeverely puniſh even the greateſt princes for their oppreſſion of the meaneſt of their ſlaves. Many things are contained in the word of God, which are little known to thoſe, that profeſs to be his people; and which they will ſometimes obey, when ſet before them; and this is one end, and uſe of preaching. When thoſe in authority join their example with their influence, in promoting equity, and humanity, they may ſometimes effect great things in a little time: and this, as far as it goes, is doing right in the ſight of the Lord, who loveth righteouſneſs, and mercy. But when reformation ſpringeth only from terror, and the proſpect of imminent deſtruction, it is ſeldom durable. Many, who, in ſuch circumſtances, ſeem very penitent, and make haſty reſolutions, and ſolemn engagements, and do many things; when the terror is ſubſided, repent of their repentance, fall more deeply under the power of their luſts, and ſeem in haſte to undo the little good, they had done. Solemn vows, and ſacramental engagements, thus entered into, only pollute the name, and profane the ordinances of the Lord: and they, who are moſt forward to bind themſelves by imprecations to perform their vows, are commonly moſt ready to violate them. But if men repent of their repentance, God will repent of his forbearance towards them: they ſhall have judgment without mercy, who have ſhewed no mercy; and they, who will not obey the Lord, in their conduct to thoſe, whom they have

THE word, which came unto Jeremiah from the Lord, in the days of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Go unto the houſe of the Rechabites, and ſpeak unto them, and bring them into the houſe of the Lord, into one of the chambers, and give them wine to drink.

3 Then I took Jazaniah the ſon of Jeremiah, the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites;

4 And I brought them into the houſe of the Lord, into the chamber of the ſons of Hanan, the ſon of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the door.

5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and I ſaid unto them, Drink ye wine.

6 But they ſaid, We will drink no wine: for Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine, *neither* ye, nor your ſons for ever:

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your days ye ſhall dwell in tents; that ye may live many days in the land where ye *be* ſtrangers.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons, nor our daughters;

9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to paſs, when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we dwell at Jeruſalem.

12 Then came the word of the Lord unto Jeremiah, ſaying,

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been uſed to enſlave, and oppreſs, will he caſt out of his protection, and expoſed to his temporal, and eternal judgments. Let us then look to our hearts; that our repentance may be genuine, and that the law of loving God ſupremely, and our neighbour as ourſelves, may be put in our inward parts, ſo as to regulate our conduct in all our tranſactions.

NOTES.

CHAP. XXXV.] V. 4. *Into*, &c.] The prophet ſeems to have brought the Rechabites into a chamber of the temple, to render the tranſaction more public: and Hanan being a man of God, a pious perſon, or a prophet, would be ready to accommodate them. The Rechabites were of the Kenites, who deſcended from Moſes' father-in-law, (*Judg.* c. i. v. 16. 1 *Chron.* c. ii. v. 55.) They had dwelt in the land from the firſt, but no inheritance ſeems to have been allotted them. It was doubtleſs well known, that they had rules of conduct peculiar to themſelves; but this trial was to be made of them to ſhew their ſteady adherence to their rules, and the reaſons they aſſigned for it; in order to ſhame the diſobedience of the Jews. The Rechabites were not many in number, or the prophet could not have brought them all into this chamber.

V. 6 *Jonadab*, &c.] (2 *Kings*, c. x. v. 15.) Jonadab lived about 300 years before this time. He had probably practiſed theſe rules himſelf, and had trained up his children to the ſame habits of abſtemiouſneſs, and mortification; and then enjoined them on his poſterity to be perpetually obſerved by them. He ſeems to have deſired, that his poſterity ſhould be, as much as poſſible, kept out of the way of thoſe temptations to avarice, luxury and ſenſuality, which carry moſt men before them, like an impetuous torrent; and that they ſhould be a hardy, ſelf-denied, and induſtrious race. He might alſo foreſee the calamities, which were likely to come upon Judah, and Iſrael, for their ſins, and deſire that his poſterity ſhould be prepared for the worſt. He ſeems to have wiſhed them to avoid giving umbrage to, or exciting the jealouſly, or envy of, thoſe, amongſt whom they lived; which would have been the natural effect of their living in opulence, magnificence, or luxury: for one reaſon of his rules was, "that they might live long "in the land where they were ſtrangers." But above all, he doubtleſs meant, that they ſhould be detached from the world, and devoted to God, as a race of perpetual Nazarites: and he deemed theſe rules conducive to this end, and calculated to render them ſimple, humble, patient, and ſuperior to the delights of ſenſe. Such injunctions of dying parents, or others, can only operate as counſels: and if they are conſiſtent with ſcripture, and ſuited to the circumſtances of the times, (1 *Cor.* c. vii. v. 12, 26, 35,) and be not conſidered as abſolutely binding on the conſcience, or the obſervance of them as meritorious; if they be neither put in the place of the merits of Chriſt, nor in that of obedience to God's commandments; but ſubordinated to them, and uſed in ſubſerviency, to true godlineſs; they may be given and obſerved without any impropriety.

V. 11. *So*, &c.] The Rechabites abode at Jeruſalem at this time, not by choice, or through any relaxation of their rules, but to ſhelter themſelves from the invaders. (2 *Kings*, c. xxiv. v. 1.)

V. 16. *Becauſe*, &c.] The command given to the

13 Thus ſaith the Lord of hoſts, the God of Iſrael; Go and tell the men of Judah, and the inhabitants of Jeruſalem, Will ye not receive inſtruction to hearken to my words? ſaith the Lord.

14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithſtanding I have ſpoken unto you, riſing early and ſpeaking; but ye hearkened not unto me.

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them*, ſaying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Becauſe the ſons of Jonadab the ſon of Rechab have performed the commandment of their fathers which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus ſaith the Lord God of hoſts, the God of Iſrael; Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, but they have not heard; and I have called unto them, but they have not anſwered.

18 And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the Lord of hoſts, the God of Iſrael; Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus ſaith the Lord of hoſts, the God of Iſrael; Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

Rechabites originated from a man, like themſelves, to whom their obligations were ſmall, compared with thoſe of the Jews to their God; and whoſe authority was limited, and inconſiderable, compared with that of Jehovah. As Jonadab was dead long ago, all his authority expired with him: he could no longer remind his children of his injunctions, nor take cognizance of their conduct, nor reward their obedience, nor puniſh their diſobedience. Yet out of reſpect to his memory, deference to his wiſdom, or experience of the ſalutary effects of his counſels, they perſevered in obſerving them. But the Jews diſobeyed the commands of God, who daily loaded them with benefits, whoſe authority continued in full force, who earneſtly reminded them of their duty, and called them to repentance; and who could reward, or puniſh them, as much, and as long, as he pleaſed! The commands of Jonadab were alſo far more rigorous, than the laws of God, and forbad the uſe, and poſſeſſion of thoſe outward things, which God allowed his people to poſſeſs, and to enjoy. All theſe conſiderations tended to expoſe the folly, ingratitude, and unreaſonableneſs of their diſobedience.

V. 18, 19.] The Rechabites ſeem to have been preſerved comparatively uncorrupt, by obſerving their rules: their reſpect to their venerable anceſtor was commendable, and ſhewed a docile diſpoſition: their peculiarities do not ſeem to have been leavened by ſuperſtition, ſpiritual pride, moroſeneſs, or cenſoriouſneſs; but to have been ſubſervient to piety. Their temperance, frugality, and hardineſs would tend to their preſervation amidſt the deſolations of the land; and even their poverty would tend to ſecure them from the conqueror: and it was proper that the Lord ſhould avow his readineſs to reward every degree of good, when he made known his determination of puniſhing his apoſtate people. Accordingly he promiſed, that the family of the Rechabites ſhould be very durably continued; and upheld in the profeſſion of true religion, and in the practice of piety, and righteouſneſs, before him, as his accepted worſhippers, even when the Jews were caſt out of his ſight. This appears to be the meaning of the expreſſion, "to ſtand before the "Lord:" for they do not ſeem to have performed any ſervice at the temple. We are not informed of any particulars, reſpecting the performance of this promiſe: but doubtleſs it was performed, and perhaps may be ſo to this day.

PRACTICAL OBSERVATIONS.

Every method ſhould be uſed to ſeparate men from their ſins: and when promiſes do not allure, and threatenings do not affright men to ſet about reformation; we ſhould attempt to ſhame them out of their iniquities. Man is much the creature of habit: that abſtemiouſneſs, which to ſome would be intolerable, to others is eaſy, becauſe habitual: and they are not affected by temptations, which to other men are irreſiſtible. The longer, and the more carefully, wiſe, and pious men have obſerved the courſe of the world; the more fully have they been convinced that it is vain, vexatious, and enſnaring: and that ſeparation from it, (as far as duty will admit,) is far ſafer, and happier, than the moſt ſucceſsful purſuit of it's pleaſures, and poſſeſſions. It may not be adviſeable for us to reſtrict ourſelves by ſuch rules, as were preſcribed by Jonadab: but it is neceſſary for to learn indifference about the poſſeſſions, accommodations, and gratifications of life; that we conſider ourſelves as ſtrangers on earth, and be devoted to God, and diſpoſed to prefer that

CHAP. XXXVI.

Contains 1ſt. Jeremiah, by divine direction, cauſing Baruch to write an abſtract of all his prophecies againſt Judah, &c, for twenty three years paſt, 1---4. 2*d. Baruch ſent to read this in the temple on the faſt-day, and afterwards reading it privately to the princes; and interrogated by them, and adviſed to abſcond, with Jeremiah, who ſent him,* 5---19. 3*d. Jehudi fetching the roll, and reading it before Jehoiakim; who cut, and burnt it, contrary to the counſel of the princes, and then ordered Jeremiah, and Baruch to be apprehended; but the Lord took care of them,* 20---26. 4*th. Jeremiah, by commandment from God, cauſing Baruch to write again all the former predictions, with many like words, and eſpecially with a dreadful ſentence againſt Jehoiakim for burning the roll,* 27---32.

AND it came to paſs in the fourth year of Jehoiakim, the ſon of Joſiah, King of Judah, *that* this word came unto Jeremiah from the LORD, ſaying,

2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, from the days of Joſiah, even unto this day.

3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their ſin.

4 Then Jeremiah called Baruch the ſon of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had ſpoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up; I cannot go into the houſe of the LORD:

6 Therefore go thou, and read in the roll, which thou haſt written from my mouth, the words of the LORD in the ears of the people, in the LORD's houſe upon the faſting day: and alſo thou ſhalt read them in the ears of all Judah that come out of their cities.

7 It may be they will preſent their ſupplication before the LORD, and will return every one from his evil way: for great *is* the anger

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ſtation, and way of life, which are beſt for our ſouls. It is proper, that we ſhould habituate our appetites to ſubjection, and to brook denial even in things lawful; that we ſhould inure ourſelves to reſiſt temptation, to be contented with mean fare, and to be prepared for all events. It is not generally adviſeable for young perſons to be aſhamed of, or forſake the plain honeſt employments of their parents; or to be ambitious of living in a more elegant, or faſhionable ſtyle; i. e. in the midſt of more temptations to pride, luxury, ſenſuality, and rapacity. Prudence, and moderation in ſuch matters are conducive to piety: and tend to preſerve families from the contagion of prevailing iniquity, and ungodlineſs: and, by ſhunning competition, and envy, they tend to peace, and comfort; and by avoiding exceſs, they promote health, and long life: and the more mortified we are to this preſent world, the readier we ſhall be, to leave it, that we may go to a better: and thus men may live, and die happy, who never poſſeſs houſes, or lands, or thoſe other envied acquiſitions, which moſt men waſte their lives in purſuing. But whatever rules we preſcribe to ourſelves, or receive from others; we muſt deem nothing of indiſpenſable obligation, but the law of God: for there will be circumſtances, when regard to our ſafety, and true intereſt, may render it neceſſary to diſpenſe with them. No prudence, or good behaviour can exempt us from ſharing the common calamities, to which ſin hath ſubjected mankind; but they may render them more tolerable, and lead us to the aſſurance of an happy event. But how common is it, for men to be more obſervant of the rules of their order, circle, or ſect, or of the traditions of their fathers; than profeſſed chriſtians are of the precepts of God's word? We are not indiſcriminately to cenſure ſuch exactneſs in obſervation of rules, and the counſels of men; provided they are kept in their proper place, and made ſubſervient to things of more importance, and higher obligation: and reſpect to the memory, and authority, or counſel of pious parents will always meet with ſome recompence from God, and is commonly made effectual for the continuance of true religion in families through ſucceſſive generations. But they, who can neither be awed by the terror, nor allured by the goodneſs of God, to repent of ſin, and return to Him; who deſpiſe his authority, which is abſolute, his obligations, which are infinite, his juſtice, and wrath, which are almighty to puniſh; and his mercy and readineſs to forgive, which are infinite, and everlaſting, will periſh miſerably: and all the world will ſee the juſtice of their condemnation, who diſobey the commandments of God, and neglect his great ſalvation.

NOTES.

CHAP. XXXVI.] V. 1. *And*, &c.] (c. xxv. ver. 1—7. c. xxx. v. 2.)

V. 3. *It may be*, &c.] The Lord foreſaw, that the people would not hear, and obey: but it was proper that the prophet ſhould do every thing, that could have a tendency to awaken their attention. His endeavours might be uſeful to individuals, and the rebels would appear the more inexcuſable by means thereof.

V. 4. *Baruch*, &c.] Jeremiah ſeems not to have poſ-

and the fury that the LORD hath pronounced againſt this people.

8 And Baruch the ſon of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's houſe.

9 And it came to paſs in the fifth year of Jehoiakim, the ſon of Joſiah, king of Judah, in the ninth month, *that* they proclaimed a faſt before the LORD to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.

10 Then read Baruch in the book the words of Jeremiah in the houſe of the LORD, in the chamber of Gemariah the ſon of Shaphan the ſcribe, in the higher court, at the entry of the new gate of the LORD's houſe, in the ears of all the people.

11 When Michaiah the ſon of Gemariah, the ſon of Shaphan, had heard out of the book all the words of the LORD.

12 Then he went down into the king's houſe, into the ſcribe's chamber, and, lo, all the princes ſat there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah, the ſon of Cuſhi, unto Baruch, ſaying, Take in thine hand the roll wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah took the roll in his hand, and came unto them.

15 And they ſaid unto him, Sit down now and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to paſs, when they had heard all the words, they were afraid, both one and other, and ſaid unto Baruch, We will ſurely tell the king of all theſe words.

17 And they aſked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote *them* with ink in the book.

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feſſed the ſkill of a ready writer, and therefore Baruch, who might be a more learned man, was employed as his ſecretary. We frequently read of him, as the aſſiſtant, and companion of Jeremiah: but the apocryphal book, that bears his name, ſeems to be altogether a forgery. (c. xlv.)

V. 9. *Fifth year*, &c.] As the command was given in the fourth year of Jehoiakim, and this is dated in his fifth year; many expoſitors think, that the roll was twice read; once in the fourth year, when it was little noticed, and afterwards in the fifth year. They think that this appears in the narration, which ſeems to imply, that Baruch read the roll twice (v. 8. 10.) And as Jeremiah was ſhut up, when he firſt ordered Baruch to read the roll; but had liberty to make his eſcape after it had been read, (v. 5—19;) they conclude that two diſtinct readings muſt be intended. Others think, that the writing of the roll might take up a conſiderable time; and that it was deemed expedient to wait for the faſting day, as the moſt convenient time for reading it, which was in the fifth year of Jehoiakim: and that Jeremiah was not ſhut up in priſon, but confined from going to the temple, either by ſome ceremonial uncleanneſs, or ſome other hindrance: and though he was at liberty when the notice was taken of Baruch's reading the roll, yet he had not gone up to the temple to read it himſelf. If the roll were twice read; it is ſuppoſed, that the firſt time, was on the great day of atonement; and that ſoon after Nebuchadnezzar took Jeruſalem, and carried Jehoiakim to Babylon, (*Dan.* c. i. v. 2. Note, 2 *Kings*, c. xxiv. v. 1.) But having made ſubmiſſions to the victor, he was reſtored to the throne; and juſt after his return, the roll was read the ſecond time on a faſt, proclaimed, and obſerved in commemoration of that firſt taking of Jeruſalem; and which hath ever ſince been annually obſerved by the Jews, on the 18th day of the ninth month.

V. 11—13.] Though the faſt was proclaimed by authority; yet it does not appear, that either the king, or his princes, attended the obſervance of it at the temple. Nor can it be determined, whether Michaiah meant to call the attention of the princes to the word of God, or to inform them againſt Baruch. Baruch had the uſe of Gemariah's chamber, who was father to Michaiah, and probably by his conſent; and Ahikam, another of Shaphan's ſons, protected Jeremiah, on a ſimilar occaſion. (c. xxvi. v. 24:) Yet neither of them ſeem to have been preſent when the roll was read.

V. 17, 18.] Perhaps the princes ſuppoſed, that Baruch had wrote his roll from memory; and that it was rather to be conſidered as his compoſition, than as the ſubſtance of Jeremiah's prophecies: and they might aſk this apparently frivolous queſtion, in order to ſilence thoſe alarms, which were excited by the idea, that it was the word of God, and in full force againſt them. But Baruch, with great ſimplicity ſo anſwered their queſtion, as to ſhew, that he only acted as amanuenſis to Jeremi-

19 Then ſaid the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, (but they laid up the roll in the chamber of Eliſhama the ſcribe,) and told all the words in the ears of the king.

21 So the king ſent Jehudi to fetch the roll: and he took it out of Eliſhama the ſcribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which ſtood beſide the king.

22 Now the king ſat in the winter-houſe in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to paſs, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and caſt *it* into the fire that *was* on the hearth, until all the roll was conſumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his ſervants that heard all theſe words.

25 Nevertheleſs Elnathan, and Delaiah, and Gemariah had made interceſſion to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, and Shelemiah the ſon of Abdeel, to take Baruch the ſcribe and Jeremiah the prophet; but the LORD hid them.

27 Then the word of the LORD came to Jeremiah, (after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah,) ſaying,

28 Take thee again another roll, and write in it all the former words that were in the firſt roll, which Jehoiakim the king of Judah hath burned.

29 And thou ſhalt ſay to Jehoiakim king of Judah, Thus ſaith the LORD; Thou haſt burned this roll, ſaying, Why haſt thou written therein, ſaying, The king of Babylon ſhall certainly come and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the LORD of Jehoiakim king of Judah; He ſhall have none to ſit upon the throne of David: and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will puniſh him and his ſeed and his ſervants for their iniquity; and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Judah, all the evil that I have pronounced againſt them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the ſcribe, the ſon of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book, which Jehoiakim king of Judah had burned in the fire: and there were added beſides unto them many like words.

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ah, and wrote *verbatim*, what he had dictated to him.

V. 19. *Go*, &c.] The princes had ſome conviction, that this was a meſſage from God, and were not diſpoſed to perſecute Baruch, or Jeremiah: but they were not inclined to pay a proper regard to the divine authority, or to venture the king's diſpleaſure. He muſt be informed of the buſineſs; and they were aware, that he would ſeek to apprehend and puniſh the parties concerned: and therefore they adviſed Baruch to conceal himſelf with Jeremiah. This they accordingly did: and the Lord ſo took care of them, that Jehoiakim could not find out the place of their concealment.

V. 23—25.] It was ſcarcely poſſible for a man to ſhew more contempt, and defiance of God, than Jehoiakim did on this occaſion; whether his conduct ſprang from direct infidelity, or impious enmity to God. The predictions, that he had heard, had been delivered, during a long courſe of years, by a prophet of eſtabliſhed reputation: many of his prophecies had already received their completion, as an earneſt of the whole; as Jehoiakim's late captivity at Babylon, and his ſtate of ſubjection to Nebuchadnezzar proved: and they were all coincident with the whole written word of God, and were addreſſed immediately to Him, and his princes. Yet he treated them with the utmoſt diſregard; and deliberately burned the roll, as if the deſtruction of the ſentence could have prevented it's execution! Whereas he ought to have rent his clothes, at hearing of the threatened vengeance, as his pious father had done on a ſimilar occaſion, (2 *Kings*, c. xxii. v. 11, 12—19.) And tho' his princes were not ſo totally callous; but intreated him not to burn the roll: yet it was a great proof of their inſenſibility that they rent not their clothes, and ſhewed no tokens of grief, or conſternation, either when the roll was read, nor when it was ſo impiouſly deſtroyed.

V. 30, 31.] (c. xxii. 18, 19) Jeconiah ſat a very ſhort time on his father's throne, and being carried captive to Babylon, was ſucceeded by his uncle Zedekiah.

CHAP. XXXVII.

Contains *1ſt. Zedekiah ſending to deſire Jeremiah to pray for him, and his people; and Jeremiah warning them not to deceive themſelves; for the Egyptians would be driven back, and not help them; and the Chaldeans would return to the ſiege and burn the city,* 1---10. *2d. Jeremiah apprehended as a deſerter, and beaten, and committed to priſon,* 11---16. *3d. Zedekiah privately conſulting Jeremiah, who ratified his former ſentence, expoſtulated with the king on the treatment he received, and ſupplicated for, and obtained, ſome deliverance,* 17---21.

AND king Zedekiah the ſon of Joſiah reigned inſtead of Coniah the ſon of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his ſervants, nor the people of the land, did hearken unto the words of the LORD, which he ſpake by the prophet Jeremiah.

3 And Zedekiah the king ſent Jehucal the ſon of Shelemiah, and Zephaniah the ſon of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into priſon.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that beſieged Jeruſalem heard tidings of them, they departed from Jeruſalem.

6 Then came the word of the LORD unto the prophet Jeremiah, ſaying,

7 Thus ſaith the LORD, the God of Iſrael; Thus ſhall ye ſay to the king of Judah, that

PRACTICAL OBSERVATIONS.

The ſervants of God muſt uſe every method of awakening the conſciences of ſinners, if peradventure God will give them repentance, for the acknowledgment of the truth, His revealed word, (and not his ſecret purpoſes,) is the rule of their conduct; and they muſt declare the whole counſel of God, whether men will hear, or forbear, and without deſiſting becauſe of ill ſucceſs. The Lord declares to ſinners the evil, that he purpoſes to do againſt them; that they may hear, and fear, and return from their evil ways: and whenever any man makes this uſe of his warnings, in dependance on his promiſed mercy, he will find the Lord ready to forgive all his iniquities: and all others will be left without excuſe. There are different advantages reſulting from the propoſal of truth by word of mouth, and by writing: the former is generally more copious, particular, energetic, and affecting; the latter more exact, compendious, and permanent in its effects. Both are to be uſed, according to the ability, that God giveth to every man, and we ſhould reciprocally aſſiſt, and be glad of aſſiſtance from each other.—Many will attend upon the outward forms of Religion, and pretend humiliation, mortification, and devotion, who are not humbled before God for their ſins, who do not mortify their luſts, preſent their ſupplication before the Lord, or return from their evil ways. Yet when multitudes are collected together for external acts of worſhip, miniſters may find a favourable opportunity of calling them to repentance, and ſhewing them the anger of the Lord, that is pronounced againſt them. But national faſts, without national reformation, will avail little to turn away the wrath of God from any people; eſpecially as they, who appoint ſuch ſolemnities, often do not ſo much as ſanction them by their own example. A faithful declaration of the truths of God will attract ſome attention: but in general it reaches *their* ears laſt, and finds them moſt cloſed againſt it, who are moſt advanced in rank and authority. Even ſuch of them, as have ſome conviction of the truth, and importance of what they hear, and are diſpoſed to favour thoſe, who are employed in preaching it, are ſo ſurrounded with perſons of another ſtamp, and have ſo many reſerves about their own ſafety, eaſe, character, intereſt, or preferment; that they often dare not act according to their convictions, but endeavour to ſtifle them as ſoon as they can, and to find out ſome evaſion, by which to get rid of thoſe inferences, that they find ſo troubleſome. And ſuch men, if they do not actively join perſecutors, or if they covertly ſcreen the ſervants of God from their rage, are ready to think that they have acted nobly, in *their* circumſtances. So that it is evident, that a man muſt be prepared to leave, and venture every thing, who would follow the Lord fully, and be indeed Chriſt's diſciple. However there are degrees of guilt, and of condemnation: and ſome men rapidly arrive at the height of impiety, and preſumption; and none more ſo, than they, who have broken off from a religious education. Some men act, as if their outrages againſt the word of God could ſave them from the condemnation denounced by it, or as if their irrational infidelity could invalidate all the irrefragable demonſtrations, which we have of it's divine original, and render the ſacred oracles of none effect. But ſuch men ought to be openly oppoſed, whatever their rank in life, or abilities may be; and a few gentle perſuaſions will not ſerve for ſuch a teſtimony againſt their impiety, as will free men from the guilt of being their accomplices: but their contemptuous treatment of God's word ſhould be noticed with unequivocal tokens of diſapprobation, concern, yea abhorrence. The Lord himſelf will protect thoſe, who are valiant for his truth, from all their enemies, until they have finiſhed their teſtimony; and then it matters not by what means they are removed to heaven. But all their oppoſers will treaſure up wrath, and add to the weight of that condemnation, which they would not endure to be told of: for God will honour thoſe, who honour him; and in proportion as men deſpiſe him, they muſt ſink into contempt, and miſery.

ſent you unto me to enquire of me, Behold, Pharaoh's army, which is come forth to help you, ſhall return to Egypt into their own land.

8 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

9 Thus ſaith the LORD, Deceive not yourſelves, ſaying, The Chaldeans ſhall ſurely depart from us; for they ſhall not depart.

10 For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this city with fire.

11 And it came to paſs, that when the army of the Chaldeans was broken up from Jeruſalem, for fear of Pharaoh's army.

12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, to ſeparate himſelf thence in the midſt of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whoſe name *was* Irijah, the ſon of Shelemiah, the ſon of Hananiah; and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Chaldeans.

14 Then ſaid Jeremiah, *It is* falſe; I fall not away to the Chaldeans. But he hearkened not to him: ſo Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon in the houſe of Jonathan the ſcribe: for they had made that the priſon.

16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king ſent and took him out: and the king aſked him ſecretly in his houſe, and ſaid, Is there *any* word from the LORD? And Jeremiah ſaid, There is: for, ſaid he, thou ſhalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

19 Where *are* now your prophets which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land?

20 Therefore hear now, I pray thee, O my lord, the king: let my ſupplication, I pray thee, be accepted before thee; that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there.

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into the court of the priſon, and that they ſhould give him daily a piece of bread out of the bakers ſtreet, until all the bread in the city were ſpent. Thus Jeremiah remained in the court of the priſon.

NOTES.

CHAP. XXXVII.] V. 12—15.] Many of the Jews took the opportunity of the Chaldeans departure, to leave the city, either to attend their private concerns, or to ſhift for their ſafety elſewhere: and Jeremiah ſeeing no proſpect of doing any good to the people, ſought to retire, either to Anathoth, or ſome other place. It is not clear what his intentions were, or whether he did right in this attempt: however the Lord had otherwiſe appointed concerning him; and the malignity of his people was expoſed by it. For being met with by Irijah, who was the grandſon of Hananiah, (the falſe prophet, as is moſt probable, c. xxviii.) he was apprehended, and accuſed of wanting to deſert to the Chaldeans; becauſe he had counſelled the people to ſurrender as the only method of ſaving themſelves, and the city: and though he denied the charge, (and doubtleſs he had no ſuch intention,) he was treated with the utmoſt cruelty, and indignity, and committed to the moſt diſmal, and noiſome priſon, that they had.

V. 16. *Many days*, &c.] The prophet was left to languiſh for a long time, in this wretched condition, probably till the Chaldeans returned, and renewed the ſiege: and then the king ſecretly conſulted him; being convinced in his conſcience, that he was a prophet of the Lord, though he would not follow his counſel.

V. 17—21.] We lately met with the princes of Jehoiakim more favourable to the prophet than that king, and afraid of his diſpleaſure: here we have Zedekiah leſs inveterate than his princes, and afraid of them; in ſhewing any favour to Jeremiah. When he was interrogated about the word of the Lord, he neither concealed, nor ſoftened his meſſage, but plainly told the king, that he would be delivered into the hand of the king of Babylon: yet he meant to plead with him for favour, and to preſent his ſupplication to him; to which this might have been deemed a very impolitic preface. But he had truth, reaſon, juſtice, and the king's conſcience on his ſide; and he needed no ſubterfuges, or artifices. He could appeal to Zedekiah, that he had not offended

CHAP.

CHAP. XXXVIII.

Contains 1ſt. Jeremiah caſt into a miry dungeon, there to die, for propheſying that the city would be taken, and for counſelling the people to ſurrender to the Chaldeans, 1---6. *2d. Ebed-melech an Ethiopian, expoſtulating with the king, for permitting the prophet to be thus uſed, and obtaining leave to take him out of the dungeon, and carefully performing that ſervice,* 7---13. *3d. Zedekiah conſulting Jeremiah, who having exacted from him a promiſe not to put him to death, adviſed him to ſurrender to the Chaldeans: Zedekiah's objections, and the prophet's anſwer, and further warnings: Zedekiah requiring him to conceal what had paſſed, and the prophet evading the enquiries of the princes, and continuing in the court of the priſon, 'till the city was taken,* 14---28.

THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the LORD, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Chaldeans ſhall live; for he ſhall have his life for a prey, and ſhall live.

3 Thus ſaith the LORD, This city ſhall ſurely be given into the hand of the king of Babylon's army, which ſhall take it.

4 Therefore the princes ſaid unto the king, We beſeech thee, let this man be put to death: for thus he weakeneth the hands of

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him, or his princes, except by faithfully declaring his meſſage: the flattering prophets, who had promiſed them peace, were convicted by the event of being deceivers: he had therefore good premiſes, from which to infer, that he ought not to be ſent back to the noiſome dungeon, in which he had been confined, and where he muſt ſhortly die by famine, diſeaſe, and filth. And he ſo preſented his ſupplication for this *ſmall* favour, that Zedekiah did in ſome meaſure grant it; and provided, that he ſhould not die of hunger, though his ſuſtenance was mean and ſcanty. But this was far leſs, than Zedekiah ought to have done for the prophet; and yet he did not adhere to it.

PRACTICAL OBSERVATIONS.

Numbers witneſs the fatal effects of other men's ſins, and yet heedleſſly ſtep into their places, and ſteer the ſame deſtructive courſe: and many, who pay no regard to the word of God by his faithful miniſters, will, in great extremities, deſire them to pray for them. Every reſpite given to ſuch men encourages their preſumption: they truſt to fallacious appearances, in an infidel contempt of the word of God; and deceive themſelves by vain words, till wrath comes upon them to the uttermoſt. Unbelief, ſelf-flattery, and love of ſin give ſatan his advantage for deceiving men to their ruin; for if they were honeſt to themſelves, they would not be impoſed upon by any of his ſubtle devices. God's word will be fulfilled, whatever appearances may be for the preſent: and the feebleſt, moſt unlikely, or deſpiſed perſons will ſuffice to execute his vengeance, and to diſappoint the moſt promiſing confidences of thoſe, who rebel againſt him. It is unſpeakably weariſome to the zealous ſervant of God to witneſs thoſe crimes, and miſeries, which he cannot prevent: and cruel treatment, united with ill ſucceſs, is apt to render them reluctant to their work, and diſpoſed to court privacy, and obſcurity. But every ſtep they take will be miſrepreſented by perverſe oppoſers: the moſt diſintereſted friends of their country may ſometimes be treated as traitors, or rebels; the moſt upright, and blameleſs may be accuſed of the worſt of crimes; and ſuch calumnies will meet with more credit, than all their aſſeverations, and pleas in their own behalf. Thus, whilſt the enemies of God have lodged in palaces, and indulged in luxury; his faithful ſervants have been ſmarting with their wounds, loaded with ignominy, and fetters, immured in dark loathſome dungeons, or dying by famine, or torture. But ere long it will be ſaid of the afflicted believer, and to the proſperous ſinner, "now he is comforted, but thou art tormented." Yet many ſecretly favour the ſervants of God, who, through fear of man, and love of ſin, will not follow their counſel. No reſpect of perſons, or carnal policy, muſt be allowed to warp the plain, and direct teſtimony of the faithful ſervant of God, when addreſſing himſelf to the proudeſt and moſt powerful of the ſons of men, whoſe frown he has moſt cauſe to fear, and from whoſe favour he might hope many temporal advantages. Yet, as far as conſiſts with this faithfulneſs, we may properly reaſon with, and ſupplicate thoſe, who injuriouſly treat us: we may enquire what offence we have committed by ſpeaking the word of God plainly and faithfully? We may ſhew, that they, who flatter them, are mercenary deceivers, who contradict the ſcriptures, evident facts, and even the conſciences of thoſe, who ſuffer themſelves to be deluded by them. And even they, who are moſt ready to die for the truths of Chriſt, may, and ought to uſe lawful means of ſelf-preſervation, and of obtaining fairer treatment. But all this ſhould be done with great meekneſs; without reproaches, or acrimonious complaints; and the bolder any man is in the cauſe of God, the more gentle, patient, and pliant ſhould he be, about his own concerns. And they, who ſpeak, in the name of the Lord, with authority over the conſciences of the greateſt princes, ſhould be ready to ſpeak with deference, and ſubmiſſion, and as ſupplicants, when only pleading their own cauſe. But the Lord has all hearts in his hands, and can incline his enemies to favour his ſervants, as much as he ſees good: yet they, who would be faithful to him, muſt prepare for enduring hardſhip, and tribulation in this evil world.

NOTES.

CHAP. XXXVIII.] V. 1—6.] (c. xxi. v. 1—10.

the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king ſaid, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing againſt you.

6 Then took they Jeremiah, and caſt him into the dungeon of Malchiah the ſon of Hammelech, that *was* in the court of the priſon: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: ſo Jeremiah ſunk in the mire.

7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's houſe, heard that they had put Jeremiah in the dungeon; the king then ſitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's houſe, and ſpake to the king, ſaying,

9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now *theſe* old caſt clouts and rotten rags under thine arm-holes, under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the priſon.

14 Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the third entry that *is* in the houſe of the LORD: and the king ſaid unto Jeremiah, I will aſk thee a thing; hide nothing from me.

15 Then Jeremiah ſaid unto Zedekiah, if I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me?

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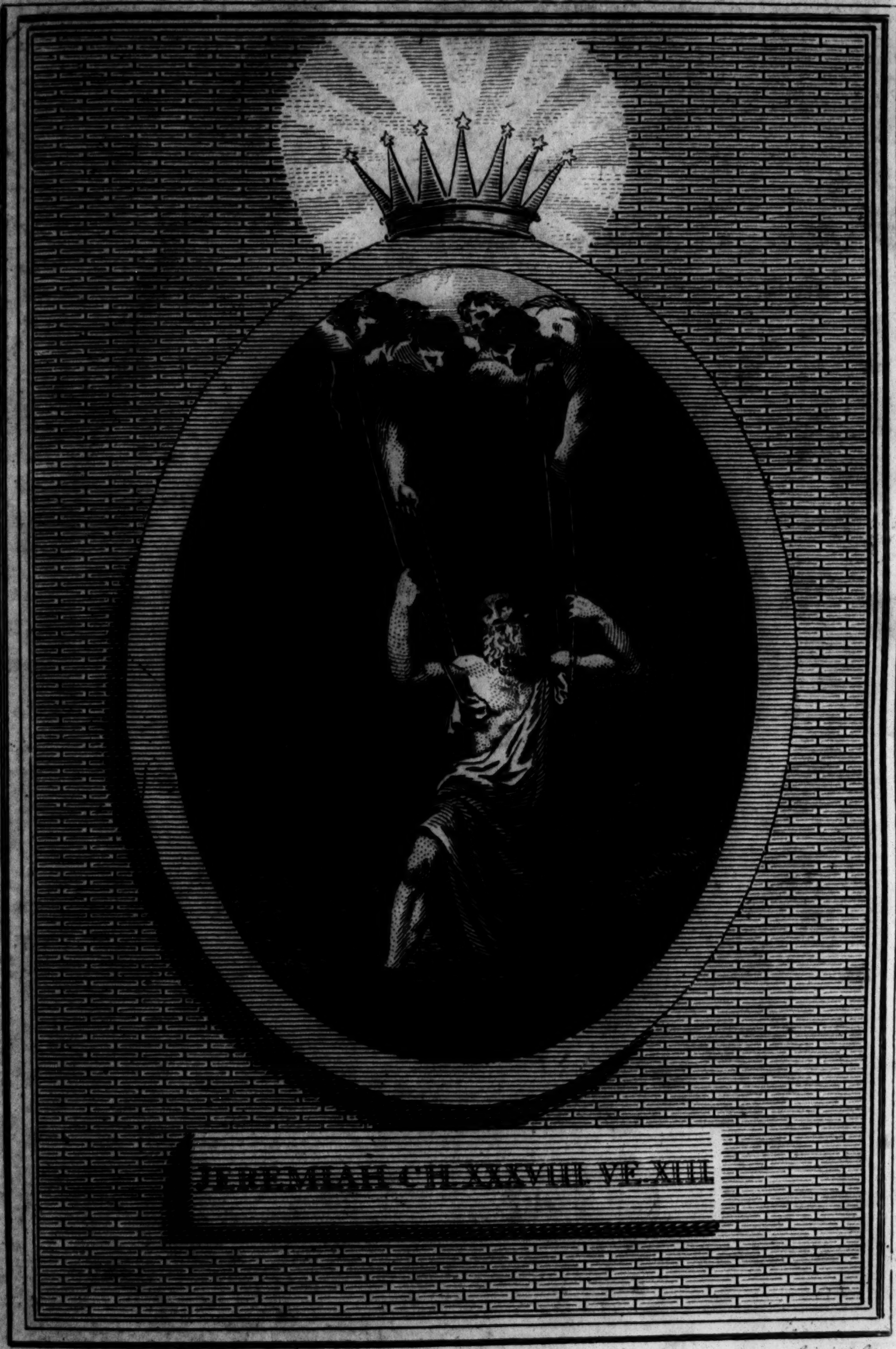
c. xxxvii. v. 6—10.) Though Jeremiah was confined in the court of the priſon, yet he continued to ſpeak the word of God to thoſe, that had acceſs to him, and by them it was diſperſed throughout the city. This gave great offence to the princes, who meant to defend themſelves to the laſt extremity: and in order to prevent the effect of his predictions, and counſels, they intended to put him to death; and for this end they repreſented him to the king, as an enemy to his people, who intentionally ſought their hurt; though his labours, ſufferings, tears, and ſupplications abundantly proved his tender love to them. Zedekiah ſeems to have been a prince of a ſlender capacity, and much in the power of his nobles, by reaſon of his difficult circumſtances: and as he had no real value for the prophet, he would not venture any thing to protect him; but abjectly left him in the hands of his enemies, as if he had not power to prevent their purpoſe. Having thus got his conſent, the malicious princes without delay cauſed the prophet to be let down into a dungeon or pit, where indeed there was no water, but which had much mire in it, in which he ſunk, and where he muſt ſoon miſerably have periſhed, in a concealed manner: and probably they intended to have then given out, that he died in priſon of a natural death. Perhaps this dungeon was prepared for ſuch ſilent executions.

V. 7—13.] We have here an example of fortitude, and active kindneſs, as noble, as the conduct of the princes was baſe, and diſingenuous. Ebed-melech, an Ethiopian, a ſtranger to the commonwealth of Iſrael, and whoſe name ſeems to imply, that he had been the king's ſlave, though now preferred, was employed to deliver the prophet, and to ſhame the Jewiſh nation. When he heard that Jeremiah had been caſt into the dungeon; without heſitation, or delay, and without fearing the wrath of the nobles, he boldly went to Zedekiah, when engaged in ſome public buſineſs in the gate of Benjamin; and plainly told him, that they had done evil, in treating the Lord's prophet with ſuch cruelty; and that he muſt ſoon periſh for hunger, in the dungeon, into which they had caſt him: (for perhaps he was not aware, that he muſt have been ſuffocated with the mire, or deſtroyed by the exhalations of ſo noiſome a cavern.) By this repreſentation of the caſe he obtained from the king a commiſſion to go, and reſcue Jeremiah, and a guard to protect him in this ſervice, which he performed with great promptitude and tenderneſs; and thus ſaved a moſt valuable life, though not without the hazard of his own.

V. 15, 16.] Jeremiah could not but conſider Zedekiah as concerned in the cruelty, with which he had been treated; yet he uttered no complaints, or reproaches. However he was not forward to repeat thoſe offenſive warnings, and counſels, which ſeemed only to endanger his own life, and to increaſe the guilt of the king. He


JEREMIAH CH XXXVIII VE XIII

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16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD, the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the king of Babylon's princes, then thy ſoul ſhall live, and this city ſhall not be burned with fire; and thou ſhalt live, and thine houſe:

18 But if thou wilt not go forth to the king of Babylon's princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.

20 But Jeremiah ſaid, They ſhall not deliver *thee*. Obey, I beſeech thee, the voice of the LORD, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But if thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me:

22 And, behold, all the women that are left in the king of Judah's houſe, *ſhall be* brought forth to the king of Babylon's princes, and thoſe *women* ſhall ſay, Thy friends have ſet thee on, and have prevailed againſt thee, thy feet are ſunk in the mire, *and* they are turned away back.

23 So they ſhall bring out all thy wives and thy children to the Chaldeans; and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and thou ſhalt cauſe this city to be burned with fire.

24 Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death: alſo what the king ſaid unto thee:

26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathan's houſe, to die there.

27 Then came all the princes unto Jeremiah, and aſked him: and he told them according to all theſe words that the king had commanded. So they left off ſpeaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the priſon, until the day that Jeruſalem was taken: and he was *there* when Jeruſalem was taken.

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therefore aſked him, whether he had any intention of doing the will of God, if he ſhould declare it to him? And whether he did not intend to put him to death for delivering his meſſage faithfully? The king made no promiſe of complying with his counſel; but he engaged, with a ſolemn oath, by the living Jehovah, the giver of their lives and ſouls, that he would neither put him to death, nor leave him in the hands of his enemies.

V. 21—23.] The prophet could not alter his meſſage: and if Zedekiah feared the contempt of the captive Jews more than the wrath of God, he muſt take the conſequence. The Lord aſſured him, that this evil ſhould not come on him; but on the contrary that he ſhould meet with good uſage, and preſerve his life. But if he would neither believe his teſtimony, or obey his commandments; he was further to be informed, that the women of his houſhold, being delivered up to the princes of Babylon, would certainly inſult, and upbraid him in his calamities, with his folly in truſting to the Egyptians, as his friends; who having ſeduced him from his allegiance to Nebuchadnezzar, and engaged him in that unequal conteſt, had prevailed againſt him to his ruin; and having entangled him in inextricable difficulties, as if his feet ſunk in the mire, had left him to his doom, and turned back to ſecure themſelves. That thus his wives and children would fall into the hands of the enraged conquerors, and all the cruelty inflicted on them, as well as his own miſeries, and the burning of the city, and temple, would be the effect of his obſtinacy: as they might all have been prevented by ſubmitting to the Chaldeans.

V. 26—28.] Zedekiah had no intention of following the prophets advice: and he even ſeems to have heſitated as to his oath of protecting him, and to have ſubſtituted for it a conditional promiſe. He was ſlaviſhly afraid of his princes, who ſuſpected him of being diſpoſed to hearken to the prophet. As they would certainly hear that Zedekiah had been with him, he propoſed to him to inform them, that he had petitioned the king not to ſend him again to the dungeon in Jonathan's houſe. (c. xxxvii. v. 15, 16.) As this was truth, and the princes had no right to be informed of all that had paſſed between him,

CHAP. XXXIX.

Contains 1ſt. Jeruſalem taken, and burnt; Zedekiah taken priſoner, his ſons ſlain, his eyes put out, and himſelf carried in chains to Babylon, with the remnant of the Jews; a few poor perſons only excepted, 1---10. *2d. Jeremiah kindly uſed, and ſet at liberty, by orders from Nebuchadnezzar,* 11--14. *3d. A meſſage from the Lord to Ebed-melech, aſſuring him of protection,* 15---18.

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and the king, Jeremiah complied, and was thus preſerved in the court of the priſon 'till the city was taken. And this ſeems to have been his laſt interview with, or meſſage to, Zedekiah, or his nobles.

PRACTICAL OBSERVATIONS.

Nothing but the cloſeſt confinement, or death can totally ſilence the zealous ſervant of God: whatever he ſuffers or fears, he cannot but declare his meſſage, as he hath opportunity; and he cannot conſent to any alteration, or compromiſe reſpecting it. Submiſſion to Providence, and to thoſe, who obtain the pre-eminence, is very diſguſting to the proud heart of man. But though liberty be very valuable, and worthy to be preſerved at a great price: yet we muſt not quarrel with God, nor throw away our lives, if he pleaſe to permit us to be deprived of it. They, who point out to men the only way of ſafety, and happineſs, and who ſpend themſelves in the moſt diſintereſted manner, to promote their preſent, and future welfare, muſt expect to be deemed enemies, and worthy of death, for declaring the whole truth. Doubtleſs their counſels and warnings tend to weaken the hands of thoſe, who are fighting againſt God: and their words run counter to their projects, and luſts; and are uneaſy to the conſciences of ſuch men; and they therefore conclude them, to ſeek the hurt, and not the welfare of the people. Thus the wicked, when armed with power, are puſhed forward from bad to worſe, in enmity and perſecution: and they who ſecretly favour the faithful ſervants of God, often do not think it worth while to riſque any thing for their protection: and they are left in the hands of their enemies, as the Son of God was in the days of his humiliation. Man's cruel ingenuity has invented various methods of torturing, and deſtroying his brethren: but perſecutors have always been moſt remarkable for refinement in cruelty: and beſides the numbers of God's people, who have been openly tortured, and put to death; it will never be known how many have privately been diſpatched, till the earth ſhall diſcloſe her blood, and no more cover her ſlain. But until the Lord's witneſſes have finiſhed their teſtimony, the malice of their enemies muſt be fruſtrated: for he will raiſe up inſtruments for their protection, where they might have been leaſt expected. Equity, humanity, piety, and zealous boldneſs in the cauſe of God, have been found in perſons of every climate, complexion, or rank in life: and the Lord often chooſes thoſe, who by birth, education, &c, labour under peculiar diſadvantages, to ſhame the conduct of degenerate profeſſors. When life is at ſtake, ceremony muſt be diſpenſed with: and even the retirements, or engagements of princes ſhould be interrupted, to prevent the ſhedding of innocent blood. In ſuch a cauſe we ſhould neither fear the diſpleaſure of man, nor any other perſonal conſequence; for where ſuch evil is about to be done, decided plain language is becoming, though the greateſt princes be the perpetrators of the miſchief. They, who uſe their influence in the fear of God, to prevent injuſtice, oppreſſion, or murder, may expect that He will protect, and proſper them: and thoſe timid tempers which are eaſily ſeduced into ſinful compliances, may often be as eaſily engaged by firm expoſtulation, to retract, and to prevent the conſequences. Promptitude, and tenderneſs ſhould always concur in our efforts to relieve the diſtreſſed; and the manner of ſhewing kindneſs is ſometimes as expreſſive, and as agreeable, as the favour itſelf. The man of God muſt never yield to reſentment, or ſuffer himſelf to be overcome of evil: he muſt ever be ready to give good counſel to, and to promote the ſalvation of thoſe, who have moſt deeply injured him: he ought to do any thing to win upon them, except flattering them in their ſins, or offending his Lord. It is not always neceſſary to exaſperate proud men, by repeating warnings, which they have often heard in vain. It may be proper to appeal to their conſciences, whether they be not determined not to do the will of God, though they pretend to enquire after it? And it may ſometimes be proper to require of them ſome engagement, that they will not reſent, or puniſh us, for what is ſpoken. Yet if any relenting appear, and there be even a diſtant hope of ſucceeding, we muſt not be too anxious about our own ſafety; but muſt declare the whole counſel of God, and leave the event with him. Whilſt men have only ſome general convictions of the truths of God's word, and not a ſteady realizing faith, they will be unſtable in all their ways. The fear of reproach, even from their inferiors, will preponderate in their minds againſt the fear of Almighty God: and every trifle will induce them to refuſe that obedience, which alone can enſure their welfare, and the life of their ſouls. Thus men treat faithful monitors as enemies, and flattering ſycophants as boſom friends, and bring on themſelves by diſobedience the very evils, that they dreaded from obedience; till their feet ſink in the mire, their ſelfiſh friends forſake them, and they involve their families, and connexions with them in inevitable deſtruction. But when miniſters faithfully counſel and warn powerful ungodly men, they may deem themſelves highly favoured, if they be not put to death, nor delivered up to the will of their enemies. The leſs men fear God, the more they fear men; and often they dare not act according to their own judgments, conſciences, or inclinations, leſt they ſhould be cenſured by their own ſervants. However we are not bound to ſpeak all we know to gratify our enemies, when no good end can be anſwered by it: and a partial, evaſive anſwer, if not contrary to truth, is ſufficient for an impertinent, and malicious enquiry. We have then need to be wiſe as ſerpents, and harmleſs as doves.

NOTES.

CHAP. XXXIX.] V. 1—10.] (Notes, &c. 2 *Kings*, c. xxv.)

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar, king of Babylon, and all his army againſt Jeruſalem, and they beſieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rabſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon.

4 And it came to paſs, *that* when Zedekiah the king of Judah ſaw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him to Nebuchadrezzar king of Babylon, to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon ſlew the ſons of Zedekiah, in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 And the Chaldeans burned the king's houſe, and the houſes of the people, with fire, and brake down the walls of Jeruſalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people, that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the ſame time.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah, to Nebuzar-adan, the captain of the guard, ſaying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he ſhall ſay unto thee.

13 So Nebuzar-adan the captain of the guard ſent, and Nebuſhaſban, Rabſaris, and Nergal-ſharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they ſent and took Jeremiah out of the court of the priſon, and committed him unto Gedaliah, the ſon of Ahikam the ſon of Shaphan, that he ſhould carry him home: ſo he dwelt among the people.

15 Now the word of the Lord came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Go, and ſpeak to Ebed-melech the Ethiopian, ſaying, Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring my words upon this city for evil, and not for good; and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the Lord: and thou ſhalt not be given into the hand of the men, of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee; becauſe thou haſt put thy truſt in me, ſaith the Lord.

V. 11—14.] Nebuchadnezzar doubtleſs had heard of Jeremiah's predictions, many of which were now fulfilled, and this would diſpoſe him to reſpect his character: he had alſo probably been informed, that the prophet had ſuffered many things, for adviſing the Jews to ſurrender to him; and this might help to induce him to be thus kind to him. He was therefore ſet at liberty to go home to Anathoth, or elſewhere, as he pleaſed, and accordingly he joined the remnant, under Gedaliah, of which we ſhall read hereafter, (c. xl. v. 1—6.)

V. 15—18.] This meſſage was ſent to Ebed-melech before the taking of the city. He ſeems to have been afraid of the princes, whom he had offended by his kindneſs to Jeremiah: but the Lord aſſured him, that they would have other employment, than troubling him, and would ſoon be deprived of their power; for the city would ſoon be deſtroyed. And at the ſame time, he was aſſured of protection in that cataſtrophe: he ſhould narrowly eſcape with his life, whilſt others fell by the ſword; ſeeing he had ſo truſted in the Lord, as to expoſe himſelf to danger, by reſcuing his prophet from his powerful perſecutors.

PRACTICAL OBSERVATIONS.

He, that being often reproved, hardeneth his neck, ſhall

CHAP. XL.

Contains 1ſt. A further account of Jeremiah's diſmiſſion by the Chaldeans, and of his return to Gedaliah, 1---6. *2d. The reſort of the fugitive Jews to Gedaliah, and his encouragements, and engagements to them,* 7---12. *3d. A plot, that had been formed againſt him, diſcovered to him; and his diſbelief of the evidence,* 13---16.

THE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him, being bound in chains, among all that were carried away captive of Jeruſalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ſaid unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath ſaid: becauſe ye have ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, Behold, I looſe thee this day from the chains which *were* upon thine hand. If it ſeem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good, and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam the ſon of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the ſon of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 Now when all the captains of the for-

ſuddenly periſh, and that without remedy: and they, who will not credit God's words will be dreadfully convinced by the event, that not one of them fails of accompliſhment. They alſo fatally err, who miſtake reprieves for pardons; and they labour in vain, who attempt to reſiſt, or elude the executioners of divine vengeance. External ſanctity will be equally unavailing with magnificence, or ſtrong fortifications, to defend ſinners againſt deſerved wrath: and their obſtinacy often occaſions the ruin, and miſery of their children, relatives, and neighbours, as well as their own. How precarious are earthly poſſeſſions! And how ſoon they are ſhifted from one hand to another, eſpecially in times of public calamity! But whether the Lord make men poor, or rich; nothing can durably profit them, whilſt they cleave to their ſins. The ſervants of God are alone prepared for all events: they are delivered, and comforted, when the wicked are ſuffering for their crimes; and they often meet with more reſpect and kindneſs from the profane, than from hypocritical profeſſors of godlineſs. However the Lord will raiſe them up friends, and do them good, and perform all his promiſes to them. In every nation, he that feareth God, and worketh righteouſneſs, is accepted of him: and he will reward men for the kindneſs, that they ſhew to his people for his ſake. He will give believers encouragements ſuited to their perils, fears, and trials; and will never ſuffer thoſe to be confounded, or periſh, who ſo truſt in his mercy, as to obey his commandments. And if it be a great favour for thoſe, who live in perilous times, to have their life given them for a prey; what cauſe ſhall we have for gratitude, if we ſo eſcape the temptations, and are carried through the trials, of this evil world, as finally to obtain the eternal ſalvation of our ſouls?

NOTES.

CHAP. XL.] V. 1. *The word*, &c.] This is rather the title of this part of the book, than of what follows in this chapter, which is wholly hiſtorical. It ſeems, that Jeremiah, after he had been freed from impriſonment, continued among the Jews, till he was bound with others of them, and carried to Ramah; and that he was there again ſet at liberty, in the manner that is here related.

V. 2, 3.] The Jews were ſo blinded, that they could not ſee, or would not acknowledge, the hand of God in theſe events; or that they were the puniſhment of their ſins. But this gentile evidently perceived theſe things; and perhaps he thought, that they juſtified all the violence, and cruelty, that he and the Chaldeans had committed.

V. 6. *Then went*, &c.] It is doubtful whether Jeremiah acted prudently in this deciſion; the event ſeems to indicate the contrary: and he had received no intimations from God, that the Jews ſhould proſper again in their own land, 'till after 70 years were expired. But he was influenced by love to the promiſed land, and to the remnant of his people; and he preferred the hopes of doing them good, to any favour, that could have been ſhewn him in Babylon.

V. 7—12.] (c. xxvi. v, 24.) Perhaps Gedaliah had before ſurrendered himſelf to the Chaldeans: or by ſome ſervices, or his general character for integrity, and capacity, he had recommended himſelf to the confidence of the victors. It was not their intention entirely to deſolate the land: and therefore they wiſhed to induce the poor ces which *were* in the fields, *even* they and their men, heard that the king of Babylon, had made Gedaliah the ſon of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan ſware unto them, and to their men, ſaying, Fear not to ſerve the Chaldeans; dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell at Mizpah, to ſerve the Chaldeans which will come unto us: but ye, gather ye wine, and ſummer fruits, and oil, and put *them* in your veſſels and dwell in your cities that ye have taken.

11 Likewiſe when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam the ſon of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and ſummer fruits very much.

13 Moreover Johanan the ſon of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And ſaid unto him, Doſt thou certainly know, that Baalis the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah to ſlay thee? But Gedaliah the ſon of Ahikam believed them not.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it*; wherefore ſhould he ſlay thee, that all the Jews which are gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh?

16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing: for thou ſpeakeſt falſly of Iſhmael.

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remains of the Jews to ſettle there; as they could fear no reſiſtance from them, now Jeruſalem lay in ruins, and their rulers, and nobles were either ſlain, or made captives. They therefore placed Gedaliah, one of their own nation over them, to encourage them to ſettle, and cultivate their lands. Accordingly he fixed his reſidence at Mizpah (*Judges*, c. xx. v. 1:) and many of thoſe, who had commanded bodies of troops in different parts of the land, and who had fled into the adjacent countries for ſhelter from the Chaldeans, now repaired to Gedaliah, with ſome hopes of enjoying peace, and acquiring a ſettlement. Gedaliah ſeems to have been an upright man, and a cordial friend to his people: he encouraged them to expect protection from the Chaldeans, whilſt they continued in quiet ſubjection to them: he engaged with a ſolemn oath not to injure, or oppreſs them, but to do them all the ſervice in his power; and he excited them to make all the proviſion they could for their wants, by collecting ſuch of the fruits of the earth, as were to be found at that ſeaſon, and as had eſcaped the ravages of war. Accordingly their numbers increaſed, and they found great abundance of proviſions: and they had a fair proſpect of again proſpering; had not their unrepented wickedneſs entailed divine judgments on them.

V. 13—16.] Johanan, and his companions ſeem to have acted honeſtly in this affair. They had received certain intelligence of the plot formed againſt Gedaliah's life, and conſequently againſt the whole new ſettlement. Iſhmael, (whoſe name was hoſtile to Iſrael,) being a branch of David's family, was perhaps diſpleaſed that another was preferred above him. And the king of the Ammonites, (as it ſeems, out of hatred to the Jews,) employed him to ſlay Gedaliah. But Gedaliah meaning honeſtly was too unſuſpecting: and as Johanan, propoſed ſo violent a method of defeating Iſhmael's deſign, he perhaps ſuppoſed that the information aroſe from malice. Yet he certainly ought to have examined the grounds of the information, and to have confined Iſhmael, or to have taken ſome precautions for his own ſafety, on which that of the people ſo much depended. But he was left to this indiſcretion, that judgment might come to the uttermoſt on this incorrigible remnant of Jews.

PRACTICAL OBSERVATIONS.

Many can ſee the juſtice of God's judgments, and the truths of his words, in the caſe of others, who are heedleſs, or blind as to thoſe things, which relate to themſelves, and their own ſins. Nay ſome can plead the prophecies in vindication of their own cruel oppreſſions; and

CHAP. XLI.

Contains 1ſt. Iſhmael murdering Gedaliah, and the Jews that were with him, and a number of men, that were going to bewail the ruins of Jeruſalem; and leading the reſt of the people towards the land of the Ammonites, 1---10, *2d. Johanan reſcuing the priſoners, driving away Iſhmael, taking the command over the people, and purpoſing to lead them into Egypt,* 11---18.

NOW it came to paſs in the ſeventh month, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhama, of the ſeed royal, and the princes of the king, even ten men with him, came unto Gedaliah the ſon of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam the ſon of Shaphan with the ſword, and ſlew him, whom the king of Babylon had made governor over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to paſs, the ſecond day after he had ſlain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourſcore men, having their beards ſhaven, and their clothes rent, and having cut themſelves; with offerings and incenſe in their hand, to bring *them* to the houſe of the LORD.

6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to paſs, as he met them, he ſaid unto them, Come to Gedaliah the ſon of Ahikam.

7 And it was *ſo*, when they came into the midſt of the city, that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them, that ſaid unto Iſhmael, Slay us not; for we have treaſures in the field, of wheat, and

deem themſelves juſtified, becauſe the ſcripture is fulfilled; though it was equally fulfilled by the treachery of Judas, and the malice of thoſe who crucified Chriſt. However none are ſo blind, and hardened as apoſtate profeſſors of religion: and the Lord will make his truth, and juſtice, in his dealings with them, manifeſt to all men; and it will appear at laſt, that all the miſery of man aroſe from his not obeying the voice of the Lord. It is allowable for faithful miniſters to receive the proffered kindneſs even of ungodly men; when it can be done without appearance of ſelfiſhneſs; when it does not tend to deceive the giver; and when it is not to be purchaſed, or repayed, by any ſinful compliances, or flatteries. Nay their counſel may often be taken in ſecular matters; for they are wiſe in their generation. They, who earneſtly deſire the ſalvation of ſinners, and the proſperity of the church, are apt to take encouragement from every tranſient appearance, to expect better times: and they will prefer the company of the Lord's people, and the hope of being uſeful, to the moſt ſecure, and profitable ſituations, in which they would be ſhut out from God's ordinances, and waſte their lives to no purpoſe. After heavy calamities, men might again obtain peace and comfort; if they did but ſubmit to Providence, and to thoſe whom the Lord hath placed over them; if they accommodated themſelves to their circumſtances, and applied themſelves with diligence, quietneſs, and honeſty to the duties of their ſtation: and eſpecially, if they did but repent of their ſins, and ſeek peace with, and protection from, God. But his wrath purſueth impenitent ſinners, into every place, and condition: and whilſt pride, ambition, avarice, or revenge bear rule in the heart; men will be forming new projects, and be reſtleſs in miſchief, which commonly ends in their own ruin, and that of others. Advancement above thoſe, who before were eqnals, or ſuperiors, always excites envy, and oppoſition: and no equity, kindneſs, or ſervices can ſecure men from the aſſaults of turbulent enmity, and diſappointed ambition. When men mean well, they are often too free from ſuſpicion, for ſuch a world as this: and even information, and good counſel, when given with violence, and connected with unjuſtifiable propoſals, will often be rejected by conſcientious perſons. But we have need to be wiſe as ſerpents, as well as harmleſs as doves; not only for our own preſervation, but to prevent one ſinner from deſtroying much good. But we ſhould eſpecially learn to truſt in the Lord alone: as the moſt powerful earthly protectors cannot ſecure us from the baſe deſigns of very mean, and inconſiderable enemies.

NOTES.

CHAP. XLI.] V. 1—10.] We can ſcarce conceive of a more treacherous, cruel, unprovoked, and complicated piece of villainy, than is here recorded. Gedaliah was evidently imprudent in expoſing himſelf ſo much to one, who might have been deemed a rival, and againſt whom he had been informed: and it was ſtrange, that the other leading men ſhould have ſo much neglected to guard a life, that was of ſuch conſequence to the whole company: but they were all intent upon their own private concerns. However Gedaliah's unſuſpecting generoſity aggravated Iſhmael's villainy. He

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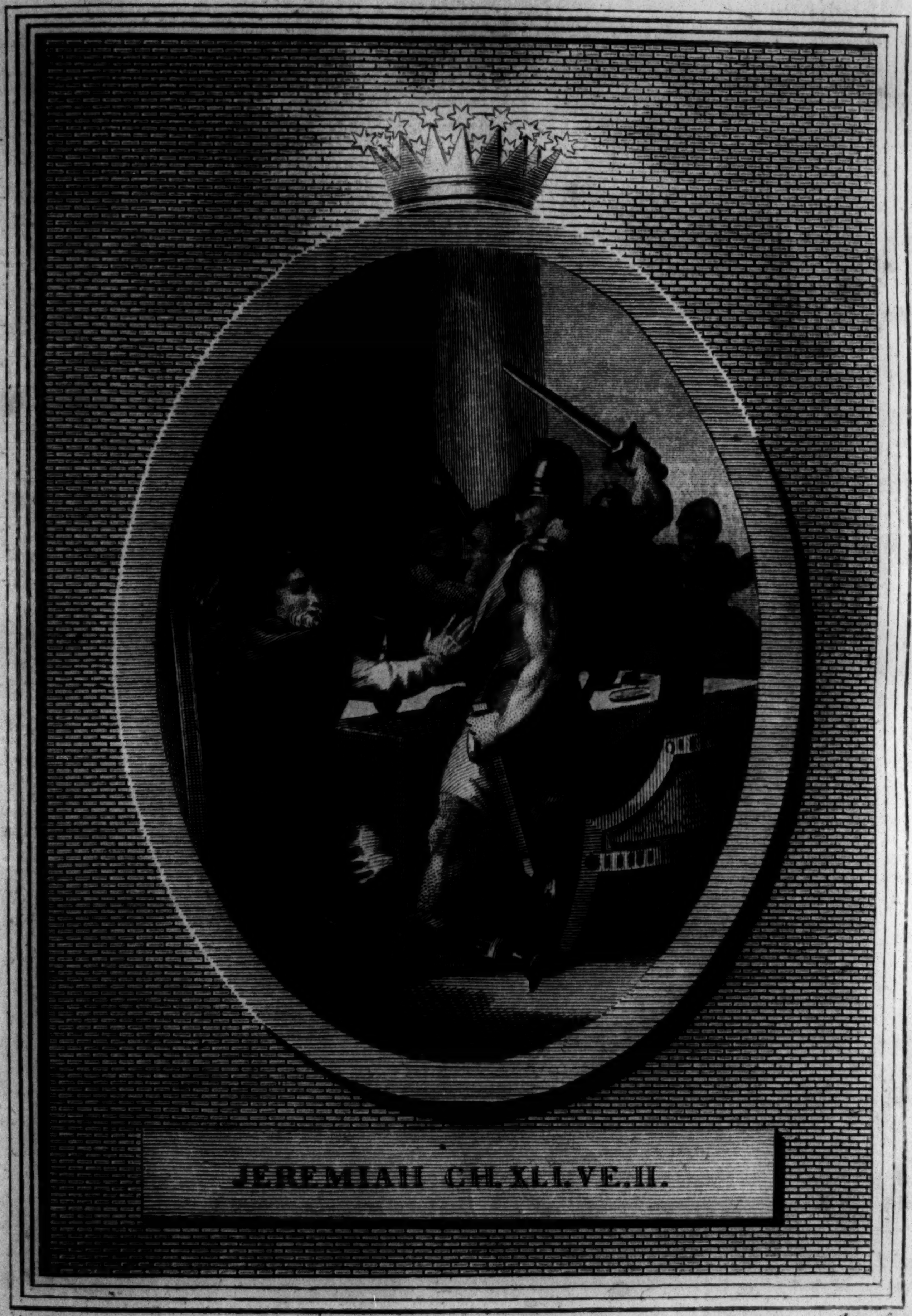

JEREMIAH CH. XLI. VE. II.

Ansell del.

Angus sc.

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of barley, and of oil, and of honey. So he forbare, and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men, whom he had ſlain becauſe of Gedaliah, *was* it which Aſa the king had made, for fear of Baaſha king of Iſrael: *and* Iſhmael the ſon of Nethaniah filled it with *them that were* ſlain.

10 Then Iſhmael carried away captive all the reſidue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the ſon of Ahikam: and Iſhmael the ſon of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 But when Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done,

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to paſs, *that* when all the people, which *were* with Iſhmael, ſaw Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Iſhmael had carried away captive from Mizpah caſt about and returned, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people, whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah, (after *that* he had ſlain Gedaliah the ſon of Ahikam,) *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Becauſe of the Chaldeans: for they were afraid of them, Becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the king of Babylon made governor in the land.

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had before joined himſelf to Gedaliah, in profeſſed ſubjection, and now he came with his companions under the pretence of paying him a viſit, and was hoſpitably entertained: and then, in violation of every obligation of gratitude, ſincerity, and equity; without any hope of ſucceeding him in the command, or any regard to the multiplied evils, that his people had endured; out of mere enmity to him, and to the king of Babylon, who had preferred him, he baſely murdered him, and all the Jews, and others that were with him, who were able to make any oppoſition to him. And, as if this villainy were ſmall, having met with a company of men, (who came from the land of Iſrael, and who ſeem to have been of the remains of the ten tribes,) that were going to ſhew their regard to the ruins of the temple, in the habit of mourners, and with oblations to preſent there, if any altar or prieſt could be found; he hypocritically pretended to ſhare their ſorrows, and invited them to come and ſpeak with Gedaliah, as if he had been yet living: and, having thus got them into his power, he ſlew them all, ten only excepted, who ſaved their lives by appealing to his avarice, and directing him to the treaſures, which they had in their fields: and then having buried all their bodies in one pit, (1 *Kings*, c. xv. v. 12;) he proceeded to carry the whole unarmed multitude captive into the land of Ammon. Amongſt them, it ſeems there were ſome daughters of king Zedekiah, who had been left to the care of Gedaliah, when his ſons were ſlain; and theſe, being recovered from Iſhmael by Johanan, went down with him into Egypt, and ſeem to have periſhed there with the other Jews.

V. 11—18.] Johanan ſeems to have been employed at ſome diſtance from Gedaliah; and as Iſhmael ſuffered none of thoſe, that were with that ruler to eſcape, it was ſome time before he heard any tidings of theſe tragical events. But when he was informed of them, he immediately purſued Iſhmael, who had not courage to face him; and being left by thoſe, who he had detained as priſoners, he eſcaped the avenging ſword of Johanan. Thus far Johanan acted properly; as he did in aſſuming the command over the remnant of the Jews, till the will of the king of Babylon were further known. But his fear leſt the Chaldeans ſhould revenge on him, or the Jews, the death of Gedaliah, was either pretended, or unreaſonable. Perhaps he had no mind to be ſuperſeded by any other governor, as he might have been, if he had continued in the land of Judah: and ſo he attempted to work on the fears of the people, that they might accompany him into Egypt. And their old attachment to that people ſtill retained its influence upon the minds both of him, and of the other Jews.

CHAP. XLII.

Contains 1ſt. Johanan, and his companions, deſiring Jeremiah to enquire of the Lord for them, and engaging to follow his directions, 1---6. 2d. The Lord by his prophet encouraging them to abide in the land of Judah; forbidding them to go into Egypt, denouncing ſevere judgments upon them for their diſobedience; and charging them with hypocriſy in their enquiries, and promiſes of obedience, 7---22.

THEN all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt even unto the greateſt, came near,

2 And ſaid unto Jeremiah the prophet, Let, we beſeech thee, our ſupplication be accepted before thee, and pray for us unto the Lord thy God, *even* for all this remnant: (for we are left *but* a few of many, as thine eyes do behold us;)

3 That the Lord thy God may ſhew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet ſaid unto them, I have heard *you*; behold, I will pray unto the Lord your God according to your words; and it ſhall come to paſs, *that* whatſoever thing the Lord ſhall anſwer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they ſaid to Jeremiah, The Lord be a true and faithful witneſs between us, if we do not even according to all things, for the which the Lord thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the Lord our

PRACTICAL OBSERVATIONS.

When the Lord is provoked to leave men to themſelves, and to the temptations of ſatan, they are hurried on into every kind of wickedneſs; their impetuous luſts burſt through every reſtraint, and miſery and deſtruction attend their ways. When God's judgments are executing on guilty nations, the beſt men are often firſt cut off; that they may not ſtand betwixt his vengeance, and his devoted enemies: and unſuſpecting candour, and generoſity expoſe the poſſeſſors to the baſe deſigns of thoſe wretches, who are of their father the devil, and cloſely copy his example of ſubtlety, malice, and murder. They, who hate the worſhippers of God, often aſſume the appearance of piety, and love, that they may better accompliſh their hurt: and the thirſt for blood, like other depraved appetites, becomes more inſatiable by every gratification; until men delight in murder for it's own ſake. It is ſometimes well for mankind, that one ſelfiſh paſſion reſtrains another, in *their* conduct, who are not influenced by any better motive. Thus avarice ſometimes checks the progreſs of cruelty; ambition and pride, that of licentiouſneſs, and the love of licentious pleaſures; that of avarice, ambition, and revenge: and the fear of conſequences often reſtrains all the other ſelfiſh paſſions. By theſe, and ſuch like, means the Lord bounds, and over-rules the wickedneſs of ungodly men; and provides for the accompliſhment of his own wiſe deſigns, whether of judgment, or of mercy. As death in ſuch varied forms meets men in thoſe places, where they leaſt expected it, we ſhould continually enquire, whether we be in ſuch a ſtate, and frame of mind, and ſituation, as we ſhould wiſh to be found in, when called to appear before our Judge? And if men readily giveall their ſubſtance to ranſom their lives; how ready ſhould we be to forſake all for the ſalvation of our ſouls? If our hearts delight in God's ordinances, and are diſpoſed to ſympathize in the afflictions of his people, and to regard the intereſts of true religion, as our intereſts; death can do us no harm; but will remove us from the courts of the Lord on earth, to thoſe in heaven, where all tears will be wiped from our eyes. They, who are moſt ſavage in their cruelty to thoſe, that are not able, or prepared to reſiſt them, are often moſt cowardly, when vigorouſly oppoſed. The ſucceſs of villainy muſt be ſhort lived: and though baſe murderers, and traitors may for a time eſcape vengeance; yet evil purſueth, and will ſurely overtake them. But how ſoon may our moſt promiſing appearances of worldly proſperity vaniſh as a dream! And how impoſſible is it, that any can proſper, who harden their hearts againſt God! The removal of a prudent, peaceable, and equitable governor, and the ſucceſſion of another, who is raſh, turbulent, and enterpriſing, may affect the condition of vaſt multitudes: ſo entirely do we in every thing depend on the providence of God! And when men's hearts are fixed on carnal projects, and connexions, they will ſoon pretend, or fancy ſome motive, or reaſon for following their inclinations. And if the fear of man ſometimes reſtrains from evil, it more frequently leads men to rebellion and impiety. But they only are happy, and ſteady, who fear the Lord, and walk in his ways.

NOTES.

CHAP. XLII.] V. 1—6.] We are not informed by what means Jeremiah eſcaped from the ſword of Iſhmael, or how he fared amidſt theſe violent changes: but the Lord took care of him, according to his promiſes. The princes ſeem to have neglected him; till on this occaſion, they wanted to have his ſanction to their purpoſe of going down into Egypt. In order to induce him to favour them in their project, they applied to him with one conſent, and in the moſt reſpectful, and plauſible manner: they uſed language ſuited to prepoſſeſs him with a favourable opinion of them, and to move his compaſſion: they intreated his prayers in their behalf, and that he would

God, to whom we ſend thee; that it may be well with us, when we obey the voice of the LORD our God.

7 And it came to paſs after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even to the greateſt,

9 And ſaid unto them, Thus ſaith the LORD, the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him;

10 If ye will ſtill abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, ſaith the LORD: for I *am* with you to ſave you, and to deliver you from his hand.

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 But if ye ſay, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread; and there will we dwell.

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus ſaith the LORD of hoſts, the God of Iſrael; If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there;

16 Then it ſhall come to paſs, *that* the ſword, which ye feared, ſhall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, ſhall follow cloſe after you there in Egypt; and there ye ſhall die.

17 So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there; they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain, or eſcape from the evil that I will bring upon them.

18 For thus ſaith the Lord of hoſts, the God of Iſrael; As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt; and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach, and ye ſhall ſee this place no more.

19 The LORD hath ſaid concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admoniſhed you this day.

20 For ye diſſembled in your hearts, when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God; and according unto all that the LORD our God ſhall ſay, ſo declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the

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enquire of the Lord what he would have them to do. The prophet readily acquieſced in their requeſts; and doubted not, but he ſhould receive an anſwer from the Lord, which he promiſed unreſervedly to declare to them. And they called the Lord to witneſs, that they would follow his directions, whatever they were, that it might be well with them. Yet they ſeem not to have been really convinced, that Jeremiah would declare the word of God to them; but to have ſuppoſed that he would give them ſuch advice, as he ſaw good: and therefore they paid court to him, that his counſel might coincide with their politics, or inclinations.

V. 7. *Ten days*, &c.] The prophet would not attempt anſwering the enquiries of the people, till he had received a revelation of the will of God reſpecting them: and the Lord was pleaſed to delay returning an anſwer to their enquiries, perhaps to ſhew them, that the prophet ſpake not of his own mind, but when, and as he was directed. The delay was alſo ſuited to give them time for conſideration, and to retard the execution of their raſh projects: and as it would put them out of humour, and render them impatient, it tended to detect their hypocriſy, and to ſhew more clearly their determined rebellion againſt God.

V. 10. *I repent*, &c.] The Lord was ready to alter his conduct towards the people, provided they would obey his voice. He delighted not in their miſeries, but was ready to terminate them, as ſoon as it could conſiſt with his juſtice, and the honour of his name.

V. 21. *But ye*, &c.] The Lord made known to the prophet the diſſimulation of the princes and people in this enquiry: and their conduct, when he delivered his meſſage, ſeems to have indicated their determination to diſobey it. And he did not ſhun to charge the matter home

Lord your God, nor any *thing* for the which he hath ſent me unto you.

22 Now therefore know certainly that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go *and* to ſojourn.

CHAP. XLIII.

Contains 1ſt. Johanan, and his company treating the prophet's meſſage with contempt, going into Egypt, and taking the people, and Jeremiah, and Baruch along with them, 1---7. *2d. Jeremiah propheſying in Egypt, that Nebuchadnezzar would invade that country, deſtroy its inhabitants, take poſſeſſion of the whole land, and burn their images, and temples,* 8---13.

AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people all the words of the Lord their God, for which the Lord their God had ſent him to them, *even* all theſe words,

2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men, ſaying unto Jeremiah, Thou ſpeakeſt falſely: the Lord our God hath not

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upon their conſciences, and to denounce the awful judgments of God upon them; though they had ſhewn him much reſpect, and had him entirely in their power.

PRACTICAL OBSERVATIONS.

Ungodly men have not ſo decided an opinion of the truth of thoſe things, which they hear from faithful miniſters, as to be ruled by them: but their judgment is often ſo far favourable; that they are glad of their approbation of their projects; and in times of urgent diſtreſs, they deſire an intereſt in their prayers. Many of them learn the language of piety, and can upon occaſion employ it very plauſibly: they can pretend great reſpect for the ſervants of God, and even become their ſupplicants, for their own ſelfiſh purpoſes: they know how to impoſe upon them, and to recommend themſelves to their compaſſion, and good-will; and to make them think, that they deſire to know the way, in which they ſhould walk, and the thing, that they ſhould do. However there is no harm done, if the miniſters of God be cajoled into better hopes of men, than they deſerve; provided they be only induced thereby to pray for them, and to declare the word of God to them, without reſerve, or diſcouragement: for they ſhould always be ready to do this for every one, whether great, or ſmall; and they ought always to be determined to declare the whole truth of God, and to keep back nothing from them. But they will find many, who promiſe with great ſolemnity, to do what the Lord requires of them, whilſt they can hope to have their pride flattered, and their favourite luſts ſpared, and inclinations gratified: but who cannot endure to be contradicted, or called to exerciſe ſelf-denial. Yet there is generally ſomething in the language of ſuch perſons, which betrays the ſtate of their hearts to thoſe, who have their ſenſes exerciſed to diſcern good, and evil. For how could men, if they were not greatly attached to their own wills, ſuppoſe, that the Lord would require of them any thing *evil* in itſelf, or prejudicial to them? All his commands are holy, juſt, and good, however they may thwart our inclinations; and not only will it be well with us at laſt, if we obey the voice of the Lord our God; but in keeping of his precepts there is great reward. They, that would know the mind of God in doubtful caſes, muſt wait, as well as pray. He, that believeth will not be haſty, but will ſtay 'till he is ſatisfied concerning the will of God, or 'till he is obliged to decide one way, or other: but unbelief and ſelf-will are impatient: and the Lord often delays to anſwer prayer, that he may diſtinguiſh betwixt the humble believer, who hath no other refuge, but muſt wait at mercy's gate, 'till it be opened; and the pretended beggar, who (like Saul,) will ſoon knock at ſome other door, if he find not the encouragement, and ſucceſs, that he expected. But, though it be as vain, as it is impious, for men to attempt impoſing upon God: yet will he always hold forth encouragement to ſinners, provided they apply for it in his appointed way. He is ever ready to return in mercy to thoſe, whom he hath afflicted; and to pardon the penitent; for he delighteth not in the death of a ſinner, but rather that he ſhould repent and live; and he never rejecteth thoſe, who ſo rely on his promiſes, as to obey his commandments. Whatever loſs, or ſuffering we may fear from ſuch obedience, is provided againſt in his word: and he hath engaged to protect, and deliver all who truſt in, and ſerve him: we ſhould not therefore fear thoſe, that can kill the body; but fear him only, who is able to ſave, and to deſtroy; but who will ſhew mercy unto them, that fear him, throughout all generations. But if men will not abide his counſel, nor obey his voice; if they will lean to their own underſtandings, inſtead of truſting in his guidance; if they will expect ſecurity from trouble, and danger, by diſobedience, and obſtinately purſue their carnal projects: either the evils they feared, or far worſe will come upon them, from which they will not be able to eſcape. And they, who copy the crimes of thoſe, on whom the anger, and fury of the Lord hath been poured out, will in their turn alſo be made an execration and an aſtoniſhment, and a curſe, and a reproach. Theſe things muſt be urged home upon the conſciences of men, without reſpect of perſons: nor muſt the ſervants of God ſhun to declare his counſel, out of regard to their rank, fear of their frown, or even gratitude for their favours conferred on themſelves. But no ſinners ſhould be rebuked with ſuch ſharpneſs, as they, who have diſſembled with God, in their ſolemn profeſſions, and enquiries after his will. This will appear in their conduct, for actions ſpeak more plainly than words: and when it is thus made manifeſt, that they will not obey the voice of God, they muſt be plainly told that the wrath of God abideth on them.

NOTES.

CHAP. XLIII.] V. 2, 3.] The princes were ſet againſt the meſſage, that Jeremiah had delivered, be-ſent thee to ſay, Go not into Egypt to ſojourn here:

3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every perſon that Nebuzar-adan the captain of the guard had left with Gedaliah the ſon of Ahikam, the ſon of Shaphan, and Jeremiah the prophet, and Baruch the ſon of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's houſe in Tahpanhes, in the ſight of the men of Judah;

10 And ſay unto them, Thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will ſend and take Nebuchadrezzar the king of Babylon, my ſervant, and will ſet his throne upon theſe ſtones that I have hid; and he ſhall ſpread his royal pavilion over them.

11 And when he cometh, he ſhall ſmite the land of Egypt; *and deliver* ſuch *as are* for death to death; and ſuch *as are* for captivity to captivity; and ſuch *as are* for the ſword to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt; and he ſhall burn them, and carry them away captives; and he ſhall array himſelf with the land of Egypt, as a ſhepherd putteth on his garment; and he ſhall go forth from thence in peace.

13 He ſhall break alſo the images of Beth-ſhemeſh, that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.

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cauſe they were proudly attached to their own will, and wiſdom; and doubtleſs they were alſo exaſperated by his ſevere language, and awful warnings. Yet they were not willing to allow, that they were acting in direct defiance of God's authority; and therefore they pretended, and perhaps perſuaded themſelves, that Jeremiah did not ſpeak by revelation from God, but of his own mind; and that he was influenced by Baruch to oppoſe their projects, that they might fall into the hands of the Chaldeans. Their ſuſpicions of Baruch were doubtleſs ill-grounded; for he appears to have been a very pious man, and a ſteady friend to his people: but Jeremiah's character was ſo eſtabliſhed, he had ſo long ſhewn a patient diſintereſted love to them, and ſo many of his predictions had already been fulfilled; that their accuſation of him was as fooliſh, as it was malicious. His late preference of a lot amongſt them, to the favour of the king, and princes of Babylon, was alone a ſufficient confutation of the ſlander. But they were determined upon going into Egypt: and this pretence for rejecting the word of God was the beſt they could deviſe; though it is not likely, that they themſelves believed it.

V. 5—7.] Johanan, and the captains ſeem to have conſtrained the people, as well as Jeremiah, and Baruch to accompany them into Egypt. This aggravated their impiety, and rebellion; as they carried away thoſe, into that idolatrous country, (which had always proved treacherous to Iſrael,) who had returned from other nations out of affection to the land of Judah. When they arrived in Egypt they repaired immediately to the royal city, where, it is probable, they were favourably received by Pharaoh.

V. 8—13.] The Jews had ſheltered themſelves in Egypt, to be out of the reach of the king of Babylon: but they were no ſooner arrived there, than the prophet was inſtructed to inform them, that Nebuchadnezzar would purſue them thither, and that Pharaoh would not be able to protect them. This prediction was attended by a ſign, that it might be the more noticed by the Jews. It was alſo predicted that Nebuchadnezzar would deſtroy great numbers of the Egyptians, and take many of them priſoners; that he would add Egypt to his dominions, and poſſeſs himſelf of the ſpoil of it, with the utmoſt eaſe, and ſpeed: that he would return to his own land in peace, none daring to reſiſt him: and that he would burn their temples, and idols, to which the Egyptians were attached beyond other nations, and which tempted the Jews alſo to idolatry. And eſpecially that he would break the images of Beth-ſhemeſh, (the houſe of the ſun,) which was in the land of Egypt; for there was a city of that name in the land of Judah (*Iſaiah*, c. xix. *Ezek.* c. xxix, xxx, xxxi, xxxii.)

CHAP. XLIV.

Contains 1ſt. Jeremiah, in the name of God, expoſtulating with the Jews in Egypt, concerning their obſtinate idolatry, after all they had heard from God's word, and ſuffered from his diſpleaſure; and denouncing further judgments upon them, 1---14. *2d. The Jews impiouſly declaring their determination not to obey the word of God, but to pleaſe themſelves; and pretending that their miſeries aroſe from the neglect of their idolatrous worſhip,* 15---19. *3d. The prophet ſhewing the falſehood of their ſuggeſtions, and predicting their deſtruction, with that of Pharaoh, king of Egypt,* 20---30.

THE word that came to Jeremiah concerning all the Jews, which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

2 Thus ſaith the LORD of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and, behold, this day they *are* a deſolation, and no man dwelleth therein;

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the prophets, riſing early, and ſending *them* ſaying, Oh, do not this abominable thing, that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the ſtreets of Jeruſalem; and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael; Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourſelves off, and that ye might be a curſe and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedneſs of your fathers, and the wickedneſs of the kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have com-

PRACTICAL OBSERVATIONS.

Pride is the great root of infidelity, and proud men ſcorn ſubjection to any ſuperior; they prefer their own wiſdom to the revealed word of God; they reſent warning, counſel, and reproof; they ſet up their own will in oppoſition to divine authority, and juſtify themſelves in the moſt flagrant enormities. When ſuch men have reſolved not to be ruled by the ſcriptures, they deny their divine original, notwithſtanding the manifold demonſtrations, with which they are authenticated: they can give credit to any abſurdity, which ſeems to countenance their infidelity; they will impute the baſeſt conduct to the moſt blameleſs, and excellent characters, and the moſt unexceptionable actions to the vileſt motives. But their principal enmity muſt needs be againſt the faithful miniſters of God's word, whom they will be ſure to treat as deceivers, and to charge with malevolence, and with being enemies to mankind. When men are thus bent upon diſobedience, they employ their ability, influence, or authority, in carrying others along with them in their rebellious courſes: and the proſpect of proſperity, or carnal ſecurity eaſily leads them into the midſt of the moſt powerful temptations. But vengeance ſtill purſueth the obſtinate rebel; and no baniſhment, or diſtance from external advantages, can exclude God's people, from his manifeſted preſence, and the comfort of communion with him. When He employs ambitious men to ſcourge guilty nations, they have eaſy, and ſpeedy ſucceſs in their deſtructive expeditions: but he will eſpecially puniſh thoſe, who deceive, enſnare, or tempt his profeſſing people to rebellion againſt him.

NOTES.

CHAP. XLIV.] V. 1. *At Migdol*, &c.] The Jews were now diſperſed in different cities, probably according to the appointment of Pharaoh reſpecting them: and there they worſhipped idols without reſtraint. Jeremiah was therefore commiſſioned to deliver a meſſage from God to them; which he ſeems to have done at Pathros, to a multitude there aſſembled, (v. 15;) but it would ſoon be circulated amongſt thoſe, who lived in the other cities.

V. 3. *Knew not*, &c.] They could give no rational account of their worſhipping their idols, in preference to Jehovah: they knew not, that they were gods, or had any exiſtence: and they could not but know, that the images, that they made of them, were nothing elſe than wood, metal, &c.

V. 14. *So that*, &c.] The Jews, when they went inmitted in the land of Judah, and in the ſtreets of Jeruſalem?

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my ſtatutes, that I ſet before you and before your fathers.

11 Therefore thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will ſet my face againſt you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have ſet their faces to go into the land of Egypt to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword *and* by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and a curſe, and a reproach.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they have a deſire to return to dwell there; for none ſhall return but ſuch as ſhall eſcape.

15 Then all the men, which knew that their wives had burned incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, anſwered Jeremiah, ſaying,

16 *As for* the word that thou haſt ſpoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* had we plenty of victuals, and were well, and ſaw no evil.

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine.

19 And when we burned incenſe to the queen of heaven, and poured out drink of-

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to Egypt, ſuppoſed, that they might more eaſily return into their land, than their brethren at Babylon could; and they had a deſire of returning, provided they might but be ſecured from the power of the Chaldeans. But the Lord declared that none of them ſhould return thither, "but ſuch as ſhould eſcape:" which may mean ſuch, as ſhould eſcape the contagion of idolatry; or a very mean, and ſmall remnant, eſcaping with immenſe difficulty from the general ruin. (28.) As we have no records of the accompliſhment of this prediction, the meaning of ſome expreſſions in it are the more difficult. After this chapter we read nothing further of theſe Jews in the land of Egypt.

V. 15—18.] The women had it ſeems been more active in idolatry, than the men: however the latter were enraged at the prophet's rebuke, and were determined to juſtify what their wives had done. After many evaſions, and excuſes for their diſobedience, they at length ſpake out: in the moſt impious manner declaring that they would not regard the word, which the prophet had ſpoken to them in the name of God. Either they meant to treat Jeremiah, as a falſe prophet: or they were avowed in infidelity, and impiety; and deemed the ſervice of Jehovah unprofitable, and ruinous, and were determined to have no more to do with it. They were reſolved to be their own maſters, and to pleaſe themſelves; they had vowed to burn incenſe to their idols, and they would do that, which had gone out of their mouth. (Note, c. vii. v. 18.) This worſhip they averred, had been of great antiquity, and authority, their fathers, with their kings, and princes, had ſanctioned it; not only in the cities of Judah, but in Jeruſalem itſelf: when this worſhip was obſerved, they had proſpered; but ſince it had been put down, all their miſeries had come upon them. Nothing could be more irrational than this pretence: for the prophets, who had reprobated their idolatry, had alſo predicted their calamities; and they, who had favoured it, had promiſed them peace, and proſperity. Indeed the Lord had long borne with them, till at length their meaſure of iniquity was filled; and then he executed vengeance upon them; becauſe they cleaved in their hearts to their idols, even when they had it not in their power to worſhip them.

V. 19. *When,* &c.] This ſeems to have been the anſwer of the women, who took the prophet's rebuke to themſelves, and were offended at him for it: (v. 9, 15:) and they pleaded, that they had not performed their worſhip, without the knowledge, connivance, or concurrence of their huſbands.

V. 22. *Could,* &c.] As men, when urged by referings unto her, did we make her cakes to worſhip her, and pour out drink offerings unto her, without our men?

20 Then Jeremiah ſaid unto all the people, to the men, and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burned in the cities of Judah, and in the ſtreets of Jeruſalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed; therefore is your land a deſolation, and an aſtoniſhment, and a curſe, without an inhabitant, as at this day.

23 Becauſe ye have burned incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah ſaid unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus ſaith the LORD of hoſts the God of Iſrael, ſaying; Ye and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have ſworn by my great name, ſaith the LORD, that my name ſhall no more be named in the mouth of any man of Judah in all the land of Egypt, ſaying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good; and all the men of Judah, that *are* in the land of Egypt, ſhall be conſumed by the ſword and by the famine, until there be an end of them.

28 Yet a ſmall number that eſcape the ſword ſhall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to ſojourn there, ſhall know whoſe word ſhall ſtand, mine, or their's.

29 And this *ſhall be* a ſign unto you, ſaith the LORD, that I will puniſh you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil:

30 Thus ſaith the LORD; Behold, I will give Pharoah-hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that ſought his life.

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peated provocations, are no longer able to repreſs their anger, but it burſts forth in moſt violent effects upon the objects of their reſentment: ſo the Lord could no longer endure the provocations of his people; but his honour required him to take vengeance on them; and then the effects of his indignation became very dreadful.

V. 26. *My Name*, &c.] The Jews, amidſt their idolatries, profeſſed themſelves the people of Jehovah, and would ſometimes ſwear by his name: but he ſolemnly aſſured them, that he would ſo deſtroy them, that none of them ſhould remain in the land of Egypt to diſhonour his name, by this hypocritical uſe of it. This muſt be underſtood of that rebellious company: for multitudes of Jews in after ages ſettled in Egypt, and openly profeſſed, and exerciſed their religion there.

V. 28. *Shall know*, &c.] The people rejected the Lord's word of warning, of precept, and of promiſe: but his threatening word ſtood out againſt, and would certainly be executed upon them. They alſo eſtabliſhed their own word, by performing their rebellious purpoſes; but they would not find their words take place, with which they promiſed themſelves, and each other, impunity, and proſperity, in their ungodlineſs. The event would, in this reſpect ſhew, whoſe words would ſtand, the Lord's, or their's.

PRACTICAL OBSERVATIONS.

The miſeries, which we have obſerved or heard of, ſhould frequently be called to remembrance; and we ſhould conſider, that the Lord hath often brought them upon the ſufferers, becauſe of the wickedneſs, which they committed to provoke him to anger. For ſin is that abominable thing, which he hateth: and every wilful tranſgreſſion implies an idolatrous departure, and alienation of heart from him, as well as rebellion againſt him. But, though all our ſorrows originate from this

CHAP. XLV.

Contains a meſſage from God to Baruch, on occaſion of his being perſecuted for reading the roll, in the court of the temple; (c. xxxvi:) *deſcribing his diſquietude, reproving his worldly expectations, and aſſuring him of divine protection,* 1---5.

THE word that Jeremiah the prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book, at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Thus ſaith the LORD, the God of Iſrael, unto thee, O Baruch;

3 Thou didſt ſay, Woe is me now; for the LORD hath added grief to my ſorrow: I fainted in my ſighing, and I find no reſt.

4 Thus ſhalt thou ſay unto him, The

ſource: yet the moſt awful miſeries, to which men are expoſed, are occaſioned by their neglect of proffered ſalvation. For, after all, that the Lord hath done to open a new, and living way for ſinners to return to, and find acceptance with him; the warnings, exhortations, invitations, and intreaties of his miniſters prove unavailing, and they remain unwilling to be reconciled unto God: they ſtill perſiſt in thoſe abominable things which the Lord hateth: they will not incline their ears, or their hearts, to return to his worſhip and ſervice; and their obſtinate impenitence, and unbelief are evils committed againſt their own ſouls; their blood is upon their own heads, and they cut themſelves off, and make themſelves a curſe, and a reproach. To mingle idolatry with divine worſhip, and to reject the mediation of Chriſt, are far more provoking to God, and ruinous to men, than is generally ſuppoſed. They, who worſhip images, ſaints, and angels, and preſent oblations to the queen of heaven, ſhould recollect the conſequences of ſimilar practices, of the ancient people of God, previous to the Babyloniſh captivity. And they, who neglect the perſon, and mediatorial offices of the Son of God, ſhould conſider the puniſhment inflicted on the Jewiſh nation for rejecting and crucifying him; under which they ſtill continue a curſe, and a reproach among the nations of the earth; becauſe they have not been humbled to this day, nor have feared the Lord, to obey his command of honouring the Son, even as they honour the Father, that ſent him. But if men remember the wickedneſs of former ages, to imitate it; inſtead of taking warning to avoid the crimes, committed by them, they may expect to ſhare their puniſhment. Neither rank, nor ſex will plead in behalf of the workers of iniquity: ſuch, as neglect to uſe their authority, to reſtrain thoſe of their own houſeholds from wickedneſs, will be puniſhed as accomplices in their crimes: yet their connivance will not excuſe thoſe, who were emboldened by it to commit impiety and vice. Men ought not to expect, that God will grant even their lawful deſires, when they refuſe obedience to his commands: and carnal projects, which are contrary to his word, muſt end in wretched diſappointment, however politic, and plauſible they may appear. The tendency of human depravity is from bad to worſe: and ſinners left to themſelves grow continually more bold, and inſolent in their impiety. Reproofs muſt needs exaſperate thoſe, whom they do not convince, and humble. Multitudes ſhew by their actions, that they will not hearken to the word of God; but will follow the devices, and deſires of their own evil hearts: and ſome dare to avow their purpoſes, and to "ſay to the Almighty "depart from us, we deſire not the knowledge of thy "ways." When ſinners are thus hardened, and blinded by ſatan, they are ſeldom at a loſs for arguments, and excuſes for their conduct: and whilſt the Lord's long-ſuffering towards ſinners, and his judgments upon hypocrites, notwithſtanding their outſide ſanctity, can ſupply them with reaſons for the moſt abominable wickedneſs; they can never be without ſome apology. But ſuch perverſe inferences from providential diſpenſations are as abſurd, as unſcriptural: and they, who know the truth, and will of God, can eaſily prove, that all our miſeries ſpring from ſin; and all our comforts, and hopes from God's mercy; and that all our well-grounded perſuaſions of an intereſt in that mercy are connected with repentance, and the obedience of faith. Indeed ingenious infidels, and ungodly men may perplex the plaineſt ſubjects; and their chief ſtrength lies in ſuch cavils: nor can any argument overcome their love of ſin, and enmity againſt God, and his truth. And they have been ſo numerous in all ages, and places hitherto, and have poſſeſſed ſo much of the wealth, power, and wiſdom of the world; that they have been able plauſibly to plead antiquity, authority, and general conſent, in ſupport of their damnable doctrines, and vile abominations. Thus men encourage themſelves, and each other, to ſpeak, and act in direct oppoſition to the revealed will of God; to accompliſh their iniquitous purpoſes, to vindicate what they have done, and to run down the ſervants, and worſhippers of the Lord. But when we have born teſtimony againſt them, and ſhewn the folly, wickedneſs, and fatal conſequences of their conduct; we muſt leave the matter to him. He will aſſuredly plead his own cauſe, and reject and deſtroy all, who reject, and rebel againſt his word; and the event will ſhew, whether the ſcripture threatenings, or their flimzy conjectures, will ſtand their ground. Nay the puniſhment of thoſe, who have countenanced, encouraged, and abetted their rebellion, and impiety, will be a ſign unto them, that the Lord's word will ſtand againſt them for evil.

NOTES.

CHAP. XLV.] V. 3. *Woe is,* &c.] Baruch ſeems to have been a young man, when he was employed to read the roll in the temple; and though he was well diſpoſed to the ſervice of God, he had not ſufficiently counted the coſt. He had been grieved to write, and read of, ſo many calamities, that were to come upon his people: but when he found that he was perſecuted for it by Jehoiakim, he complained, that the Lord added grief to his ſorrow; and he was ready to faint with exceſs of diſquietude and terror, from which he could find no reſt.

Lord ſaith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And ſeekeſt thou great things for thyſelf? ſeek *them* not: for, behold, I will bring evil upon all fleſh, ſaith the Lord: but thy life will I give unto thee for a prey, in all places whither thou goeſt.

CHAP. XLVI.

Contains 1ſt. A prediction of the rout, and deſtruction of the army of Pharaoh-necho, near the Euphrates, by the Chaldeans; and the effects of that event to the land of Egypt, 1---12. *2d. A prediction of the invaſion, and conqueſt of Egypt by Nebuchadnezzar; and of the confuſion, and devaſtation, attendant thereon,* 13---26. *3d. A word of encouragement to the diſperſed Iſraelites,* 27, 28.

THE word of the Lord, which came to Jeremiah the prophet againſt the Gentiles;

2 Againſt Egypt, againſt the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah.

3 Order ye the buckler and ſhield, and draw near to battle.

4 Harneſs the horſes; and get up, ye horſemen, and ſtand forth with *your* helmets; furbiſh the ſpears, *and* put on the brigandines.

V. 4, 5.] This meſſage, though inſerted ſubſequent to the narrative of the deſtruction of Jeruſalem, was ſent to Baruch long before, and when he was thus agitated in his mind. Being a man of ſome learning, and ingenuity, it ſeems he had formed expectations of obtaining preferment, and was ſeeking great things for himſelf: and the Lord ſaw, that his diſcompoſure did not altogether ſpring from the fear of immediate death, but from the blaſting of his carnal expectations. He had perhaps hoped, that the predicted judgments would not happen in his time; and that by prudence, and activity he ſhould obtain the favour of his ſuperiors. For this the Lord rebuked him: He was about to break down the city and temple; and to pluck up the people from the land, in which he had planted them; and to make dreadful deſtruction upon the Jews, and the neighbouring nations: and was this a time for one of his ſervants to ſeek great things for himſelf? This was, (as one expreſſes it,) "like painting his own cabin, whilſt the ſhip was ſinking." He was therefore commanded to give up ſuch carnal purſuits: and he was aſſured, that the Lord would protect him from violence; ſo that neither Jehoiakim, nor the Chaldeans, nor the Jews ſhould put him to death; but that he ſhould be wonderfully preſerved in all places, till his time ſhould come to die, according to the ordinary courſe of nature.

PRACTICAL OBSERVATIONS.

The Lord's eyes are always upon us, and he notices the troubles of the moſt inconſiderable of his ſervants: and he will reprove, or encourage, as he ſees needful. We are all averſe to the croſs; but young converts, and inexperienced miniſters, are moſt apt to be caſt down by danger, and oppoſition. Our dejections are commonly greater, than there is cauſe for: they always ariſe from weakneſs of faith, and want of ſubmiſſion to the will of God: and they commonly have in them a great mixture of attachment to external things. We are apt to indulge an hope of being conſiderable in one way, or other, and to flatter ourſelves with the proſpect of reputation, or affluence: we are pleaſed with our own dreams, and put out of temper, by being awaked out of them. But the Lord knows the real cauſe of our fretfulneſs, and deſpondency, better than we do: and we ſhould beg of him to examine our hearts, and to enable us to repreſs, and mortify every ambitious, covetous, or carnal deſire. In ſuch a world of ſin and ſorrow, as this is at all times; (and not only in ſeaſons of public calamity;) where death is continually ravaging, and will ſpeedily cut us down; and which the Lord will ſoon break down, and deſtroy, with all thoſe, whoſe treaſures, and hearts are in it: we ſhould not ſeek more than food convenient for us. And however our lives may be preſerved, or expoſed; or whitherſoever we may be driven, our chief diligence ſhould be employed, in obtaining an aſſurance, that when this earthly houſe of our tabernacle ſhall be diſſolved, we ſhall have a building of God, an houſe not made with hands eternal in the heavens.

NOTES.

CHAP. XLVI.] V. 1. *The word,* &c.] This, and the five following chapters, contain prophecies againſt the nations, which had either aided the calamities of the Jews, or rejoiced over them. They are coincident with thoſe, that have already been conſidered, (c. 25,) but more full and particular: and the expreſſion "the word "of the Lord—againſt the Gentiles," ſeems to be the title of this part of the book.

V. 2. *Againſt,* &c.] After Pharaoh-necho had ſlain Joſiah in battle, and had gained great advantages in the countries bordering on the Euphrates, he returned home, and carried Jehohaaz captive into Egypt, and left Jehoiakim upon the throne of Judah. But ſome time after he raiſed a very great army, and marched into the ſame regions to extend his conqueſts; previous to which this prophecy was delivered, in which his entire defeat by Nebuchadnezzar was predicted; (2 *Kings*, c. xxiii. ver. 29—35. c. xxiv. v. 7.) This took place about the ſame time that Jehoiakim, the vaſſal, or ally of Pharaoh, was carried captive to Babylon; who making ſubmiſſions to Nebuchadnezzar, was reſtored to his kingdom.

V. 3. *Order,* &c.] This is a prophetical, or poetical call to the Egyptians to muſter their forces, and im-

5 Wherefore have I ſeen them diſmayed, *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

6 Let not the ſwift flee away, nor the mighty man eſcape; they ſhall ſtumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whoſe waters are moved as the rivers?

8 Egypt riſeth up like a flood, and *his* waters are moved like the rivers; and he ſaith, I will go up, *and* will cover the earth; I will deſtroy the city, and the inhabitants thereof.

9 Come up, ye horſes; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the ſhield; and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiate and made drunk with their blood: for the Lord GOD of hoſts hath a ſacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain ſhalt thou uſe many medicines; *for* thou ſhalt not be cured.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 The word that the LORD ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come, *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes: ſay ye, Stand faſt, and prepare thee, for the ſword ſhall devour round about thee.

15 Why are thy valiant *men* ſwept away? they ſtood not, becauſe the LORD did drive them.

16 He made many to fall, yea, one fell upon another; and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity, from the oppreſſing ſword.

17 They did cry there, Pharaoh king of Egypt *is but* a noiſe; he hath paſſed the time appointed.

18 *As* I live, ſaith the king, whoſe name *is* the LORD of hoſts, Surely as Tabor *is* among the mountains, and as Carmel by the ſea, *ſo* ſhall he come.

19 O thou daughter dwelling in Egypt, furniſh thyſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* deſtruction cometh; it cometh out of the north.

21 Alſo her hired men *are* in the midſt of her like fatted bullocks: for they alſo are turned back, *and* are fled away together: they did not ſtand, becauſe the day of their calamity was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go like a ſer-

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plies a prediction of what was actually to take place: as what follows does of their diſcomfiture, (v. 5, 6.)

V. 7, 8.] In alluſion to the inundations of the Nile, Egypt is repreſented, as coming up, like a ſwelling flood, to over-flow, deſolate, and poſſeſs all the neighbouring countries.

V. 10. *A day of*, &c.] Pharaoh expected a day of victory, and triumph; but the Lord intended a day of vengeance on him, and on his army, and to make them a ſacrifice to his offended juſtice; eſpecially for their ſin, in oppreſſing, or deceiving Iſrael.

V. 13. *How*, &c.] This is a prediction of a more complete conqueſt of Egypt, which took place about 18 years after the deſtruction of Jeruſalem; and probably was delivered by Jeremiah, after he went down into Egypt. (c. xliii. v. 8—13. c. xliv. v. 30.)

V. 14. *Stand*, &c.] That is, "prepare to act upon "the defenſive, for Egypt will ſoon be invaded."

V. 16, 17.] The allies, finding themſelves unable to maintain the conflict, and perceiving that Pharaoh, though he had boaſted great things, was not punctual to his engagements in coming to their aſſiſtance, reſolved to eſcape for their lives, and return home, if they were able.

V. 18. *So ſhall*, &c.] That is, Nebuchadnezzar would certainly come to invade, and conquer Egypt, and to carry numbers of the inhabitants into captivity.

V. 22. *Like*, &c.] The Egyptians would no longer utter boaſting words; but in a more abject, and timid manner give vent to their malevolence, like a ſerpent hiſſing out of its hole.

V. 26. *Afterwards*, &c.] (*Ezek.* c. xxix. v. 12, 13,) pent; for they ſhall march with an army, and come againſt her with axes, as hewers of wood.

23 They ſhall cut down her foreſt, ſaith the Lord, though it cannot be ſearched; becauſe they are more than the graſhoppers, and *are* innumerable.

24 The daughter of Egypt ſhall be confounded; ſhe ſhall be delivered into the hand of the people of the north.

25 The Lord of hoſts, the God of Iſrael, ſaith; Behold, I will puniſh the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that truſt in him.

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants: and afterward it ſhall be inhabited, as in the days of old, ſaith the Lord.

27 But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael: for, behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity; and Jacob ſhall return, and be in reſt, and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the Lord: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in meaſure; yet will I not leave thee wholly unpuniſhed.

CHAP. XLVII.

Contains a prediction of ſore, and long continued devaſtations of the country of the Philiſtines by the Chaldeans, 1---7.

THE word of the Lord, that came to Jeremiah the prophet againſt the Philiſtines, before that Pharaoh ſmote Gaza.

2 Thus ſaith the Lord; Behold, waters

Nebuchadnezzar's conqueſt of Egypt was preceded, attended, and followed, by violent internal convulſions, and revolutions. Pharaoh-hophra was ſtrangled in his own palace by thoſe, who had rebelled againſt him: and Egypt did not recover from theſe calamities, till about forty years afterwards.

V. 27, 28.] (c. xxx. v. 10, 11.) The Jews, who had taken ſhelter in Egypt. were devoted to deſtruction: but this repetition of the Lord's former aſſurances to the nation of Iſrael, was intended to encourage the hopes of thoſe in other places, who regarded his word, with the proſpect of better times, and returning tranquillity.

PRACTICAL OBSERVATIONS.

The whole word of the Lord is *againſt* thoſe, who know him not, and obey not the Goſpel of Chriſt; but *for* thoſe even of the gentiles, who repent, and turn to him. The vaſt preparations, which in all ages have been made, for the deſtruction of the human ſpecies, (as if men did not die faſt enough, in the ordinary courſe of nature,) ſhew the power of ſatan, the great murderer from the beginning, over our fallen race, by means of the pride, ambition, avarice, and revenge of the human heart: and that God conſiders men as condemned criminals, whom he employs as executioners of each other, as He ſees good. Neither valour, ſtrength, ſpeed, or numbers can avail thoſe, whom the righteous God intends to make ſacrifices to his juſtice: but they muſt needs be diſmayed, flee away, and not eſcape; and all their vain-glorious boaſts, and ſanguine expectations of carrying all before them, muſt end in diſappointment, and confuſion. They, that plot miſchief againſt others, generally fall into it themſelves: and the wounds that God inflicts on his enemies, can be healed by no medicines. How do power and proſperity paſs from one to another in this changing world! Thoſe nations, that were the terror of the mighty, and ſeemed ready to cover the earth, are ſpeedily ſo weakened, that they cannot defend themſelves. But nothing ſo expoſes kingdoms to hoſtile invaders, as inteſtine diſcords; whilſt mighty men thus ſtumble one againſt another, they all fall together, and the ſtate becomes incapable of defending itſelf againſt the devouring ſword of its enemies.—When ſuch events take place: when allies prove treacherous, and renowned princes, and captains but a noiſe; when valiant men are ſwept away, or put to flight, the hand of the Lord ſhould be acknowledged. For how can they ſtand, whom the Lord driveth away? or be courageous, whom He ſurrounds with terrors? When his day of viſitation cometh, the magnificence, luxury, and affluence of mighty nations vaniſh as a dream: and thoſe, who were ſenſual, and ſtrong, and fierce, as fatted bullocks, or young lions, fall an eaſy prey to every invader, and can no more reſiſt them, than the foreſt can the ax of him, that felleth it. So that they, who truſt in themſelves, or in an arm of fleſh, muſt be confounded, and puniſhed. But there is an appointed period to all earthly calamities: and therefore our grand concern is to flee from the wrath to come. Inſtead of making proviſion for the fleſh, to fulfill the luſts thereof, we ſhould be daily preparing for death, and judgment. Having ſought reconciliation to our offended God, through Jeſus Chriſt; we ſhould ſtand faſt in the faith, and ſeek to be furniſhed with patience, and hope, againſt every event; for we know not what captivity, poverty, or tribulation may await us: and therefore habitual ſelf-denial, and mortification to the world are our wiſdom, as well as our duty. But nothing ſhould diſmay the ſervants of the Lord; he will ſave them from every place, where they have been ſcattered, and bring them to enjoy his reſt, and peace: he will be with them, riſe up out of the north, and ſhall be an overflowing flood, and ſhall overflow the land, and all that is therein, the city, and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and at* the rumbling of his wheels, the fathers ſhall not look back to *their* children for feebleneſs of hands;

4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will ſpoil the Philiſtines, the remnant of the country of Caphtor.

5 Baldneſs is come upon Gaza; Aſhkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyſelf?

6 O thou ſword of the LORD, how long *will it be* ere thou be quiet? put up thyſelf into thy ſcabbard, reſt, and be ſtill.

7 How can it be quiet, ſeeing the LORD hath given it a charge againſt Aſhkelon, and againſt the ſea ſhore? there hath he appointed it.

CHAP. XLVIII.

Contains predictions of terrible, and wide-ſpreading calamities, to be brought on the Moabites, by the Chaldeans, for their idolatry, pride, and wickedneſs; concluding with an intimation of mercy in reſerve for them, 1---47. (*Iſaiah*, c. xv. xvi.)

AGAINST Moab thus ſaith the LORD of hoſts, the God of Iſrael; Woe unto Nebo, for it is ſpoiled: Kiriathaim is confounded *and* taken: Miſgab is confounded and diſmayed.

2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it; come, and let us cut it off from *being* a nation. Alſo thou ſhalt be cut down, O Madmen; the ſword ſhall purſue thee.

3 A voice of crying *ſhall be* from Horonaim, ſpoiling and great deſtruction.

4 Moab is deſtroyed; her little ones have cauſed a cry to be heard.

5 For in the going up of Luhith continual weeping ſhall go up; for in the going

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and only correct them in meaſure; and will not puniſh any of them, with that everlaſting deſtruction from his preſence, which awaits all impenitent tranſgreſſors.

NOTES.

CHAP. XLVII.] V. 1. *Againſt*, &c.] (*Iſaiah*, c. xiv. v. 29—32.) The Philiſtines had repeatedly been ſubjected by the kings of Judah; but they had again recovered ſtrength. Their ſubjection by Nebuchadnezzar is here predicted; which probably began to take place, when Jeruſalem was beſieged by the Chaldeans. The prophecy was delivered before Pharaoh took Gaza: it is not agreed when that was; but the Philiſtines ſeem to have been at that time in proſperity, and at peace with the Chaldeans.

V. 3. *For*, &c.] Not having ſtrength, or courage to defend themſelves, they would not look back to regard their children, or to ſee what became of them.

V. 4. *Every helper*, &c.] The deſtruction of the Philiſtines would tend to weaken the power of their confederates, the Tyrians, and Zidonians; and to prepare the way for their ſubjection by Nebuchadnezzar. But ſome underſtand the words to ſignify, that the ruin of Tyre, and Zidon, the helpers of the Philiſtines, would leave them without reſource in their abject condition.

V. 5. *Baldneſs*, &c.] This repreſents the total deſolations of that city, which, with thoſe of Aſhkelon, would cauſe inconſolable grief to the inhabitants.

V. 6, 7.] The prophet ſeems here to perſonate the Philiſtines, or thoſe, who heard his predictions. But he anſwers their enquiries, and intreaties, by obſerving, that the ſword of the Lord could not be quiet, till it had executed it's commiſſion.

PRACTICAL OBSERVATIONS.

Men often apprehend no danger from that quarter, whence evil is appointed againſt them. The height of ungodly proſperity is the fore-runner of deſtruction: and carnal pleaſure terminates in out-cries, and howlings of miſery. We ſhould commit our children to the Lord's keeping: for we know not how ſoon we may be deprived of power, or heart, to take care of them ourſelves. When the Lord intends to deſtroy the wicked, he will cut off every helper; and where he ſpoils, he will remove all conſolation. The miſeries, occaſioned by war ſhould be regretted by us: and we ſhould deſire, that this ſword of the Lord may be put into the ſcabbard, and be ſtill: yet we ſhould be ready to acquieſce in his appointments, who in perfect wiſdom, and juſtice, gives it commiſſion, and will cauſe it to effect his appointments, notwithſtanding all the power of thoſe, who attempt to ſtop its progreſs.

NOTES.

CHAP. XLVIII.] V. 2. *Praiſe*, &c.] There are many of the ſame, or ſimilar phraſes, in this prophecy againſt Moab, that are found in that of Iſaiah: yet they ſeem to relate to different events; the predictions of Iſaiah having been fulfilled by Shalmaneſer, thoſe of Jeremiah by Nebuchadnezzar: but hiſtory affords us little information on the ſubject. It was here predicted, that Moab ſhould be no more praiſed, as an honourable kingdom: for the invaders, having poſſeſſed themſelves of down of Horonaim the enemies have heard a cry of deſtruction.

6 Flee, ſave your lives, and be like the heath in the wilderneſs.

7 For becauſe thou haſt truſted in thy works, and in thy treaſures, thou ſhalt alſo be taken: and Chemoſh ſhall go forth into captivity, *with* his prieſts and his princes together.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the Lord hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 Curſed *be* he that doeth the work of the Lord deceitfully, and curſed *be* he that keepeth back his ſword from blood.

11 Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed.

12 Therefore, behold, the days come, ſaith the Lord, that I will ſend unto him wanderers that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Beth-el their confidence.

14 How ſay ye, We *are* mighty and ſtrong men for the war.

15 Moab is ſpoiled, and gone up *out of* her cities, and his choſen young men are gone down to the ſlaughter, ſaith the king, whoſe name *is* the Lord of hoſts.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt.

17 All ye that are about him, bemoan him; and all ye that know his name, ſay, How is the ſtrong ſtaff broken, *and* the beautiful rod!

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds.

19 O inhabitant of Aroer, ſtand by the way, and eſpy; aſk him that fleeth, and her that eſcapeth, *and* ſay, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is ſpoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

Heſhbon, would determine on the utter ruin of the nation. Or, the paſſage may mean, that there ſhould be no more glorying in Moab, concerning Heſhbon, as a ſtrong fortreſs, or a flouriſhing city; for their enemies had deviſed their complete deſtruction.

V. 5. *Enemies*, &c.] Or "the cry of deſtruction "by the enemies hath been heard."

V. 6. *Heath*, &c.] That is, "eſcape for your lives, "and be content to be left as poor, and deſolate as poſſible." (c. xvii. v. 5, 6.)

V. 7. *Works*, &c.] Their fortifications, or methods of defence, and the riches laid up in their treaſuries: or their ſuperſtitious obſervances, and the treaſures dedicated to their idol Chemoſh.

V. 10. *Curſed*, &c.] The Chaldeans were commiſſioned to execute vengeance on Moab: and they would expoſe themſelves to vengeance, if they did it partially. This emphatically denoted, that the Lord would effectually take care for the performance of his word; and would find inſtruments, who would not keep back their ſwords from blood.

V. 11. *Moab*, &c.] The nation of Moab, though ſmall, was very ancient, and had for many ages continued independant, and proſperous. It had experienced few of thoſe violent convulſions, and revolutions, with which the ſurrounding nations had been harraſſed: and though the Moabites ſeem to have ſuffered grievous calamities ſome years before; yet they had not been carried out of their land by repeated captivities, as the nations of Judah, and Iſrael had been; and they had recovered their ſtrength, and proſperity before this time. They were therefore like wine left long to refine on the lees, which becomes much ſtronger, than when frequently emptied from veſſel to veſſel; (*Zeph.* c. i. v. 12:) having met with little diſturbance, they were become proud, preſumptuous, ſecure, and ſenſual; indulging in every kind of wickedneſs habitually, and from age to age, without any degree of reformation.

V. 12. *Wanderers*, &c.] That is, perſons coming far from home to conquer the Moabites, and to carry them away captive, into a diſtant country; deſolating their cities, waſting their country, and deſtroying all that they had gloried in.

V. 18. *In thirſt*, &c.] Thirſt, or the extreme want

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, ſaith the LORD.

26 Make ye him drunken: for he magnified *himſelf* againſt the LORD: Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion.

27 For was not Iſrael a deriſion unto thee? was he found among thieves? for ſince thou ſpakeſt of him, thou ſkippedſt for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her neſt in the ſides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,) his loftineſs, and his arrogancy, and his pride, and the haughtineſs of his heart.

30 I know his wrath, ſaith the LORD; but it *it ſhall* not *be* ſo; his lies ſhall not ſo effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *mine heart* ſhall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the ſea, they reach *even* to the ſea of Jazer: the ſpoiler is fallen upon thy ſummer fruits and upon thy vintage.

33 And joy and gladneſs is taken from the plentiful field, and from the land of Moab; and I have cauſed wine to *fail* from the wine-preſſes: none ſhall tread with ſhouting; *their* ſhouting *ſhall be* no ſhouting.

34 From the cry of Heſhbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters alſo of Nimrim ſhall be deſolate.

35 Moreover I will cauſe to ceaſe in Moab, ſaith the LORD, him that offereth in the high places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Kir-heres; becauſe the riches *that* he hath gotten are periſhed.

37 For every head *ſhall be* bald, and every beard clipped: upon all the hands, *ſhall be* cuttings, and upon the loins ſackcloth.

38 *There ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel wherein *is* no pleaſure, ſaith the LORD.

39 They ſhall howl, *ſaying*, How is it broken down! how hath Moab turned the back with ſhame! ſo ſhall Moab be a deriſion and a diſmaying to all them about him.

40 For thus ſaith the LORD, Behold, he ſhall fly as an eagle, and ſhall ſpread his wings over Moab.

41 Kerioth is taken, and the ſtrong holds are ſurpriſed, and the mighty men's hearts in Moab at that day ſhall be as the heart of a woman in her pangs.

42 And Moab ſhall be deſtroyed from *being* a people, becauſe he hath magnified *himſelf* againſt the LORD.

43 Fear, and the pit, and the ſnare, *ſhall be* upon thee, O inhabitant of Moab, ſaith the LORD.

44 He that fleeth from the fear ſhall fall into the pit; and he that getteth up out of the pit ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the

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of every thing, is oppoſed to that glory, and ſplendour, to which the Moabites had been accuſtomed.

V. 27. *For was*, &c?] The Moabites exceedingly rejoiced at the calamities of Iſrael, and inſulted over the ſufferers; as thieves are ſometimes derided, when apprehended in the fact: but they had not injured them, and their joy aroſe from malice, envy, and enmity againſt the God of Iſrael.

V. 29, 30.] Iſaiah brought this ſame charge againſt Moab, but their pride grew more intolerable than ever. The ſeveral expreſſions here employed, denote the various ways, in which the Moabites ſhewed their inſolence, and arrogance: eſpecially it appeared in their haughty indignation againſt Iſrael, and their ſlanders, and oſtentatious boaſtings of what they would do againſt them: but the Lord knew all their purpoſes, and diſſimulation, and would take care, that they ſhould not ſucceed.

V. 31—34.] (Note, Iſaiah. c. xxiv. v. 8—11.)

V. 40. *He*, &c.] That is Nebuchadnezzar.

V. 43, 44.] (Iſaiah. c. xxiv. v. 17, 18.)

V. 47. *Yet*, &c.] This may relate to ſome temporal proſperity afterwards granted to the Moabites: but it year of their viſitation, ſaith the Lord.

45 They that fled ſtood under the ſhadow of Heſhbon becauſe of the force: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemoſh periſheth: for thy ſons are taken captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab in the latter days, ſaith the Lord. Thus far *is* the judgment of Moab.

CHAP. XLIX.

Contains prophecies againſt 1*ſt*. *The Ammonites*, 1---6. 2*d*. *Edom*, 7---22. 3*d*. *Damaſcus*, 23---27. 4*th*. *Kedar and Hazor*, 28---33. 5*th*. *Elam*, 34---39.

CONCERNING the Ammonites, thus ſaith the Lord; Hath Iſrael no ſons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

rather ſeems to predict their converſion, with other Gentiles, to chriſtianity.

PRACTICAL OBSERVATIONS.

Woe be to all thoſe, againſt whom the Lord of Hoſts hath ſpoken! they can expect nothing, but terror, and confuſion; all their praiſe, and honour are like to expire in infamy: they, who deviſe evil againſt them, will ſucceed according to their wiſhes: the ſword of juſtice will purſue them; and weeping, and bitter wailing will attend their great deſtruction; and generally their little ones are involved in calamities, on their account. As to the general caſe of ſinners, there is a refuge provided for them to flee unto: and the exhortation ſhould be very preſſing "to flee from the wrath to come," to ſeek the ſalvation of their ſouls, and to forſake all for Chriſt, and the goſpel; as men in perilous circumſtances, part with all their ſubſtance to ſave their lives. But the caſe of obſtinate unbelievers is very dreadful; for how ſhall they eſcape, who neglect ſo great ſalvation? They who truſt in their own works, treaſures, or ſuperſtitions, will ſoon be overtaken by the vengeance of God, and will go into deſtruction, along with their idols, and deceivers, and will for ever be made aſhamed of their confidences. No guilty city, village, or individual ſhall be able to eſcape the ruin, that the Lord hath ſpoken againſt them: and if any could give wings to ſinners, they could not fly out of the reach of divine indignation. Whatever the Lord enjoins us, muſt be done heartily, and according to his word, if we would eſcape his curſe. We ſhould indeed be thankful, that we are required to ſeek the preſervation of men's lives, and the ſalvation of their ſouls, and not to ſhed their blood: but we ſhall be the more inexcuſeable, if we do this work deceitfully, preferring our own intereſt, credit, inclination, or indulgence, to the glory, and will of God: and it is great inſolence, for man to pretend to more mercy than his Creator. When men continue long in peace, wealth, and proſperity, and eſcape the calamities, which others experience; they are apt to grow inſenſible, and ſecure; to contract habits of pride, impiety, iniquity, and ſelf indulgence; to cleave without remorſe to their old evil practices, and to proceed from bad to worſe: ſo that great proſperity is peculiarly dangerous to us fallen creatures. But when the Lord's time comes, he will ſend upon ſinners, who are thus ſettled on their lees, ſuch judgments, as will daſh their comforts, and hopes in pieces. In vain do men ſay, that they are mighty, and ſtrong, for the battle: when the King the Lord of Hoſts hath a controverſy with a people, their young men go down to the ſlaughter, rather than to battle; and all the beauty, and ſtrength of nations, only tend to increaſe the aſtoniſhment of thoſe, who bemoan their ruin, and exclaim "how is the "ſtrong ſtaff broken, and the beautiful rod!" Every circumſtance, that tended to increaſe their glory, now enhances their miſery: and every enquiry about what is done makes known their terror, and diſtreſs. But the Lord is righteous in all his ways, and holy in all his works: He doth not cut off the horn, and break the arm, of any, except ſuch, as have magnified themſelves againſt him. When ſinners grow intoxicated with pride, and ungodly luſts, He will make them drunken with his judgments, and expoſe them to ſhame, and deriſion: He abhors thoſe, who rejoice in the calamities of their neighbours, and inſult over the miſerable; and eſpecially over thoſe, that are inoffenſive, and worſhippers of his name. Yet this is a general effect of the envy, malice, ſelfiſhneſs, and impiety of the human heart. But pride, in its multipled exerciſes, is the root of unnumbered crimes: and when this diabolical vice grows ſtronger continually, diſgrace, and ruin are at hand; for a haughty ſpirit goes before a fall: and the Lord knows the malice, deceit, and lies of his enemies, and will diſappoint them. It becomes us to compaſſionate the ſufferings even of our enemies: when joy, and gladneſs are taken away from the plentiful field, when penury, and famine ſucceed luxury, and abundance; and the riches of thoſe, who once lived in ſplendour, are periſhed; we ſhould ſympathiſe in their ſorrows, and be ready to afford them ſuch relief as we are able. But we ſhould alſo take warning to avoid their tranſgreſſions: and amidſt the changes, and calamities that ſurround us, we ſhould learn to ſet our affections on things above, and not on things on the earth. If our ſins be pardoned, and our hearts renewed, the Lord will preſerve us from every fear, pit, and ſnare, into which others fall: and whilſt the veſſels of wrath, in whom he hath no pleaſure, and which are fitted for deſtruction, ſhall periſh for ever; he will effectually take care of thoſe veſſels of mercy, whom he hath afore prepared for his glory.

NOTES.

CHAP. XLIX.] V. 1. *The*, &c.] The king of Ammon had ſent Iſhmael to murder Gedaliah, and probably Nebuchadnezzar intended to revenge that injury, when he made war againſt the Ammonites: but the Lord

2 Therefore, behold, the days come, ſaith the LORD, that I will cauſe an alarm of war to be heard in Rabbah of the Ammonites; and it ſhall be a deſolate heap, and her daughters ſhall be burned with fire: then ſhall Iſrael be heir unto them that were his heirs, ſaith the LORD.

3 Howl, O Heſhbon, for Ai is ſpoiled: cry, ye daughters of Rabbah, gird you with ſackcloth; lament, and run to and fro by the hedges; for their king ſhall go into captivity, *and* his prieſts and his princes together.

4 Wherefore glorieſt thou in the valleys, thy flowing valley, O backſliding daughter? that truſted in her treaſures, *ſaying*, Who ſhall come unto me?

5 Behold, I will bring a fear upon thee, ſaith the Lord GOD of hoſts, from all thoſe that be about thee; and ye ſhall be driven out every man right forth; and none ſhall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, ſaith the LORD.

7 Concerning Edom, thus ſaith the LORD of hoſts, *Is* wiſdom no more in Teman? is counſel periſhed from the prudent? is their wiſdom vaniſhed?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan: for I will bring the calamity of Eſau upon him, the time *that* I will viſit him.

9 If grape-gatherers come to thee, would they not leave *ſome* gleaning grapes? if thieves by night, they will deſtroy till they have enough.

10 But I have made Eſau bare, I have uncovered his ſecret places, and he ſhall not be able to hide himſelf: his ſeed is ſpoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave thy fatherleſs children, I will preſerve *them* alive; and let thy widows truſt in me.

12 For thus ſaith the LORD, Behold, they whoſe judgment *was* not to drink of the cup, have aſſuredly drunken; and *art* thou he *that* ſhall altogether go unpuniſhed? thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink *of it*.

13 For I have ſworn by myſelf, ſaith the LORD, that Bozrah ſhall become a deſolation, a reproach, a waſte, and a curſe; and all

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had a controverſy with them on account of their injuſtice to his people Iſrael. Being ſituated on the north-eaſt border of the land, the Ammonites ſeized every opportunity of getting poſſeſſion of their cities, and lands, as if the Iſraelites had no heirs: and thus the ſubjects of the king of Ammon, or the worſhippers of Melcom, the idol of Ammon, (ſo it may be underſtood,) dwelt in the lot of Gad, and in the cities, which the Lord had given to his people, and which had not belonged to their anceſtors. And it ſeems that their rapacity was attended with the moſt ſhocking barbarity. (*Amos*, c. i. v. 13—15.)

V. 3. *Heſhbon*, &c.] The deſolations of Moab ſeem to have preceded thoſe of Ammon: and therefore the ruin of Ai, a city of Ammon, would occaſion great conſternation, and diſtreſs in Heſhbon, a city of Moab.

V. 4. *Valleys*, &c.] They either gloried in the ſecurity of their valleys, as ſurrounded on every ſide with mountains, ſo that none could come unto them; or in their fruitfulneſs: one of them in particular was called "the "flowing valley," as reſembling Canaan, that flowed with milk, and honey. Ammon is called a backſliding daughter, either as having apoſtatized from the religion of Lot, their anceſtor; or as refractory, and perverſe, which the word may ſignify.

V. 8. *Dwell*, &c.] That is, "retire into your ca-"verns, and faſtneſſes to ſecure yourſelves, for there "will be no ſecurity in the open country, or even in "the cities." (*Amoz*, c. i. v. 11, 12. *Obad.* v. 1—16.)

V. 9—11.] Grape-gatherers generally leave ſome gleanings on the vine, and nocturnal depredators take what they can, but do not deſtroy every thing: but the Chaldeans, whom the Lord employed to deſolate Edom, would ſtrip the people of every thing; they would diſcover, and plunder their ſecret treaſures, and leave them no refuge to hide in: and they would ſo deſtroy their ſeed, and brethren, and neighbours, that there would be none left to ſay to thoſe, that were dying, leave thy orphans, and widows to my care, and I will provide for them. This ſeems the moſt natural meaning of this paſſage in this connexion; though the latter part of it, is generally quoted as a promiſe to the people of God, when about to leave the world: and ſome ſuppoſe, that it was intended for the afflicted Iſraelites, to remind them of the advantages, which they poſſeſſed above the Edomites.

V. 12. *Whoſe*, &c.] The people of God might have expected an exemption from the calamities, which overtook his enemies; yet they had been deeply involved in them: and could the Edomites hope to eſcape? Not the character, but the peculiar privileges, of the Iſraelites were alluded to. (1 *Pet.* c. iv. v. 17, 18.)

V. 13. *For*, &c.] (*Iſaiah*, c. xxxiv.)

the cities thereof ſhall be perpetual waſtes.

14 I have heard a rumour from the LORD, and an ambaſſador is ſent unto the heathen, *ſaying*, Gather ye together and come againſt her, and riſe up to the battle.

15 For, lo, I will make thee ſmall among the heathen, *and* deſpiſed among men.

16 Thy terribleneſs hath deceived thee, *and* the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the LORD.

17 Alſo Edom ſhall be a deſolation: every one that goeth by it ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the LORD, no man ſhall abide there, neither ſhall a ſon of man dwell in it.

19 Behold, he ſhall come up like a lion from the ſwelling of Jordan againſt the habitation of the ſtrong: but I will ſuddenly make him run away from her: and who *is* a choſen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

20 Therefore hear the counſel of the LORD, that he hath taken againſt Edom; and his purpoſes, that he hath purpoſed againſt the inhabitants of Teman: Surely the leaſt of the flock ſhall draw them out: ſurely he ſhall make their habitations deſolate with them.

21 The earth is moved at the noiſe of their fall: at the cry, the noiſe thereof was heard in the Red ſea.

22 Behold, he ſhall come up, and fly as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 Concerning Damaſcus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are faint-hearted; *there is* ſorrow on the ſea; it cannot be quiet.

24 Damaſcus is waxed feeble, *and* turneth herſelf to flee, and fear hath ſeized on *her*: anguiſh and ſorrows have taken her, as a woman in travail.

25 How is the city of praiſe not left, the city of my joy!

26 Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the LORD of hoſts.

27 And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Ben-hadad.

28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon ſhall ſmite, thus ſaith the LORD; Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt.

29 Their tents and their flocks ſhall they

V. 19, 20.] Nebuchadnezzar was about to come up, (as a lion from the banks of Jordan, when driven from his den by the overflowing waters, he fiercely aſſaulted the ſheep folds;) and the Lord would cauſe him ſuddenly to run *upon* the land of Edom, though it was ſtrongly fortified: or he would cauſe the Edomites ſuddenly to run out of the land, as deſpairing of ſucceſs againſt ſo powerful an invader. For the Lord had, as it were, ſummoned all the valiant captains of the earth to appear before him, that he might chooſe one, whom he might appoint to this ſervice: and from them all he had choſen Nebuchadnezzar. And who, like the Lord, was able to prepare, and appoint inſtruments to his work? And who dared to appoint him a time, either to meet him in judgment, or to face him in battle? Or what ruler of Edom would dare to withſtand Him, and the weapons of his indignation? What ſhepherd could meet this fierce lion, to defend the ſheep-fold againſt him? Let then the Edomites hear the counſel, and purpoſe of God againſt them: for He meant ſo to enfeeble, and intimidate them, that the leaſt of Nebuchadnezzar's ſoldiers would be able to draw them out of their cities, and to lead them into captivity. (c. l. v. 44, 45.)

V. 23. *On the*, &c.] Or, "as on the ſea," when the ſhip is ſinking, and the ſailors have nothing but death before their eyes.

V. 25. *Not left*, &c.] This may be conſidered as the language of the inhabitants of Damaſcus, when they found their city, which they had ſo much applauded, and rejoiced in, involved in the common fate of other cities, that had been deſolated by the Chaldeans.

V. 27. *Benhadad.*] A common name of the kings of Syria; (*Amos*, c. i. v. 3—5.) The accompliſhment of theſe prophecies on the ſurrounding nations, during the captivity of the Jews in Babylon, would greatly tend to encourage their hopes of that deliverance, which had been predicted by the ſame prophet: and to impreſs the ſpectators with a conviction, that the God of Iſrael was indeed the Lord of heaven, and earth.

V. 28. *Kedar*, &c.] Kedar, and Hazor, ſeem to have take away: they ſhall take to themſelves their curtains, and all their veſſels, and their camels; and they ſhall cry unto them, Fear *is* on every ſide.

30 Flee, get you far off, dwell deep, O ye inhabitants of Hazor, ſaith the LORD; for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.

31 Ariſe, get you up unto the wealthy nation, that dwelleth without care, ſaith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels ſhall be a booty, and the multitude of their cattle a ſpoil: and I will ſcatter into all winds them *that are* in the utmoſt corners; and I will bring their calamity from all ſides thereof, ſaith the LORD.

33 And Hazor ſhall be a dwelling for dragons, *and* a deſolation for ever: there ſhall no man abide there, nor *any* ſon of man dwell in it.

34 The word of the LORD that came to Jeremiah the prophet againſt Elam, in the beginning of the reign of Zedekiah king of Judah, ſaying,

35 Thus ſaith the LORD of hoſts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will ſcatter them toward all thoſe winds; and there ſhall be no nation whither the outcaſts of Elam ſhall not come.

37 For I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life: and I will bring evil upon them, *even* my fierce anger, ſaith the LORD, and I will ſend the ſword after them, till I have conſumed them:

38 And I will ſet my throne in Elam, and will deſtroy from thence the king and the princes, ſaith the LORD.

39 But it ſhall come to paſs in the latter days, *that* I will bring again the captivity of Elam, ſaith the LORD.

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been diſtricts to the ſouth eaſt of the land of Canaan, occupied by different tribes of the Arabians, &c. who lived in tents, and ſubſiſted chiefly by feeding cattle, or by rapine.

V. 34. *Elam*, &c.] A diſtrict of the country afterwards called Perſia. It was ſubjected, and ravaged by Nebuchadnezzar; but under Cyrus it afterwards aided to deſtroy the Chaldean monarchy. This prophecy was delivered ſome time before the taking of Jeruſalem, and probably the others were delivered about the ſame time, though accompliſhed ſeveral years after.

V. 36. *Nation*, &c.] That is in all that part of the world.

V. 38. *Throne*, &c.] The Lord would place his judgment ſeat amongſt them, whence he would give ſentence againſt them, which the Chaldeans would execute.

PRACTICAL OBSERVATIONS.

The Lord notes down, and will call men to an account for every inſtance of diſhoneſty; and eſpecially for all their injuſtice to the deſtitute, and orphans, who are not able to defend their inheritances from them. Might may for a time overcome right: but he will cauſe the injurious to make ample reſtitution for all their ill-gotten wealth, or he will diſtrain upon them for it. The commiſſion of, or connivance at, ſuch iniquity, by thoſe in authority, cauſes the alarm of war to be heard in their land, and all its deſolations to follow: and it is a ſerious enquiry, whether an account of this kind do not ſtand out againſt this nation, in reſpect of ſeveral of our foreign dependences? And whether they may not be made heirs to our wealth in thoſe parts, who have been unjuſtly deprived of their inheritances? It is vain for thoſe to glory in their fruitful fields, and flowing valleys, or to truſt in fleet, or armies, or treaſures, or advantageous ſituations, who rebel againſt God, and have him for their enemy. Even his terror can make the ſtouteſt to flee; and at his word, kings, princes, and prieſts muſt go into captivity together. But however the people of God may be plundered, and injured, they will inherit the earth, and the wealth of the ſinner is laid up for the juſt. Wiſdom, and counſel cannot be preſerved from vaniſhing, and periſhing, when the time of God's viſitation comes. By a blow, or a fever the fineſt genius may be rendered an ideot; and the graveſt ſtateſman a lunatic. Even when their faculties are preſerved; their counſels may be ſo infatuated, that they may appear as fools, and madmen to all around them: and in ſhort, without true piety there can be no valuable, or durable wiſdom. When the Lord lets looſe victorious armies to ſpoil guilty nations, not only for the ſake of plunder, but out of wanton cruelty; when the inhabitants are driven into, or hunted out of their faſtneſſes, and cut off by the devouring ſword: the caſe of widows, and fatherleſs children appears very deplorable. But the Lord hath given gracious intimations of his ſpecial care of them: and if the dying believer have neither friend, or brother to take charge of thoſe, whom he leaves behind; if he can make no proviſion for them, nor direct them to any earthly protection; he may be ſatisfied in hearing the Lord ſay to him, "Leave thy fatherleſs children, and I will preſerve them "alive, and let thy widows truſt in me." This is a ſtrong tower, into which the righteous may flee, and be ſafe, in every emergency: but no ſecret places can hide

CHAP. L.

Contains 1ſt. Prophecies of dreadful miſeries, that were coming upon Babylon, and the Chaldeans, eſpecially by the Medes and Perſians; for all their idolatries, and iniquities, but particularly for their oppreſſion of God's people, 1---3. 9---17, 21---32. 35---46. *2d. Predictions of mercy in reſerve for Iſrael; that they would be brought to repentance, pardoned, reſtored to their own land, protected againſt, and avenged on all their enemies,* 4---8. 18---20. 33, 34.

THE word that the LORD ſpake againſt Babylon, *and* againſt the land of the Chaldeans, by Jeremiah the prophet.

2 Declare ye among the nations, and publiſh, and ſet up a ſtandard; publiſh, *and* conceal not: ſay, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart, both man and beaſt.

4 In thoſe days, and in that time, ſaith the LORD, the children of Iſrael ſhall come, they, and the children of Judah together, going and weeping: they ſhall go, and ſeek the LORD their God.

5 They ſhall aſk the way to Zion with their faces thitherward, *ſaying*, Come, and let us join ourſelves to the LORD in a perpetual covenant, *that* ſhall not be forgotten.

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the ſinner from the Lord. And if the children of God here drink the bitter cup of affliction: can proſperous rebels expect to eſcape altogether unpuniſhed? Indeed the Lord hath ſworn by himſelf, that they ſhall drink of the cup of his vengeance, and wring them out; and that they ſhall become a reproach, and a curſe, and a deſolation. The Lord will make thoſe ſmall among the nations, and deſpiſed among men, who exalt themſelves againſt him and his people. When nations grow formidable to their neighbours, and eminent in power, and proſperity; their pride often deceives them; they deem themſelves like the eagle, that hath made her neſt in the top of the rock, and forget that the Lord can eaſily bring them down from thence. He is as powerful, and as holy, as when he over-threw Sodom, and Gomorrah; and can as eaſily deſtroy this guilty land, as he did thoſe devoted cities: and make it an aſtoniſhment, and an hiſſing to all that go by. It is therefore far ſafer to truſt his promiſes, in the way of repentance, and obedience: than to rely on any of our advantages, and to commit iniquity. He can chooſe from the whole earth the moſt proper perſon for his work: or he can form one on purpoſe as he pleaſes. Who then is like unto the Lord? Who can ſtand in judgment before him? Who hath hardened his heart againſt him, and proſpered? But he needs not the powerful of the earth to execute his vengeance: when his purpoſes are to be fulfilled, the feebleſt inſtrument can prevail againſt the moſt potent of his enemies; and the earth ſhall be moved at the ſound of their fall, whilſt their hearts melt, as the heart of a woman in her pangs. Thus divine judgments go round from nation to nation: diſmal tidings are heard: the earth is full of commotion, and cannot be quiet: admired, and joyous cities are deſolated, and their ſplendid palaces are conſumed: and thoſe, that dwell in tents, and who have neither gates nor bars, cannot eſcape the rapacity of thoſe, who are the executioners of divine vengeance. In all theſe events, the righteouſneſs of God is to be obſerved, amidſt the violence and injuſtice of men. He ſits on his throne judging right: by his judgments he ſhews his own holineſs, and the evil of ſin, and gives an earneſt of the day of future righteous retribution. He thus calls ſinners to repentance; he confirms the faith, and hope of his people, and warneth them not to abuſe his mercy: and they learn not to fear any purpoſes of man againſt them, when they can rejoice in the aſſurance, that the Lord of hoſts is with them, the God of Jacob is their refuge; and to expect, that by all theſe convulſions, and revolutions, way will be made for the more complete eſtabliſhment of the Redeemer's kingdom, in the latter days; when peace, holineſs, and truth ſhall fill the whole earth.

NOTES.

CHAP. L.] V. 1. *Babylon,* &c.] The Chaldeans had been employed as the ſcourge of God againſt all the ſurrounding nations: but they were to be made a ſtill more tremendous example of the power of his wrath, and the truth of his word. Their crimes were more enormous than thoſe of other nations: and they were the moſt grievous oppreſſors, that Iſrael ever had. Babylon was the type of anti-chriſt; and theſe predictions alſo refer to the deſtruction of that enemy of the church. (Notes, &c. *Iſaiah.* c. xiii, xiv. xxi. xxvi *Rev.* c. xiv—xix.

V. 2, 3.] The ruin of Babylon was here predicted, as if it had already taken place. Notice was particularly taken of the deſtruction of the idols of Babylon: for that city was noted for her idols, and the immenſe treaſures, that were dedicated to them; and the Perſians, who worſhipped the ſun, under the emblem of fire, deſtroyed all images, wherever they came, and plundered all the treaſures contained in their temples. Chaldea lay to the north of Judea: but the Medes and Perſians came from the north of Chaldea. The Pagan Roman empire was ſubverted by the northern nations: and probably the ruin of the anti-chriſtian powers will come upon them from the ſame quarter. The deſtruction of Babylon was at length ſo entire, that it hath for ages been uninhabited by man, and deſerted by every uſeful animal.

V. 4—8.] The reſtoration of the Jews, and many of the Iſraelites, to their own land, was connected with the ſubverſion of the Babyloniſh monarchy: and the more

6 My people hath been loſt ſheep: their ſhepherds have cauſed them to go aſtray; they have turned them away *on* the mountains; they have gone from mountain to hill; they have forgotten their reſting place.

7 All that found them have devoured them: and their adverſaries ſaid, We offend not; becauſe they have ſinned againſt the LORD, the habitation of juſtice, even the LORD, the hope of their fathers.

8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 For, lo, I will raiſe, and cauſe to come up againſt Babylon an aſſembly of great nations from the north country: and they ſhall ſet themſelves in array againſt her: from thence ſhe ſhall be taken: their arrows *ſhall be* as of a mighty expert man; none ſhall return in vain.

10 And Chaldea ſhall be a ſpoil: all that ſpoil her ſhall be ſatisfied, ſaith the LORD.

11 Becauſe ye were glad, becauſe ye rejoiced, O ye deſtroyers of mine heritage; becauſe ye are grown fat as the heifer at graſs, and bellow as bulls;

12 Your mother ſhall be ſore confounded; ſhe that bare you ſhall be aſhamed: behold, the hindermoſt of the nations *ſhall be* a wilderneſs, a dry land, and a deſert.

13 Becauſe of the wrath of the LORD it ſhall not be inhabited, but it ſhall be wholly deſolate; every one that goeth by Babylon ſhall be aſtoniſhed, and hiſs at all her plagues.

14 Put yourſelves in array againſt Babylon round about: all ye that bend the bow, ſhoot at her, ſpare no arrows: for ſhe hath ſinned againſt the LORD.

15 Shout againſt her round about: ſhe hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as ſhe hath done, do unto her.

16 Cut off the ſower from Babylon, and him that handleth the ſickle in the time of harveſt: for fear of the oppreſſing ſword they ſhall turn every one to his people, and they ſhall flee every one to his own land.

17 Iſrael *is* a ſcattered ſheep, the lions have driven *him* away: firſt the king of Aſſyria hath devoured him; and laſt this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus ſaith the LORD of hoſts,

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extenſive ſpread of chriſtianity, attended with the converſion of the Jews, will be connected with the ruin of the new teſtament Babylon. But the language here uſed aptly deſcribes the converſion of ſinners in every age. The people are here repreſented, as convinced of their guilt, and of their duty, and true intereſt: weeping for their former ſins, they go to ſeek the Lord their God: they determine to leave Babylon, and return to Zion, according to the liberty given them by Cyrus. Being unacquainted with the road, they enquire about it, as travellers, who have turned their faces thitherward, being already ſet out, and determined to proceed: and they invite their brethren to go with them, and encourage each other, to go forward; that on Mount Zion they may join themſelves to the Lord, and renew their acceptance, and confirmation of his covenant, as perpetually in force, and obligatory upon them: that, (as they were perſuaded that the Lord would not forget to deal with them according to it,) they might engage themſelves not to forget to walk with him, according to it. Then the Lord mercifully conſiders the former ſufferings of his people. Their rulers, and teachers, who ſhould have fed, and tended them, as the Lord's flock, had occaſioned their diſperſion by ſeducing them to idolatry. Thus they were expoſed, as loſt ſheep, (turned away from their folds to wander on the mountains,) to be devoured by their enemies, who were like wolves, and lions: and they had not thought of returning to their reſting place. Their adverſaries, having heard, that the Lord was puniſhing them for their ſins againſt him; ſuppoſed that they did not offend by deſtroying them. They allowed, that he had in former times, been the habitation of juſtice, the ſure protector of the righteous, and the hope of the fathers of the Jews: but they thought that he would not defend ſuch wicked perſons, or puniſh thoſe, who ſpoiled, and murdered them: as if they had been free from ſin; or as if they ſought the Lord's glory, or acted in obedience to his commandment, and in ſupport of his righteouſneſs, when they fought againſt Iſrael! But as the Lord had now taken vengeance on theſe oppreſſors of his people, they were ordered to leave Babylon; and the leading men to go before others, as the hegoats before the flock; without fearing any obſtruction, or oppoſition.

V. 12. *Your mother.*] That is Babylon, the metropolis of the Chaldean empire. This was the greateſt monarchy on earth, at that time: yet the prophet called the Chaldeans the hindermoſt of the nations, either becauſe of their wickedneſs, or in the proſpect of the abject ſtate, to which they would be reduced.

V. 15. *Given her hand.*] Either, as entering into a confederacy with other nations to defend herſelf againſt the God of Iſrael; Behold, I will puniſh the king of Babylon and his land, as I have puniſhed the king of Aſſyria.

19 And I will bring Iſrael again to his habitation, and he ſhall feed on Carmel and Baſhan, and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead.

20 In thoſe days, and in that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and *there ſhall be* none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.

21 Go up againſt the land of Merathaim, *even* againſt it, and againſt the inhabitants of Pekod: waſte and utterly deſtroy after them, ſaith the Lord, and do according to all that I have commanded thee.

22 A ſound of battle *is* in the land, and of great deſtruction.

23 How is the hammer of the whole earth cut aſunder and broken! how is Babylon become a deſolation among the nations!

24 I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriven againſt the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord God of hoſts in the land of the Chaldeans.

26 Come againſt her from the utmoſt border, open her ſtorehouſes; caſt her up as heaps, and deſtroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the ſlaughter: woe unto them, for their day is come, the time of their viſitation.

28 The voice of them that flee, and eſcape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple.

29 Call together the archers againſt Babylon: all ye that bend the bow, camp againſt it round about; let none thereof eſcape: recompenſe her according to her work; according to all that ſhe hath done do unto her: for ſhe hath been proud againſt the Lord, againſt the Holy One of Iſrael.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day, ſaith the Lord.

31 Behold, I *am* againſt thee, *O thou* moſt proud, ſaith the Lord God of hoſts: for thy day is come, the time *that* I will viſit thee.

32 And the moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 Thus ſaith the Lord of hoſts; The children of Iſrael, and the children of Judah

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the predicted vengeance; or rather, as ſurrendering to the conqueror, as captives give their hands to be bound. Though Cyrus did not deſtroy the walls, &c, of Babylon: yet he began to execute that vengeance of God, which continued to be executed, till her walls, and foundations were totally deſtroyed.

V. 20. *The iniquity*, &c.] The Jews never relapſed after the captivity into thoſe idolatries, which had been their great national offence, and had expoſed them to their ſufferings. This, and their other national guilt was repented of, pardoned, and blotted out; ſo that it could no more be found. But the words can be applied in their full meaning to none, but true believers, the ſpiritual Iſrael, whoſe ſins are all buried in the depth of the ſea, ſo that none can lay any thing to their charge; or find any unpardoned, or unmortified ſin in them. The paſſage may imply a prediction of the future converſion of the Jews to Chriſt, and their full participation of all the bleſſings of his goſpel.

V. 21. *Merathaim.*] Or "the rebels." Pekod ſignifies "viſitation." Babylon was to be viſited for her rebellion againſt God.

V. 23. *Hammer*, &c.] Babylon had been uſed as an hammer to break in pieces the nations, in all that part of the earth; and was found too hard, and heavy to be reſiſted by them: but this hammer was ſoon (to the ſurpriſe of the beholders,) to be broken in pieces by the Medes, and Perſians.

V. 27. *Bullocks*, &c.] The princes of Babylon had been living in proſperity, and growing fat as bullocks (v. 11:) and they were ſoon to be led forth to the ſlaughter; continuing inſenſible of their danger to the laſt. Cyrus took Babylon, when they were all engaged in feaſting, and riot.

V. 28. *The vengeance*, &c.] The Chaldeans were guilty of the greateſt impiety, in deſtroying the temple of God, as well as of cruelty, and oppreſſion againſt the Jews, (v. 7.) Belſhazzar was profaning the veſſels of the temple, in the moſt blaſphemous manner, when the hand-writing announced his deſtruction, (*Dan.* c. v:) and the ruin of the Chaldeans was the vengeance of God's temple, and the puniſhment of their enmity againſt him, and his people.

V. 29. *Do unto*, &c.] (*Rev.* c. xviii. v. 6. 20, 21.)

were oppreſſed together: and all that took them captives held them faſt; they refuſed to let them go.

34 Their Redeemer *is* ſtrong; The LORD of hoſts *is* his name: he ſhall throughly plead their cauſe, that he may give reſt to the land, and diſquiet the inhabitants of Babylon.

35 A ſword *is* upon the Chaldeans, ſaith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe *men*.

36 A ſword *is* upon the liars, and they ſhall dote: a ſword *is* upon her mighty men, and they ſhall be diſmayed.

37 A ſword *is* upon their horſes, and upon their chariots, and upon all the mingled people that *are* in the midſt of her, and they ſhall become as women: a ſword *is* upon her treaſures, and they ſhall be robbed.

38 A drought *is* upon her waters; and they ſhall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beaſts of the deſert, with the wild beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein? and it ſhall be no more inhabited for ever; neither ſhall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, ſaith the LORD; *ſo* ſhall no man abide there, neither ſhall any ſon of man dwell therein.

41 Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth.

42 They ſhall hold the bow and the lance: they *are* cruel, and will not ſhew mercy: their voice ſhall roar like the ſea, and they ſhall ride upon horſes, *every one* put in array, like a man to the battle, againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguiſh took hold of him, *and* pangs as of a woman in travail.

44 Behold, he ſhall come up like a lion from the ſwelling of Jordan unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

45 Therefore hear ye the counſel of the LORD, that he hath taken againſt Babylon: and his purpoſes, that he hath purpoſed againſt the land of the Chaldeans: Surely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.

V. 36. *Liars*, &c.] That is ſoothſayers, or diviners.

V. 38. *Dried up*, &c.] Babylon was taken, by means of the draining of the channel of the Euphrates, through which Cyrus marched his army into the heart of the city.

V. 44, 45.] (c. xlix. v. 19, 20.) The ſame expreſſions, that were before uſed concerning the king of Babylon, as the executioner of the vengeance of God on Edom, are here uſed of Cyrus, as employed in the ſame ſervice againſt Babylon.

PRACTICAL OBSERVATIONS.

The longer the Lord delays his judgments, the heavier they will fall on thoſe, who go on to treaſure up wrath againſt the day of righteous retribution. The ſervants of God muſt not heſitate to declare his threatenings to the moſt proſperous ſinners; either from fear of their frown, hope of their favour, or even reſpect to their former kindneſs. The ruin of thoſe, who have been the ſupports of idolatry, infidelity, ſuperſtition, or impiety, is neceſſary, in order to the revival of true godlineſs, and the more general propagation of chriſtianity: and the prophecies of ſcripture may yield great comfort to the believer, in this view of them. It ſhould not be concealed, but publiſhed to all the nations, that the great ſeat of anti-chriſtian tyranny, idolatry, and ſuperſtition, and the grand perſecutor of true chriſtians, is as certainly doomed to deſtruction, as ancient Babylon was; and that all her idols will be broken, and her abominations buried in her ruins: for the Lord will cauſe his ſtandard to be ſet up, and the inſtruments of his anger will be gathered together, to render her land deſolate, that none may dwell therein. Then will vaſt multitudes learn to mourn for ſin, and to ſeek the Lord, and an intereſt in his new covenant: then will the loſt ſheep of the houſe of Iſrael be brought back into the fold of the good Shepherd, and ſtray no more. In the mean time let us rejoice, that there are a remnant in every age, who ſeek the Lord with weeping, and ſupplication; eſpecially, if we are conſcious, that we are of the number. They, that would find acceptance with him, muſt come to his mercy ſeat, through the interceſſion of the heavenly Advo-

CHAP. LI.

Contains 1ſt. Further predictions of dreadful judgments upon Babylon, for her enormous wickedneſs, 1--58. *2d. Seraiah ordered to take a copy of this prophecy to Babylon, and to read it there; and then to ſink the book in the Euphrates, as a ſign that Babylon ſhould thus ſink, and riſe no more,* 59---64.

THUS ſaith the LORD; Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me, a deſtroying wind;

2 And will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about.

3 Againſt *him that* bendeth, let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine: and ſpare ye not her young men; deſtroy ye utterly all her hoſt.

4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through in her ſtreets.

5 For Iſrael *hath* not *been* forſaken, nor

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cate: if they are not acquainted with this new and living way to Zion, they ſhould aſk it of the Lord, by reading his word, and praying for his Spirit; they ſhould alſo attend the inſtructions, and ſeek the counſel of pious miniſters, and cultivate the acquaintance of experienced chriſtians. Above all, they ſhould ſet their faces thitherward, and walk in the ways of God, as far as they have learned them: for it is abſurd, and impious to pretend to enquire the way to heaven; whilſt men continue in that courſe of life, which they are conſcious tends to hell. They, that have got ſome knowledge of this way, ſhould be always ready to give inſtructions to enquirers: we ought not willingly to travel the road alone, but ſhould preſs others to attend us: and we ſhould deſire to be joined to the Lord, in the moſt intimate union, as his redeemed ſervants and worſhippers. If we are really joined to him, according to the tenor of his new covenant, by faith in Chriſt, the bleſſings of it will be perpetually, yea eternally ſecured to us; and our God will never forget his own engagements: and we ſhould continually beſeech him not to leave us to forget the duties of this our relation to him. Then we ſhall no more be as loſt ſheep, who have forgotten our reſting place, and are expoſed to the great devourer of our ſouls: but we ſhall find reſt and ſafety in the Lord, the habitation of juſtice, and the hope of all the generations of Iſrael. Nor will he leave us to thoſe wretched ſhepherds, who cauſe their flocks to go aſtray by their falſe doctrine, and corrupt examples; or who leave them to wander in ignorance, and error, through their ſloth and negligence; but he will himſelf feed us with knowledge, and underſtanding. The ſins of profeſſing chriſtians will never excuſe the enmity, injuſtice, and cruelty of thoſe, who rejoice in deſtroying the Lord's heritage. He, that will not ſave his people *in* their ſins, will never countenance the wickedneſs of his open enemies, who upbraid profeſſors with their crimes, and then commit ſtill viler abominations. We ſhould avail ourſelves of opportunities given us of ſeparating more entirely from ungodly perſons, and idolatrous, and corrupt profeſſors of the goſpel. Every one ſhould be prompt in taking the lead, and ſetting the example, in ſuch pious ſingularity: and ſuch, whoſe office, or rank gives them pre-eminence, ſhould be as the he-goats before the flocks. But how earneſt ſhould we be to chooſe, and ſecure that good part, that can never be taken from us? For worldly poſſeſſions often render men a more deſirable, and ſatisfying ſpoil to the ſons of rapine, and violence: and they, that were chief, ſoon become the hindermoſt, becauſe of the wrath of the Lord. When He ariſes to render to ſinners acording as they have done, accumulated miſeries come upon them, from every quarter; and every comfort, and helper will fail, and vaniſh. Indeed the people of God ſeem to fall a defenceleſs prey to their foes: and one king, or nation, after another, ſcatters them, as the lion doth the helpleſs ſheep: thus they devour, torment, break their bones on racks, burn them in fires, immure them in dungeons, or reduce them to cruel bondage, and refuſe to let them go. But perſecutors of every age may read their certain doom, in what befel the Aſſyrians, and Chaldeans of old: for the Redeemer of Iſrael is ſtrong, the Lord of Hoſts is his name, and he will throughly plead their cauſe, and give them reſt, and feed them in his green paſtures, and ſatisfy them with his abundant conſolations. He will pardon thoſe, whom he reſerves, and for ever bury their ſins in oblivion, and be propitious to his choſen remnant. But his enemies, after having perhaps been employed as his hammer to daſh in pieces their fellow criminals, will themſelves be broken in pieces: they will be taken in a ſnare, when they leaſt ſuſpect it: their treaſures will be robbed, and they led away as fatted bullocks for the ſlaughter: for it is the work of the Lord, againſt which they have dared to contend. The vengeance of his broken law is terrible; that of his deſpiſed, or abuſed goſpel more ſo; but the vengeance of his temple, the puniſhment of thoſe, who have uſed all their power to put down his worſhip, and extirpate his people, will be moſt tremendous: and it will be more tolerable for Sodom and Gomorrah, in the day of judgment, than for them.—In the judgments denounced againſt proſperous Babylon, and the mercies promiſed to afflicted Iſrael, we may learn to chooſe to ſuffer affliction with the people of God, rather than to enjoy the pleaſures of ſin, for a ſeaſon. And in the exact accompliſhment, which hath taken place of theſe ancient predictions; we may be encouraged to expect with realizing faith the performance of all the promiſes, and prophecies of the ſacred ſcriptures: for heaven, and earth ſhall paſs away, but the words of our Lord ſhall not paſs away.

NOTES.

CHAP. LI.] V. 1, 2.] (Note, c. iv. ver. 11, 12.)

Judah of his God, of the LORD of hoſts; though their land was filled with ſin againſt the Holy One of Iſrael.

6 Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity: for this *is* the time of the LORD's vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is ſuddenly fallen and deſtroyed: howl for her; take balm for her pain, if ſo be ſhe may be healed.

9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the ſkies.

10 The LORD hath brought forth our righteouſneſs: come, and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows; gather the ſhields: the LORD hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to deſtroy it; becauſe it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong; ſet up the watchmen, prepare the ambuſhes: for the LORD hath both deviſed and done that, which he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many waters, abundant in treaſures, thine end is come, *and* the meaſure of thy covetouſneſs.

14 The LORD of hoſts hath ſworn by himſelf, *ſaying*, Surely I will fill thee with men, as with caterpillars; and they ſhall lift up a ſhout againſt thee.

15 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding.

16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

17 Every man is brutiſh by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falſehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh.

19 The portion of Jacob *is* not like them; for he *is* the Former of all things, and *Iſrael is* the rod of his inheritance: the LORD of hoſts *is* his name.

20 Thou *art* my battle-ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms;

21 And with thee will I break in pieces the horſe and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee alſo will I break in pieces man and woman: and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will alſo break in pieces with thee the

V. 6. *Flee*, &c.] The Jews were ordered to leave Babylon, leſt they ſhould be involved in her calamities, or corrupted by her idolatries.

V. 7. *Golden*, &c.] The great ſplendour, and proſperity of Babylon are denoted by this emblem: as the extenſive deſolations, occaſioned by the victorious arms of Nebuchadnezzar are repreſented, by a cup in the Lord's hand to intoxicate the nations, and make them mad. (c. xxv. ver. 15—28. *Rev.* c. xvii. v. 4 c. xviii. v. 3.)

V. 9. *We*, &c.] The allies of Babylon did what they could to prevent her ruin; but, finding it in vain, they determined to ſhift for themſelves: for they ſaw the hand of God lifted up againſt her, and that her judgment was to be made manifeſt to all men: as thoſe objects are moſt conſpicuous, that reach very high.

V. 10. *Hath*, &c.] By the vengeance of God on Babylon, it was manifeſted, that the Jewiſh nation had been unjuſtly oppreſſed by the Chaldeans: and that their's was indeed the true religion, and their cauſe righteous, as far as man was concerned. (v. 5.)

V. 11, 12.] Let the Chaldeans make every preparation for war, and for the defence of Babylon, their efforts would be in vain; for the Lord would certainly fulfil his predictions againſt them.

V. 13. *Waters*, &c.] (*Rev.* c. xvii. v. 1. 17.)

V. 15—19.] (c. x. v. 12—16.)

ſhepherd and his flock; and with thee will I break in pieces the huſbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your ſight, ſaith the LORD.

25 Behold, I *am* againſt thee, O deſtroying mountain, ſaith the LORD, which deſtroyeſt all the earth: and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations: but thou ſhall be deſolate for ever, ſaith the LORD.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz: appoint a captain againſt her; cauſe the horſes to come up as the rough caterpillars.

28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for every purpoſe of the LORD ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwelling-places; her bars are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken at *one* end;

32 And that the paſſages are ſtopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus ſaith the LORD of hoſts, the God of Iſrael; The daughter of Babylon *is* like a threſhing-floor, *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 The violence done to me and to my fleſh, *be* upon Babylon, ſhall the inhabitant of Zion ſay, and my blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay.

V. 24. *I will*, &c.] After the Lord had done his work by the kings of Babylon, whom he had uſed for the deſtruction of guilty nations: He would puniſh them too for her crimes, eſpecially againſt Zion.

V. 25. *Mountain*, &c.] Babylon ſtood in a plain: but the immenſe multitude of the buildings, and the height of the temples, walls, and towers, rendered the city as an artificial mountain. The deſtruction, which thence was diffuſed to all the ſurrounding nations, rendered Babylon as a tremendous volcano: but at length the empire, and city would be conſumed, as it were, by their own fire, and the Lord would overturn, and roll them down, as a burnt mountain, into the ocean, to be found no more. (*Rev.* c. viii. v. 8.)

V. 27. *As*, &c.] That is, in immenſe multitudes deſtroying all before them.

V. 30. *Became*, &c.] The Chaldeans were very valiant, when the Lord uſed them as his battle-ax: but they became as women, when his vengeance was to be executed on them.

V. 31, 32.] Cyrus divided his army into two parts, and marched them into the city, at each end, by the channel of the river, which he had emptied; and through the braſen gates, at the ends of each ſtreet toward the river, which the riotous Babylonians had left open. When the Perſians appeared in the city, meſſengers would immediately be ſent to inform the king, that the city was taken at one end, (not ſuppoſing that the other end was taken alſo:) and theſe would meet with one another, and increaſe the terror, and confuſion of the inhabitants: but it ſeems, that the troops of Cyrus arrived at the palace, before theſe meſſengers could inform the king of his danger. They were alſo to carry information, that the Perſians had ſtopped the paſſages, and cut off the communication between one part of the city, and another: that they had ſet the reeds on fire, (what the uſe of them was is not known,) which threatened the burning of the city; and that the ſoldiers were ſo affrighted, as to be incapable of making any reſiſtance.

V. 33. *Threſhing*, &c.] The riches of the nations were collected into Babylon, as the ſheaves are into the threſhing floor; but it was time, that they ſhould be violently taken away from her, as corn is ſeparated from the ſtraw by threſhing: and this would be as the time of harveſt to thoſe, who gathered her rich ſpoil.

V. 34—37.] Zion here complains to the Lord of the injuries, ſhe had ſuſtained from the Chaldeans: they had devoured the ſubſtance, and deſtroyed the people of Ju-

36 Therefore thus ſaith the Lord; Behold, I will plead thy cauſe, and take vengeance for thee; and I will dry up her ſea, and make her ſprings dry.

37 And Babylon ſhall become heaps, a dwelling place for dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roar together like lions: they ſhall yell as lions' whelps.

39 In their heat I will make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not wake, ſaith the Lord.

40 I will bring them down like lambs to the ſlaughter, like rams with he-goats.

41 How is Sheſhach taken! and how is the praiſe of the whole earth ſurpriſed! how is Babylon become an aſtoniſhment among the nations!

42 The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her cities are a deſolation, a dry land, and a wilderneſs, a land wherein no man dwelleth, neither doth *any* ſon of man paſs thereby,

44 And I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up: and the nations ſhall not flow together any more unto him; yea, the wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the Lord.

46 And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land; a rumour ſhall both come *one* year, and after that in *another* year *ſhall come* a rumour, and violence in the land, ruler againſt ruler.

47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven and the earth, and all that *is* therein, ſhall ſing for Babylon: for the ſpoilers ſhall come unto her from the north, ſaith the Lord.

49 As Babylon *hath cauſed* the ſlain of Iſrael to fall, ſo at Babylon ſhall fall the ſlain of all the earth.

50 Ye that have eſcaped the ſword, go away, ſtand not ſtill: remember the Lord afar off, and let Jeruſalem come into your mind.

51 We are confounded, becauſe we have heard reproach: ſhame hath covered our

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dah; they had rendered Jeruſalem like an empty veſſel, and having gorged themſelves, like ſome voracious animal, with all her precious ſtores, they caſt her, and her children out of the land, and carried them into captivity. But this violence done to the children of Zion, and their blood, which had been ſhed, lay upon Babylon as a heavy load; and in avenging Zion, the Lord would waſte Babylon, and render it the reſidence of venemous and hateful creatures alone. (*Pſ.* cxxxvii. v. 8, 9.)

V. 38, 39.] The drunken revels of the Chaldeans would be turned into hideous howlings, when they found their enemies in the midſt of them. The Lord ſo ordered it, that they ſhould be left to inflame themſelves with wine, in this idolatrous feaſt; that their clamorous rejoicing, and intoxication might make way for Cyrus to deſtroy them, when fallen aſleep; and that they ſhould wake no more in this world. (v. 57.)

V. 42. *The ſea*, &c.] The multitude of the invaders were as irreſiſtable, as the impetuous waves of the ocean: and the ruin of Babylon would be as ſurpriſing, as if the ſea had quitted its channel, and come up to deſtroy that city.

V. 43. *Dry*, &c.] Barren, uncultivated, and unproductive; for it was for a long time a fen, or a lake.

V. 44. *Bel*, &c.] Bel was the chief idol of Babylon: and the deſtruction of his temple, and worſhippers, was as his puniſhment: and doubtleſs was a heavy puniſhment to thoſe ambitious ſpirits, whom all idolaters worſhip. The immenſe treaſures of his temple, which had been accumulating for ages, became the property of the conquerors.

V. 46. *Leſt*, &c.] Leſt the ſudden deſtruction of that city, where they reſided, ſhould terrify the Jews; the Lord intended to prepare them for it. Rumours would reach them, one year after another, of Cyrus's intended invaſion: and by the wars, inſurrections, and revolts, which took place, compared with theſe predictions, they might learn to conſider theſe events, as the fore-runners of their deliverance. (*Luke*, c. xxi. v. 20—28.)

V. 48. *Sing*, &c.] (*Rev.* c. xviii. v. 20.)

V. 49. *Earth*, &c.] Or land of Chaldea.

V. 50, 51.] The Jews who had eſcaped, during all their preceding ſufferings, and were marvellouſly preſerved from being ſlain, when Babylon was taken, were again exhorted to leave Babylon, to think of the Lord, and of his temple, though they were far off from Jeruſalem; and to make haſte to return thither. To which they anſwered, that they were covered with ſhame, becauſe of the reproach they lay under, whilſt their holy faces: for ſtrangers are come into the ſanctuaries of the LORD's houſe.

52 Wherefore, behold, the days come, ſaith the LORD, that I will do judgment upon her graven images: and through all her land the wounded ſhall groan.

53 Though Babylon ſhould mount up to heaven, and though ſhe ſhould fortify the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the LORD.

54 A ſound of a cry *cometh* from Babylon, and great deſtruction from the land of the Chaldeans:

55 Becauſe the LORD hath ſpoiled Babylon, and deſtroyed out of her the great voice; when her waves do roar like great waters, a noiſe of their voice is uttered:

56 Becauſe the ſpoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences ſhall ſurely requite.

57 And I will make drunk her princes, and her wiſe *men*, her captains, and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name *is* the LORD of hoſts.

58 Thus ſaith the LORD of hoſts; The broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burnt with fire; and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the ſon of Neriah, the ſon of Maaſeiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words *that are* written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words;

62 Then ſhalt thou ſay, O LORD, thou haſt ſpoken againſt this place, to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be deſolate for ever.

63 And it ſhall be, when thou haſt made an end of reading this book, *that* thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates:

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not ariſe from the evil that I will bring upon her: and they ſhall be weary. Thus far *are* the words of Jeremiah.

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places had been profaned, deſtroyed, and trampled on by ſtrangers.

V. 53. *To heaven,* &c.] The builders of Babel, (afterwards called Babylon,) meant to build a tower, whoſe top ſhould reach to heaven: and the walls of Babylon were of prodigious, and almoſt incredible height, and ſtrength. It appears from the teſtimony of thoſe, who had been upon the ſpot, that the walls were 350 feet in height, and 87 in thickneſs, and ſixty miles in circuit; with towers ſtill higher, and ſtronger, at proper diſtances. Depending on theſe fortifications, and the plenty of proviſions, that were in the city, the inhabitants derided the beſiegers. But the Lord had ſent them, and they were ſure to prevail (v. 9.)

V. 55. *Great voice,* &c.] The multitude, tumult, and boaſtings of the inhabitants of Babylon made a noiſe, like the waves of the ſea: but in proceſs of time it was to be ſucceeded by entire ſolitude, and ſilence; except as interrupted by the noiſe of doleful birds, and venemous creatures.

V. 59. *A quiet,* &c.] Some interpret this word, of Seraiah's office under Zedekiah; but it rather refers to his character, as a peaceable, and pious man; who, (though they employed, with Zedekiah, on ſome embaſſy to Babylon,) was ready to perform this ſervice, put upon him by the Lord's poor prophet.—

V. 59. *With,* &c.] Or "for," or "in behalf of Zedekiah."

V. 61—64. When Seraiah had ſurveyed the ſtrength, magnificence, proſperity, luxury, pride, and wickedneſs, of this flouriſhing city; he was ordered to read (probably before the captive Jews,) all the words of this prophecy, concerning its entire, and final ruin, and deſolation: and then, to give the greater ſolemnity to this tranſaction, and to ſhew his belief of what he had read, he was to ſink the book in the Euphrates; declaring that thus Babylon would fall, and riſe no more: for its inhabitants would be like men fainting with wearineſs, who can no more reſiſt their aſſailants. Babylon was in the full height of her proſperity, when this declaration was made: and theſe predictions could ſcarce eſcape the notice either of the Jews, or the Chaldeans at that time; though the event rendered them more generally regarded. The next chapter ſeems to have been added by Ezra, or ſome other perſon, to illuſtrate the predictions of Jeremiah, (which are here terminated,) and the lamentations, which follow.

PRACTICAL OBSERVATIONS.

When thoſe, that have proſpered, ſink into trouble,

CHAP. LII.

Contains 1ſt. *A repeated narration of the ſiege, and taking of Jeruſalem; the ſeverity exerciſed towards Zedekiah, his ſons, and princes; the burning of the city and temple, and the plunder of the ſacred treaſures; and the carrying away of the people to Babylon,* 1---23. 2*d. An account of ſome, that were put to death, and of the numbers, that were carried to Babylon,* 24---30. 3*d. The kindneſs ſhewn to Jehoiachin,* 31---34. (Notes, *&c.* c. xxxix. 2 Kings, c. xxiv. 25. 2 Chron. c. xxxvi.)

ZEDEKIAH *was* one and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD, it came to paſs in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

4 And it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the city was beſieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was ſore in the city, ſo that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the

their profeſſed friends, who were only attached to their proſperity, often ſet themſelves againſt them round about: but the Lord is a Friend, who changes not, and is eſpecially kind to his people in their adverſity. Such, as delight in war, and blood, generally periſh by others, as bloody as themſelves: but bleſſed are the peacemakers, for they ſhall be called the children of God. The Lord will puniſh his offending worſhippers: but that does not excuſe their oppreſſors: for though the land of Canaan was filled with ſin againſt the holy One of Iſrael; yet the king, and people of Babylon had no right to ſeize upon it, and deſtroy its inhabitants. The Lord will therefore bring forth the righteouſneſs of thoſe, who have been unjuſtly oppreſſed; and will plead the cauſe of his people againſt thoſe, who ſlander, enſlave, or ſpoil them: and if we have waited for him, and are helped; we ſhould come, and declare in Zion, the work of the Lord for us. When he deviſes evil againſt ſinners, he will eaſily raiſe up the ſpirits of his choſen inſtruments, that he may effect it: and they, that would deliver their own ſouls, muſt ſeparate without delay from among the workers of iniquity. The ſplendid atchievements of mighty conquerors, and the majeſty of haughty monarchs, and oppreſſive empires, only render them a *golden* cup in the Lord's hand, to make the nations mad, and miſerable: and too often idolatry, and iniquity have ſpread in proportion to the enlargement of flouriſhing monarchies. But they have their riſe, progreſs, continuance, and decline: ſome of them gradually decay; others fall, and are deſtroyed ſuddenly, and irreparably; and the juſt judgments of God are conſpicuous to all beholders, in their ruin. When riches, and proſperity are depended on, and no end is put to men's deſires of increaſing their poſſeſſions; ſevere calamities may be expected to aſſign a meaſure to their inſatiable covetouſneſs, and to tear from them their idolized treaſures. What idol, or created arm can withſtand the Creator, and Upholder of the world: who is alſo the Portion of his people? He is able to ſave, and to deſtroy; and whatever uſe he makes of ungodly men, he will execute vengeance on them at laſt: but they who truſt in, love, and ſerve him, ſhall be graciouſly protected, and recompenſed. Whilſt he avenges all injuſtice, and oppreſſion; the violence done to the ſaints, and martyrs of Jeſus, will bring down the heavieſt load of vengeance: and in bringing ſinners to condign puniſhment, he needs only leave them to their own luſts, and they will make way for their own deſtruction. Drunken revels, and ſenſual mirth are awful preparations for death: and if men would not fall aſleep in ſuch a ſtate, to awake no more, but in eternal ruin; they ſhould not indulge in them. The wars and deſolations which pervade the earth, ſhould cauſe our hearts to mourn; but not to faint, or fear: for though violence be in the land, and ruler againſt ruler, and tremendous ſlaughter be made; yet the Lord preſides at the helm, and is preparing to execute jndgment on the enemies of his cauſe, that heaven and earth may ſing his praiſe. We may indeed yet complain of reproach, and ſhame; becauſe the ſanctuaries of the Lord's houſe are poſſeſſed, and profaned by thoſe, who are ſtrangers, and enemies to his truth and grace: but let us ſtill remember the Lord our God, and pray for the promiſed, and not far diſtant, peace of Jeruſalem; let us uſe every means, that he hath appointed to promote the cauſe of genuine chriſtianity; and confidently expect, that Babylon, and every Antichriſt, will ſoon ſink, and riſe no more for ever. We need not be diſmayed at the haughtineſs, proſperity, or power of the wicked; or at the proſpect of mountainous difficulties in our way: for there is nothing too hard for the Lord. Let us then hope in his word, and quietly wait for his ſalvation: and then we ſhall ſee, but never ſhare, the deſtruction of the wicked, that riſe up againſt us.

NOTES.

CHAP. LII.] V. 3. *Rebelled,* &c.] (*Ezek.* c. xvii. v. 11—21.)

city by night, by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 But the army of the Chaldeans purſued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon ſlew the ſons of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon, and put him in priſon till the day of his death.

12 Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, *which* ſerved the king of Babylon, into Jeruſalem,

13 And burnt the houſe of the LORD, and the king's houſe; and all the houſes of Jeruſalem, and all the houſes of the great *men*, burned he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jeruſalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land, for vine-dreſſers, and for huſbandmen.

17 Alſo the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, the Chaldeans braken, ad carried all the braſs of them to Babylon.

18 The caldrons alſo, and the ſhovels, and the ſnuffers, and the bowls, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away.

19 And the baſons, and the fire-pans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which king Solomon had made in the houſe of the LORD: the braſs of all theſe veſſels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compaſs it; and the thickneſs thereof *was* four fingers: *it was* hollow.

22 And a chapiter of braſs *was* upon it; and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all *of* braſs. The ſecond pillar alſo, and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide; *and* all the pomegranates upon the net-work *were* an hundred round about.

24 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door:

25 He took alſo out of the city an eunuch, which had the charge of the men of war; and ſeven men of them that were near the king's perſon, which were found in the city; and the principal ſcribe of the hoſt, who muſtered the people of the land; and threeſcore men of the people of the land, that were found in the midſt of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah, in the land

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V. 17—23.] (Notes, 1 *Kings*, c. vii.)

V. 28. *Three*, &c.] (Note, 2 *Kings*, c. xxiv. v. 8--16.)

There are ſeveral trivial variation of dates, and numbers, about which little ſatisfactory can be advanced.

of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive: in the ſeventh year, three thouſand Jews, and three and twenty:

29 In the eighteenth year of Nebuchadrezzar, he carried away captive from Jeruſalem eight hundred thirty and two perſons.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred forty and five perſons: all the perſons *were* four thouſand and ſix hundred.

31 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *firſt* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon,

32 And ſpake kindly to him, and ſet his throne above the throne of the kings, that *were* with him in Babylon,

33 And changed his priſon garments: and he did continually eat bread before him all the days of his life.

34 And for *his* diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

V. 30. *Three,* &c.] This event is no where elſe mentioned: but it ſeems that a remnant continued, diſperſed in different parts of the land, after Johanan retired into Egypt: and that Nebuchadnezzar at length carried them away alſo. The whole number here mentioned amounts only to 4600. But the numbers carried away, during the reign of Jehoiakim are not mentioned. And probably many more were removed into other countries, by one means or other, that are not numbered up: the miſeries, and maſſacres of the Jews ſeem to have been very tremendous, previous to this cataſtrophe.

PRACTICAL OBSERVATIONS.

When nations provoke God to give them up to ruin, He leaves their princes to infatuated counſels, which bring deſerved puniſhment on themſelves, and their ſubjects. Would we then have wiſe, and ſucceſsful rulers, we muſt pray for them, and ſtudy ourſelves to walk conſcientiouſly before God. When ſinners follow one another in the ways of rebellion; it may be expected, that God will follow them with ſimilar judgments. Ringleaders in impiety will have the heavier load of miſery: and external privileges, and ſacredneſs of character aggravate the wickedneſs, and will increaſe the puniſhment of tranſgreſſors: and the ruin of churches and nations is often chargeable on the crimes of the leading miniſters of religion. But let us, with ſerious application to ourſelves, obſerve, with what certainty the word of God takes effect; and the fatal conſequences of obſtinate iniquity, and impiety. Let us conſider the manifold changes of this lower world; that we may mourn even under long continued afflictions, without deſponding, as we know not what good may be reſerved for us: and rejoice in proſperity without preſuming; for we know not what fatal reverſe may await us. And let us ſet our affections on things above, where are no changes, ſin, or death; becauſe no more temptation, or ſin for evermore.

The LAMENTATIONS of JEREMIAH.

This book ſeems to have been penned by Jeremiah, when he was witneſſing the completion of his own predictions; in the ſucceſſion of miſeries, which were endured, previous to the entire deſolations of the land, the deſtruction of the city, and temple, and the captivity of the poor remains of the people. He had ſaid, "That if they would not hear, his ſoul ſhould weep in ſecret places for their pride." And though this awful cataſtrophe eſtabliſhed his character as a true prophet, and confuted all, who oppoſed him; yet his Lamentations over it are beyond compariſon more pathetic, and tender, than any other elegy, that is extant. The compoſition of the book is poetical, and in the original the ſtanzas of the firſt four chapters begin with the letters of the Hebrew alphabet, as in the cxix Pſalm. The leading deſign of this ſacred Poem ſeems to have been, to teach the captive Jews, the due medium, betwixt obdurate inſenſibility,

ſenſibility, and rebellious deſpondency, under their calamities; to lead them to conſider God as the righteous Author, and ſin as the deſerving cauſe of them; to call them to the exerciſe of ſubmiſſion, repentance, faith, and prayer; to ſhew them the way of finding ſupport under, and benefit from them; to inſpire them with abhorrence of thoſe crimes, which had involved them in ſuch complicated miſeries, and with hopes of promiſed deliverance from God's mercy. And we may learn ſimilar leſſons from it, according to the perſonal, and public calamities we experience, or witneſs: and may diſcover what temper of mind becomes us, in this world of ſin, and ſorrow, and how to ſympathize with, and admoniſh our fellow ſufferers. And this view of the ſubject will occaſionally lead us to look to Him, who for our ſalvation, became a man of ſorrows, and acquainted with grief, and who, in this, and every other duty, hath left us a perfect example that we ſhould follow his ſteps.

Before Chriſt 588.

CHAP. I.

Contains 1ſt. Pathetic deſcriptions of, and lamentations over, the miſeries of Jeruſalem, and of the captive Jews, addreſſed to the Lord, and mingled with confeſſions of guilt, 1---11. *2d. The compaſſionate, and conſiderate attention of the beholders demanded to a ſimilar recapitulation of their calamities,* 12---17. *3d. The righteouſneſs of God acknowledged in his heavy judgments, and his merciful interpoſition ſupplicated, and hoped for,* 18---22.

HOW doth the city ſit ſolitary *that was* full of people! *how* is ſhe become as a widow! ſhe *that was* great among the nations, *and* princeſs among the provinces, *how* is ſhe become tributary!

Before Chriſt 588.

2 She weepeth ſore in the night, and her tears *are* on her cheeks: among all her lovers ſhe hath none to comfort *her*: all her friends have dealt treacherouſly with her; they are become her enemies.

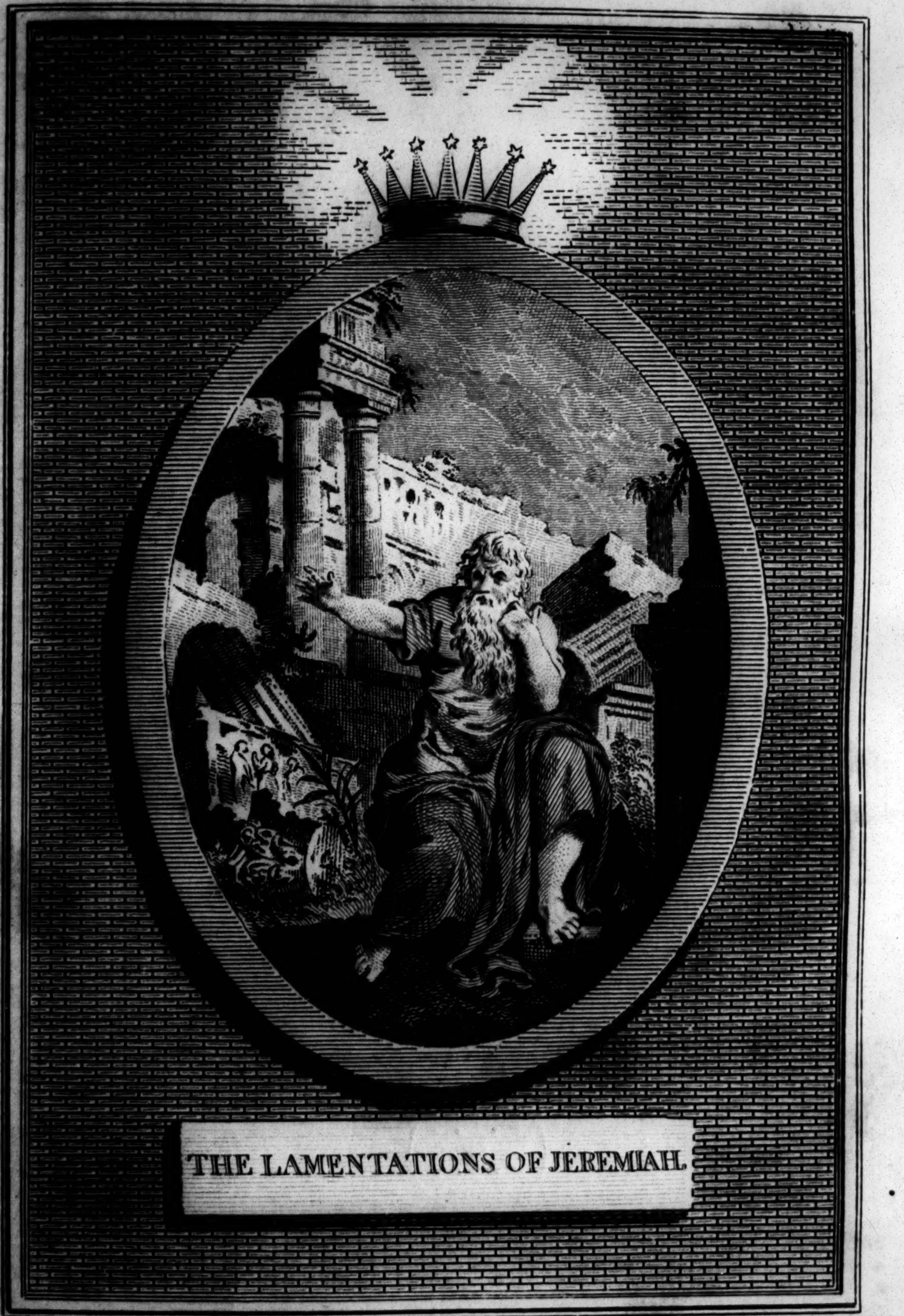
3 Judah is gone into captivity becauſe of affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits.

NOTES.

CHAP. I.] V. 1, 2.] In theſe pathetic complaints, the prophet ſometimes ſpeaks in his own perſon; at other times Jeruſalem, or Zion, as a ſorrowing female, is the ſpeaker; and at others a chorus, or collective body of the Jews, is introduced. The reader is alſo in ſome places made to witneſs the miſeries of the Jews, during the ſiege of Jeruſalem; then the calamities attending the plunder and deſtruction of it are preſented to his imagination; then he reviews the dreary condition of the city and land, when the deſolations were completed, and hears the inſults of their enemies over them; or he is called to attend the poor captives to Babylon, and to be a ſpectator of the hardſhips put upon them. Thus the ſcenes are ſhifted, ſo to ſpeak, as may beſt realize before the mind the various, and complicated miſeries endured by the Jewiſh nation, from the death of Joſiah to the completion of the captivity; but eſpecially at the cloſe of that period. The ſcene here laid, is the city, after all the inhabitants were driven out of it, its buildings were burned, and it lay in ruins. The prophet had witneſſed Jeruſalem a populous, proſperous, and tumultuous city: but now viewing her deſolate ſituation, he exclaims, "How doth the city ſit ſolitary, that was full "of people"? Jeruſalem, as a weeping female, ſits on the ground, with none to attend, or comfort her: the Lord had forſaken her, and her king was carried captive, and ſhe was become as a widow. She had been eminent in dignity, and authority; and in the days of David, and Solomon, ſeveral of the ſurrounding nations acknowledged her as their princeſs, and rendered her tribute: but ſhe was now become tributary to, and was grievouſly oppreſſed by, the heathen. How had this lamentable reverſe in her condition taken place? Without doubt the hand of God was gone forth againſt her; or her enemies could never have thus prevailed; (*Iſaiah*, c. l. v. 1. c. li. v. 17—20.) On theſe accounts Jeruſalem is repreſented as weeping very ſore, in the night, when others are refreſhed by ſleep: a continued flow of tears bedewed her cheeks; none of her idols, who had ſeduced her from her fidelity to the Lord, and had been her paramours in ſpiritual adultery, could now afford her any conſolation; and her heathen allies, whom ſhe had relied on as friends, were treacherouſly turned to be her enemies.

V. 3. *Judah*, &c.] Here the ſcene changes, and the nation of Judah is conſidered as another female, dragged away to Babylon, as a captive, and a ſlave; by reaſon of thoſe grievous afflictions, which ſin had occaſioned. There ſhe dwelt "in great ſervitude," amongſt idolaters, at a diſtance from God's ordinances, bereft of

THE REV.D M.R SCOTT's BIBLE.



THE LAMENTATIONS OF JEREMIAH.

Metz del. Grignion Sculp.t

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4 The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs.

5 Her adverſaries are the chief, her enemies proſper; for the LORD hath afflicted her for the multitude of her tranſgreſſions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembered, in the days of her affliction and of her miſeries, all her pleaſant things that ſhe had in the days of old, when her people fell into the land of the enemy, and none did help her: the adverſaries ſaw her, *and* did mock at her ſabbaths.

8 Jeruſalem hath grievouſly ſinned; therefore ſhe is removed: all that honoured her deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward.

9 Her filthineſs *is* in her ſkirts; ſhe remembereth not her laſt end; therefore ſhe came down wonderfully: ſhe had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himſelf*.

10 The adverſary hath ſpread out his hand upon all her pleaſant things: for ſhe hath ſeen *that* the heathen entered into her ſanctuary, whom thou didſt command *that* they ſhould not enter into thy congregation.

11 All her people ſigh, they ſeek bread; they have given their pleaſant things for meat to relieve the ſoul: ſee, O LORD, and conſider; for I am become vile.

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all her comforts, and expoſed to every outrage from the inſulting victors, who hated her for her relation to Jehovah; nor could ſhe there have any reſt from labour, terror, and ſuffering. Her perſecutors, who had long purſued, at length had overtaken, her in the ſtraits, where ſhe could not elude, or avoid them: and ſhe was entirely expoſed to their mercileſs oppreſſion. (*Jer.* c. iii. v. 6—11.)

V. 4—7.] The poor diſconſolate captive is for the preſent loſt ſight of: and the reader is preſented with a view of the city, after it was taken. The ways, that led to Zion, had uſed at ſtated times, to be thronged by perſons, who, from all parts of the land, came up to keep their ſolemn feaſts: but now the enemies were in poſſeſſion of the city, the inhabitants were ſlain, or carried captive, and the ways were unfrequented. The gates, through which numbers uſed to paſs, and repaſs continually, were now ſilent, and deſolate. The prieſts, deprived of employment, and ſubſiſtence, ſpent their time in unavailing ſighs: the virgins, who formerly attended the ſacred temple ſervice, were in the deepeſt diſtreſs. Zion herſelf, or Jeruſalem (v. 1,) was in bitterneſs: her enemies had acquired the aſcendancy, and proſpered in all their attempts againſt her: the Lord, who had been her protector, was provoked by the multitude of her tranſgreſſions to give her up into the hands of her adverſaries; and her children were torn from her, and carried away captive. Thus all her beauty, and glory, both of external proſperity, and of her temple, and ſacred ſervices, were departed from her. (1 *Sam.* c. iv. v. 21, 22.) Her princes, once courageous as lions, were now become, not only as timorous as the hunted harts, or deer, which dare not face the purſuers; but as feeble as the harts, that find no paſture, and are not able to flee from them. In theſe circumſtances Jeruſalem remembered with bitter regret, her former proſperity, and privileges, both civil, and ſacred; and this remembrance added to her anguiſh, now that her people were helpleſsly fallen into the hand of the enemy. And her adverſaries ſaw, and inſulted over her miſeries: and as they had always derided her ſacred ſolemnities, and her obſervance of her ſabbaths; they now mocked her, becauſe thoſe peculiarities had been apparently of no uſe to her.

V. 8—11.] The enemies of Jeruſalem, witneſſing her calamities, mocked at her religion as unprofitable: but the prophet reminded them, and her, that her miſeries were the puniſhment of her grievous tranſgreſſions, which rendered all her forms of godlineſs unacceptable to God. She was therefore removed, and, as it were, turned out of doors, for her offences. The nations, that had been uſed to honour her, now deſpiſed her; for her crimes, whereby ſhe had diſgraced herſelf, were as conſpicuous to them, as the puniſhmentswere, by which God had ſtripped her naked, and expoſed her to ſhame: and this was the cauſe of her ſighs, groans, and confuſion of face. Indeed ſhe had been ſo impudent in her filthineſs, that ſhe had taken no pains to conceal it, but expoſed it to every one: ſhe had not remembered, what Moſes in the law, and the prophets had declared would be the laſt end of ſuch miſconduct, (*Deut.* c. xxxii. v. 29;) therefore ſhe was brought down from her eminency in the moſt wonderful manner, and was reduced to moſt abject, and diſconſolate miſery. In this view of the ſtate of Jeruſalem, the prophet was extremely grieved to think, how the enemy magnified himſelf, and was emboldened in idolatry and blaſphemy: and he therefore beſought the Lord to behold, and compaſſionate his affliction. He was deeply affected to behold the adverſaries of Jeruſalem, not only ſeize all her valuable treaſures, jewels, and furniture; but ſpread their ſacrilegious hands on the ſacred veſſels of the temple, which were moſt pleaſant to every pious mind: for Jeruſalem had ſeen the heathen profaning by

12 *Is it* nothing to you, all ye that paſs by? behold, and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the LORD hath afflicted *me*, in the day of his fierce anger.

13 From above hath he ſent fire into my bones, and it prevaileth againſt them; he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate *and* faint all the day.

14 The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my ſtrength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to riſe up.

15 The LORD hath trodden under foot all my mighty *men* in the midſt of me: he hath called an aſſembly againſt me to cruſh my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a wine-preſs.

16 For theſe *things* I weep; mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul is far from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adverſaries *ſhould be* round about him: Jeruſalem is as a menſtruous woman among them.

18 The LORD is righteous; for I have rebelled againſt his commandment: hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my prieſts and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls.

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their preſence, and depredations, the ſanctuary, and even the holy of holies, who by the law were excluded from the congregation of ordinary Iſraelites! At the ſame time, the people ſighed, and lamented; for in the extremity of the famine, they not only had given all their valuable effects to purchaſe bread, to preſerve their lives; but at length were forced by hunger to give up the temple, and all its pleaſant things, into the hand of the idolatrous beſiegers. In this ſad condition Jeruſalem at length brake ſilence, and ſupplicated the compaſſion of God, ſeeing ſhe was become ſo vile, and deſpiſed amongſt the enemies of true religion.

V. 12—17.] Jeruſalem, or Zion is here introduced as the ſpeaker, (as in the cloſe of the laſt verſe:) ſitting dejected, and diſtreſſed upon the ground, and ſeeing the paſſengers diſpoſed to neglect, or inſult her ſufferings, ſhe called upon them to conſider whether her example did not concern them? Doubtleſs they ought to advert to the greatneſs of her miſeries, and ſympathize with her; and to the cauſe of them, that they might take warning, and receive inſtruction. Let them examine, and determine whither her ſorrows were not unprecedented in greatneſs, and variety: and the Lord himſelf had done all this to her in his fierce anger. His wrath, like fire from heaven penetrated, tortured, and conſumed her bones, and prevailed againſt her, to enervate all her ſtrength: (*Pſ.* xxxii. v. 3, 4.) His various judgments, (like a net ſpread for her feet,) ſo entangled her, that ſhe could not eſcape; and if ſhe attempted it, he ſtill turned her back again into the power of her perſecutors. Thus he had made her deſtitute, and faint with unremitted miſeries. She had been ſold as a ſlave for her tranſgreſſions; and the Lord himſelf had bound the yoke upon her, and wreathed it on her neck, ſo that ſhe could not poſſibly ſhake it off: her ſlavery was the evident effect of her crimes, and was embittered by the ſenſe of his wrath: and he had deprived her of all power to withſtand, or eſcape the inſtruments of his righteous vengeance. He in contempt had trodden down all the mighty men, who attempted to defend her: he had collected the armies againſt her, who cruſhed her young men to pieces: he had given her up into the hands of the beſiegers, to be bruiſed by them, as grapes are, when caſt into the wine-preſs. Theſe things extorted her ceaſeleſs tears: for the Lord, who alone could comfort her, when thus bereaved of her children, was become her enemy, and paid no regard to her ſupplications, when ſhe ſpread forth her hands towards him. Nay he had given commandment, that her adverſaries ſhould ſurround her; and that even idolaters ſhould treat her with loathing, or neglect.

V. 18—22.] In the midſt of all her ſufferings Jeruſalem was conſtrained to acknowledge the juſtice of God, and to condemn herſelf; for ſhe had rebelled againſt his commandment. It was therefore worthy of the attention of all people to obſerve the puniſhment, that her crimes had ſubjected her to: all her confidences failed her in the extremity of her trouble; even her prieſts and elders periſhed for famine; what then muſt have been the caſe with the multitude of her inhabitants? But her inward anguiſh was moſt intolerable, through the ſenſe of guilt, and of the wrath of God, for her grievous rebellions; whilſt the ſword devoured without, and the famine within the city; (for the ſcene ſeems here to be laid previous to the taking of Jeruſalem.) It was in vain to look to her former friends, for they had heard of her ſorrows, but attempted not to comfort her. And her ancient enemies exulted, and rejoiced over her miſeries, out of hatred of her religion. She had therefore none to look to, but the Lord, and to him ſhe made her appeal; aſſured that the doom of her enemies was paſſed, and that the

20 Behold, O Lord; for I *am* in diſtreſs: my bowels are troubled; mine heart is turned within me; for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou haſt done *it*: thou wilt bring the day *that* thou haſt called, and they ſhall be like unto me.

22 Let all their wickedneſs come before thee; and do unto them as thou haſt done unto me for all my tranſgreſſions: for my ſighs *are* many, and my heart *is* faint.

Lord would deal with them, as he had with her; becauſe of her tranſgreſſions, which had reduced her to ſo deplorable a condition.

PRACTICAL OBSERVATIONS.

We ſhall often be required in this evil world to weep with thoſe that weep, and we ſhould not be reluctant to ſo ſalutary an employment. As we now hear the denunciations of the wrath of God againſt the workers of iniquity: ſo we ſhall ſoon be ſpectators of their accompliſhment: nay here the ſerious mind perceives abundant cauſe to meditate, with ſolemn awe, and deep concern, on the tokens of the Lord's indignation at the ſins of men. The hiſtory of nations, churches, families, and individuals, abound with fulfilments of the ſcriptures. How is it that ſo many populous cities now ſit ſolitary? That ſo many flouriſhing empires are now become tributary, and enſlaved? Whence are the tears, with which vaſt multitudes wear away their reſtleſs nights, and joyleſs days; whilſt they mourn the loſs of dear relatives, the treachery of profeſſed friends, the cruelty of enemies, the oppreſſion of the powerful, the fury of perſecutors, grievous ſervitude, and multiplied afflictions? Whence is it, that idolaters now occupy the places, where flouriſhing churches once were? That the ways of Zion are deſerted, her ordinances interrupted, or profaned; her gates deſolated; her prieſts, and people in bitterneſs, cut off? How is it that the adverſaries of the church are the chief, and proſper, and that her children are in captivity? However we may vary our enquiries, the ſame anſwer recurs: the fierce anger of the Lord for man's tranſgreſſions hath filled the earth with ſighs, and groans, with tears, ſickneſs, and death. Sin hath ſlain all the former generations of men; hath murdered our anceſtors, relatives, friends or children; hath aimed many a mortal blow at us, and will certainly effect our death alſo. Sin hath prepared the place of torment, and filled it with fallen ſpirits, and with the ſouls of thoſe, who have died unpardoned, and unchanged. Sin would as certainly have conveyed all our ſouls to this place of miſery, as all our bodies to the grave; if the Lamb of God had not come to take away the guilt and power of it, from thoſe that believe in him. Sin hath tarniſhed all the beauty, and marred all the glory of our rational nature. Sin fills our conſciences with remorſe, and our hearts with terror; deprives the ſoul of ſtrength, and confidence; perverts every pleaſant thing, and every good gift of God, and even his truths, ſabbaths and ordinances, into occaſions of deeper condemnation and miſery. Yet after all we are diſpoſed to lodge this ſerpent in our boſom, yea to entertain it in our heart, to expect our happineſs from it, and to cleave to it as our moſt valuable treaſure! Amongſt the manifold evil effects of ſin, the pious mind is peculiarly grieved, when being committed by profeſſors of true religion, it cauſes the enemies of the Lord to blaſpheme, and to mock, and ſcoff at the truths, and ordinances of his word, and worſhip. Woe be to the world becauſe of ſuch offences: and woe be to thoſe, by whom ſuch offences come; except their repentance be as real, as their tranſgreſſions. We ought to prefer any of the other temporal effects of ſin to this. Should any be wonderfully brought down from the height of affluence, to the depth of penury; ſhould their honour be changed for contempt; ſhould they have no comforter in their afflictions, and be conſtrained to part with all their pleaſant things for bread to ſuſtain their lives; nay ſhould they have the proſpect of dying by famine: yet all this ſhould be far leſs afflicting to them than that their ſins ſhould cauſe God's name, and truths, and ordinances to be blaſphemed; and men to ſtumble and fall and periſh for ever, through the increaſing prejudice, hardneſs, and impiety, that they have excited. Even the profanation of ſacred things, and the ſacrilege of thoſe, who in different ages have laid their rapacious hands on the ſubſtance, which was dedicated to the ſupport of religion; and the contempt, with which the clerical office hath been treated by profligates, and infidels, have in great meaſure been chargeable upon the atrocious ſins of profeſſors, and preachers of the goſpel, who have rendered themſelves vile, and expoſed themſelves to ſhame, by their evident miſconduct: and therefore the Lord hath made them vile, and contemptible even to the moſt abandoned of mankind. We cannot get any benefit from our ſufferings, unleſs we look above the inſtruments, and occaſions of them, and conſider the hand of God in them. He it is, that impoveriſhes, enfeebles, entangles, intimidates, and enſlaves men, as he ſees good: he treads down, and cruſhes the mighty, the valiant, and the delicate, without reſpect of rank, or age, or ſex. Wars, peſtilences, and famines, are his judgments: and conquerors, tyrants, and oppreſſors are his executioners; and He is *juſt* in all the miſeries, which ſpring from *their injuſtice*. We ſhould therefore look to the Lord in all our troubles, and enquire wherefore He contendeth with us? we ſhould conſider our ways, and confeſs our ſins, and mingle our tears of natural grief for our ſufferings, with thoſe of godly ſorrow for our ſins. We ſhould intreat the Lord to conſider, and relieve our miſeries; and to pardon our tranſgreſſions: we ſhould deſpair of comfort, and help from all others, and confidently expect them from his mercy, truth, and power: we ſhould juſtify God in our ſufferings, and condemn ourſelves; acknowledging that we have rebelled againſt his commandment, and that grievouſly. Thus

CHAP. II.

Contains 1ſt. A further lamentable deſcription of the deſolations of Jeruſalem, and the miſeries of the people, as the effect of the Lord's holy indignation, 1---9. *2d. The prophet weeping over the calamities of his people, regretting the deluſions of the falſe prophets, and the inſults of their enemies, and calling on the Jews to mourn with him, and to pour out their prayers before God,* 10---19. *3d. Zion referring her caſe to the compaſſionate conſideration of the Lord,* 20---22.

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, *and* caſt down from heaven unto the earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger!

2 The LORD hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the ſtrong-holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Iſrael: he hath drawn back his right hand from before the enemy, and he burned againſt Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary, and ſlew all *that were* pleaſant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

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we ſhould pour out our hearts before him, who regards the ſighs, and counts the tears of ſuch, as mourn for their ſins: then will he ſupport us under, deliver us from, and do us good by every ſtroke of his correcting rod; he will reſtore our privileges, and comforts, and confound all our enemies. And they, who rejoice over the calamities of the Lord's people, ſhould remember, that their day alſo is coming, when, except they repent of this their wickedneſs, they will be rendered ſtill more contemptible, and miſerable. It may therefore properly be enquired of all, that paſs by, whether the ſufferings of the people of God be nothing to them? If they have no thought of compaſſionating, or attempting to alleviate them; they may at leaſt behold, and be inſtructed by them: they may ſee in them the holineſs of God, the evil of ſin, the emptineſs of forms, the fatal effects of hypocriſy, and impiety: and they may take warning to flee from the wrath to come, by conſidering the temporal miſeries, to which ſin expoſes men in this world; for if the righteous ſcarcely are ſaved; where will the ungodly, and profligate appear? If the rod of correction be ſo terrible, what will the ſword of vengeance be? But whatever may be learned by viewing the deſolations of Jeruſalem either by the Romans, or Chaldeans: far more may be learned from looking unto Jeſus, and his ſufferings, and death. Does he not, as it were from the croſs, call on every heedleſs mortal to attend to the intereſting ſcene? Does he not ſay, "is it nothing to you, all ye that paſs by? "Behold and ſee, if there be any ſorrow like unto my "ſorrow, wherewith the Lord hath afflicted me, in the "day of his fierce anger againſt the ſins of thoſe, whom I "came to ſeek and ſave? Is it nothing to you, that I am "here a ſinleſs ſufferer? That I, the well beloved Son "of the Father, am conſumed by the fire of his wrath, "and that my heart in the midſt of my bowels, is "even as melting wax, and all my bones out of joint, and "that mine enemies ſtand ſtaring on, and inſulting over "me? Is it nothing to you, that the Father hath wreathed on my neck the yoke of man's tranſgreſſions, and "laid on me the iniquity of all his people?" I ſay, doth not our ſuffering Immanuel ſeem thus to addreſs us? And does it not behove us to conſider, who this ſufferer was, what he ſuffered, and why he ſuffered at all? Here we may ſee the evil of ſin, the honour of the law, and the juſtice of God, more than in all the other ſcenes, that we have been contemplating: here we may learn the worth of our ſouls, the importance of eternal things, the vanity of the world, and the miſery of fallen man. Here we may ſee the only foundation of our hope, and the ſource of our comfort, and happineſs. Here we may learn gratitude and patience, meekneſs, and mercy, from the brighteſt example, and the moſt endearing motives. Let then all our ſorrows lead us to contemplate the croſs of Chriſt, and to mark the way he took, through ſufferings, and death to his glory: that we may be comforted under our trials, and chearfully follow our fore-runner, by the ſame path to the ſame place; that where he is, there we may be alſo.

NOTES.

CHAP. II.] V. 1. *How*, &c!] The prophet before demanded, how Jeruſalem came into her lamentable condition? But he here enquired, how the Lord, the acknowledged author of her afflictions, was induced thus to diſtreſs her? Zion was exalted to heaven in her privileges, and in the honour put upon her by the temple, and ordinances of God. (*Pſ.* l. v. 2. *Matt.* c. xi. v. 24.) Theſe, with the ark of the covenant, were the beauty of Iſrael, and the footſtool of Jehovah's throne: but now Zion was covered with a dark cloud, from the Lord's anger; the city, and temple were caſt down to the ground; nor did the Lord even remember the ark of the covenant, to preſerve it, in the day of his fierce anger.

V. 2. *Polluted*, &c.] The whole kingdom of Judah had a relative ſanctity in it: but the Lord polluted it, by caſting it out of his protection, leaving it in the power of the heathen, and deſtroying it, notwithſtanding the covenant of royalty made with David, and his ſeed.

V. 3. *Drawn*, &c.] The Lord had been wont to ſtretch forth his right hand, to fight againſt the enemies of Zion; but he had now drawn it back, and left them to proſper in their attempts: nay his wrath burned againſt his people, like a conſuming fire, in every place, where they were.

5 The Lord was as an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces; he hath deſtroyed his ſtrong-holds, and hath increaſed in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as *if it were of* a garden; he hath deſtroyed his places of the aſſembly: the Lord hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed, in the indignation of his anger, the king and the prieſt.

7 The Lord hath caſt off his altar, he hath abhorred his ſanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noiſe in the houſe of the Lord, as in the day of a ſolemn feaſt.

8 The Lord hath purpoſed to deſtroy the wall of the daughter of Zion; he hath ſtretched out a line, he hath not withdrawn his hand from deſtroying: therefore he made the rampart and the wall to lament; they languiſhed together.

9 Her gates are ſunk into the ground; he hath deſtroyed and broken her bars; her kings and her princes *are* among the Gentiles: the law *is* no *more*; her prophets alſo find no viſion from the Lord.

10 The elders of the daughter of Zion ſit upon the ground, *and* keep ſilence: they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth: the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the deſtruction of the daughter of my people; becauſe the children, and the ſucklings ſwoon in the ſtreets of the city.

12 They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers boſom.

13 What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the ſea: who can heal thee?

14 Thy prophets have ſeen vain and fooliſh

V. 6. *Garden*, &c.] The temple was deſtroyed by the Chaldeans, as a tent is removed: and the Lord no more regarded it, than a man does a temporary hut, erected in a garden, and pulled down when it is done with. (*Iſaiah*, c. i. v. 8.) The kings of David's favoured race, and the prieſts of Aaron's conſecrated ſeed, were alike deſpiſed by him, in his indignation at their ſins.

V. 7. *A noiſe*, &c.] The multitudes of worſhippers uſed to ſhout for joy in the courts of the Lord, during the ſolemn feaſts: but now the idolatrous victors ſhouted as triumphant, whilſt they profaned, and deſtroyed all the ſacred edifices.

V. 8. *A line*, &c.] (*Iſaiah*, c. xxviii. v. 17.)

V. 9. *Her gates*, &c.] The gates were laid upon the earth, and covered with ruins, as if they had ſunk into the ground. The law was no more; for its ordinances could no more be obſerved; the temple, and altar being deſtroyed, and the ordinances of worſhip ſuſpended, as if no more to be attended on.

V. 11. *Mine eyes*, &c.] The prophet had wept over the calamities of his people, till he had no more power to weep, and his eyes failed to ſupply tears, or were almoſt blinded. (1 *Sam.* c. xxx. v. 4.) His ſorrow occaſioned the moſt painful internal commotion, and greatly affected his vitals, and cauſed violent diſeaſes there. Violent grief, or other grievous affections are known to cauſe exceſſive bilious diſorders, and great evacuations from the gall, which is ſeated on the liver, and to which the prophet is ſuppoſed to refer. He was peculiarly affected by beholding the young children, and even the ſucking infants, fainting, and dying for hunger, and thirſt, in the ſtreets of the city, whilſt none had it in their power to relieve them. The ſcene is here laid juſt before the taking of the city.

V. 12. *Wounded*, &c.] The caſe of the poor children was as deſperate as that of the men, who lay weltring in their blood, and expiring of their wounds: for even, whilſt they lay in the arms of their mothers, and ſupplicated them for ſome nouriſhment; they expired for want of it, and could not be preſerved.

V. 13. *What*, &c?] The prophet wanted to comfort his people by ſome ſuitable topic: but he could not have recourſe to ſuch, as were commonly employed on ſuch occaſions. For where could he find a man, to witneſs that he ever ſaw any city afflicted, in the manner that Jeruſalem was? What miſery could he compare, and equal with her's, in order to comfort her? Indeed the breach made on her, (like thoſe made by the irruptions of the ſea,) was vaſt, and irreparable by any human power.

V. 14. *To turn*, &c.] The falſe prophets flattered the people with aſſurances of peace, and thus encouraged them in their ſins; and their falſe viſions were the cauſes of their baniſhment, or captivity: whereas had they charged their crimes upon their conſciences, and called them to repentance, their captivity might have been prevented.

V. 15. *Is this*, &c?] (v. 1.) The idolaters catched up the things for thee: and they have not diſcovered thine iniquity, to turn away thy captivity: but have ſeen for thee falſe burdens and cauſes of baniſhment.

15 All that paſs by clap *their* hands at thee; they hiſs and wag their head at the daughter of Jeruſalem, *ſaying*, *Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh the teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for; we have found, we have ſeen *it*.

17 The LORD hath done *that* which he hath deviſed: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath cauſed thine enemy to rejoice over thee, he hath ſet up the horn of thine adverſaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give thyſelf no reſt; let not the apple of thine eye ceaſe.

19 Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every ſtreet.

20 Behold, O LORD, and conſider to whom thou haſt done this, Shall the women eat their fruit, *and* children of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the LORD?

21 The young and the old lie on the ground in the ſtreets: my virgins and my young men are fallen by the ſword; thou haſt ſlain *them* in the day of thine anger; thou haſt killed, *and* not pitied.

22 Thou haſt called as in a ſolemn day my terrors round about, ſo that in the day of the LORD's anger none eſcaped nor remained: thoſe that I have ſwaddled, and brought up hath mine enemy conſumed.

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words out of the mouth of the Jews, and derided them for glorying ſo much in their holy city, and its peculiar protection, and privileges.

V. 18, 19.] In the depth of their calamities, the people cried unto the Lord, out of the anguiſh, and diſtreſs of their hearts; lamenting over the wall of the daughter of Zion, which was about to be levelled with the ground, to complete their deſolations. And the prophet permitted them to give vent to their ſorrows, and to weep without intermiſſion; but he alſo excited them to join their nocturnal lamentations with fervent prayers, pouring out their hearts before God, and lifting up their hands towards him; beginning when the night watches uſed to be ſet, and continuing without reſt through the night; and pleading for the life of the young children, that they might not all periſh with hunger, and the riſing generation of Iſrael all be cut off.

V. 20—22.] Jeruſalem here was the ſpeaker. She intreated the Lord to conſider, that he thus afflicted the only people, who were called by, and worſhipped, his name. Could he then be unconcerned, whilſt the women of Zion eat their own infants, as ſoon as they were born? This conſideration fills the mind with the utmoſt horror, and implies the greateſt poſſible extreme of earthly miſery, inducing deſperation, and barbarity: and our thoughts recoil from it, as too ſhocking to be dwelt upon (*Deut.* c. xxviii. v. 53.) Hophni and Phineas the prieſts were ſlain by the ſword, in the field of battle: but when Jeruſalem was taken, the prieſts, and prophets were ſlain in the ſanctuary, and their blood mingled with that of their ſacrifices: and to complete their other calamities; the enemies of their nation, at the call of Providence, flocked from all around to profane the ſanctuary, and terrify the worſhippers: as the people had uſed to flock together to keep their ſolemn feaſts.

PRACTICAL OBSERVATIONS.

The mercy of God is perpetual, and immenſe towards them, that fear him: but no external relations, privileges, or profeſſions, whereby men may be exalted, as it were, to heaven, can avail thoſe, who have not the fear of God before their eyes. The religion of ſuch men muſt be hypocriſy; and they, who attempt thus to impoſe upon an heart-ſearching God, are a people, that have no underſtanding, and he that made them, will ſhew them no mercy. For this cauſe, the Lord covered the daughter of Zion with a cloud in his anger, caſt down from heaven to earth the beauty of Iſrael, ſwallowed up his habitations, threw down his ſtrong-holds, cut off his horn of defence, burned againſt him as a conſuming fire, and fought againſt him as an enemy. And he will be a conſuming fire, and a terrible enemy to all impenitent ſinners; but eſpecially to hypocritical profeſſors of true religion. If he regarded not his temple, the ark of his covenant, or the families of Aaron, and David; if he caſt off his altar and abhorred his ſanctuary, and let the heathen profane his moſt holy place; when the Jews had defiled them by their ſins: what hope can there be, that he will regard any forms, where the power of godlineſs is wanting? Theſe inſtitutions were of divine authority, and of great ſignificancy: whereas many of thoſe things, wherein men confide, are human inventions, and traditions, unwarranted by, and even contrary to the word of

CHAP.

CHAP. III.

Contains 1*ſt. Doleful complaints of the Lord's diſpleaſure, and of complicated miſeries thence reſulting,* 1---20. 2*d. Encouragement deduced from the conſideration of the Lord's mercy and truth; from his relations to his people, and his goodneſs to them, that ſeek him; from the benefit of afflictions, and the ſovereign, and righteous hand of God in them.* 31---38. 3*d. Exhortations to the work, and duty of an afflicted ſtate; and renewed complaints mingled with confeſſions of ſin,* 39---54. 4*th. The appeal of the afflicted to the omniſcient and righteous Judge; and a declaration of his power and mercy towards his people, and his vengeance on their enemies,* 55---66.

I Am the man *that* hath ſeen affliction, by the rod of his wrath.

God: yet are they perſuaded that the Lord will do them good, becauſe they have a Levite for their prieſt, an Ephod, a Teraphim, and an houſe of gods, or carved Idols! (*Judg.* c. 17. v. 4—13.] But even thoſe doctrines, ordinances, and regulations, which are moſt exactly ſcriptural, when attended to, and ſcrupulouſly retained, by men deſtitute of the Spirit of God, are but a lifeleſs carcaſe of religion: and when they are made a cloke for iniquity, they become loathſome as a putrid corpſe; and God will abhor them, and deſpiſe in the day of his anger for ſuch abominations, temples, palaces, kings, prieſts, eſtabliſhments, creeds, and formularies of every ſort, and kind. We ſhould uſe continual repetition to lead men's thoughts to the Lord, as the author, and ſin as the cauſe of their ſufferings; and to take off their attention from ſecond cauſes: for whilſt the mind can vent its paſſion on the injurious inſtrument of its anguiſh, conſcience is ſtupified, and pride is flattered, and ſome tranſient, and pernicious relief is obtained. It therefore becomes a neceſſary, but painful operation, to turn the thoughts of the afflicted to the hand of God lifted up againſt them, and to their ſins, as the ſource of their miſeries; and to ſhew that greater miſeries impend, except repentance, and forgiveneſs intervene. This ſhould always be attempted by condoling friends, and by the miniſters of God. Indeed it requires a delicate, and cautious hand to do this in the leaſt painful manner: and they are moſt fit for the work, who actually ſhare the ſorrows of the afflicted, and can mingle their compaſſionate tears, with their warnings, inſtructions, and exhortations. And it will occur to the pious and affectionate chriſtian, ſo to condole with the afflicted as to lead their thoughts to the Lord, and to the cauſe, and remedy of their ſufferings. It is ſometimes adviſeable, to allow thoſe, who are in extreme affliction, to conſider their ſorrows as very great; and even to expatiate on the circumſtances, that moſt oppreſs them: and then to give the ſubject a religious turn, and to ſhew that all our ſorrows are deſerved, and that they all admit of redreſs; and that the ſources of our conſolation are far greater, than our greateſt griefs can be. Indeed the topics, that philoſophy ſuggeſts on ſuch occaſions are very feeble, and inadequate: it gives little ſupport to the wounded, and diſtreſſed heart, to hear that others have ſuffered the ſame, or equal, or even greater afflictions; that they are the common lot of man, and cannot be avoided; or that it is more becoming to bear up under them, than to complain, and repine. But religion brings us more powerful ſupports; by leading us to conſider the mercy of God, his readineſs to pardon, his power to ſupport, and comfort; his wiſdom, truth, and love, and the bleſſed effects of ſanctified afflictions. When mourners are brought to cry unto the Lord, and pour out their hearts before him; they ſhall not long hang down their heads unto the ground; for he can heal thoſe breaches, which to all others are irreparable: and he will turn our earneſt prayers, (though preſented with ſighs and tears,) into joyful praiſes. But whilſt we contemplate the ſcenes here ſet before us, and view the children periſhing by famine, ſlain by the ſword, or even made the horrid repaſt of their frantic mothers; and the prophets, and prieſts ſlain in the ſanctuary of the Lord: whilſt we view the enemies of Jeruſalem clapping their hands, and wagging their heads, and gnaſhing their teeth, and ſaying, "Is this the city, that men call the perfection of beauty, the joy of the whole earth;" and rejoicing in having at length obtained their advantage againſt her, and ſwallowed her up? And whilſt on the other hand we conſider, that in all this, the Lord performed what he had deviſed, and what he had predicted many ages before; and remember for what, and to whom he did this. Let us learn to ſhun falſe teachers, who ſpeak ſmooth things, and propheſy deceits; who do not detect men's iniquities, but flatter them in their ſins; and who thus bring ruin on churches, and nations, and the ſouls of multitudes. Let us fear being deceived by others, or deceiving ourſelves; let us beware of hypocriſy, and of truſting in external forms and privileges; let us watch and pray againſt temptation; let us learn to fear God, and walk humbly before him; and whilſt we think we ſtand, let us take heed leſt we fall.

NOTES.

CHAP. III.] V. 1. *I am*, &c.] The conſtruction of this chapter differs from that of thoſe, which have been conſidered. It conſiſts of the ſame number of ſtanzas, according to the number of the letters in the Hebrew alphabet: but each ſtanza is divided into three parts, or verſes, each of which begins with the ſame Hebrew letter; the three firſt verſes with Aleph, the three next with Beth, &c. It alſo forms a diſtinct elegy, or lamentation, arranged differently from the preceding ones. The prophet ſpeaks throughout the whole, lamenting his afflictions, ſeeking out conſolatory topics, and giving counſel, and encouragement to his fellow mourners. It is not indeed agreed, whether Jeremiah ſpeaks in his own perſon, or in that of the nation of Iſrael: and there is ſome difficulty in abſolutely deciding this matter. But probably he ſpake in his own perſon, as one, who beſides his peculiar afflictions, ſhared largely in thoſe of his people; and ſympathized with them in thoſe, from which he was moſt exempted. He ſpake of himſelf as a public

2 He hath led me, and brought *me into* darkneſs, but not *into* light.

3 Surely againſt me is he turned; he turneth his hand *againſt me* all the day.

4 My fleſh and my ſkin hath he made old; he hath broken my bones.

5 He hath builded againſt me, and compaſſed *me* with gall and travail.

6 He hath ſet me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Alſo when I cry and ſhout, he ſhutteth out my prayer.

9 He hath incloſed my ways with hewn ſtone; he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places.

11 He hath turned aſide my ways, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow, and ſet me as a mark for the arrow.

13 He hath cauſed the arrows of his quiver to enter into my reins.

14 I was a deriſion to all my people; *and* their ſong all the day.

15 He hath filled me with bitterneſs, he hath made me drunken with wormwood.

16 He hath alſo broken my teeth with gravel ſtones, he hath covered me with aſhes.

character, and for the common benefit, and with reference to the caſe of his people; being one of many, who thus ſhared, and mourned over the calamities of Iſrael. We before met with ſome paſſages in the writings of Jeremiah, like the bitter complaints of Job; (*Job*, c. iii. *Jer.* c. xx. v. 14—18;) and we here meet with various expreſſions ſimilar to thoſe uſed by that afflicted, and tempted ſervant of God: and this favours the concluſion, that he related the more gloomy, and diſcouraging part of his experience, and the way, in which he found ſupport, and relief, as the beſt method of inſtructing, and comforting his fellow ſufferers. Some have conſidered Jeremiah as a type of Chriſt: and it will doubtleſs be proper to turn our thoughts to him, in our practical improvement of the ſubject. (*Pſalm* xxii. xxxviii. xliv. lxix. lxxiv. lxxxviii. cii.) In this view of the chapter before us, we ſuppoſe the prophet addreſſing the people, in order to counſel, and encourage them: and ſpeaking as one, who knew the heart of a mourner, and could ſympathize with them. He was the man, who had been peculiarly converſant with affliction, having experienced the effects of God's anger, both for his own ſins, and in ſharing the puniſhment inflicted on his people. (*Heb.* c. ii. v. 17. c. iv. v. 15, 16.)

V. 2—9.] The Lord had not ſent to the Jews one accuſtomed to eaſe, and indulgence: but one, whom he had led into great darkneſs, and diſtreſs, both in his outward circumſtances, and his inward experience. He had ſcarce known proſperity, or comfort all his days, but had always been acquainted with grief and ſorrow. The Lord had ſo croſſed him in every thing, that he ſurely thought, (in the hour of temptation,) that he was turned to be his enemy, and continually employed his power to afflict, and puniſh him. (*Job*, c. xiii. v. 24—28. c. xvi. v. 12—14. c. xix. v. 6—12.) By a ſucceſſion of ſorrows, his body was emaciated, and he was put to great pain, as if his bones were broken; (*Job*, c. xvi. v. 8.) The Lord builded againſt him, (as the Chaldeans did againſt the city,) to exclude all relief being brought to him, and to prevent his eſcape. Thus he reduced him to extremities, and ſurrounded him with the moſt diſtreſſing troubles: and he ſunk him into ſuch deſpondency, that he was like one caſt into a dark dungeon, or ſepulchre, filled with the remains of the dead, and ſecluded from the comforts of the living. The entrance of this diſmal cave was ſo barricadoed, that he could not get out: and he was loaded with a heavy and galling chain to increaſe his miſery: and when in this ſituation he cried to the Lord for help, he ſhut out his prayer, and would neither hear him, for his own deliverance, nor for that of his people. (*Job*, c. xxx. v. 20.) Thus his path was cloſed up by ſtone walls, and he was loſt in a labyrinth, from which he could not extricate himſelf. All this ſeems to refer to the caſe of the prophet, when in the dungeon, and the ſtocks; and to his inward experience during thoſe trials: but the language is extremely figurative; and might alſo be intended to repreſent the ſtate of the Jewiſh church, during their moſt afflictive period.

V. 10—13.] The prophet continued to enlarge on his diſcouragements, preparatory to the account he intended to give of his ſupports and comforts. In the ſeaſon of his trouble, and temptation, the Lord became terrible to him, as a bear or a lion, that ſuddenly ruſhes from its covert upon the traveller, turns him ont of his way, or tears him in pieces; for He had made him deſolate, deſtroyed all his comforts: and He had ſet him as his mark for his arrows, and wounded him by them in his vitals. The prophet ſeems all along to ſpeak of his own caſe, yet with reference to that of the church, in which he was ſo deeply intereſted: and ſome expreſſions may beſt ſuit his caſe, and others that of the people. (*Job.* c. 16. v. 12. 13.)

V. 14—16.] In the midſt of his other troubles the prophet was derided, and inſulted by the people, over whoſe approaching calamities he ſo pathetically mourned; and they made him the ſubject of their profane ſongs, for which they were made a deriſion, and a ſong to their enemies. Thus the Lord filled him with bitterneſs, and intoxicated him with the bitter cup, of which he made him to drink; inſtead of the cordials, that his caſe ſeemed to require: and inſtead of nouriſhing, palatable food, his

17 And thou haſt removed my ſoul far off from peace: I forgat proſperity.

18 And I ſaid, My ſtrength and my hope is periſhed from the LORD:

19 Remembering mine affliction, and my miſery, the wormwood and the gall.

20 My ſoul hath *them* ſtill in remembrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 *It is of* the LORD's mercies that we are not conſumed, becauſe his compaſſions fail not.

23 *They are* new every morning: great *is* thy faithfulneſs.

24 The LORD *is* my portion, ſaith my ſoul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the ſoul that ſeeketh him.

26 *It is* good that *a man* ſhould both hope and quietly wait for the ſalvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He ſitteth alone and keepeth ſilence, becauſe he hath borne *it* upon him.

29 He putteth his mouth in the duſt; if ſo be there may be hope.

30 He giveth *his* cheek to him that ſmiteth him: he is filled full with reproach.

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bread was, as it were, mixed with gravel, which brake his teeth, and put him to great pain, when he attempted to eat: and he was covered with aſhes, as a conſtant mourner, and penitent.

V. 17—20.] Here the prophet addreſſed himſelf *to* the Lord, and complained, that he had removed his ſoul to the greateſt diſtance from peace, and had made him forget proſperity, through a long continuance of adverſity. He was even brought to the borders of deſpair; as if he could have no help from, or hope in the Lord, both being periſhed together. Theſe thoughts harraſſed him, whilſt he ruminated on his complicated, and bitter troubles; and the more he revolved them in his mind, the greater depreſſion of ſpirits he experienced; being bowed down not only in humiliation, but in deep dejection.

V. 21—23.] Having ſtated the extremity of his diſtreſs, and temptation, the prophet proceeded to ſhew how he was raiſed above it. (*Pſ.* lxxiii. v. 17—27. lxxvii. v. 7—12.) When he recalled to mind the following conſiderations, he found his hopes revive. As a ſinner he might have been cut off, and caſt into the pit of deſtruction, and ſhould have been, but for the mercies of God: and his people would have been totally conſumed, and no remnant of them left. But as the Lord had mercifully ſpared him, and had not utterly deſtroyed them; as his compaſſions were plenteous, and unfailing, and every morning renewed to him, in the continuance of his life, and many unmerited benefits; and as He had given many precious promiſes to Iſrael, and to every believer, and in his great faithfulneſs had always performed them to thoſe, who truſted in them: ſo he found there was yet encouragement to hope in God, and to exerciſe patience, and repentance, in expectation of returning mercy.

V. 24—25.] It next occurred to the prophet's mind, that whatever he loſt, or ſuffered, or witneſſed of the ſufferings of his people; his grand intereſt was ſecure. As a believer he was ſatisfied that the Lord was his all-ſufficient portion. He was conſcious, that from his inmoſt ſoul he had choſen the Lord as his portion, and expected his happineſs from him, and not from the world: and therefore he determined ſtill to hope in him, and refer all his concerns to his wiſdom, truth and love. In this he evidently propoſed himſelf as an example to his people, that they might ſeek comfort from the Lord, when all other comfort failed; (*Pſ.* lxxiii. v. 25, 26.) And though they could not ſo confidently aver, that the Lord was their portion: yet they might remember, that he was kind, and merciful to thoſe, who wait for, and ſeek to him; and thus they might hope, that he *would be* their portion.

V. 26—30.] The wiſeſt, beſt, and moſt comfortable way, that the afflicted people could take, would be to watch againſt murmurs, and deſpondency; to hope in God for ſupport, and deliverance; to ſubmit reſignedly to his will, and wait his time; to uſe appointed, and proper means, and no other; and thus in compoſure, and confidence to wait for the performance of his promiſes of temporal, and eternal ſalvation. This would be good in itſelf, honourable to God, and profitable to them. It would alſo be good, and uſeful to bear the yoke in youth: if it were beneficial to young perſons to be inured to hardſhip, ſubjection, and diſcipline; it would be alſo good for men to be habituated early to affliction, and reſignation to the Lord's will; to learn ſubjection to his authority, and to bear his yoke. Such afflictions, and diſappointments would tend to take their thoughts off from the world, and to check the eagerneſs of their purſuits, and expectations: thus the ſufferer would learn to court ſolitude, and retirement, and to employ himſelf in ſerious reflection: becauſe he would perceive, that the Lord laid theſe burdens upon him; or he would be led to take them patiently, as from him. And when he conſidered that the Lord afflicted men for their ſins, and to bring them to repentance; he would put his mouth in the duſt, through ſelf abaſement, confeſſing his ſins, and welcoming the chaſtiſement; if ſo be, there might be hope of deliverance from the wrath to come. In this temper, the afflicted penitent would meekly yield to the injuries of men, as the correction of God: and give his cheek to the ſmiter, and patiently endure the reproaches, with which he ſhould be loaded. This Chriſt did, though without ſin; and the guilty peni-

31 For the LORD will not caſt off for ever:

32 But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To cruſh under his feet all the priſoners of the earth,

35 To turn aſide the right of a man before the face of the moſt High,

36 To ſubvert a man in his cauſe, the LORD approveth not.

37 Who *is* he *that* ſaith, and it cometh to paſs, *when* the LORD commandeth *it* not?

38 Out of the mouth of the moſt High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the puniſhment of his ſins?

40 Let us ſearch and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have tranſgreſſed, and have rebelled: thou haſt not pardoned.

43 Thou haſt covered with anger, and perſecuted us: thou haſt ſlain, thou haſt not pitied.

44 Thou haſt covered thyſelf with a cloud, that *our* prayer ſhould not paſs through.

45 Thou haſt made us *as* the off-ſcouring and refuſe in the midſt of the people.

46 All our enemies have opened their mouths againſt us.

47 Fear and a ſnare is come upon us, deſolation and deſtruction.

48 Mine eye runneth down with rivers of

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tent ſufferer will learn to imitate his example. The ſcope of the prophet was, to ſhew the advantages, that may be derived from afflictions: and as this conſideration tended to compoſe his own mind; he propoſed it to his people, in order to reconcile them to their ſufferings, and to teach them to profit by them.

V. 31—38.] The ſacred writer here ſuggeſted other conſolatory topics. The Lord had ſeverely puniſhed the nation of Iſrael, and cut off great numbers of them; and he often ſeverely corrected the believer. But he never rejected the true penitent, caſt off the true believer, or meant to forſake his people Iſrael: there was therefore ſtill hope, both in their perſonal, and public concerns. For the honour of his juſtice, holineſs, and truth, the Lord often cauſed grief: yet his manifold, and infinite mercies diſpoſed him to compaſſionate the ſufferers; and to relieve them, when their ſorrows had produced their ſalutary effect. Even in his ordinary dealings with the children of men, he did not willingly afflict them, or without cauſe, and a wiſe regard to his own glory, and the benefit of his univerſal kingdom: he was not like thoſe oppreſſors, who took pleaſure in cruſhing under their feet, their priſoners, or vaſſals; and who would thus enſlave, and trample down the whole earth, if they could. Much leſs would the Lord delight in afflicting his people who ſubmitted to, and humbled themſelves before Him. And as the Lord uſed not his power to oppreſs any, or to do injuſtice by prerogative: ſo he would never authoriſe it in others; he could not approve of thoſe, who, in his preſence, deprived others of their right, or ſupplanted them in their cauſes: and therefore as the Chaldeans had done the Jews great injuſtice; the latter might be ſure, that the Lord would in due time plead their cauſe. And as no one could effect his purpoſes, or cauſe his orders to be executed, further than the Lord ſaw good; from whoſe ſovereign appointment proſperity, or adverſity entirely proceeded: ſo the Chaldeans could not thus have ſucceeded againſt the Jews, had not the Lord appointed them, as the inſtruments of their correction. When therefore their calamities had produced their proper effect; the purpoſes of their oppreſſors would be fruſtrated, and they would no longer be able to enſlave, or afflict them: and they would therefore do well to conſider the Lord as the only author of their troubles.

V. 39—41.] As all men are ſinners, and deſerve death, and deſtruction; and are expoſed by their frailty to be cruſhed every moment: ſo none, whoſe life is prolonged, who is out of hell, and may hope for heaven, hath either right, or reaſon to complain, whilſt ſuffering the temporal puniſhment of his ſins, which is far leſs than he deſerves. The prophet therefore checked his own complaints, and thoſe of his people, and called them to join with him in ſelf examination, and a ſerious trial of all their ways; that they might diſcover, and repent of all their ſins, and return to the Lord, truſting in his mercy, and worſhipping his name. He reminded them alſo, not to reſt in formally lifting up their hands to God, but to lift up their hearts alſo, conſidering the greatneſs, and holineſs of Him, whoſe glory filled the heavens, though he condeſcended to notice their worſhip on earth.

V. 42—47.] The prophet here proceeded to lead the confeſſions of his people, and to put words into their mouth. He humbly acknowledged that they had tranſgreſſed, and rebelled againſt God; and as he had not pardoned, it was plain they had not repented: this was the cauſe of all their miſeries, of which he led them humbly, and ſubmiſſively to complain to the Lord. He had covered them with his anger, and purſued them by his judgments, and deſtroyed them without pity: and he had ſo covered himſelf with a thick cloud, that their prayers could find no admiſſion. The hypocritical prayers of the people for deliverance were rejected; and even the fervent prayers of the prophet in that behalf were diſcouraged. Thus the Lord made them, as the off-ſcouring, and refuſe of the nations, who inſulted, and trampwater, for the deſtruction of the daughter of my people.

49 Mine eye trickleth down, and ceaſeth not, without any intermiſſion.

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart becauſe of all the daughters of my city.

52 Mine enemies chaſed me ſore like a bird, without cauſe.

53 They have cut off my life in the dungeon, and caſt a ſtone upon me.

54 Waters flowed over mine head; *then* I ſaid, I am cut off.

55 I called upon thy name, O LORD, out of the low dungeon.

56 Thou haſt heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou deweſt near in the day *that* I called upon thee: thou ſaidſt, Fear not.

58 O LORD, thou haſt pleaded the cauſes of my ſoul; thou haſt redeemed my life.

59 O LORD, thou haſt ſeen my wrongs; judge thou my cauſe.

60 Thou haſt ſeen all their vengeance, *and* all their imaginations againſt me.

61 Thou haſt heard their reproach, O LORD, *and* all their imaginations againſt me;

62 The lips of thoſe that roſe up againſt me, and their device againſt me all the day.

63 Behold their ſitting down, and their riſing up; I *am* their muſick.

64 Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them ſorrow of heart, thy curſe unto them.

66 Perſecute and deſtroy them in anger from under the heavens of the LORD.

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led upon them; and opened their mouths in reproaches, menaces, boaſts, and blaſphemies againſt them, and their holy religion: and they were over-whelmed with terrors, entangled in ſnares, and given up to deſolation, and ruin. This complaint, and appeal to God, being atintended penitent confeſſions of guilt, was a ſuitable expreſſion of humiliation, ſubmiſſion, and hope in God alone; and was very proper for the Jews to uſe, in their captivity.

V. 48—51.] The prophet here again ſpake in his own perſon, and of his ſhare in the public calamities. He wept inceſſantly for the deſtruction of his people, and of Jeruſalem; and muſt do ſo, till the Lord looked down from heaven to regard, and redreſs their calamities. Every object, that he ſaw, affected his heart, and renewed his ſorrows: but eſpecially when he ſaw the daughters of Jeruſalem fallen into the hands of the brutal conquerors, and expoſed to every kind of violence, without any protection. (*Iſaiah*, c. iii. v. 16—26.)

V. 52—66.] Jeremiah ſeems in this paſſage to have reſpect to his own caſe, and to his perſonal trials: yet with reference to the caſe of his people, and the public calamities of the church of God. He had given no cauſe to his enemies to hate him; and yet they chaſed him as a bird, in order to deſtroy him: they thought they had cut him off, when they had let him down into the dungeon, and covered him over with a great ſtone: and he ſeemed to himſelf as certainly cut off, as if the waters had flowed over his head. Yet out of this low dungeon he had called upon the Lord: he had pleaded with him, that he had heretofore heard his voice, and intreated him, that he would not now hide his ear from his ſighs, and the breathings of his ſoul in prayer: the Lord had been uſed to draw near to him, when he prayed; to ſilence his fears, to plead his cauſe, and reſcue his life: and to him he appealed in that emergency. He ſaw the wrong that he ſuſtained; he knew the vengeance, and the devices, and imaginations of his perſecutors, and all their calumnies, and reproaches; and that he was their conſtant deriſion, and contempt. He therefore beſought him to plead his cauſe againſt them, and to execute vengeance upon them, according to their works, and in the moſt dreadful manner: as they were not only guilty of perſecuting him, but were the cauſe of their conntry's ruin. The event had fully proved, that the Lord had heard, and anſwered Jeremiah's prayer from the dungeon: and this might well encourage the church, in her deep diſtreſs, and miſery, (when ſhe was as it were caſt into the pit, overwhelmed, and ready to periſh, amidſt the inſults, and contempt of her enemies,) to expect deliverance from the power, and mercy of God, in anſwer to the prayers of her afflicted ſons, and attended with the predicted vengeance on her perſecutors. This ſeems to be the intention of the prophet, in thus propoſing his own caſe, and in ſhewing how God had heard his prayers, in the dungeon: for if he had not diſregarded the cries of one afflicted ſervant, or ſuffered his perſecutors to eſcape deſerved vengeance: could it be ſuppoſed, that he would leave his whole church to ſink for ever in her trouble, and not anſwer the prayers of all his people, and avenge them on their oppreſſors?

PRACTICAL OBSERVATIONS.

They are beſt qualified to adminiſter counſel, and conſolation to the afflicted, who have themſelves experienced the ſmart, and terror of the rod of divine wrath: and therefore miniſters often paſs through trials, in order, that they may learn to ſpeak ſeaſonably to the afflicted; (2 *Cor*. c. i. v. 4—6.) It is therefore very profitable, in ſpeaking to the diſtreſſed, and wounded in conſcience, to ſhew them what troubles, and temptations we have paſſed through, and been delivered out of; and in what way we have been led to peace, and confidence in God. The ſuffering, and tempted believer has very different views of the Lord's dealing with him, whilſt he is in the

CHAP. IV.

Contains 1ſt. Lamentations over the ruins of the city, the temple, and the people, and over the miſeries, which they endured from famine, 1---12. *2d. The ſins of the prophets, and prieſts aſſigned as the cauſe of the contempt and miſery, to which they were reduced; with complaints of diſappointment in*

midſt of his conflicts, than he hath at other times: the ſtruggle betwixt unbelief, and faith, betwixt fleſh and ſpirit, is often very ſore: outward troubles coincide with inward diſcouragement, and the Lord ſometimes leads his people into darkneſs, and not into light; and they are apt to conclude, that he is puniſhing them as an enemy, and not correcting them as a Father; his hand ſeems turned againſt them all the day; the body is affected with the diſquietude of the mind; the Lord ſeems to exclude the ſoul from comfort, to put them to pain, to hedge up their way, to ſhut out their prayers, and earneſt cries, to plunge them into perplexity, to envelope them in darkneſs, and to appear in every way formidable to them. But whether our God frowns, or our enemies deride, and inſult us; or whether our comforts are turned into gall, and wormwood, and our ſouls forget proſperity: we may be aſſured, that it is our infirmity, and temptation, if we think, "that our "ſtrength, and hope are periſhed from the Lord." Indeed if we only conſider our affliction, and miſery, and every aggravating circumſtance of them; or if we only conſider the power, juſtice, and holineſs of God, compared with our own guilt, and pollution; and do not view him upon a mercy ſeat, and ready to forgive: we ſhall ſink into deſpondency, inſtead of being properly humbled before Him, in ſeaſons of affliction, and temptation. Thus conſcious guilt may even ſwallow us up of over-much ſorrow, and give ſatan an advantage againſt us, of whoſe devices we ſhould be aware. But if we properly recall to mind other topics, we ſhall yet have hope in our darkeſt hours: and we ſhould conſider how others have found comfort in ſimilar circumſtances; that when we too have found relief, we may point it out to our brethren alſo. The due conſideration of the evil of ſin, and of our own ſinfulneſs will convince us, it is of the Lord's mercies, that we are not conſumed. If his mercies had not been more abundant even than our provocations, we ſhould not now have been in the land of hope, of pardon, of prayer: it is therefore a ground of encouragement, that we yet live in Immanuel's land, and hear of his love, and power to ſave. How much worſe might it have been with us, than now it is? How many have been cut off, and periſhed in their ſins? How many on earth are ſuffering more ſevere pains, than we are? How many ſufferers have no acquaintance with their guilt, and danger? Such reflections will ſuggeſt reaſons for gratitude in our deepeſt afflictions, and for hope in our greateſt dejections. He whoſe compaſſions are new to us every morning, and who hath hitherto ſpared us, yet waiteth to be gracious: great is his ſincerity in his invitations, and faithfulneſs to his promiſes; and he hath promiſed to teach and help all, who *deſire* to come; as well as to receive all, that do come to him. If we cannot then ſay, with unwavering voice, "the Lord is my portion:" may we not ſay, "I deſire to have him for my portion, and ſalvation, and in his word do I hope." We may wait on, and ſeek to him, aſſured of ſucceſs; and we ſhall find it good ſo to do; but ruinous to knock at any other door. Let us then watch againſt deſpondency, as well as preſumption; and count it good to hope, and quietly to wait for the ſalvation of the Lord. We ſhould alſo remember, that many have found the galling yoke of affliction, as well as the eaſy yoke of obedience, ſalutary, and uſeful; and have learned repentance, patience, and godlineſs in this ſevere ſchool. And as that is always beſt for us, that tends moſt to the ſalvation of our ſouls; we cannot too ſoon be initiated in this profitable diſcipline. Happy then is it, when diſappointments, and troubles teach young perſons to retire, to ſit alone, and keep ſilence from vain words, and to give themſelves to meditation, and prayer; whilſt others of their age, are running the round of folly, and vice, and making work for future anguiſh, and miſery. And happy ſhall we all be, if we ſo learn to receive affliction, as laid upon us by the hand of God, as to extract good out of it. In order to this we muſt abaſe ourſelves before him, in the loweſt humiliation: and then, whatever reproach, or injurious treatment we receive, we ſhall have no cauſe to complain: whilſt we have the hope of his favour, and are thus made partakers of his holineſs. This ſubmiſſion to, and dependance on the Lord muſt be ſafe, and advantageous: for he will not caſt off for ever any, that truſt in his mercy: though he cauſe grief, he delighteth in mercy, and not in afflicting the children of men: and when he hath humbled and proved us, he will have compaſſion, according to the multitude of his mercies, and do us good at the latter end. Indeed he often ſees good to permit the inſtruments of his correction, or his vengeance, to cruſh their ſubjects, or priſoners under their feet: but he cannot approve of injuſtice, or oppreſſion. Nor can they exceed their commiſſion, or do miſchief according to their own will: for good and evil are diſpenſed at the mouth of God. When therefore his wiſe, and righteous ends are anſwered, he terminates the power of oppreſſors, and reſcues the oppreſſed. Our troubles are all from him: and when our peace is made with him, all things will certainly work together for our good. Inſtead then of fretting, and complaining, when we ſuffer a ſmall part of the puniſhment due to our ſins; whilſt the continuance of life gives ground for hope, and time for prayer; we ſhould employ ourſelves in ſearching, and trying our ways, in repenting of our ſins, and returning unto the Lord; and in lifting up our hearts and prayers unto our heavenly Father. We ſhould complain *to*, and not *of* Him, and our repreſentation of our ſorrows ſhould be attended by humble confeſſion of our tranſgreſſions. If the Lord have not pardoned us, we may be ſure, that it is becauſe we have not repented, and believed his goſpel: yet our ſins may be pardoned, though we have not the comfort of it. If we are covered with the Lord's anger, and our prayers be not anſwered: it may be, becauſe we aſk amiſs, or have not patiently waited the Lord's time. If we are made the filth of the world, and treated as *their expectations of help from their allies, and from their king, and of the ſpeed, and fury of their perſecutors,* 13--20. *3d. A prediction of the termination of Zion's calamities, and of judgments to be executed on the inſulting Edomites,* 21, 22.

HOW is the gold become dim! *how* is the moſt fine gold changed! the ſtones of the ſanctuary are poured out in the top of every ſtreet.

2 The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter!

3 Even the ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people is become cruel, like the oſtriches in the wilderneſs.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are deſolate in the ſtreets: *they that were* brought up in ſcarlet embrace dunghills.

6 For the puniſhment of the iniquity of the daughter of my people is greater than the puniſhment of the ſin of Sodom, *that was* overthrown as in a moment, and no hands ſtayed on her.

7 Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing *was* of ſapphire.

8 Their viſage is blacker than a coal;

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the refuſe of mankind, and inſulted by our neighbours: we ſhould more earneſtly look to the Lord, and expect him to plead our cauſe, and deliver us. But indeed our own troubles, and thoſe of the church, and world around us, continually ſuggeſt cauſes of ſorrow: and wherever we look, our eyes may affect our hearts, and cauſe our tears to flow anew: yet we may ſtill hope and rejoice in God. No dark dungeon, or deep pit, can exclude us from his throne of grace. If we cannot ſpeak, He will hear our breathings and ſighs. He will draw near to encourage, to defend, and to plead the cauſe of his afflicted ſervants, and to redeem their ſouls. But what are all our ſorrows compared with thoſe of our Redeemer? He indeed was the man, who ſaw affliction, by the rod of the Lord's wrath againſt our ſins; and exclaimed, "My God, my God, why haſt thou forſaken me?" He gave his cheek to the ſmiters, and was filled with reproach: he was cut off, and laid in the grave, and the ſtone covered him: yet his prayer was anſwered, his cauſe was pleaded, he roſe triumphant, and his enemies have many of them periſhed miſerably, and accurſed from under the heavens of the Lord. Thus will he deliver his people out of every trouble, and revive his church from every over-whelming perſecution: thus will he raiſe our bodies from the grave, and ſave us with an everlaſting ſalvation; whilſt all his enemies will periſh with an everlaſting deſtruction from his preſence.

NOTES.

CHAP. IV.] V. 1, 2.] The nations of Iſrael, as devoted to, and beloved of God; and Jeruſalem, as the holy city, where he was worſhipped at his temple, had excelled other nations, and cities, as the moſt fine gold doth the baſer metals: which was intimated by the gold, which over-laid the walls, and formed the veſſels of the ſanctuary. But they were now both polluted by their ſins, and diſgraced by their ſufferings; they had loſt all their diſtinguiſhed ſplendour, and excellency, and looked meaner, and viler, than other cities, and nations. The temple alſo was totally deſtroyed, and its ſtones were thrown amongſt the common rubbiſh, and mixed with the ruins of other buildings, without the leaſt diſtinction. And the ſons of Zion, even the moſt honourable, and eminent of them, who ought to have been, and had been precious as fine gold, were diſregarded, and daſhed in pieces, like the meaneſt earthen veſſel.

V. 3—5.] Through urgent famine, the women of Jeruſalem ſeemed to be deprived of all natural affection, and were become more unfeeling to their offspring than the ſea monſters: and in endeavouring to preſerve their own lives, they neglected to ſuckle, or tend their infants; and thus left them to periſh, as the oſtrich doth her eggs, which ſhe leaves on the ſand, and looks no more after: and ſome of them were ſtill more cruel, (v. 10.) So that the ſucking child was parched to death by thirſt: and the liſping children, begging for bread, were left to periſh by hunger: and ſuch, as had been brought up moſt delicately, and with every indulgence, lay neglected in the ſtreets, or upon dunghills, without other lodging, or other food, than they could rake out of them.

V. 6. *For*, &c.] As Sodom was deſtroyed at once by fire from heaven, its inhabitants did not ſuffer ſo much in this world, as the inhabitants of Jeruſalem did, when they died in a lingering manner by famine, as criminals kept long in their torture. And conſidering the ſuperior advantages, and privileges of Jeruſalem; there can be no doubt, but their guilt was more aggravated, than that of Sodom. Yet there was a remnant ſaved of them; but none of the Sodomites.

V. 7, 8.] (Notes, *Num.* c. vi.) The Nazarites, during the time of their ſeparation, were conſidered as very diſtinguiſhed perſons; and perhaps they were uſed to wear white clothing. The Lord might be pleaſed to give a peculiar bleſſing to their diet, to render them more healthy, and their appearance more vigorous, and comely, than their brethren, who were not required to abſtain from wine: and they might be conſidered, as the ornament, and honour of the city. (*Dan.* c. i. v. 8—15. *Amos*, c. ii. v. 11.) But now the wrath of God had made ſuch a change in their circumſtances; that by famine, diſeaſe, and neglect, they were become baſe, and ſordid in their perſons, and apparel, not to be diſtinguiſhed from they are not known in the ſtreets: their ſkin cleaveth to their bones; it is withered, it is become like a ſtick.

9 *They that be* ſlain with the ſword are better than *they that be* ſlain with hunger: for theſe pine away, ſtricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have ſodden their own children, they were their meat in the deſtruction of the daughter of my people.

11 The LORD hath accompliſhed his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adverſary, and the enemy ſhould have entered into the gates of Jeruſalem.

13 For the ſins of her prophets, *and* the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her;

14 They have wandered *as* blind men in the ſtreets, they have polluted themſelves with blood, ſo that men could not touch their garments.

15 They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered, they ſaid among the heathen, They ſhall no more ſojourn *there*.

16 The anger of the LORD hath divided them; he will no more regard them: they reſpected not the perſons of the prieſts, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not ſave *us*.

18 They hunt our ſteps, that we cannot go in our ſtreets: our end is near, our days are fulfilled; for our end is come.

19 Our perſecutors are ſwifter than the eagles of the heavens: they purſued us upon the mountains, they laid wait for us in the wilderneſs.

20 The breath of our noſtrils, the anointed of the LORD, was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

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the other wretched objects, with whom they were ſurrounded; and they were emaciated, and enfeebled to the greateſt degree.

V. 10. *Pitiful,* &c.] In themſelves their women were diſpoſed to compaſſion; but their anguiſh rendered them barbarous, and this added to the horror of their calamity, and conduct.

V. 12. *The,* &c.] Jeruſalem ſeems to have been well fortified both by nature, and art; and thoſe, who had attempted to take it, had ſo often been baffled and deſtroyed; that the ſurrounding kings, and nations did not think that Nebuchadnezzar would have ſucceeded in his enterprize. Nor could he, if the Lord, the real defence of Jeruſalem, had not been provoked to depart from her.

V. 13—16.] The ſins of the falſe prophets, and ungodly prieſts conduced to the total degeneracy of the nation; and their murder of God's prophets, and righteous ſervants provoked him to give them up to deſtruction: thus they were the cauſe of ſuch numbers being ſlain, that when they walked in the ſtreets, they could not avoid being polluted with their blood; as blind men, when wandering about, could not ſhun thoſe things, whoſe touch rendered them unclean. And they were even covered with the blood of the ſlain, ſo that men could not touch their garments without being defiled. They had been wont to ſay to a Gentile "Stand by thyſelf, I am holier than thou," and to bid him depart, and keep his diſtance as unclean: but now the very heathen drove them out of the city, as unclean, and burned it, as polluted; nay they conſidered them as monſters of wickedneſs, and in contempt of their former preciſeneſs, and loathing of their vile conduct, they put them to a diſtance from them, and ſhunned their company as abominable: and when they fled, or wandered from place to place, amongſt the idolaters, they would not admit them to ſojourn amongſt them. Thus the Lord divided them into diſtant places: he no more regarded them as his people; and therefore their enemies no more reſpected their prieſts and elders, but conſidered them, as the chief criminals, and the peculiar objects of their execration.

V. 17. *Vain,* &c.] The Jews in vain expected help from the Egyptians.

V. 18, 19.] Theſe are the deſponding complaints of the remnant of the Jews. Their enemies hunted thoſe who remained in the city, from one ſtreet to another; ſo that they expected death every moment: and if any of them fled to the mountains, or into the wilderneſs, their purſuers were as ſwift as eagles, and laid wait for them to deſtroy them. (*Matt.* c. xxiv. v. 28.)

V. 20. *The,* &c.] The Jews had conſidered their national exiſtence, as it were, to depend on Zedekiah, who had been anointed king over them: they confided in him as the breath of their noſtrils: they hoped under his government again to acquire liberty, and eſtabliſhment, and to collect together their exiles, and captives; and thus to live under his ſhadow amongſt their heathen neighbours. But when he was hunted, and taken, as a wild beaſt in a pit; all their hopes expired.

21 Rejoice and be glad, O daughter of Edom, that dwelleſt in the land of Uz; the cup alſo ſhall paſs through unto thee: thou ſhalt be drunken, and ſhalt make thyſelf naked.

22 The puniſhment of thine iniquity is accompliſhed, O daughter of Zion; he will no more carry thee away into captivity: he will viſit thine iniquity, O daughter of Edom; he will diſcover thy ſins.

CHAP. V.

Contains 1*ſt. The Jews complaining before God, of the grievous calamities, to which they had been ſubjected for their ſins, and of the deſolations of Zion,* 1---18. 2*d. Earneſt prayers to the Lord to return unto them in mercy,* 19---22.

REmember, O LORD, what is come upon us: conſider, and behold our reproach.

V. 21, 22.] The Edomites rejoiced in, and inſulted over the calamities of the Jews. (*Pſ.* cxxxvii. v. 7.) The prophet therefore ironically bade them rejoice; but aſſured them, that their joy would ſoon be terminated: for the deadly cup of divine vengeance would ſoon be put into their hands, and reduce them to deſperation, and contempt. The appointed puniſhment of Zion would ſoon be completed, and their captivity terminated: and then the Lord would bring to light, and puniſh the iniquities of Edom.

PRACTICAL OBSERVATIONS.

The glory of external diſtinctions, and privileges may ſoon be dimmed, and changed: ſin tarniſhes the beauty of the moſt exalted capacity, and the moſt excellent gifts: and when the Lord leaves a church, or nation, their glory is departed from them. But that gold tried in the fire, which Chriſt beſtows, will never be taken from us; (*Rev.* c. iii. v. 18:) it's external appearance may indeed be dimmed, but its intrinſic excellency cannot be diminiſhed. The ſtones of the earthly ſanctuary were repeatedly poured out in the ſtreets, ſo that not one of them was left upon another: but the ſpiritual temple experiences no ſuch demolitions; it is builded upon a Rock, againſt which the gates of hell cannot prevail; and every believer as united thereto, is an habitation of God through the Spirit. Indeed the moſt precious of the ſons of Zion, incomparably more valuable, than the fineſt gold, are eſteemed by ungodly men, as earthen pitchers, fit for nothing, but the baſeſt uſes, or to be daſhed in pieces: and not only were prophets, and apoſtles treated in this manner, but even Chriſt himſelf was thus deſpiſed, and vilified. But the Lord will not thus eſteem of any, except the hypocrites in Zion: theſe are indeed veſſels, in which he hath no pleaſure: but real chriſtians are veſſels of honour fitted for his uſe, and prepared for every good work; and precious in his ſight is the death of his ſaints. They, who live themſelves, and bring up their children, in delicacy, elegance, and ſplendour, know not to what miſeries they may be reſerved: and ſuch, as are moſt habituated to luxury, and indulgence, muſt be doubly miſerable, if reduced to endure the extremes of hunger, and thirſt, of ſqualid penury, to lay upon the ground, and to embrace dunghills. It is therefore our intereſt to accuſtom ourſelves to hardſhip, and to deny our clamorous appetites improper gratifications, and to fear contracting ſuch habits, as may afterwards prove ſources of miſery. Extreme neceſſity has a tendency to render the heart callous, and unfeeling: they, who have improperly indulged their children, when in proſperity, have often been found moſt regardleſs of them, in diſtreſs: and the human ſpecies has frequently been found more cruel, than the moſt ferocious, and more inſenſible, than the moſt ſtupid of the irrational creatures. The puniſhment of the moſt abandoned heathens will be light, compared with that of wicked profeſſors of chriſtianity: but if the lingering pains of a tedious execution, of famine, or of ſome fatal diſeaſe be ſo terrible; what will be the everlaſting puniſhment of the wicked, when the Lord ſhall accompliſh his fierce anger, and pour out his fury upon them, as conſuming fire? No enemy can prevail againſt us, if the Lord do not withdraw his protection: and then no defence can avail us. But the wickedneſs of thoſe, who are by office engaged to ſupport religion, and betray her cauſe, is the great cauſe of national judgments, and of the ruin of flouriſhing churches: eſpecially, when they have ſhed the blood of the juſt, in the midſt of them. They, who have thus polluted their garments with innocent blood, have commonly been recompenſed in the ſame way; and rendered contemptible, and an execration even to the vileſt of mankind. *Their* eyes muſt fail, in looking for vain help, from thoſe, that cannot ſave, who have provoked the Lord to have no more regard to them: but they, that truſt in him, ſhall never be confounded. Such, as are moſt preſumptuous in proſperity, are moſt apt to deſpond in danger, and trouble: and they, who have before deſpiſed the warnings, and counſels of the Lord's miniſters; are often ſorely terrified, when their end draws nigh, and their days are fulfilled, and they can find no eſcape from the cloſe purſuit of the king of terrors. If we ſo over-rate any creature, as to account it the breath of our noſtrils, or to expect to live under its ſhadow; we ſhall ſurely meet with diſappointments and confuſion: but our Anointed King is indeed the life of our ſouls, and we may ſafely live under his ſhadow, and rejoice in him in the midſt of all our enemies; for He is the true God, and eternal life. All the troubles of the church, and the believer will ſoon be accompliſhed; and they will have done with captivity, puniſhment, ſin, and ſorrow: but the doom of their inſulting enemies approacheth; the Lord will ſoon bring their ſins to light; he will put the cup of vengeance into their hands; and they ſhall drink it to the dregs, and lie down in eternal ſhame and ſorrow.

NOTES.

CHAP. V.] V. 1—6.] This chapter is an addreſs to the Lord, reſpecting the calamities of his people, as the improvement of the preceding repreſentation of them. It conſiſts of the ſame number of ſtanzas, as the preceding chapters; but they are much ſhorter, and the alphabetical order is not obſerved in them. A chorus of the

2 Our inheritance is turned to ſtrangers, our houſes to aliens.

3 We are orphans and fatherleſs; our mothers *are* as widows.

4 We have drunken our water for money; our wood is ſold unto us.

5 Our necks *are* under perſecution: we labour, *and* have no reſt.

6 We have given the hand *to* the Egyptians, *and to* the Aſſyrians, to be ſatisfied with bread.

7 Our fathers have ſinned, and *are* not; and we have borne their iniquities.

8 Servants have ruled over *us*: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the wilderneſs.

10 Our ſkin was black like an oven, becauſe of the terrible famine.

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceaſed from the gate, the young men from their muſick.

15 The joy of our heart is ceaſed; our dance is turned into mourning.

16 The crown is fallen *from* our head: woe unto us that we have ſinned!

17 For this our heart is faint; for theſe *things* our eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19 Thou, O LORD, remaineſt for ever; thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake us ſo long time?

Jews, or the collective body of the nation, are repreſented as the ſpeakers: and they called upon God to remember their miſeries, and the reproach to which they were expoſed. The inheritance, which he had given their fathers, and the houſes, which they had builded on it, were poſſeſſed by the Chaldeans, and other aliens from the nation of Iſrael: they were bereaved of their fathers, and their mothers were left deſtitute widows, amidſt the oppreſſions of their enemies: they were forced, in the land of their captivity, to pay dear for their water, and fuel, which they formerly had for fetching: they were grievouſly oppreſſed, and perſecuted, and laboured for their tyrants, without reſpite for refreſhment: they had been obliged to ſubmit to the Egyptians, and Aſſyrians, through their urgent neceſſities: and at laſt ſome of them were ſtrangers in Egypt, and others were captives in the regions formerly governed by the Aſſyrians.

V. 7. *Our*, &c.] The whole load of national guilt, which had been accumulating for ages, lay with incumbent weight on that generation of Iſrael: thus they bare the iniquities of their fathers, who were no more on earth to ſuffer the temporal effects of their own tranſgreſſions: of this they were at length made ſenſible, and that it was the cauſe of their extreme miſeries, which they could not eſcape, but by a national repentance, and converſion to God. It does not ſeem to have been ſpoken in a murmuring ſpirit; but in an humble acknowledgment of the juſtice of God, in his dealings with their nation.

V. 8—10.] Even the ſervants of the Chaldeans domineered over the captive worſhippers of God; and there was none to reſcue them from their inſolence, and cruelty. Whilſt the invaſion of the land, and ſiege of Jeruſalem continued; and immediately after it was taken, they got their bread by hazarding their lives, as they were every where met with by their enemies, who deſtroyed them without mercy: and their ſkins were parched, and turned black by the extremity of the famine, which they had endured.

V. 11—16.] After the city was taken, theſe outrages were there committed, as they had before been in the cities of Judah. Their princes were diſgraced, or put to death, in the moſt cruel manner, as ſlaves, and malefactors: their elders, (either the members of their national counſel, or their aged, and moſt venerable citizens,) were treated with indignity: their young men were enſlaved, and employed in the hardeſt drudgery: and even the children were loaded with wood till they fell under their burdens. So that the elders no more appeared in the gate of the city, to adminiſter juſtice, or to give counſel; the young men no more entertained themſelves, and others with their muſick. All their mirth was ceaſed, or turned into mourning: all their honour was gone; their crown was fallen from their heads, and their miſeries were come upon them, becauſe of their ſins.

V. 17, 18.] The moſt diſtreſsful circumſtance of all, to the pious remnant of Jews, was the deſolations of Zion, which was become the reſort of foxes, preying upon the dead bodies, that were there left unburied; as it was without temple, altar, ſacrifice; without prieſt, or worſhipper, to drive them away.

V. 19—22.] In this diſtreſſed eſtate, the people of God could apply to none, but their everlaſting, and unchangeable King, whoſe throne remained from age to age. They therefore anxiouſly enquired of him, wherefore he had ſo long forſaken, and ſeemed to forget them? They beſought him to convert them unto himſelf, by his renewing grace; that he might return to them in mercy, and renew thoſe proſperous days, which their nation had anciently enjoyed: and they complain-

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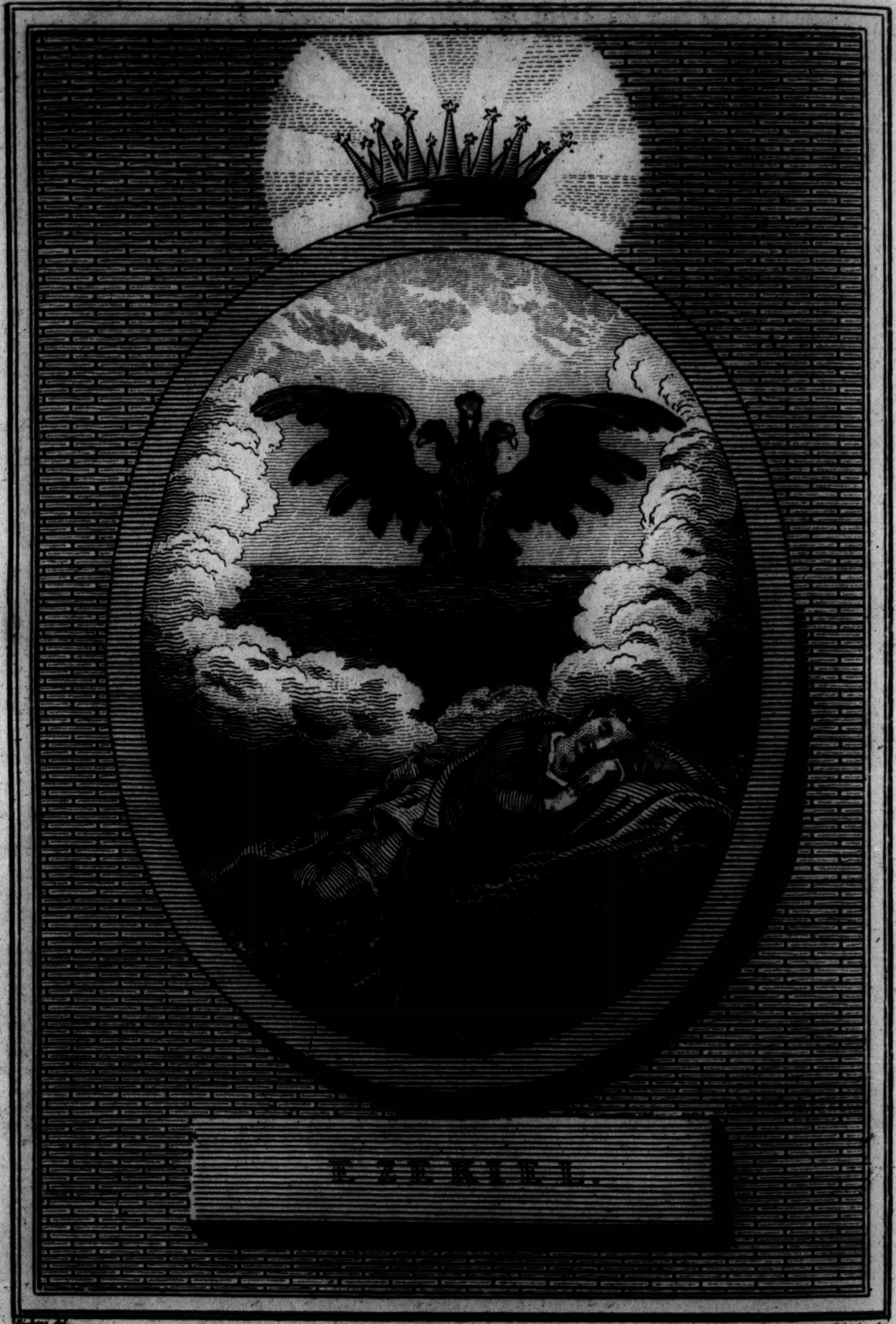

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21 Turn thou us unto thee, O Lord, and we ſhall be turned; renew our days as of old.

22 But thou haſt utterly rejected us; thou art very wroth againſt us.

ed, that he had utterly rejected them in his anger; or rather they enquired, whether he meant thus to deal with them?

PRACTICAL OBSERVATIONS.

In all our troubles prayer is our great duty, and means of relief; and all our ſorrows ſhould lead us to beſeech the Lord to remember, and help us. Though our ſins, and his juſt diſpleaſure have cauſed our ſufferings: yet we may hope in his pardoning mercy, his ſanctifying grace, and his kind providence. As waſting wars, terrible famines, and heavy oppreſſions, and perſecutions come upon nations, for the ſins of former, and preſent generations, when their appointed meaſure of iniquity is filled up: ſo the accumulating ſins of a man's whole life will be puniſhed with tremendous vengeance at leaſt; except he obtain an intereſt in Him, who bare our ſins in his own body on the tree. The wrath of God turns the ſinner's mirth into mourning, his liberty into bondage, and his honour into diſgrace: for this the crown is fallen from our heads, and woe unto us, that we have ſinned. This had reduced the race of men to its preſent wretched condition: and the deſolations of the church originate from the ſame ſource. But though we ſhould mourn over the miſeries of the world, and the low eſtate of the church: yet the true Zion, to which believers are come, cannot be deſolated, but remaineth for ever, even as the throne of our God in heaven. Nor can this our inheritance be forfeited, or alienated; or our manſions be poſſeſſed by ſtrangers: nor can our relation to God, as eſpouſed, and adopted into his family, ever be abrogated: nor can the liberty, wherewith Chriſt has made us free, ever be taken from us; or the freeneſs of our ſalvation diſannulled; or our joy, and glorying in Chriſt made void. Various tribulations may cauſe our hearts to be faint, and our eyes dim: but our way to the mercy-ſeat of our reconciled God ſtill is open; and we may beſeech him not to forſake or forget us; and that he would turn, and renew us more and more by his grace; that our hopes may revive, and our conſolations abound, as in the days of old. Nor will the Lord ever utterly reject his church, or any true believer, whatever our trials, fears, or lamentations may be. Let us then, in all our troubles, put our whole truſt and confidence in his mercy; let us confeſs our ſins, and pour out our hearts before him: and let us watch againſt repinings or deſpondency, whatever we ſuffer, or witneſs of the troubles of our brethren; for this we ſurely know, that it ſhall be well in the event with all, that truſt in, fear, love, and ſerve the Lord.

The Book of the PROPHET EZEKIEL.

The penman of this book, like Jeremiah, was a prieſt, as well as a prophet. He executed his office amongſt the captives in Chaldea, during the latter part of the time, that Jeremiah was employed at Jeruſalem, and for ſome time after the deſtruction of that city. The ſcope of his meſſages was very ſimilar to that of Jeremiah's; but his manner was very different, for he wrote with a vehemency, energy, and even ſeverity peculiar to himſelf, and very ſuitable to the character of the people, to whom he propheſied. There are alſo many things in his writings very figurative, and obſcure; and ſome, of which no ſatisfactory ſolution ſeems to have been hitherto given. The book opens with an account of an emblematic viſion of the Lord, by which Ezekiel was called to the prophetic office. It proceeds by ſeveral viſions, repreſenting the calamities coming on the Jewiſh nation, and the Lord's departure from his temple; connected with ſevere reproofs of the enormous wickedneſs both of the Jews at Jeruſalem, and of the captives, and the whole nation, with their kings, prieſts, prophets, &c. Having then predicted the judgments of God againſt the ſurrounding nations; the prophet returns to Iſrael, and gives them intimations of great mercies in reſerve for them; and predicts the deſtruction of the enemies of the church, in the latter ages: and then the book concludes with a moſt obſcure viſion of the temple, city, and holy land; which ſeems emblematically to deſcribe the proſperity of the church in the Millenium. The whole prophecy is ſuited to fill the mind with awe of God's purity, and juſtice, and hope in his mercy, and with dread and hatred of ſin; and to lead the thoughts to Chriſt, and goſpel times, and bleſſings, and to encourage our hopes of glorious ſucceſs to the cauſe of God on earth.

CHAP. I.

Contains 1ſt. An account of Ezekiel, and the time, place, and manner, in which he was called to the prophetical office, 1---3. *2d. Emblematic viſions of the glory of God: his angelic attendants being repreſented by four living creatures; his providential diſpenſations by four wheels; and his government of the church by the likeneſs of a throne, and the likeneſs of a man upon it, &c.* 4---28.

NOW it came to paſs in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, (as I *was* among the captives by the river of Chebar,) *that* the heavens were opened, and I ſaw viſions of God.

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity.

3 The word of the LORD came expreſsly unto Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

5 Alſo out of the midſt thereof *came* the likeneſs of four living creatures. And this *was* their appearance; they had the likeneſs of a man.

6 And every one had four faces, and every one had four wings.

NOTES.

CHAP. I.] V. 1—3.] Some interpreters compute this thirtieth year, from the reformation in the reign of Joſiah; when a new Æra commenced, and another trial was to be made of the kingdom of Judah. Others compute them from the acceſſion of Nabopolaſſar to the throne of Babylon, which formed a new Æra to the Chaldeans, coincident with that of Joſiah's reformation. But others think that the prophet only meant that he was thirty years of age, before he was called to his important office. This was in the fifth year of Jehoiachin's captivity, with whom Ezekiel ſeems to have been carried away; and conſequently it was in the fifth year of Zedekiah's reign, about ſix years before the final deſolations of Jeruſalem. The captives ſeem to have been left ſome time, without prophets, or viſions from God, that might ſupply the want of the more ordinary means of inſtruction; (*Jer.* c. xxix:) but at length the Lord raiſed them up a prophet in their captivity. Ezekiel was amongſt the other captives, by the river Chebar, (which probably was ſome river, that ran into the Euphrates;) where they might be ſtationed by the victors to cultivate ſome waſte lands, or to carry on ſome manufacture for their benefit. In this ſituation, he ſaw the heavens opened, and the extraordinary appearance of the firmament made way for his being favoured with the viſions of the God of Iſrael. Thus the word of the Lord came to him expreſſly, with clearneſs, and conviction; ſo that he could neither doubt of its divine authority, or miſtake its import, or queſtion his appointment to the prophetical office. Some ſuppoſe, that he means that the perſonal Word, or Son of God, came and ſpake to him, in a diſtinct, and audible voice; as doubtleſs he afterwards did; (v. 26. c. ii. v. 1.) This revelation was accompanied with the hand of the Lord upon him; or his power overcoming his reluctance to the arduous work, and encouraging him to enter upon it, and qualifying him for it. Or it may mean, that he was ſo impreſſed by the power of God, as to have his ſenſes cloſed to external objects, and his mind prepared to contemplate the heavenly viſions.

V. 4. *And,* &c.] The prophet fixed his attention, to the objects preſented to his view; and firſt he "ſaw a whirlwind come out of the north:" this might denote the impetuous deſtruction, which from Babylon was about to overwhelm Jeruſalem, and Judah; (*Jer.* c. i. v. 13—15.) This whirlwind brought with it a great cloud: which might be an emblem of the darkneſs of the Lord's diſpenſations, and of the heavy judgments, that impended over the Jewiſh nation. Along with this was a fire infolding itſelf, or kindling itſelf, or burning inceſſantly: this might repreſent the juſtice, and holineſs of God, and the awful vengeance he was about to execute on the wicked Jews, for the glory of his perfections, and from motives taken from, and centring in himſelf. The whirlwind, cloud, and fire were ſimilar to the tremendous appearances from mount Sinai, at the giving of the law; and intimated that the ſame glorious Lord was about to come, and inflict condign puniſhment on the tranſgreſſors of it. This fire diffuſed a brightneſs round about it; and from the midſt of it was ſeen as the colour of amber, or as ſome explain it, of a poliſhed mixed metal: which might ſignify, that there is light enough afforded us to diſcern ſomething of the divine counſels, and operations; and that as far as we can underſtand them, they appear very ſplendid and glorious. The whole of this appearance ſeems to have been deſigned to impreſs the mind with an awe of the divine majeſty, holineſs, and powerful indignation againſt the workers of iniquity.

V. 5—14.] Out of the midſt of the glorious viſion, which the prophet beheld, he ſaw the likeneſs of four living creatures. Theſe were emblematic of the holy angels, the attendants on the King of Glory, and the miniſters of his providence. They were four, probably to denote, that they were employed in all the four quarters of the world, or to the four winds of heaven. Their appearance, in the likeneſs of a man, denoted that they were intelligent, and rational creatures, of which that form is to us the token. But each of them had four faces, which ſeem to be emblematic of their endowments, and characters: the face of a man implied that they were

7 And their feet *were* ſtraight feet; and the ſole of their feet *was* like the ſole of a calf's foot: and they ſparkled like the colour of burniſhed braſs.

8 And *they had* the hands of a man under their wings on the four ſides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one ſtraight forward.

10 As for the likeneſs of their faces, they four had the face of a man, and the face of a lion, on the right ſide; and they four had the face of an ox on the left ſide; they four alſo had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ſtretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the Spirit was to go they went; *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and returned, as the appearance of a flaſh of lightning.

15 Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels, and their work, *was* like unto the colour of a beryl: and they four had one likeneſs: and their appearance, and their work, *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four ſides: *and* they turned not when they went.

18 As for their rings, they were ſo high that they were dreadful; and their rings *were* full of eyes round about them four.

19 And when the living creatures went

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poſſeſſed of knowledge, foreſight, prudence, compaſſion, and philanthropy: that of a lion intimated their boldneſs, and force, in executing the will of God: that of an ox denoted their ſtrength, unwearied diligence, and perſeverance; and that of an eagle their ſpiritual ſagacity, and heavenly affections, by which they ſoared aloft above all created objects, to the uncreated ſource of holineſs, and felicity. In the viſion of St. John, (*Rev.* c. iv. ver. 6—9;) theſe four emblematical faces are aſcribed to the living creatures, which he ſaw; but they are divided amongſt them, one to each of them: and as it ſeems capable of ſufficient proof, that thoſe four living creatures were intended as emblems of the miniſters of the goſpel; this difference may imply, that the endowments, which are divided in various proportions amongſt the holieſt men on earth, are all conjoined in the holy angels in heaven. Theſe living creatures were alſo repreſented with four wings each, which were emblematical of the activity, and celerity, with which they executed the divine mandates: as their hands *under their wings* were of their ſkillfulneſs, in all their ſervices, of which at the ſame time, they made no oſtentation. Their wings being joined together might denote their perfect unanimity: and their going ſtraight forward without turning, their ſteadineſs, and conſtancy in their obedience, by which they avoided all blunders, and from which nothing could at any time divert them. Their wings, that were ſtretched upward, repreſented their promptitude to execute their Maker's orders; as thoſe, with which they covered their bodies, did their conſcious imperfection, and meanneſs in his glorious preſence. Their ſtraight feet might be emblematical of their ſimplicity, and uprightneſs in their whole conduct: as the ſole of their feet, divided like that of the calf, or other *clean* animals, might be of their perfect purity, and holineſs: and their "ſparkling like the colour of burniſhed braſs" ſeems to repreſent the ſuperior excellency, and dignity of their worſhip, and obedience, above that of men on earth. They are alſo repreſented as going whither the Spirit was to go: which might ſignify their willing, and exact compliance with the will of God; and the ſubſerviency of their miniſtrations in the providential government of the world, to the great concerns of religion, and the proſperity of the church. Their appearance was like burning coals of fire, and the appearance of lamps: which might denote their ardent zeal and love, connected with equal knowledge, and wiſdom. The lamps, or light going up, and down amongſt the living creatures might intimate, that the Fountain of Light communicated to them ſeverally, as he pleaſed: and the bright fire iſſuing forth, as lightening, might be an emblem of the terrible effects of their miniſtry on the objects of the divine vengeance: or it might ſignify the ſame, as their running, and returning as a flaſh of lightening, with inexpreſſible velocity. (c. x. *Pſ.* lxviii. v. 17. civ. v. 4. *Iſaiah*, c. vi. v. 1—4.)

V. 15—25.] As the living creatures ſeem to be the emblems of the hoſts of angels, miniſtring to the God of Iſrael: ſo theſe wheels ſeem to denote the myſterious diſpenſations of his providence. Theſe are as the wheels of a chariot, in which Jehovah rideth to execute the purpoſes of his own will; and by them his preſence and power are manifeſted in every place. The ſhape of wheels, and their aptitude for continual motion, repreſent the conſtant, revolutions of human affairs, under the conduct of the

the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whitherſoever the Spirit was to go they went, thither *was their* ſpirit to go: and the wheels were lifted up over againſt them: for the Spirit of the living creatures *was* in the wheels.

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them: for the Spirit of the living creature *was* in the wheels.

22 And the likeneſs of the firmament, upon the heads of the living creature, *was* as the colour of the terrible cryſtal, ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other: every one had two, which covered on this ſide, and every one had two, which covered on that ſide, their bodies.

24 And when they went I heard the noiſe of their wings, like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they ſtood, *and* had let down their wings.

26 And above the firmament, that *was* over their heads, *was* the likeneſs of a throne, as the appearance of a ſapphire ſtone: and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it.

27 And I ſaw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his

providence of God. Thoſe perſons, or communities, which to day are at the top of the wheel, may to-morrow be at the bottom, beyond all human expectation or prevention: yet in the midſt of apparent confuſion, and whilſt every thing ſeems hurried on by blind chance, or fatal neceſſity; the moſt perfect regularity is indeed obſerved, and the changes directed by as fixed laws, as thoſe, by which the motion of wheels is aſcertained. Whilſt the prophet was contemplating the living creatures, he ſaw, (upon the earth, to denote that the viſion related to the affairs of this lower world,) one wheel by each of them, like the four wheels of a chariot. The appearance, and work of the wheels was like unto the colour of a beryl: the wiſdom, juſtice, truth, and goodneſs of God's providential government, might be denoted by the exquiſite workmanſhip, and beautiful colour of the wheels. The colour here intended is ſuppoſed to have been the green of the ſea water: which ſome think an emblem of the perpetual viciſſitudes of human affairs; as the ocean is ſometimes agitated by furious ſtorms, and then ſinks into a calm. The four wheels were all formed alike; for there is a conſiſtency, and even uniformity in the diſpenſations of Providence: but there was alſo, "as it were a wheel in the middle of a wheel;" perhaps a leſſer wheel connected with, and put in motion by the larger; an emblem of the connexion of cauſes, and effects, with great apparent intricacy, and almoſt endleſs variety, which are governed by the ſovereign will of God. When the wheels moved, they went upon their four ſides; or moved ſteadily in their proper places, without deviating, or being diverted from their courſe by any impediments. The rings of the wheels were ſo high, and their circumference was ſo immenſe, that they were dreadful to look upon: an emblem of the vaſt deſigns of Providence, full of incomprehenſible myſteries, to be humbly adored by us, and involving many terrible judgments on the workers of wickedneſs. But theſe rings, were full of eyes all round about; which ſignified, that infinite knowledge, and wiſdom ordered every diſpenſation; and that the purpoſes of God could not be diſappointed by any unforeſeen conjuncture. As the living creatures went were the Spirit was to go, ſo the wheels followed the living creatures; for the ſame Spirit actuated both the living creatures, and the wheels; and though the wheels were firſt ſeen on the earth, they often were lifted up above it: all which might ſignify, that the providences of God on earth are connected with heavenly things, and are all appointed in ſubordination to the concerns of his church. The firmament, over the heads of the living creatures, was as the colour of the terrible cryſtal; at once clear, ſplendid, and magnificent; and ſuited to impreſs the mind with ſolemn awe, and terror. This might alſo denote that the miniſtry of the angels was entirely ſubordinate, and infinitely inferior to, the majeſty and power of the Lord. Whilſt under this firmament the living creatures executed their commiſſions, the noiſe of their motion reſembled that of the ruſhing of mighty waters, or of tremendous thunders, called here the voice of the Almighty, or of the ſhout of an army: which may give us an idea of the number, and power of theſe miniſtring ſpirits. But when they had executed their commiſſions, and let down their wings, a voice was heard from the firmament; perhaps denoting the divine approbation of their ſervices, or the communication of further orders.

V. 26—28.] We have ſeen emblems of the attendants, and appointments of Iſrael's God; we have here ſome glimpſes, of his perſonal glory: but they are even more abſtruſe, than what hath been already conſidered. Probably the Lord intentionally left theſe emblematic, or loins even downward, I ſaw as it were the appearance of fire, and it had brightneſs round about.

28 As the appearance of the bow, that is in the cloud in the day of rain, ſo *was* the appearance of the brightneſs round about. This *was* the appearance of the likeneſs of the glory of the LORD. And when I ſaw *it*, I fell upon my face, and I heard a voice of one that ſpake.

hieroglyphic diſcoveries of himſelf, and his works, ſo obſcure, and intricate; in order, that, whilſt they ſuggeſted the intended inſtruction, they might not be capable of being delineated by the painter, or tempt the ſtatuary to form a ſimilitude of them. There appeared to the prophet, (not a real throne, but,) the likeneſs of a throne; an emblem of the ſovereign authority of Jehovah over all creatures, over both the world, and the church: and it was as the appearance of a ſapphire-ſtone: that is, it was exquiſite in beauty, and ſplendour. Upon this likeneſs of a throne, was the likeneſs as the appearance of a man; which evidently denoted the eternal Son, the ſecond perſon in the ſacred Trinity, who afterwards aſſumed human nature; and was before in the form of God, as the king of Iſrael. The appearance of amber, and of fire round about the throne, and within it, and in every part of his manifeſted preſence; being connected with the rain-bow, (a well-known emblem of the covenant of grace,) repreſented his mercy, and covenanted love to his people, as harmonizing with his awful juſtice, and holineſs; and ſhewed that he adminiſtered all the affairs of his kingdom with reference to his new covenant. When the prophet ſaw this likeneſs of the glory of the Lord, he fell proſtrate before it in adoration, and humble conſciouſneſs of his unworthineſs. The whole of this introductory viſion, when reported to the people, was ſuited to impreſs their minds alſo with ſolemn awe, and fear of the divine diſpleaſure; and yet to raiſe their expectations of bleſſings from their glorious Lord and King.

PRACTICAL OBSERVATIONS.

When the miniſters, word, and ordinances of God have been deſpiſed, and abuſed; He will ſometimes render them precious by their ſcarcity: but He will never leave thoſe entirely deſtitute of inſtruction, or encouragement, who belong to him. They are as dear to Him in captivity, in poverty, and under ſevere oppreſſion, as when more proſperous: and his moſt eminent ſervants have often been found in bonds, and impriſonment. But outward circumſtances cannot preclude them from his gracious manifeſtations: and his providence, and grace will concur in qualifying them for, and calling them forth to, the ſervices, for which he intends them. We are reminded of the incomprehenſible majeſty of Jehovah, and of his infinite perfections, in all the diſcoveries, that he hath made of himſelf. The humble, and attentive believer may underſtand enough, to impreſs his mind with ſolemn awe, and to inſpire filial confidence: but he will perceive ſuch depths in every ſubject relative to the divine Being, and perfections, as will teach him humility, and adoration. Thus we may learn profitable leſſons even from thoſe repreſentations, which we cannot fully underſtand: we may be reminded, that clouds, and darkneſs are round about our God; whilſt judgment, and juſtice are the baſis of his throne. A conſuming fire goeth before him, and it is very tempeſtuous round about him, not only when he ſpeaks from mount Sinai, but even when he ſhews his glory from mount Zion, as the God, and Father of his people. Light enough is afforded us to diſcover, that he doeth all things in wiſdom, truth, juſtice, and goodneſs: but who can declare the depths of his counſels, and operations? Let us then attend to thoſe things, which relate to our peace, and duty; and leave ſecret things to the Lord, to whom alone they belong. By faith we may behold him ſurrounded with an innumerable company of angels, who excel in wiſdom, and ſtrength, and in all created, and communicable perfections: and whilſt we contemplate the diſcoveries made of their character, and ſervices; we ſhould lift up our hearts in prayer to be made like them here, as we hope hereafter to be equal to them. We ſhould ſtudy, and copy the prudence, diligence, integrity, purity, zeal, love, and holy affections, by which they are conſtantly actuated, and directed: and though we cannot reach the exalted ſtrains of their worſhip, or the perfection of their ſervices; though we have not their wings, but are clogged by theſe vile bodies, and cannot mount with their rapid flight, nor obey with their celerity: yet we may labour with patience, and conſtancy: we may fill up our ſtations with ſkill and intelligence; we may go about our work with boldneſs, and not fear the frown, or wrath of man: we may ſet our affections on heavenly things, and cultivate harmony, and love with our brethren, and fellow ſervants; we may go ſtrait forward, without being diverted from our path, by the ſmiles of the world, or the difficulties we meet with; we may be clothed with humility, and ſerve the Lord with gladneſs; we may exerciſe ourſelves to have a conſcience void of offence towards God, and man; and ſimply give up ourſelves to be diſpoſed of, employed, guided, and ruled by his Spirit, according to his revealed will, without preferring our own inclinations, ſecular intereſts, or honour to his glory. Theſe things by the grace of God may be attained in ſome good meaſure here on earth: and then a bleſſed change may chearfully be expected; when ſin ſhall be done away for ever, when our bodies will be made ſpiritual, and we may emulate with ſucceſs the worſhip, and ſervices of theſe bleſſed ſpirits before the throne, and with them run, and return like a flaſh of lightening. At preſent we ſhould conſider them as the miniſters of providence, both in juſtice, and mercy; eſpecially as miniſtring ſpirits ſent forth to miniſter unto the heirs of ſalvation: and we owe ten thouſand deliverances to their condeſcending, and watchful care. Whilſt this ſhould inſtruct us to imitate their conduct, in our attention to our poor and afflicted brethren; it ſhould endear them to us though unſeen, and make us long for the time, when we ſhall join, and become acquainted with them. Knowing therefore, and filling up our proper place in the church, and in ſociety; and ſerving our generation with theſe examples before our eyes: let us be ſatisfied with being informed in ge-

CHAP. II.

Contains Ezekiel 1ſt. Commiſſioned, and inſtructed, as a prophet to the houſe of Iſrael, and reminded of their rebellious temper of mind, 1---5. *2d. Cautioned againſt the fear of them; commanded to deliver his meſſage boldly, whatever reception they gave it; and warned not to imitate their rebellion,* 6---8. *3d. Receiving a roll, written on every ſide with lamentations, and mourning, and woe,* 9, 10.

AND he ſaid unto me, Son of man, ſtand upon thy feet, and I will ſpeak unto thee.

2 And the Spirit entered into me when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me.

3 And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me, they and their fathers have tranſgreſſed againſt me, *even* unto this very day.

4 For *they are* impudent children, and ſtiff-hearted: I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord God.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious houſe,) yet ſhall know that there hath been a prophet among them.

6 And thou, ſon of man, be not afraid of

neral, that the Lord guides the wheels of providence as well as of nature; and amidſt all apparent intricacies and unnumbered viciſſitudes, the whole is directed with an unerring hand: and whether we are at the top, or at the bottom of the wheel, our place is aſſigned by Him, and for our good, if we be indeed his people. Nor need we deſpond, in the loweſt ſcenes of adverſity; for the wheels keep turning round, and will raiſe us again in due time from our depreſſion: whilſt they, who preſume upon their proſperity, know not how ſoon they may be caſt down. Suffice it then for us to know, that nothing is caſual, or miſplaced: but that every thing is regulated for the glory of God, and the final good of all, who love, and truſt in him. The wheels of providence move under the influence of that Spirit, which ſanctifies the church, and dwells in the heart of every believer: if then the vaſt deſigns of providence diſmay, and perplex us; if the view of the Lord's awful power, and juſtice alarm us; let us look to Him, who filleth the mediatorial throne, and ruleth over all worlds, and who ſhall ſoon appear on the judgment ſeat. And conſidering that he dwells in our nature, and is our Brother, and Friend; and that he adminiſters all things, in conſiſtency with, and ſubſerviency to, that everlaſting covenant, of which he is the Surety, and whoſe bleſſings he purchaſed with his blood: we may reſume our confidence, and poſſeſs a chearful hope tempering our reverence, and godly fear. That covenant is ordered in all things, and ſure, and like its great Surety, is the ſame yeſterday, to day, and for ever: and though the voice of the Almighty be in itſelf terrible to us ſinful creatures; yet it is moſt encouraging from the gracious lips of his well-beloved Son; except to thoſe, who neglect, and deſpiſe his great ſalvation. The light of the glory of our God is here more diſtinctly viewed by us, as it appears in ſoftened luſtre: here we ſee a juſt God, and a Saviour; a conſuming fire to obſtinate tranſgreſſors; but a moſt faithful Friend to all, who flee to him for refuge. Let ſinners then throng to, and proſtrate themſelves before him, on his throne of grace, encouraged by his love, and awed by his majeſty, juſtice, and power: and then they will not tremble, when he ſhall appear on his great tribunal. And let believers more and more contemplate his glory, that they may be gradually changed into his image, by the Spirit of the Lord.

NOTES.

CHAP. II.] V. 1, 2.] Daniel is once called "ſon "of man," (*Dan.* c. viii. v. 17;) but Ezekiel is the only prophet, that is generally thus addreſſed. He had been admitted, as it were, to the ſociety of the ſpirits before the throne: but this muſt not cauſe him to forget, that he was a ſon of man, a child of Adam; a ſinful, frail, and dying creature; though the Lord was pleaſed to ſend him to his people, rather than any of the holy angels, that miniſter before him. As Chriſt commonly called himſelf, and was often called of others, "The "Son of Man," the title may alſo be conſidered as an honourable diſtinction. It was indeed the Redeemer's loweſt ſtyle, as he is alſo the Son of God: yet it was a peculiar honour to him to be the chief of all the ſons of Adam, and the only one, who was free from ſin, and well pleaſing to God, on his own account. And, though this was not the caſe with Ezekiel; yet he was greatly favoured, in being admitted to theſe viſions of God, and employed in the prophetical office, when the nation, and the prieſtly family were in ſo great affliction, and diſgrace. As he lay proſtrate in an adoring poſture upon the earth, he was not ſo well prepared to receive, and execute the divine mandates: and therefore he was ordered to ariſe, and ſtand on his feet; and the Spirit of prophecy communicated to him encouraged, and enabled him ſo to do.

V. 3—5.] The Lord, appearing in viſion in the likeneſs of a man, (c. i. v. 26,) commiſſioned the prophet to go in his name to the houſe of Iſrael. His perſonal miniſtry was confined to the captives in Chaldea: but the Jews in their own land, and the diſperſed Iſraelites were included in his commiſſion; many of his predictions, and reproofs related to them, and his writings, would reach them: and though he delivered prophecies concerning other nations; yet they all had reference to the nation of Iſrael. Yet whilſt the Lord ſent him to them, he characteriſed them to be a rebellious nation, that from generation to generation had continued to rebel againſt him; and were ſtill diſpoſed to do the ſame. They were a ſhameleſs, daring, and hardened race of obſtinate tranſgreſſors:

them, neither be afraid of their words, though briers and thorns *be* with thee, and thou doſt dwell among ſcorpions: be not afraid of their words, nor be diſmayed at their looks, though they *be* a rebellious houſe.

7 And thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear; for they *are* moſt rebellious.

8 But thou, ſon of man, hear what I ſay unto thee; Be not thou rebellious like that rebellious houſe; open thy mouth, and eat that I give thee.

9 And when I looked, behold, an hand *was* ſent unto me; and, lo, a roll of a book *was* therein;

10 And he ſpread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

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yet they were not to be quite given up, being favoured for their fathers ſake, and becauſe of the Meſſiah, that was to be raiſed up from amongſt them. A few there might be better diſpoſed; others, eſpecially of the riſing generation, might be reclaimed; and the reſt would be left without excuſe. The prophet was therefore to go to them, and to preface his meſſage, with, “Thus ſaith the Lord God.” And whether they would, or would not regard his meſſage; (for they were ſo rebellious, that he might expect many of them to treat it with contempt;) yet they would know by the event, that a prophet had been ſent to them: for his predictions would aſſuredly be verified.

V. 6. *Though*, &c.] The prophet was here warned to arm himſelf with courage, and patience: for he could expect no other, but illtreatment from the rebels, if he faithfully ſtood up for the authority, law, truth, and glory of God. They were in themſelves, as worthleſs, and noxious, as thorns, and briers; yea as venomous, and malignant as ſcorpions: and their company would be as uneaſy to him, as the thorns, and briers, which tear the fleſh of thoſe, who fall down amongſt them, or endeavour to paſs through them: nay they would attempt to deſtroy him, as ſcorpions; (*Micah*, c. vii. v. 4.) And even their menacing words, and looks would intimidate, and ſilence him, except he were upheld by faith in, and fear of God.

V. 8. *Be not*, &c.] The prophet would be eſpecially tempted to decline his work, or to ſhun to declare the whole counſel of God, before ſuch obſtinate rebels, and furious oppoſers. Probably at this very time he was unwilling to undertake the work appointed for him, and which appeared ſo perilous, and diſcouraging. But the Lord ſhewed him, that his refuſal, or unfaithfulneſs, would rank him alſo amongſt the rebels, and warned him not to imitate their vile conduct. He was therefore ordered to open his mouth, and eat the roll, that was to be given him; that is, he was to receive, ſtudy, and digeſt it in his mind; that he might be prepared to ſpeak the contents of it to the people, withour fear or heſitation.

V. 9, 10.] Whilſt theſe words were ſpeaking, the prophet ſaw a hand ſent unto him, which had in it a roll of parchment, or of ſuch other materials, as were then uſed to write upon. This roll being opened before him, he ſaw it every where written with “Lamentations, and mourning, and woe.” This ſhewed the heavy judgments, which he would have to denounce againſt his rebellious people; the performance of which, would cauſe them to lament, and mourn, and render them moſt miſerable.

PRACTICAL OBSERVATIONS.

We ſhould attend to the word of God, as diſpoſed, and prepared to yield a prompt obedience to it. When the Lord calls upon the ſinner to awake, and ariſe, and attend to the concerns of his ſoul, to repent, and be converted, and believe the goſpel: the Spirit of life, and grace accompanies the call, and as it were ſets him on his feet, and enables him to do that, which before was his duty, but which he had neither will nor power to perform. The ſame bleſſed influence muſt be depended on, and ſought for, by miniſters, and chriſtians, in every ſervice, to which they are called. Human depravity never appears ſo great, as in the impudent, daring, obſtinate, and atrocious wickedneſs of thoſe, who have been moſt favoured with the means of grace. Yet the Lord will not forſake his church, though multitudes of ſuch monſters have in every age infeſted it. He knows how to diſcriminate between the precious and the vile, and to eſtimate the degree of men's rebellion: and he often ſends his miniſters to thoſe, that He foreſees will not regard their word. But whilſt they rebuke, and warn with all authority, in the name of the Lord God; he will be glorified, and they will be accepted, whether men will hear, or whether they will forbear: and they, who have moſt deſpiſed the word of God, when faithfully preached, will know that a prophet hath been amongſt them, when condemned for neglecting ſo great ſalvation, as was propoſed unto them. The more outrageous, and inſolent men are in wickedneſs; the more bold, and faithful muſt miniſters be in their addreſs to them: they cannot pleaſe men, and ſerve Chriſt; they muſt be armed with that mind, which was in him, that they may be prepared to endure hardſhip, and to bear the croſs: they muſt expect to be with briers and thorns, if not to dwell with ſcorpions; and it would be vain to expect eaſe, comfort, or ſafety, in ſuch a ſituation, except in, and from the Lord. They muſt not then fear the proud looks, or bluſtering words, the mockings, revilings, or menaces of powerful rebels: but muſt truſt in the Lord's protection, ſpeak his words; and fear nothing but being numbered by him amongſt the rebellious, or being ſeduced, or terrified to copy, or give countenance to their ungodlineſs. They muſt therefore diligently hear the words of God, and meditate on them continually, that they may be ready for, and earneſt in their work: and

CHAP. III.

Contains Ezekiel 1ſt. In viſion eating the roll, that was handed to him, and finding it very ſweet, 1---3. 2d. Reminded of the character of thoſe, to whom he was ſent; encouraged with the aſſurance, that the Lord would give him boldneſs; and warned to be faithful, 4---11. 3d. Carried, amidſt the acclamations of the living creatures, by the power of the Spirit, but in great bitterneſs of heart, to the captive Jews, and remaining amongſt them ſeven days, 12---15. 4th. Further inſtructed in his office, as a watchman to the houſe of Iſrael, and of the danger of being unfaithful, 16---21. 5th. By a new viſion ordered to ſhut himſelf up in his houſe; and informed of the hardſhips, that his people would put upon him, and that he ſhould be rendered unable to ſpeak, except as the Lord from time to time ſhould enable him, 22--27.

MOreover he ſaid unto me, Son of man, eat that thou findeſt; eat this roll, and go ſpeak unto the houſe of Iſrael.

2 So I opened my mouth, and he cauſed me to eat that roll.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for ſweetneſs.

4 And he ſaid unto me, Son of man, go, get thee unto the houſe of Iſrael, and ſpeak with my words unto them.

5 For thou *art* not ſent to a people of a ſtrange ſpeech, and of an hard language, *but* to the houſe of Iſrael:

6 Not to many people of a ſtrange ſpeech and of an hard language, whoſe words thou canſt not underſtand. Surely had I ſent thee to them, they would have hearkened unto thee.

7 But the houſe of Iſrael will not hearken unto thee; for they will not hearken unto me; for all the houſe of Iſrael *are* impudent and hard-hearted.

8 Behold, I have made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.

9 As an adamant harder than flint, have I made thy forehead: fear them not, neither be diſmayed at their looks, though they *be* a rebellious houſe.

10 Moreover he ſaid unto me, Son of man, all my words that I ſhall ſpeak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and ſpeak unto them, and tell them, Thus ſaith the Lord GOD; whether they will hear, or whether they will forbear..

they, who are moſt acquainted with the word of God, will moſt clearly perceive, that it is every where filled with lamentations, mourning, and woe to impenitent ſinners, whether infidels, profligates, phariſees, or hypocrites; and that all the grace, and precious promiſes of the goſpel will eventually be confined to the penitent, the believing, and obedient ſervants of the Lord.

NOTES.

CHAP. III.] V. 1—3.] The Lord Chriſt, the eternal Word, from his throne, here continued to ſpeak to his prophet. He ordered him to eat what he found; that is to receive into his mind, and heart, the revelations, that ſhould be made to him, without objecting to any part of them. He was to receive the truths of God as the food of his ſoul, and to feed upon them by faith, and with a ſpiritual reliſh; and whatever he *thus* found would prove wholeſome, and nutrimental: (*Jer.* c. xv. ver. 16.) And when he had thus eaten the roll of the book, he was to go, and ſpeak to the houſe of Iſrael. Accordingly he opened his mouth, and the Lord fed him with the roll; as an emblem, that he communicates his truth to thoſe, whoſe hearts are prepared to receive it. But he was not only to receive the roll into his mind; but to meditate on every part of it, that his judgment might be formed on it, his memory ſtored with it, his affections regulated by it, and his ſoul experienced in it: as the bowels are filled with, and the ſtomach digeſts, and aſſimulates the food, for the nouriſhment of our bodies, accordingly he did ſo; and the roll, though written within, and without with lamentations, and mourning, and woe, was in his mouth as honey for ſweetneſs. The revelation of future events, and the meditation on the truths of God's word, were very pleaſant; and perhaps the firſt thoughts of being honoured as a prophet was agreeable to him: but when he afterwards conſidered what predictions, and denunciations he was to deliver to the people; and that they would increaſe their condemnation; and how he ſhould be hated, and perſecuted for it, his ſpirit was much embittered. (*Rev.* c. x. v. 8—11.)

V. 4—11.] The prophet ſeems to have been very reluctant to enter upon his work; and therefore he was repeatedly urged to it. He was not ſent as Jonah had been, to Nineveh, or to any of the ſurrounding nations, whoſe language, not being underſtood by him, would have appeared ſtrange, hard, and uncouth, nor could he have ſpoken to them, but by an interpreter: but he was ſent to his own people, the nation of Iſrael. Yet had he been ſent to any one of the many nations, who were ſtrangers to the language, and religion of Iſrael; they would have been better diſpoſed to attend to him: or

12 Then the Spirit took me up, and I heard behind me a voice of a great ruſhing, *ſaying*, Bleſſed *be* the glory of the LORD from his place.

13 *I heard* alſo the noiſe of the wings of the living creatures that touched one another, and the noiſe of the wheels over againſt them, and a noiſe of a great ruſhing.

14 So the Spirit lifted me up, and took me away, and I went in bitterneſs, in the heat of my ſpirit; but the hand of the LORD was ſtrong upon me.

15 Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I ſat where they ſat, and remained there aſtoniſhed among them ſeven days.

16 And it came to paſs at the end of ſeven days, that the word of the LORD came unto me, ſaying,

17 Son of man, I have made thee a watchman unto the houſe of Iſrael: therefore hear the word at my mouth, and give them warning from me.

18 When I ſay unto the wicked, Thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way, to ſave his life: the ſame wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he

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their hearts were not ſo hard, nor their conſciences ſo ſeared, as thoſe of Iſrael were become, by their continually ſinning againſt their own convictions, and abuſing their peculiar advantages; and therefore the Gentiles would have been more ſuſceptible of terror, or ſhame. But the Iſraelites would not hearken to the prophet, for they would not hearken to the Lord himſelf; being almoſt univerſally impudent, and hardened in their impiety. At the ſame time, that the Lord informed Ezekiel of the ill ſucceſs that would attend his miniſtry; He aſſured him that he had prepared, or would qualify, him to encounter their oppoſition; by giving him abundant intrepidity, and firmneſs: ſo that with dauntleſs courage he ſhould be enabled to oppoſe, and reprove their ſins; inſomuch that their frowns, and menaces ſhould make no more impreſſion on him, than on an adamant, which is harder than a flint, (*Iſaiah*, c. l. v. 7.) And therefore depending on this promiſe of ſupport in the hour of trial, he ought to diſmiſs his preſent fears: and having heard, and well underſtood all the words, that the Lord had ſent him to ſpeak; he ſhould go immediately to his captive brethren, and declare them with all plainneſs, and authority.

V. 12—15.] As the prophet ſeems ſtill to have ſhewn a reluctancy to his work, he was ſupernaturally apprehended by the Spirit of prophecy, and conveyed to the perſons, whom he was firſt to addreſs. (1 *Kings*, c. xviii. v. 12.) The viſion ſtill continued before his mind, and he heard, as he was departing, the voice of a great ruſhing. This ſome ſuppoſe to have been an emblem of the great commotions, which he was to predict. It proceeded from the living creatures, the hoſts of angels; who at the ſame time, “bleſſed the glory of the Lord from his place;” or adored the diſplays of his glory from his holy heaven, or from his mercy-ſeat, in all theſe diſpenſations, and appointments: and the noiſe of the wings of the living creatures, which touched each other, and the noiſe of the wheels, &c, intimated that the unanimous miniſtrations of angels, and the diſpenſations of providence would concur with the predictions of the prophet. Thus he was lifted up, and taken away: but he went in great bitterneſs, and heat of his ſpirit; as diſſatiſfied with his appointment, and terrified at the proſpect of the oppoſition, that he had to encounter: but the Lord powerfully conſtrained him. Yet when he came to a place called Tel-abib; he continued ſeven days amongſt the captives, without delivering his meſſage, either making obſervations on their conduct, or waiting for the ſabbath, as the beſt time to ſpeak to them. But he was filled with aſtoniſhment, at what he had ſeen and heard. (*Jer.* c. xx. v. 9.)

V. 17—19.] To excite the prophet to, and inſtruct him in his work, the Lord next informed him, that he had appointed him a watchman to the houſe of Iſrael. The watchmen were ſtationed to keep a conſtant look out, that they might diſcern the enemy, or danger at a diſtance, and warn the people to avoid, or repel them: But if they neglected to watch, or to give warning, they would be chargeable with the murder of ſuch, as periſhed through their negligence. Thus a centinel in the army, though often expoſed to danger, from the enemy; is in greater danger from his commander, if he deſert his poſt, or do not attend to his duty. But if the watchman gave notice of the approaching danger, and the people neglected to profit by the warning; they might indeed be cut off, but he would be guiltleſs. (c. xxxiii. v. 1—9. *Iſaiah*, c. xxi. v. 6—12.) Thus the Lord had appointed the prophet to obſerve, and to report to his people, the dangers to which their ſins expoſed them: this he was to do, by hearing the word from the Lord, and warning them from him. And if he did not fairly report to every wicked man amongſt them, the ſentence of death, and deſtruction, which the Lord had paſſed upon them; warning them to repent, and turn from their wicked ways, that they might ſave their lives: they would then be cut off by divine judgments in their ſins, and the prophet would be condemned as their murderer. But if he gave the wicked fair warning, and they ſtill went on in their ſins, and periſhed; he would be free from guilt, and not be conſidered, as acceſſary to their ruin. So that there were ſufficient reaſons, why he ſhould be very faithful; though expoſed thereby to much turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

20 Again, when a righteous *man* doth turn from his righteouſneſs, and commit iniquity, and I lay a ſtumbling-block before him, he ſhall die; becauſe thou haſt not given him warning, he ſhall die in his ſin, and his righteouſneſs which he hath done ſhall not be remembered: but his blood will I require at thine hand.

21 Nevertheleſs if thou warn the righteous *man*, that the righteous ſin not, and he doth not ſin, he ſhall ſurely live, becauſe he is warned; alſo thou haſt delivered thy ſoul.

22 And the hand of the LORD was there upon me; and he ſaid unto me, Ariſe, go forth into the plain, and I will there talk with thee.

23 Then I aroſe, and went forth into the plain: and, behold, the glory of the LORD ſtood there, as the glory which I ſaw by the river of Chebar: and I fell on my face.

24 Then the Spirit entered into me, and ſet me upon my feet, and ſpake with me, and ſaid unto me, Go, ſhut thyſelf within thine houſe.

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhall bind thee with them, and thou ſhalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them a reprover: for they *are* a rebellious houſe.

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious houſe.

contempt, and perſecution, and though favoured with but little uſefulneſs: as this would be the only way, in which he could avoid being involved in their guilt and ruin.

V, 20, 21.] Again the prophet was to obſerve, that if one of the few, who appeared to be righteous men, ſhould turn aſide from his religion and righteouſneſs, to the commiſſion of iniquity: if the heart-ſearching God ſhould be pleaſed to lead him into ſuch circumſtances, as tended to make trial of him, and to call forth his concealed luſts, and thus to prove a ſtumbling block in his way: and if the prophet ſhould neglect to warn him of his danger, and through his neglect, the man ſhould fall, and periſh in his ſins, notwithſtanding all the righteouſneſs that he had done, (which could not atone for his ſins, and indeed could only be external;) in that caſe the prophet would be condemned as acceſſary to his deſtruction. But if he faithfully warned the righteous, and put them upon their guard againſt apoſtacy, and iniquity: the Lord would uſe theſe his warnings to preſerve them from ſin, and to promote their ſalvation; and the prophet would alſo be accepted, and be pure from the blood even of ſuch, as periſhed notwithſtanding. The ſcriptures ſpeak of perſons, and characters, as they appear to men. Many, who have been *thought* true believers have apoſtatized, and died in ſin, as far as man can ſee: and if indeed a real chriſtian ſhould thus apoſtatize, and die impenitent, his righteouſneſs would not be remembered, and he would periſh in his ſins: but the ſecurity of the covenant of grace is this, "that God will put his fear into "the hearts of his people, that they ſhall not thus de-"part from him." And though ſuch paſſages be allowed to have a reference to the national covenant made with Iſrael, and to its temporal ſanctions, and the judgments about to be executed on them: yet they are equally applicable to the final ſtate of men under every diſpenſation, to the duty of miniſters, and the connection of means with the appointed end. And if a Jew, that had turned from his righteouſneſs, died in his ſin, his final condemnation was as inevitable as his temporal puniſhment. Indeed the holy ſcriptures are every where written in a popular ſtyle: and not with that exact, and ſtiff preciſeneſs, which cramps the works of very ſyſtematical writers. (c. xviii. c. xxxiii. v. 10—20.)

V. 22—27.] After this warning, the prophet was powerfully impreſſed to follow the divine directions: and was led forth into the plain, that the Lord might further commune with him. There he had the ſame viſion of the glory of God, with the ſame effects as before. And after further inſtructions, he was ordered to go, and ſhut himſelf up in his houſe: there to wait further intimations of the Lord's will, in ſolitude, prayer, and meditation. He was alſo informed, that they would put bands upon him; either his friends, as ſuppoſing him beſides himſelf, or his enemies, as enraged by his meſſages. His confinement, and bands, were emblems of the confinement of the Jews in Jeruſalem, when beſieged by the Chaldeans; and of their bondage after the city was taken. (c. iv. v. 8.) Thus he was prevented from going out amongſt the people: nay the Lord declared that he would cauſe him to be dumb, that he might not be a reprover to them, becauſe of their rebellion. Probably theſe reſtraints were meant as a rebuke to the prophet, for his unbelieving fears, and reluctancy to his work; and to teach him ſubmiſſion to the divine will: but they were rather intended to rebuke, and correct the people, who were not worthy of, or diſpoſed to welcome ſo faithful a reprover: and probably they had ſhewn ſome tokens of their contempt, and enmity, whilſt he ſat amongſt them at Telabib. However the prophet was not always to continue thus reſtrained, and ſilent: but he was not to ſpeak when he pleaſed, or when the people required him; but when, and as the Lord ſpake to him. Then he would open his mouth, and enable him to deliver his meſſage with boldneſs, and authority; and placing life, and death; the bleſſing and the curſe, before the people, to leave them to their choice, and the effects of it, whether they would hear or forbear.

PRACTICAL OBSERVATIONS.

We ſhould readily receive whatever we find in the word of God; for every part of it is ſalutary, and beneficial. Its doctrines, promiſes, precepts, warnings, examples and denunciations, may all be turned into wholeſome nouriſhment by faith, and prayer: nay the believer may deduce ſweetneſs, and comfort from thoſe paſſages, which ſpeak terror to the ungodly; whilſt he thinks of Him, who hath delivered him from the wrath to come. The word of Chriſt ſhould therefore dwell richly in all of us; but eſpecially in thoſe, who are to ſpeak it to others; for if they are not well acquainted with, and experienced in it, they will not be able rightly to divide, and apply it to their hearers. The Lord is always ready to communicate divine inſtruction to thoſe, who open their minds to receive it: and to aſſiſt their endeavours to underſtand the ſcriptures. But however ſweet retirement, meditation, and communion with God may be, yet the ſervant of the Lord muſt prepare to ſerve his generation alſo. We may ſay upon the mount, it is good to be here: but we muſt deſcend from it, to ſtruggle with temptations, to endure hardſhips, to face oppoſition, to bear our croſs, and to follow our ſuffering Lord. The work of the miniſtry generally appears very pleaſant in the proſpect, and whilſt godly men are ſtudying, and preparing for it; and doubtleſs it is a good work: yet they, who mean to be valiant for the truth, muſt, in this rebellious world, prepare for trials and painful experiences. However, when providence calls us to our work, we need not heſitate to ſpeak with his words unto the people: for if we act by his commiſſion, and according to his inſtructions, we may be ſure that he will bear us out. But faithful miniſters will often meet with more difficulties amongſt falſe profeſſors, than amongſt profligates: and they, who are ſent to poor Indians and and Pagans, have frequently found them more open to inſtruction, and conviction, than men generally are in chriſtian countries. So that their hard language, not to be underſtood without an interpreter, has not ſo much impeded their ſucceſs; as the daring, and hardened impiety of men, brought up under the ſound of the goſpel, would have done. (*Matt.* c. xi. v. 20—22.) When ſinners are very bold in the ſervice of ſatan; believers ſhould not be cowardly in the cauſe of God: when impiety and infidelity wax inſolent, and impudent; we ſhould grow more ſtrenuous, and zealous in oppoſing them: and whatever dangers may thus be encountered, the Lord is able to ſupport, and protect us. If our enemies ſet their faces as a flint, and make their brow as braſs; the Lord can make our's as the adamant, and enable us to withſtand deceivers, and oppoſers to the face, without fearing their frowns, threatenings, or rage. But we ſhould remember that God's promiſes are intended to encourage us to attend on our duty; and that he commands what he promiſes, and promiſes what he commands, that truſting in, and pleading the promiſes, we may ſet about obeying the commandments. Having therefore ſuch promiſes of being ſtrengthened, and ſupported in the hour of trial; we ſhould not yield to fear, whilſt at a diſtance we think of the oppoſition, to which we may be expoſed, in ſetting our faces againſt prevailing ſin, and error. (*Acts.* c. iv. v. 8—31. c. vii. v. 51—54.) We can have no juſt cauſe for fear, if we receive in our hearts, as well as hear with our ears, all the words of God; and then ſpeak them to the people, as we have opportunity, whether they will hear, or whether they will forbear: and it ſhould not greatly diſquiet us, if they, who deſpiſe the commandments of God, will not hearken to our words. But though theſe things be our evident duty; and though there be a diſpoſition to attend to them: yet nature will object to, and ſtruggle againſt, ſuch difficult, and perilous ſervices. And though the Spirit of God powerfully operate on our fears, affections, and conſciences, and we cannot but go, whither he ſends us, and ſpeak what He bids us: yet we may often feel great impatience, and uneaſineſs, and go in the bitterneſs, and heat of our ſpirit. So that, whilſt angels are adoring the condeſcenſion of our God, in employing ſuch ſinful worms, in his honourable work; and bleſſing Him, for our diſplays of his glory, in his gracious dealings with us; and all unanimouſly concurring, in the execution of his purpoſes: we poor ſinners, though ſpecially favoured, and honoured, may be diſcontented, and repining at the ſervices allotted us! Indeed it muſt be allowed to be very diſcouraging, when we are ſent to thoſe, where there is little hope of being uſeful, and from whom we have reaſon to expect great oppoſition: eſpecially, when the more they are obſerved, the moſt deſperate their wickedneſs appears to be. It may alſo aſtoniſh, and almoſt ſtupify any conſiderate man, to compare the awful denunciations of God's word, with the courſe of moſt men's lives, who profeſs to believe it. However we muſt not ſpend much time, in aſſociating with ſinners, merely to make our obſervations on them; except in order to diſcover the beſt time, and manner of addreſſing them: and even here timidity, and carnal prudence will be apt to creep in, and diſpoſe us to conceal, or ſoften our meſſage. Yet if the Lord indeed intend us to preach his word, he will renew his calls, and conſtrain our obedience, by his ſtrong hand upon us. But we ſhould conſider what an awful, important, and arduous work, the miniſtry of God's word is! If the miniſter be unfaithful, he expoſes himſelf to the ſevereſt indignation of God, and becomes guilty of the murder of the ſouls, which periſh by his default: and if he be faithful, he muſt expect to excite the indignation of all thoſe, who do not profit by his ſolemn warnings. Theſe conſiderations ſhould render every one cautious, from what mo-

2d. Directed to repreſent the famine, that the inhabitants of Jeruſalem, and the captives would be reduced to, by his own coarſe, ſcanty, and ill-dreſſed diet, during the days of this ſign, 9---17.

THOU alſo, ſon of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem:

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and ſet *battering* rams againſt it round about.

3 Moreover take thou unto thee an iron pan, and ſet it *for* a wall of iron between thee and the city: and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it. This *ſhall be* a ſign to the houſe of Iſrael.

4 Lie thou alſo upon thy left ſide, and lay the iniquity of the houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt lie upon it, thou ſhalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt

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tives, and in what manner, he engages in the work; that he may be ſure, that the Lord hath made him a watchman: they ſhould teach us all to take heed to ourſelves, and to the miniſtry, that we have received of the Lord, that we may fulfill it; and to guard much againſt ambition, avarice, and every thing, that may tempt us to unfaithfulneſs: they ſhould excite us to continual prayer for the increaſe of faith, ſpiritual knowledge, and that ſufficiency, which the Lord alone can beſtow; and to keep before our minds the aweful account, that muſt be rendered, if ſinners periſh by our fault; that the fear of Him, who is able to deſtroy both body and ſoul in hell, may ſubordinate all our fears of thoſe, who can only kill the body, and after that have no more, that they can do. We cannot indeed prevail with men to attend to the truths, and will of God: but we may hear his word, and declare it unto them; ſhewing them plainly both their danger, and their remedy: and if we do this fully, and faithfully, we ſhall deliver our own ſouls, even though they periſh in their ſins. We ſhould alſo remember, that we are not only to encourage, and comfort thoſe, that appear to us to be righteous: they too are to be warned; for it is by ſuch warnings, that the Lord puts the upright upon their guard, and thus they are preſerved from ſin, unto ſalvation; and the miniſter alſo ſtands free from guilt, as to thoſe, who deceive themſelves, or turn back to, and periſh in their evil ways. For many, of whom men have been moſt confident, have reſted in the good opinion, that others had of them; have grown high-minded, and ſecure; have met with ſtumbling-blocks in their way, and have fallen, and died in their iniquity. So that nothing, except actual perſeverance abſolutely evinces the reality of a man's grace, and the ſoundneſs of his heart: and the unfaithful preacher, who does not warn men of theſe dangers, becomes guilty of their ruin, and their blood will be required at his hands. Surely then we ſhould ſtudy to be very explicit, and particular in our miniſtry: and ſhould ſeek to profit, rather than to pleaſe, or be commended by, our hearers, whether profeſſors, or not! And ſurely the hearers of the goſpel ſhould not expect from thoſe, who watch for their ſouls, and have ſuch an account to give of their miniſtry, ſmooth, and ſoothing diſcourſes; but very alarming, and diſtinguiſhing warnings, exhortations, and reproofs. Gentleneſs, and caution are not the moſt requiſite qualifications for a watchman, when the houſe is on fire, or the aſſaſſin is about to murder thoſe, that are aſleep. You do not accuſe him of impertinence, or rudeneſs, if he awake you with noiſe and violence, when life is at ſtake: but in ſuch a caſe you prefer earneſtneſs to courteſy: and ſhould you not judge in like manner, when your ſouls are in danger? And ſhould not the feelings of the miniſter, who fears leſt the blood of the people ſhould be required at his hands, (*Acts*, c. xx. v. 26,) be conſulted, as well as thoſe of the hearers, who cannot endure to hear of the terror of the Lord? But even where the miniſter does not allowedly temporize, but is obedient in many things to the word of God; he may in others expoſe himſelf to rebuke, and chaſtiſement by his timidity, and procraſtination; and the Lord ſometimes lays thoſe aſide for a time, who have ſinfully declined opportunities of uſefulneſs. However where the heart is upright, men will profit even by ſuch rebukes, and ſuſpenſions. The Lord's condeſcenſion in ſhewing us his glory, and communing with us ſinful worms, notwithſtanding our peeviſhneſs, is very wonderful: but he will convince us of our inſufficiency for any good thing, if he intends to uſe us as his inſtruments. Meditation, ſtudy, and prayer are proper preparations for ſervice: yet after all we ſhould be dumb, when called to ſpeak in the Lord's name, inſtead of being reprovers of the rebellious; if he did not open our mouths, and give us our meſſage, and ſupply us with utterance, and boldneſs. By painful experiences his ſervants are taught humble ſubmiſſion, and dependance on him: and their reſtraints ſometimes are the puniſhment of thoſe, who do not ſuitably value their miniſtry; and frequently their word becomes the ſavour of death unto them. But if they adhere to their inſtructions, they will be a ſweet ſavour unto God, both in thoſe, who hear, and in thoſe who rebelliouſly reject, or abuſe their word.

NOTES.

CHAP. IV.] V. 1—8.] The captives in Chaldea, as well as the Jews in their own land, vainly hoped that Jeruſalem would be preſerved, and that they ſhould be delivered from the power of the King of Babylon: but bear the iniquity of the houſe of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine arm *ſhall be* uncovered, and thou ſhalt propheſy againſt it.

8 And behold, I will lay bands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege.

9 Take thou alſo unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt lie upon thy ſide: three hundred and ninety days ſhalt thou eat thereof.

10 And thy meat which thou ſhalt eat *ſhall be* by weight, twenty ſhekels a day: from time to time ſhalt thou eat it.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an hin: from time to time ſhalt thou drink.

12 And thou ſhalt eat it *as* barley cakes, and thou ſhalt bake it with dung that cometh out of man, in their ſight.

13 And the LORD ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will drive them.

14 Then ſaid I, Ah Lord GOD, behold, my ſoul hath not been polluted: for from my youth up, even till now, have I not eaten of that which dieth of itſelf, or is torn in pieces; neither came there abominable fleſh into my mouth.

15 Then he ſaid unto me, Lo, I have given

Ezekiel by this ſign was ordered to ſhew them the contrary. This ſeems to have occurred, whilſt he was ſhut up in his own houſe, and unable to ſpeak to the people: yet by ſigns he might inſtruct ſuch as came to him; and when his extraordinary conduct came to be known, probably many would go to ſee him, from different motives. Thus the affair would become generally known amongſt the captives; and in due time it would be publiſhed, and explained to the whole nation. It ſeems to have been a real tranſaction, and not a viſion: and all objections to this conſtruction, taken from the uneaſineſs of the prophet in the ſituation here deſcribed, ſeem to ariſe from forgetfulneſs of the power of God, who can render his ſervants eaſy in any ſituation. He was ordered to draw a picture of Jeruſalem, on a tile, (an emblem of the meanneſs to which ſin had reduced that holy city, and the ſpeedy deſtruction that awaited it;) that ſo by a general likeneſs every ſpectator might know what city was intended. He was then to place around it the ſimilitude of thoſe engines, and works, that were uſed in ſieges: then he was to take an iron pan, or a circular piece of iron, to place round the city as an iron wall; denoting the fortifications of Jeruſalem, and the obſtinate defence, that would be made by its inhabitants. He himſelf was to repreſent the beſiegers, by ſetting his face againſt the picture of the city. For 390 days he was ordered to lie on his left ſide; theſe days denoted ſo many years; which are to be calculated from the eſtabliſhment of idolatry by Jeroboam in the kingdom of Iſrael, to the final deſolations of the whole land by Nebuzaradan, for their national iniquity. (*Jer.* c. lii. v. 30.) In the ſiege of Jeruſalem, and the ruin of the nation, they bare the puniſhment of their iniquity, committed during thoſe years: and Ezekiel, by lying ſo long on his left ſide, as a ſign to them, typically bare it for them. When he had accompliſhed thoſe days, he was ordered to lie 40 more, on his right ſide; which repreſented the 40 years, that intervened betwixt Joſiah's reformation, and the ſame final deſolations of the land, and were the more immediate cauſe of that cataſtrophe. Some think that theſe 430 days relate alſo to the days of the ſiege, deducting ſome time for the departure of the beſiegers, when they went to fight with the Egyptians: but this is uncertain. The prophet was thus to ſet himſelf againſt Jeruſalem, and to make bare, or ſtretch out his arm, to repreſent the force, and fury, with which the Chaldeans would conduct the ſiege. And by this ſign he was to propheſy againſt it. And the Lord would lay bands on him; that is, He would powerfully enable, and even conſtrain him, to lie quietly in the poſture appointed him, till the days were accompliſhed.

V. 9—17.] The Prophet was moreover ordered to repreſent the famine, that would prevail during the ſiege, and amongſt the captives, by the food uſed by himſelf, whilſt he was thus made a ſign to them. His bread, which was to be his chief, or only ſupport, was to be made of different ſorts of grain and pulſe mixed together, ſeveral of which were ſeldom uſed for bread, except in times of urgent ſcarcity. This he was to prepare beforehand for the 390 days, in which he was to lay on his left ſide; for he might afterwards prepare for the other 40 days. Of this bread he was allowed only about ten ounces a day, as ſmall a quantity as life could well be ſupported with: nor was he to drink more than about half a pint of water a day with it, without any other liquor: which denoted, that the beſieged Jews, and afterwards the captives, would be reduced to very ſcanty allowance of the coarſeſt food; and that they would ſuffer as much by thirſt, as by famine. This bread was to be eat as barley cakes, as ordinary food, dreſſed in the meaneſt manner: and to ſhew how the Jews would be reduced to feed on ſuch things, as at other times they would have nauſeated, and that they would be conſtrain-the cow's dung for man's dung, and thou ſhalt prepare thy bread therewith.

16 Moreover he ſaid unto me, Son of man, behold, I will break the ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care; and they ſhall drink water by meaſure, and with aſtoniſhment:

17 That they may want bread and water, and be aſtoniſhed one with another, and conſume away for their iniquity.

CHAP. V.

Contains 1ſt. Ezekiel ordered to ſhave off the hair of his head, and beard; and by dividing, burning, cutting, and ſcattering of it, &c, to make it an emblem of the dealings of God with the Jews, 1---4. 2d. The ſign applied to Jeruſalem, and its inhabitants: their enormous crimes expoſed, and dreadful judgments denounced on them, 5---17.

AND thou, ſon of man, take thee a ſharp knife, take thee a barber's razor, and

ed to diſregard the diſtinction betwixt clean, and unclean meats; he was ordered to uſe human dung, as fuel in baking theſe cakes; and to do it in the ſight of the people, that they might know it. The prophet ſeems not to have objected to any other part of the Lord's injunctions: He did not urge, that the repreſentation of the ſiege would render him ridiculous in the eyes of many, and expoſe him to contempt; that it would ſubject him to reproach to appear as the enemy of Jeruſalem; that the allotted proviſions were ſo coarſe, and ſcanty, that his health would be ruined by living ſo long on them; or that the poſture, he was to lie in, would be very painful, and diſtreſſing. Much to this purpoſe might have been urged very plauſibly: but he ſhewed no diſpoſition to be diſobedient to the heavenly viſion: but ſuppoſing, that by this laſt appointment he ſhould contract ceremonial defilement; (*Deut.* c. xxiii. v. 12—14;) he objected that he had never been uſed to pollute his ſoul by eating any thing unclean, from his youth up to that day. (*Acts.* c. x. v. 14.) And though his ſcruple was groundleſs: yet the Lord condeſcended to allow him to uſe cow's dung for fuel, inſtead of human dung. Thus the matter being ſettled, the Lord further explained this ſign to him, which in due time he was to explain to the people: and by this explication it appears, that though the hardſhips to be endured by the captives were included; yet that the famine, which raged in Jeruſalem during the ſiege, was principally intended. Then the Lord would break the ſtaff of bread, which is the chief ſupport of life: and their bread and water being meted to them, in very ſmall quantities, they muſt eat, and drink with aſtoniſhment; perceiving how their ſcanty ſtock of proviſions waſted, and how ſoon they were likely to periſh miſerably by hunger.

PRACTICAL OBSERVATIONS.

Our powers, and capacities ſhould all be uſed, in receiving inſtruction from God, and in promoting his glory, as far as they are capable of it. In various ways he preaches to our ſenſes: and as his word addreſſes our ears as the avenues to the heart; ſo the ſacramental ſigns, and pledges of ſpiritual beſſings preach in our eyes, that by them we may be inſtructed, and affected. Such external repreſentations often appear mean, and deſpicable to the proud, carnal, and ignorant; or they look no further, than the outward ſign: but to the humble, enlightened, and ſpiritual mind, they are replete with inſtruction, caution, and encouragement: and ſuch perſons will enquire into the meaning of every external obſervance, eſpecially thoſe, which are of divine appointment; and ſearch out the uſe, and intention of them, that they may profit by them. The Lord often calls his moſt favoured ſervants to the ſharpeſt ſufferings, and the hardeſt ſervices: and theſe would be very diſtreſſing to them, were they not aſſured of proportionable ſupports. But no ſelf-denial, labour, ſcanty unſavoury fare, hard lodging, dungeons, ſtocks, or uneaſy poſture, can render thoſe uncomfortable, to whom the Lord manifeſts his gracious preſence, and communicates his abundant conſolations. They, who love the ſouls of men, would be ready to endure any temporal inconvenience, or ſuffering, to bring them to a ſenſe of their guilt, and danger, and to take them off from their preſumptuous confidences: and as example is more convincing than words; it behoves all, that deſire to be uſeful miniſters, to habituate themſelves to ſelf-denial, and mortification to worldly pleaſures, and intereſts; that they may exemplify the duties, which they inculcate, and by their obedience to *apparently* hard commands, put thoſe to ſhame, who refuſe obedience in the moſt favourable circumſtances. Indeed, when we conſider with what evils ſin hath filled the earth, we ſhould all prepare for the worſt: we know not how ſoon we may be forced to eat our refuſe food by meaſure, and to drink our ſhort allowance of water with aſtoniſhment; and be glad of the meaneſt food, which we now loath, and throw away. But if Jeſus have delivered us from the wrath to come, and we have long been habituated to the practice of holineſs; we ſhall more fear ſin, and pollution, than any external hardſhip: and whatever troubles we experience, we ſhall not be left to conſume away in our iniquities. But no external profeſſion, or privilege can exempt ſinners from deſerved puniſhment: the Lord will ſet his face againſt hypocrites, as well as infidels, and profligates; and his miniſters muſt do the ſame, however they be reviled for it. All, who do not repent, and believe the goſpel, muſt at length bear their own iniquity in that place, where not ſo much as a drop of water can be procured to cool the tongue, whilſt they are tormented in the flame: and they, who are connected with the wicked, often ſuffer many temporal afflictions, in conſequence thereof. But Chriſt alone bare our ſins, in his own body on the tree; to expiate our guilt, he faſted, and thirſted, agonized, and died. They, who believe in him, ſhall not come into condemnation; but are paſſed from death unto life: and as He ſhews ſuch compaſſion even to their ſcruples; they ſhould not pretend to cauſe *it* to paſs upon thine head, and upon thy beard: then take thee balances to weigh and divide the *hair*.

2 Thou ſhalt burn with fire a third part in the midſt of the city, when the days of the ſiege are fulfilled: and thou ſhalt take a third part *and* ſmite about it with a knife: and a third part thou ſhalt ſcatter in the wind, and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and bind them in thy ſkirts.

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire; *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 Thus ſaith the Lord God: This *is* Jeruſalem: I have ſet it in the midſt of the nations, and countries *that are* round about her.

6 And ſhe hath changed my judgments into wickedneſs more than the nations, and my ſtatutes more than the countries that *are* round about her: for they have refuſed my judgments and my ſtatutes, they have not walked in them.

7 Therefore thus ſaith the Lord God; Becauſe ye multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus ſaith the Lord God, Behold I, *even* I, *am* againſt thee, and will execute judgments in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations.

10 Therefore the fathers ſhall eat the ſons

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impoſe on their brethren, the moſt indifferent obſervances, which they profeſs to decline, from a principle of conſcience.

NOTES.

CHAP. V.] V. 1—4.] This emblematic conduct of Ezekiel ſeems to have been commanded, about the ſame time, as the foregoing. The barber's razor was to be uſed in ſhaving his head and beard; the knife in ſmiting a diviſion of the hair: or it may be rendered, "take thee a ſharp knife, *even* take thee a barber's razor;" the former may be underſtood of any ſort of ſharp inſtrument, the latter deſcribing the kind. Jeruſalem had been the head of the nation of Iſrael, and the moſt favoured city upon earth: her numerous inhabitants were her ornament, and ſtrength, as the hair is the ornament of the head, and the beard is the token of manhood. But the city was to be deſolated, and levelled with the ground; as the head is bared, when the hair and beard are ſhaven off. Then her ornament and ſtrength, and the token of her conſecration to God were taken away; as the ſhaving of a Nazarite diſannulled his vow. This ſhewed the ſeverity of the judgments of God on this city: and the weighing of the hair intimated the ſtrict juſtice, and exact wiſdom, in which the inhabitants were conſigned to their ſeveral puniſhments. The third part of the hair, which was to be burned with fire, &c, denoted that a third part of the Jews, that had taken refuge in Jeruſalem, would periſh by famine, peſtilence, or the conflagrations, during the ſiege, or when it was terminated: the third part, that was to be ſmitten with a knife, or ſword, repreſented thoſe, who were ſlain by the beſiegers, during the ſiege, or in attempting to eſcape, the third part, that was ſcattered in the wind, &c, repreſented thoſe, who fled, or were carried captives into other countries; who would be purſued by the juſtice of God, and the cruelty of their enemies, into every place. A few hairs the prophet was ordered to bind in his ſkirts, as if they were to be preſerved; yet ſome of them alſo were to be caſt into the fire, &c. Theſe ſignified the remnant, who were left in the land under Gedaliah, and ſeemed to have acquired a ſettlement: 'till the murder of Gedaliah, and the flight of the reſt into Egypt overturned the whole deſign: moſt of them periſhed miſerably; and the Chaldeans, exaſperated by their defection to the Egyptians, ſeem to have treated the other Jews with greater ſeverity on their account.

V. 5—10.] The Lord here explained this ſign *to be*, that is *to repreſent* Jeruſalem. He had placed that city, in the midſt of the moſt populous, and proſperous nations, then on earth, as the place of his temple, and the centre of his worſhip; that by her his perfections, truths, laws, and ordinances might be known to others, for the glory of his name. Thus ſhe were as the head amongſt the cities, and nations of the earth. But the inhabitants of this favoured city abuſed his ordinances, as the cloke, or occaſion of their ſins: they changed the glorious object of their worſhip for the moſt worthleſs idols, and ſuperſtitions; they went further from his ſtatutes, and more multiplied their abominations, than the Gentiles themſelves: they were not content with copying the judgments, the rites, cuſtoms, or worſhip of any one heathen nation; but they collected from, and improved upon them all. As they thus diſhonoured God amongſt the heathen: he determined to vindicate his inſulted honour in their ſight, by executing vengeance upon them, with a ſeverity, as unexampled as their guilt. Inſomuch, that in the extremity of famine, they ſhould eat one another; even parents ſhould eat the fleſh of their children, and children of their parents, without any diſtinction: whilſt the wretched remnant of them in the midſt of thee, and the ſons ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the winds.

11 Wherefore, *as* I live, ſaith the Lord GOD; Surely, becauſe thou haſt defiled my ſanctuary with all thy deteſtable things, and with all thine abominations, therefore will I alſo diminiſh *thee*; neither ſhall mine eye ſpare, neither will I have any pity.

12 A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee: and a third part ſhall fall by the ſword round about thee; and I will ſcatter a third part into all the winds; and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted: and they ſhall know that I the LORD have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

14 Moreover I will make thee waſte, and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by.

15 So it ſhall be a reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee, when I ſhall execute judgments in thee in anger, and in fury, and in furious rebukes. I the LORD have ſpoken *it*.

16 When I ſhall ſend upon them the evil arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your ſtaff of bread.

17 So will I ſend upon you famine, and evil beaſts, and they ſhall bereave thee; and peſtilence and blood ſhall paſs through thee; and I will bring the ſword upon thee. I the LORD have ſpoken *it*.

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would be diſperſed into every part of the earth. The deſtruction of Jeruſalem, and the captivity of it's inhabitants by the Chaldeans were primarily intended: and yet the deſolations, and diſperſions afterwards cauſed by the Romans formed a ſtill more awful accompliſhment of the prophecy.

V. 13. *Comforted*, &c.] Such expreſſions are uſed in accommodation to our apprehenſions. If a man has been greatly injured, and diſhonoured; he is comforted, when he obtains ſatisfaction for the injury, and can wipe away the diſgrace. The Jews had greatly diſhonoured God, and cauſed the heathen to blaſpheme his holy religion: but his judgments executed on them would manifeſt his power, juſtice, holineſs, and truth, ſtop the mouths of blaſphemers, and reflect honour on his law, and worſhip. Such vengeance belongeth unto God; and he was determined not to reſt, till he had ſatisfied his juſtice, and glorified his name in their condign puniſhment; and in this he would take pleaſure. For though he delights not in the death of a ſinner; yet he delights in acting worthy of himſelf, even in taking vengeance on incorrigible rebels. This ſentence He had denounced in his zeal for his own glory; and he would accompliſh it, in moſt tremendous vengeance upon them.

PRACTICAL OBSERVATIONS.

It is ſo difficult to make men ſenſible of their guilt, and danger; that we ſhould employ every expedient, argument, or illuſtration, that we can deviſe, for that purpoſe: as we know not which the Lord may render moſt effectual. The ſevereſt vengeance of God is regulated by the moſt perfect wiſdom, and juſtice: every diſtinction, when abuſed, increaſes guilt, and condemnation: And whatever refuge ſinners flee to, the fire, and ſword of the wrath of God will follow, and conſume them. Even of that remnant which *appears* to have eſcaped the pollutions of the world by the knowledge of Chriſt, ſome are entangled again, and overcome, and their laſt ſtate become worſe than their firſt: and ſuch apoſtates often prove the fire-brands, and ſcandals of the church, and the curſe of mankind. We ſhould then work out our ſalvation with fear, and trembling; taking care that the light in us be not darkneſs, and reſting in nothing ſhort of a new creation in Chriſt, and in his kingdom ſet up within us. The profeſſors of chriſtianity are ſet, as a city on a hill, in the midſt of the nations of the earth: their conduct cannot be hid. If it conſiſt with their holy profeſſion, God will be glorified, his truths and worſhip recommended, and a bleſſing through them communicated to mankind. But alas, too many of them are the vileſt of men: they depart from God's judgments, and ſtatutes more than the blind Pagans; they turn the grace of God into licentiouſneſs, and exceed in fraud, oppreſſion, cruelty, impiety, and iniquity, the worſt of the idolaters, amongſt whom they diſgrace the chriſtian name. But let ſuch men read in the temporal judgments executed on the Jewiſh nation, their own awful ſentence, which will be denounced againſt them in the day of wrath, when God ſhall deal with them according to their abominations. However he may now ſpare guilty nations, or individuals; he will then have no pity on thoſe, who have defiled his ſanctuary, and diſgraced his goſpel, with their deteſtable things. Nor will he reſt, or be comforted reſpecting them; till by their condign puniſhment, he have wiped off the diſhonour, which their crimes have caſt upon his name, and cauſe; and until he have ſatisfied his juſtice, in executing the moſt dreadful denunciations, which he hath ſpoken in his zeal. Nor let thoſe churches, who have changed,

CHAP. VI.

Contains 1ſt. A prediction of the deſtruction of the idols, and idolaters of Iſrael, 1---7. *2d. A promiſe, that a remnant ſhould be reſerved, and brought to repentance,* 8---10. *3d. The prophet ordered to uſe vehement expreſſions of his deteſtation of the ſins, and his ſorrow for the approaching calamities, of his people,* 11---14.

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face towards the mountains of Iſrael, and propheſy againſt them,

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord GOD; Thus ſaith the Lord GOD to the mountains and to the hills, to the rivers and to the valleys; Behold, I, *even* I, will bring a ſword upon you, and I will deſtroy your high places.

4 And your altars ſhall be deſolate, and your images ſhall be broken: and I will caſt down your ſlain *men* before your idols.

5 And I will lay the dead carcaſes of the children of Iſrael before their idols; and I will ſcatter your bones round about your altars.

6 In all your dwelling-places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you; and ye ſhall know that I *am* the LORD.

8 Yet will I leave a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countries.

9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they ſhall lothe themſelves for the evils, which they have committed in all their abominations.

10 And they ſhall know that I *am* the LORD, *and that* I have not ſaid in vain that I would do this evil unto them.

11 Thus ſaith the Lord GOD, Smite with thine hand, and ſtamp with thy foot, and ſay,

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or made of none effect, his judgments and ſtatutes, that they might obſerve their own traditions, and maintain their deteſtable idolatries, and ſuperſtitions, expect to eſcape the doom of Jeruſalem. By ſore judgments will the Lord plead againſt them, and make them a reproach, a taunt, an *inſtruction*, and an aſtoniſhment: for He hath ſpoken, and all ſhall know his truth, in accompliſhing his word. But let us be inſtructed by ſuch examples, and warnings; let us intreat the Lord to glorify himſelf in our ſalvation; and let us endeavour to adorn the doctrine of God our Saviour in all things. Then will He rejoice over us to do us good; all his promiſes will belong to us, and all his perfections be engaged for our ſalvation; and only with our eyes ſhall we behold, and ſee the deſtruction of the wicked.

NOTES.

CHAP. VI. V. 2, 3.] The mountains in the land of Iſrael, or the whole land of promiſe, had been polluted with the idolatries of the people: the prophet was therefore ordered to look towards them, and addreſs his predictions to them; as if they were preſent, and capable of hearing his word: but the hills and valleys, and other parts of the country were concerned in it. This was a rebuke of the ſtupidity of the people: and intimated, that the Chaldeans would ſhortly deſolate the whole land of Judah, as the Aſſyrians had done that of Iſrael.

V. 8—10.] The Lord did not intend that the nation of Iſrael ſhould be utterly deſtroyed by theſe judgments. A ſmall remnant ſhould be reſerved by his mercy, though they all deſerved to periſh: they ſhould eſcape the ſword, that would be drawn out after the captives; and at length they ſhould be led to remember the Lord, and their obligations to, and rebellion againſt him: they would then recollect their conſtant propenſity to idolatry, by which they had wearied out his patience, and goodneſs; even as a beloved wife breaks the heart of her huſband by her continual adulteries, and by ſhewing a diſpoſition to prefer every man ſhe looks upon to him. Thus they would learn to abhor themſelves, and would become loathſome in their own ſight; when they reflected on their baſe, and ungrateful conduct towards the Lord, who had ſo greatly favoured them: and they would know the power, truth, and juſtice of God, in the execution of the predicted evils upon them; and would confeſs, that they were not vain words, as they had once thought them; and that they deſerved all that they endured. Then they would learn to fear the Lord, and to repent of, and forſake; all their idolatries, and to return to his worſhip, and ſervice.

V. 11. *Smite*, &c.] The exceeding wickedneſs, and inſenſibility of the Jews, and the terrible calamities, that were coming upon them, required that the prophet ſhould expreſs his concern in the moſt emphatical manner: he was therefore, as one, that was carried away with the earneſtneſs, and vehemency of his mind, to ſmite with his hand, and to ſtamp with his foot; whilſt he exclaimed againſt the abominations of the people, and denounced the judgments of God upon them. This might give many of them an occaſion to revile, or ridicule him, as

Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence; and he that is near ſhall fall by the ſword; and he that remaineth, and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them.

13 Then ſhall ye know that I *am* the LORD, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

14 So will I ſtretch out my hand upon them, and make the land deſolate, yea, more deſolate than the wilderneſs *toward* Diblath, in all their habitations: and they ſhall know that I *am* the LORD.

CHAP. VII.

Contains predictions 1ſt. Of the near approach of dreadful ruin on the Jews, becauſe of their pride, violence, and iniquity, 1---15. *2d. Of their mourning for their ſins, and under their calamities, amidſt which their riches would be of no uſe to them,* 16---19. *3d. Of the deſtruction of the temple, and city, and the bondage of the people; and of deſolations as general, as their crimes had been,* 20---27.

MOreover the word of the LORD came unto me, ſaying,

2 Alſo, thou ſon of man, thus ſaith the Lord GOD unto the land of Iſrael; An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy ways, and will recompenſe upon thee all thine abominations.

4 And mine eye ſhall not ſpare thee, nei-

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enraged, or beſides himſelf: but it might alſo tend to awaken ſome of them to a ſerious conſideration of the predictions, which he delivered with ſo much earneſtneſs.

PRACTICAL OBSERVATIONS.

Whatever men idolize, or abuſe to ſin, will tend to their hurt, or be involved in their ruin: and they, who hate the knowledge of God, through their love of ſin, ſhall be made to know him, by experiencing the power of his wrath. The ſuperſtitions, that many truſt to for ſafety, often prove the immediate cauſe of their ruin: and it is as awful for a ſinner to be cut off, in the act of worſhipping an image, or a creature, as in the practice of the groſſeſt immorality; for the Lord is a jealous God, and will not give his glory to another. However poor benighted Pagans may be ſpared, in their idolatries: if the mountains of Iſrael, the countries favoured with the oracles of God, become the receptacle of ſuch abominations; they may expect his ſevereſt vengeance: and it will not be long before idols, and idolatry will be as awfully, and effectually deſtroyed out of the chriſtian church, as they were from among the Jews. Men's wickedneſs ſprings from forgetfulneſs of God, and diſregard to their relations, and obligations to him. Whatever therefore brings them to remember Him, and their ſins againſt him, ſhould be conſidered as a bleſſing. True repentance ſprings from the knowledge of God, and of ourſelves: this ſhews the evil, and malignity of our tranſgreſſions, and the depraved propenſity of our hearts to depart from him; and the innumerable provocations committed againſt him, in our thoughts, words, and works; and by all our faculties, and ſenſes; by our bodies, and ſouls. Then we perceive how much we have done to abuſe his goodneſs, weary out his patience, and violate our engagements, and obligations to him: and our ſelf-juſtification, and ſelf-admiration will be turned into humble confeſſions of guilt, and ſelf-abhorrence before God: and this will lead us to hope only in his mercy, to acknowledge his truth, and juſtice in all our corrections, and to return to his ſervice with uprightneſs of heart, renouncing all our formerly beloved, but now lothed, idolatries, and iniquities. But men are generally far from this penitent frame of mind: they cavil at the Lord's threatenings as ſevere, or unjuſt; or they diſregard them, as vain words; and they are ſecure, and confident upon the brink of deſtruction. It behoves us therefore, who are called to *preach* the word of God, to ſpeak, and act as men in earneſt, who are deeply affected with abhorrence of the ſins, againſt which we proteſt, and with compaſſion for thoſe, againſt whom we denounce the vengeance of God. This vehemency of language, and geſture will excite the diſguſt, the ridicule, or the rage of proud, and carnal men, and expoſe us to contempt, and calumny: but if we know the worth of ſouls, and the danger, to which unbelievers are expoſed; we ſhall deem every ſinner, that takes warning to flee to Jeſus for deliverance from the wrath to come, an abundant recompence for the deriſion, and obloquy, that we meet with from thouſands, who are thronging the broad road to deſtruction; and who will ſoon be convinced, that no earneſtneſs could be too great in ſuch a cauſe.

NOTES.

CHAP. VII.] V. 2. *An end,* &c.] The abrupt manner of, and many repetitions uſed in, this prophecy, ſhewed that the prophet was greatly affected by the proſpect of the calamities, that he predicted: as men cry "fire, fire," "thieves, "thieves," &c, when themſelves, or others are in iminent danger. The Lord had long ſpared the people, or only inflicted partial judgments: but the end was now ther will I have pity: but I will recompenſe thy ways upon thee, and thine abominations ſhall be in the midſt of thee; and ye ſhall know that I *am* the LORD.

5 Thus ſaith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* near, and not the ſounding again of the mountains.

8 Now will I ſhortly pour out my fury upon thee, and accompliſh mine anger upon thee; and I will judge thee according to thy ways, and will recompenſe thee for all thine abominations.

9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe thee according to thy ways, and thine abominations *that* are in the midſt of thee; and ye ſhall know that I *am* the LORD that ſmiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath bloſſomed, pride hath budded.

11 Violence is riſen up into a rod of wickedneſs: none of them *ſhall remain*, nor of their multitude, nor of any of theirs: neither *ſhall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the ſeller mourn: for wrath *is* upon all the multitude thereof.

13 For the ſeller ſhall not return to that which is ſold, although they were yet alive: for the viſion *is* touching the whole multitude thereof, *which* ſhall not return; neither ſhall any ſtrengthen himſelf in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that *is* in the city, famine and peſtilence ſhall devour him.

16 But they that eſcape of them ſhall eſcape, and ſhall be on the mountains like doves

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come to their eſtabliſhment, and proſperity; and his vengeance would reach to, and deſolate the four corners of the land.

V. 4. *Shall be*, &c.] Or "that are in the, &c." (v. 9.) Or it may mean that the conſequences of their abominations ſhould be experienced in the midſt of the land.

V. 5. *An only*, &c.] That is, ſuch a calamity, as was without precedent: one ſurpaſſing all their former troubles, and alone ſufficient to ruin them. This was come, or was near at hand: the prediction was delivered about three years before Jeruſalem began to be beſieged.

V. 7. *The morning*, &c.] The Jews who dwelled in the land were reſerved to far greater miſeries, than the captives endured. The predicted day of vengeance, which watched for them, was at hand: the day dawned, the tokens of approaching ruin were diſcernable: the report of the Chaldean invaſion was no vain rumour; not like the echo, or reverberated ſound upon the mountains, by which a ſingle voice might be miſtaken for the noiſe of a multitude; for the Chaldean army was indeed upon the march, and would ſoon arrive, and bring deſtruction along with them.

V. 10, 11.] The rod, or ſceptre of authority, amongſt the Jews had budded into pride, ambition, and tyranny, and bloſſomed into violence, and oppreſſion; and theſe produced ſuch an increaſe of wickedneſs, as would bring down the judgments of God upon them: or Nebuchadnezzar, the Lord's rod of correction, was grown exceedingly in power, pride, violence, and rapacity; and ſo was prepared to correct them for their wickedneſs: or their pride, violence, and iniquity expoſed them to this proſperous ſcourge of God. So that nothing would remain in Judah, or Jeruſalem, of all their multitude, and riches; not any to lament thoſe, that would be ſlain, or carried captive.

V. 12, 13.] They think themſelves to have cauſe of rejoicing, that have money to ſpare, wherewith to purchaſe eſtates; and they are ready to lament, that go backward, and are forced to ſell their houſes, and lands: but amongſt the Jews the buyer would have nothing to rejoice in, as he would ſoon be driven from his purchaſed poſſeſſion: nor the ſeller to mourn over; as he would only part with what muſt ſoon have been torn from him. For the wrath of God againſt the whole multitude of the Jews, would ſoon deſolate the land: and even they, that ſhould ſurvive theſe calamities, would not be able to return to their poſſeſſions at the year of Jubile, being detained captive at Babylon; for none of them would return, till the 70 years of the captivity were accompliſhed; and then many of them would not be able to claim, and obtain poſſeſſion of their inheritances. And in vain did they expect to obtain deliverance by their power, or courage, whilſt they continued in their iniquity.

V. 14. *They have*, &c.] In defiance of theſe warnings, and predictions, the leaders of the Jews cauſed the trumpet of war to be ſounded, to make all ready to withſtand the invaders: but they found the people deprived of all of the valleys, all of them mourning, every one for his iniquity.

17 All hands ſhall be feeble, and all knees ſhall be weak *as* water.

18 They ſhall alſo gird *themſelves* with ſackcloth, and horror ſhall cover them: and ſhame *ſhall be* upon all faces, and baldneſs upon all their heads.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed: their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the LORD: they ſhall not ſatisfy their ſouls, neither fill their bowels: becauſe it is the ſtumbling-block of their iniquity.

20 As for the beauty of his ornament, he ſet it in majeſty; but they made the images of their abominations *and* of their deteſtable things therein: therefore have I ſet it far from them.

21 And I will give it into the hands of the ſtrangers for a prey, and to the wicked of the earth for a ſpoil; and they ſhall pollute it.

22 My face will I turn alſo from them, and they ſhall pollute my ſecret *place*: for the robbers ſhall enter into it, and defile it.

23 Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes: I will alſo make the pomp of the ſtrong to ceaſe, and their holy places ſhall be defiled.

25 Deſtruction cometh; and they ſhall ſeek peace, and *there ſhall be* none.

26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour; then ſhall they ſeek a viſion of the prophet: but the law ſhall periſh from the prieſt, and counſel from the ancients.

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courage and reſolution; becauſe the Lord in his wrath had intimidated them.

V. 16—19.] A ſmall remnant, according to the appointment of God, would eſcape death, by the ſword, famine, and peſtilence; but they would be driven from the city, and out of the land, and ſcattered abroad, as loſt ſheep upon the mountains: and there they would mourn for their ſins, and the calamities occaſioned by them; as doves of the valleys, (or the tamer doves,) which are driven thence to the mountains by the birds of prey, and there mourn their ſeparation from their mates, in the moſt diſconſolate manner. And the dejection of their ſpirits, would enfeeble their hands, and render their knees weak as water, or enervate all their attempts to reſiſt or eſcape their enemies. Being thus deſponding under their troubles, they would expreſs their grief, and horror of mind, their dread of their enemies, and their confuſion and ſhame, by every cuſtomary token. Then would they find the inefficacy of their ſilver, and gold to purchaſe them bread, to preſerve their lives, to give comfort to their deſponding hearts, or to deliver them from the wrath of God, and the executioners of his vengeance: and therefore, though they had before covetouſly idolized them, and the love of riches had been the ſtumbling-block, over which they had fallen into manifold impieties, and iniquities, that had expoſed them to theſe calamities; yet they would then caſt away their treaſures into the ſtreets, or leave them without concern to be rifled, and removed by the victors, and even deem them vile and polluted: as they had got them by injuſtice, hoarded them in avarice, or employed them in luxury, or in ſupporting idolatry. (*Iſaiah*, c. ii. v. 20, 21. *Zeph.* c. i. v. 18.)

V. 20—22.] The temple had been the chief beauty, and ornament of Jeruſalem. Solomon had builded, and decorated it with vaſt magnificence; many of their kings had expended much in repairing, and beautifying it, God had greatly honoured it, as the place in which He diſplayed his glory; and the people were vain of, and confided in this diſtinction. But, as they had defiled the courts of it, and even the ſanctuary itſelf, by their deteſtable idols; the Lord determined to remove them far from it into captivity; or to make it as an unclean thing, being defiled by the preſence of the Chaldeans, and by the ſlaughter therein committed. Theſe moſt wicked, and impious ſtrangers would be allowed to rifle its ſacred treaſures: nay the Lord would turn away his face, as one who utterly diſregarded what was doing; whilſt they entered the holy of holies, his ſecret place, and plundered it of the mercy ſeat, and the ark of the covenant, and utterly profaned, and deſtroyed it.

V. 23. *Make*, &c.] This commandment, to make a chain, implied, that the Jews, as condemned criminals, were to be delivered up into the enemies hands, and thus to be led away captive, and caſt into priſon. Bloody crimes were either ſuch, as were to be puniſhed by the death of the criminals; or thoſe of the oppreſſors, and perſecutors, that had filled Jeruſalem with innocent blood.

V. 24. *Pomp of*, &c.] That is the magnificence of their greateſt, and haughtieſt princes.

V. 26. *Miſchief*, &c.] When one calamity ſucceeded to another, and one alarming rumour to another; the people would not obtain any information from their prophets; their prieſts would not be able to give them any inſtruction, or conſolation; and their elders and counſellors would be non-pluſſed, and infatuated. This related to the caſe of the Jews during the invaſion of the land, and ſiege of the city, and afterwards during the Babyloniſh captivity: but it ſtill more emphatically correſponds with the condition of that nation, from the de-

27 The king ſhall mourn, and the prince ſhall be clothed with deſolation, and the hands of the people of the land ſhall be troubled: I will do unto them after their way, and according to their deſerts will I judge them; and they ſhall know that I *am* the LORD.

CHAP. VIII.

Contains Ezekiel in a viſion, 1ſt. Brought to Jeruſalem; and the temple, 1---4. *2d. There ſhewn the image of Jealouſy by the gate of the altar; the elders of Iſrael worſhipping all manner of baſe idols, in a ſecret chamber of the temple; women weeping for Tammuz; and men with their backs to the temple, worſhipping the ſun,* 5---16. *3d. Appealed to by the Lord, whether ſuch abominations were not deſerving of the ſevereſt puniſhment,* 17---18.

AND it came to paſs in the ſixth year, in the ſixth *month*, in the fifth *day* of the

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ſtruction of Jeruſalem by the Romans to this preſent day.

PRACTICAL OBSERVATIONS.

An end will ſoon come to all the proſperity, and enjoyment of impenitent ſinners, in every corner of the earth. Now is the day of the Lord's patience, and mercy: but the day is at hand, when he will ſend his anger upon ungodly men, and judge, and recompenſe them, according to their ways, without mercy, or pity: then they, that are filthy, will continue filthy ſtill, and their abominations ſhall be in the midſt of them for ever. This deſtruction is indeed an evil, an only evil, a natural evil of magnitude proportioned to the moral evil, and deſert of ſin: and all other ſufferings may be deemed trivial, and ſcarce worth notice, compared with it. We ſhould therefore loudly ſound the alarm, and ſtrenuouſly, and earneſtly call on men to flee from this wrath to come. For this miſery continually overtaketh one, and another of the ungodly, and it watcheth for every one of them: the morning of our dying day, and of the day of Judgment, will ſoon dawn: the time of the ſinner's trouble is at hand; and they, that have treated all the warnings of God's word, and providence as falſe alarms, will find them awfully realized, and they will no more appear as the ſounding of the mountains. What then will they think of their preſumptuous delays, and their carnal ſecurity; when the day of life, and of grace ſhall expire; when the anger of God ſhall be accompliſhed on them, when vain mirth, ſelf-flattery, and hope ſhall terminate in weeping, wailing, and gnaſhing of teeth? Indeed whilſt men are indulging their pride, and luſts, and theſe are budding, bloſſoming, and bringing forth fruit unto death; the inſtruments of vengeance are alſo preparing for their work: and thus ſudden deſtruction cometh upon them, from which there is no eſcape. Though we ſhould continue to be favoured with national peace, and temporal proſperity: yet how ſoon will the time arrive, when all our joys and ſorrows about worldly gain, and loſs, will be no more? The faſhion of this world paſſeth away, and all our eagerneſs, and anxiety about it are fruitleſs, and fooliſh. The wrath of God hath filled the earth with trouble, and death: men muſt ſoon be torn from their poſſeſſions, to return no more to them; and how wretched muſt they be, who have no inheritance prepared for them in that world, to which we are all haſtening, and from which there is no return? No man can ſtrengthen himſelf in the iniquity of his life againſt theſe evils: nay that renders death, and judgment as tremendous, as they are certain; and only aids men to harden their hearts againſt the fear of them in willful forgetfulneſs, or infidelity; till it be too late to eſcape the everlaſting deſtruction. All efforts to out-brave, or elude divine vengeance in this world, or the next muſt needs be unavailing: the wrath of God diſmays the moſt intrepid, their hands hang down, and their knees wax feeble; and inward horror accompanies their outward calamities, and confuſion. And if in the ſiege, and taking of cities, and ſuch days of the wrath of the Lord on earth, men caſt away their gold, and ſilver, as an incumbrance, rather than a ſecurity: what judgment will ſinners form of their value, in the final day of wrath, and perdition of ungodly men? Even here they can neither comfort the wounded heart, nor eaſe the burthened conſcience, nor purchaſe health, and eaſe; and in ſome caſes they will not even procure food to ſatisfy the hunger of their famiſhed poſſeſſors: what then can be expected from them, in the hour of death, and in the day of judgment? Yet after all, that can be ſaid, men will ſet their hearts on ſuch lying vanities; and multiply crimes, and treaſure up wrath, remorſe, and horror, to increaſe ſuch riches, as will yield no comfort, when they moſt want it, and which muſt be left for ever! But even in religion human folly, and depravity are equally conſpicuous: men will value themſelves on diſtinctions, and forms, which they diſgrace by their crimes, and which muſt finally increaſe their condemnation! But whatever ſuppoſed decency, beauty, or majeſty there may be in our modes of worſhip; yet God will deem them polluted, to thoſe, who make them the cloke of their iniquities: and He hath often permitted the moſt impious, rapacious, and cruel of the nations to plunder, and waſte thoſe profeſſing churches, which have diſhonoured him by their crimes. In vain do men ſeek peace with, or deliverance from their enemies; if unrepented ſins exclude them from the peace, and protection of God. Miſchief muſt at length come upon miſchief, and rumour upon rumour: whilſt neither prophet, prieſt, counſellor, or prince can eſcape, or ſhew others any way of deliverance. For they, who will not mourn for ſin with godly ſorrow, muſt bewail its effects with bitter lamentations, being covered with confuſion, and clothed with deſolation. To this awful ruin the whole multitude of the human ſpecies is expoſed; yet a remnant according to the election of grace ſhall eſcape. Theſe may be known by their mourning for their ſins, with broken hearts, and penitent confeſſions, like doves of the valleys; and by becoming harmleſs, pure, gentle, modeſt, and loving, according to that inſtructive emblem. Such penitents ſhall obtain pardon and peace by faith in Jeſus Chriſt; and thoſe riches, which ſhall give comfort in the hour of death, and profit them in the day of wrath. May the Lord incline, and enable us to chooſe, month, *as* I ſat in mine houſe, and the elders of Judah ſat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo a likeneſs as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightneſs, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the viſions of God to Jeruſalem, to the door of the inner gate that looketh toward the north; where *was* the ſeat of the image of jealouſy, which provoketh to jealouſy.

4 And, behold, the glory of the God of Iſrael *was* there, according to the viſion that I ſaw in the plain.

5 Then ſaid he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar, this image of jealouſy in the entry.

6 He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations.

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then he ſaid unto me, ſon of man dig now in the wall: and when I had digged in the wall, behold a door.

9 And he ſaid unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and ſaw; and behold every form of creeping things, and abominable beaſts, and all the idols of the houſe of Iſrael, pourtrayed upon the wall round about.

11 And there ſtood before them ſeventy men of the ancients of the houſe of Iſrael,

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and ſeek for this good part, that ſhall never be taken from us.

NOTES.

CHAP. VIII.] V. 1. *As I ſat*, &c.] Only fourteen months, or 420 days, might ſeem to have paſſed from Ezekiel's firſt viſion to this time, (c. i. v. 2;) which would not have allowed time for his lying 390 days on his left ſide, and 40 on his right ſide, according to the interpretation given of that tranſaction, (c. iv.) But this might be their leap-year, to which a full month of 30 days was added, as is well known: or this might take place after the expiration of 390 days, and before the 40 days were entered upon. At the time here mentioned, the prophet was ſitting in his houſe, and attended by ſome of the elders of Judah, that were in captivity: perhaps it was the ſabbath day, and they came to attend his inſtructions, now they had neither temple, nor ſynagogue to reſort to; or they came to conſult him about ſome of their affairs. And whilſt they were preſent, he was ſeized by a powerful divine impulſe, and caſt into an extacy, or trance, and had the following viſion preſented to his mind.

V. 2—4.] (c. i. v. 26—28.) Doubtleſs this was the ſame appearance, that Ezekiel had before ſeen, "a like-"neſs," that is of a man upon a throne, "as the appearance of fire downwards, denoting his terrible and righteous indignation againſt the rebellious Jews; and as of brightneſs, and of the colour of amber upward, perhaps implying the eſſential glory, and excellency of the eternal Son of God, as they appear to the inhabitants of heaven. This glorious perſon ſeemed, in viſion, to put forth the form of an hand, and to take hold of a lock of the prophet's hair, and at the ſame time the Spirit lifted him up, in the viſions of God, and conveyed him to Jeruſalem, to the entrance of the inner court of the temple from the north, by that gate, which was called the altar gate. There was a ſeat, or nich prepared for ſome baſe idol, perhaps Baal, or Molech, which was called the image of jealouſy; becauſe the open worſhip of this idol provoked the Lord to jealouſy; even as the open adultery of a woman, in the houſe of her huſband, would excite his jealouſy. At the ſame time the glory of the Lord, according to what the prophet had formerly ſeen in the plain, appeared to him; the ſight of this would give him a clearer view of the malignity of their conduct, in preferring this vile idol to Jehovah; and it intimated that He had not yet withdrawn his preſence from his temple, though he had been treated with ſuch contempt. The whole was preſented in viſion before the prophet's mind, whilſt he continued in his own houſe: but doubtleſs it was an exact diſcovery of the idolatries committed by the Jews, at the temple; and it was intended to ſhew the juſtice of the vengeance predicted againſt them, and to repreſent the reaſon, and manner, of the Lord's departure from his profeſſed worſhippers.

V. 6. *That I*, &c.] The deteſtable idolatries committed even at the temple of God, would conſtrain him to leave it, and them to the mercileſs ravages of their enemies. He could not conſiſtent with his honour dwell any longer in his polluted ſanctuary, or amongſt ſuch vile idolaters: they acted, as if they had determined to exclude him from his own temple, and drive him from amongſt them: for the injured huſband muſt put his wife away, when her adulteries become notorious, and abandoned;

and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his cenſer in his hand; and a thick cloud of incenſe went up.

12 Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The LORD ſeeth us not; the LORD hath forſaken the earth.

13 He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's houſe which *was* toward the north; and behold, there ſat women weeping for Tammuz.

15 Then ſaid he unto me, Haſt thou ſeen *this*, O ſon of man? Turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe.

16 And he brought me into the inner court of the LORD's houſe, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the eaſt; and they worſhipped the ſun toward the eaſt.

17 Then he ſaid unto me, Haſt thou ſeen *this*, O ſon of man? Is it a light thing to the

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or elſe his own reputation will ſuffer. But as if this one image, openly worſhipped in the court of the temple, had been a ſmall matter; the prophet was ordered to turn his eyes another way, and he would diſcover ſtill more, and greater abominations.

V. 7—12.] When Ezekiel had been conducted to ſome door of the court of the temple; he found a wall, which ſeems to have been builded in order to conceal from the people, the idolatries, ſecretly practiſed by the elders in ſome of the chambers of the temple, that had been converted into a ſort of chapel for that purpoſe. But when the prophet had examined this wall, he diſcovered a hole in it; and being ordered in his viſion to dig, or to work at it, to make it larger, he found a door, that had been walled up: by this he was commanded to enter, and to examine what was going forward. There he ſaw all kind of reptiles, and unclean beaſts, ſuch as the Egyptians uſed to worſhip; and all the idols, that Iſrael, or Judah had ever worſhipped, painted upon the wall round about: and before them 70 men of the elders of Iſrael, (according to the number of the ſanhedrim, or great council of the nation,) were collected together; one of them he knew to be Jaazaniah, who perhaps was preſident of the council, or a very eminent man amongſt them: and there were they, as conſecrated prieſts of this rabble of dunghill gods, every man with his cenſer in his hand, laviſhly burning incenſe, and preſenting their adoration to them. This the Lord called Ezekiel attentively to notice: ſuch was the actual conduct of the rulers, and elders of Judah, in their dark receſſes, in the chambers of the temple, which they ſecretly appropriated to their images; and, as ſome think, in the private chambers of their own houſes alſo. For they concluded, that the Lord did not ſee them, and that he had forſaken the earth, or the land. He did not deliver them out of their difficulties; becauſe they continued in their ſins, and did not ſeek him with ſincere repentance, humiliation, faith and prayer; but merely in hypocriſy: and they concluded that he either could not, or would not help them; and that they were authoriſed to ſeek help from ſome other quarter. Nay they queſtioned the exiſtence, or the omnipreſence, and omniſcience of Jehovah: they concluded, that no good would come from waiting on him, nor any harm from forſaking him: and they determined to ſeek help from all the idols of the gentiles; whoſe licentious characters, and worſhip they loved, in proportion as they hated the holy character, worſhip, and ſervice of the Lord.

V. 14. *Weeping*, &c.] It is not certain who, or what Tammuz was, or wherefore this idolatrous ceremony was obſerved in honour of him. But it is generally agreed, that he was ſome very licentious man, who was deified after his death; and that this annual lamentation for him was attended with the moſt infamous practices: and of ſuch united impiety, and immorality the leſs we know, the better.

V. 15. *Greater*, &c.] Some learned men obſerve, that this expreſſion may be rendered "great abominations beſides theſe." And indeed we can ſcarce conceive of greater abominations, than thoſe before mentioned.

V. 16. *And*, &c.] Theſe 25 men are ſuppoſed to have been prieſts, who turned their backs on God's temple, to worſhip the riſing ſun! The Holy of Holies was at the weſt end of the ſanctuary, and that was weſtward of the altar, &c: ſo that they could not worſhip the ſun with their faces to the eaſt, without turning their backs on the Lord, and his holy place. We cannot doubt but that the practice of turning to the eaſt, in ſome parts of public worſhip, which is ſtill retained in ſome chriſtian churches, was originally borrowed from idolaters, who worſhipped the ſun: and though it is poſſible for us to be *ſuperſtitiouſly* afraid of ſuperſtition, reſpecting any indifferent poſture, &c: yet they, who are very tenacious of this cuſtom, would do well to conſider its original, in order to abate their over-fondneſs for it.

V. 17. *They have*, &c.] The Jews were not only guilty of all theſe idolatries, but alſo of oppreſſion, and injuſtice equally atrocious. Thus they uſed every means to provoke the Lord to anger. Whether the expreſſion, "they put the branch to their noſe," refer to ſome idolatrous practice, or to ſome methods then in uſe, by which men endeavoured to exaſperate others, and to ſhew their contempt, and defiance of them, is not certain.

houſe of Judah, that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their noſe.

18 Therefore will I alſo deal in fury: mine eye ſhall not ſpare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

PRACTICAL OBSERVATIONS.

The wrath of God, revealed from heaven againſt ſinners, appears rigorous, and extreme, in proportion as men are ignorant of his perfections, of the evil of ſin, and of the abominations, that are every where committed. If it ſhould pleaſe God to give any man a very clear view of his glorious majeſty, and authority; and of the evil, that is in every act of rebellion againſt him: and ſhould then preſent before him, in viſion, all the abominations that are continually committing in any one city, ſo that they ſhould all at once be preſented to his mind; there can be little doubt, but he would be prepared to juſtify God, in the ſevereſt vengeance, that he could inflict upon it. But though we are not thus acquainted with all the wickedneſs, which is open to his all-penetrating mind: yet if we carefully ſearch the ſcriptures, and compare with them all, that we can recollect, and are conſcious of, in our own thoughts, words, and works; if we carefully watch our own hearts, and experience; and if we diligently obſerve the conduct of the world, around us, judging of the whole, by the rule of ſcripture: we ſhall entertain more affecting views of human depravity, and of the juſtice of God in his temporal, and eternal judgments, than we uſed to do; we ſhall learn to drop our objections, ſilently to ſubmit to his righteouſneſs, and patiently to wait for that day, when he will bring to light the hidden things of darkneſs, and ſhew the reaſons of all his diſpenſations: and we ſhall be thankful, that there is forgiveneſs with him, and plenteous redemption for hell-deſerving ſinners. The careleſſneſs, with which men provoke God, and prefer every worthleſs idol, and baſe luſt to his favour, and ſervice, ſufficiently mark the apoſtacy, rebellion, ingratitude, contempt, and enmity of the human heart againſt him: but generally the nearer we come to the ſanctuary, the viler iniquities we may diſcover by diligent inveſtigation. It would peculiarly aſtoniſh, and ſhock a pious mind, to be ſhewn all the abominations, which have been committed, by the profeſſed patrons of religion, in every part of the world. The ſuperſtition and idolatry, the blaſphemous pride and ambition, the fraud and impoſture, the avarice, perjury, perſecution, cruelty, and licentiouſneſs, by which the Lord hath been provoked to jealouſy, as it were, in the inner court of the temple, have in too many inſtances been notorious to all the world. And thus many profeſſing churches have provoked the Lord to forſake them, as he repeatedly did his temple at Jeruſalem. But the abominations, which all men ſee and cry ſhame of, are not always the worſt, and ſeldom are the whole of what provokes the Lord to jealouſy, amongſt profeſſors of religion: ſometimes more horrid things are done in ſecret, by them, who love darkneſs rather than light, becauſe their deeds are evil. Such men either forget, or atheiſtically deny, that the Lord ſeeth them; and they act, as if he had forſaken the earth. But he knoweth, and will detect their hypocriſy: and after all their care to conceal their crimes from men, they commonly leave ſome opening, which leads to a diſcovery. No ſuperiority in rank, dignity, learning, or worldly wiſdom, no ſacredneſs of character, and office, will preſerve men from the moſt groveling luſts, or even from the moſt ſtupid idolatries, when they are left to their own deceitful hearts: nay ſuch men are commonly the ringleaders, and examples of every abomination to their inferiors, who follow them at an humble diſtance. They, who grudge all expences, and are ſoon wearied out, in the ſpiritual ſervice of God, and who deem themſelves degraded by it, often grudge no expence or labour, or debaſement, in following their own idolatries and ſuperſtitions. For true religion is contrary to their pride, and luſts; but their own inventions conſiſt with their covetous practices, or licentious indulgences: and therefore we need not wonder, that men turn their backs on God's ſervice, to keep human traditions, or turn away their ears from the truth, and are turned unto fables. Thus idolatry, and falſe religion, as well as impiety, connect with violence, oppreſſion, and immorality; and men think all their former provocations to be a light matter; ſo long as any thing more remains to be done, to increaſe his righteous indignation. Therefore the Lord will deal with them in fury, and without pity: and all his judgments on nations, and churches, are only earneſts of his final wrath on the workers of iniquity; when they will indeed cry unto him with a loud voice, but he will not hear them; and when they will plainly appear to have merited their dreadful condemnation. For, if many, who make a fair ſhew, in the houſe of God, could be followed to their ſecret chambers, they would be found wallowing in the moſt abominable filthineſs: many, whoſe exterior is decent, have the chambers of their imagination continually occupied by the moſt licentious thoughts, which they delight in, and thus gratify their vileſt luſts with ideal indulgences; many, who have for a time been reſtrained by natural modeſty, and regard to character, have afterwards ſhewn their ſecret inclinations; when, occaſion being given them, they have run into the vileſt exceſſes. In ſhort the more we examine human nature, and our own hearts; the

CHAP. IX.

Contains 1ſt. The Lord calling for the deſtroyers of Jeruſalem; the viſible glory removing to the threſhold of the temple; and one appearing with the deſtroyers, who had an inkhorn, and was prepared to mark thoſe, who mourned for the iniquities of the people, 1---4. *2d. The deſtroyers receiving, and executing their charge: Ezekiel pleading for a mitigation of the ſentence, but anſwered by an account of the exceeding wickedneſs of the Jews; and the* *man, with the ink-horn reporting the execution of the divine command,* 5---11.

HE cried alſo in mine ears with a loud voice, ſaying, Cauſe them that have charge over the city to draw near, even every man *with* his deſtroying weapon in his hand.

2 And, behold, ſix men came from the way of the higher gate, which lieth toward the north, and every man a ſlaughter weapon in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his ſide: and they went in, and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was gone up from the cherub, whereupon he was, to the threſhold of the houſe. And he called to the man clothed with linen, which *had* the writer's inkhorn by his ſide;

4 And the LORD ſaid unto him, Go through the midſt of the city, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh, and that cry for all the abominations *that be* done in the midſt thereof.

5 And to the others he ſaid in mine hearing, Go ye after him through the city, and

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more, and greater abominations ſhall we diſcover: and the longer the enlightened believer, (who is enabled to walk the moſt uprightly before God, and the moſt blameleſſly before men,) examines himſelf, and ſearches his heart; the more will he lothe, and humble himſelf before God; and the more will he value, and daily waſh in, the fountain opened for ſin, and for uncleanneſs. Thus ſhall he be made whiter than ſnow: but how will they eſcape, who live, and die neglecting this great ſalvation?

NOTES.

CHAP. IX.] V. 1, 2.] The ſame perſon, who before appeared in the viſion, and ſpake to the prophet, here cried with a loud voice in his hearing, to thoſe, that had the charge of the city, to draw near, &c. Accordingly ſix men came into the city from the north, with each a deſtroying weapon in his hand. Some underſtand by theſe ſix perſons, the angels, who before had been employed to protect Jeruſalem, and were now to be commiſſioned as her deſtroyers. But as there was no miraculous interpoſition in theſe divine judgments; and as the Chaldeans were evidently the executioners of this vengeance: it ſeems more obvious to conſider them, as repreſenting the Chaldean army, or its ſix chief captains, who had a charge or commiſſion *againſt* Jeruſalem. With them there appeared one clothed with linen, the attire of a prieſt, and not of a ſoldier, with an inkhorn by his ſide. Many interpreters explain this to mean Chriſt, our High-prieſt, and King, who preſides over all the deſolations on earth, in order to preſerve his choſen people; who ſeals them by his Spirit, and writes their names in his book of life. And the perſon here ſpoken of evidently ſuperintended the deſtroyers, directing, and reſtraining their operations: nor is it any objection, that he received orders from, and rendered an account to him, that ſat on the throne; (for Chriſt in his mediatorial character hath taken upon him the form of a ſervant; and often anticipated this, as well as the human form. Yet this interpretation is not entirely ſatisfactory: for if this were the Word, and Son of God, what ſhall we make of the *likeneſs of a man* upon the throne, from whence theſe orders were iſſued? It ſeems therefore more agreeable to the context to ſuppoſe that Chriſt the King of Iſrael, from the throne gave theſe orders; and that the man with the inkhorn repreſented an angel, or the angels, that were employed to protect the pious remnant of the Jews from the Chaldeans; and his prieſtly garment might denote, that their preſervation was owing to the prieſthood, and ſacrifice of him, that was to come. Theſe perſons went into the court of the temple, and ſtood beſide the braſen altar; perhaps this intimated, that the intended ſlaughter was to be a ſacrifice to the offended juſtice of God.

V. 3, 4.] The glory of the God of Iſrael, which appeared to the prophet to remove to the threſhold of the houſe; might either be, the Shechinah, or viſible glory, which appeared in the holy of holies, above the ark, between the cherubims, which the prophet ſaw removed from that ſituation, to the entrance of the door of the ſanctuary: or it might be that glory, which had appeared to him in the viſions of God, that he had ſeen, and which ſeems to have repreſented that token of the Lord's gracious preſence with Iſrael. Some think that this glory was not removed *from* the cherub, or cherubim, (for it is not clear wherefore one only is mentioned,) but *with* the cherub, the whole glorious appearance, which the prophet had noticed. However this denoted, that the Lord was about to leave his place, his mercy ſeat; to denounce judgment on the people, as from his tribunal; to withdraw from his temple, and Jeruſalem; and to leave them to the profanations, and ravages of their enemies. From this glory the Lord addreſſed the man, who had the inkhorn, and ordered him to go through the city, and to ſet a mark upon the forehead of every one, who ſighed, and wept for the abominable idolatries, and iniquities, that were done therein. (*Rev.* c. vii. v. 2.) The forehead ſeems to have been mentioned, as the moſt conſpicuous place in which a mark could be placed: and it might be ſuppoſed that they, who lamented the abominations committed in Jeruſalem, to the diſhonour of God, and ruin of religion, either had not committed ſuch crimes, or had repented of them: they appeared to be on the Lord's ſide; and this intimated that they would have prevented the prevalence of wickedneſs if they could, and were diſtreſſed, that they could not: nor was it poſſible, that there could be any godly perſons in the city, in its preſent circumſtances, who could do otherwiſe than grieve to ſee the holy city, and temple ſo horribly polluted. It would therefore take in all, who feared God, or were in any meaſure favourable to his cauſe; whatever ſtation they were placed in, or however feeble their gracious diſpoſitions were.

ſmite: let not your eye ſpare, neither have ye pity:

6 Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my ſanctuary. Then they began at the ancient men which *were* before the houſe.

7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlain: go ye forth. And they went forth, and ſlew in the city.

8 And it came to paſs, while they were ſlaying them, and I was left, that I fell upon my face, and cried, and ſaid, Ah Lord GOD, wilt thou deſtroy all the reſidue of Iſrael, in the pouring out of thy fury upon Jeruſalem?

9 Then ſaid he unto me, the iniquity of the houſe of Iſrael and Judah *is* exceeding great, and the land is full of blood, and the city full of perverſeneſs: for they ſay, The LORD hath forſaken the earth, and the LORD ſeeth not.

10 And as for me alſo, mine eye ſhall not ſpare, neither will I have pity, *but* I will recompenſe their way upon their head.

11 And, behold, the man clothed with linen, which *had* the ink-horn by his ſide, reported the matter, ſaying, I have done as thou haſt commanded me.

V. 5—7.] The Lord then gave his charge to the executioners of his vengeance: they were to follow the man with the inkhorn, and to ſlay without mercy, or diſtinction, all they met with: only they were not to come near, (either to hurt, or affright,) any of thoſe, who were marked in the forehead. The former part of the orders implied the mercileſs carnage, which the Chaldeans would make of the ungodly Jews; the latter clauſe, the marvellous protection, that would be afforded the few pious ſervants of God, that were amongſt them. Thus Jeremiah, Baruch, Ebed-melech and doubtleſs others, were preſerved. In executing this vengeance, they were to begin at the ſanctuary: and leſt they ſhould heſitate to ſhed blood, and throw the dead carcaſes in the courts, and ſanctuary of the Lord, they were ordered thus to defile them; for this neceſſary piece of juſtice, though a *ceremonial* defilement, was rather a *moral* purification of the temple. And theſe orders were a prediction that thus the Chaldeans would defile the houſe of God. Then the prophet ſaw them begin the ſlaughter with the elders, that were before the houſe; either the 70 elders, whom he had ſeen burning incenſe, or the 25 men, that were worſhipping the ſun: and then they went forth to make like havock in the city. The reference of the apoſtle to this paſſage, (1 *Peter* c. iv. v. 17, 18,) ſeems to intimate, that the ſecond deſtruction of the city, and temple by the Romans, were alſo intended by the Spirit of prophecy.

V. 8—11.] The prophet, in viſion, beholding the havock, that was made of his people, whilſt himſelf was mercifully ſpared, and left alone, as it ſeems of all that were in the temple, was greatly affected; and in humble adoration he enquired of the Lord, whether he meant to cut off all the reſidue of Iſrael, in thus pouring out his wrath upon Jeruſalem? The ten tribes were entirely deſtroyed, or diſperſed, and only a remnant of Judah remained, and they ſeemed about to be utterly cut off. By this he intended to plead for a mitigation of the ſentence, as the honour of God in his promiſes ſeemed to be concerned: but the Lord informed him, that the exceſſive wickedneſs of both Judah, and Iſrael rendered this ſeverity needful: the land had been filled with murder, as well as with idolatry; and Jeruſalem was full of obſtinate, and perverſe wickedneſs, the fruit of the moſt deſperate impiety, and infidelity; and therefore the Lord was determined to ſhew no mercy to the nation in general; though he had reſerved a ſmall remnant for himſelf, as the ſeed of his future church. In the mean time the man with the ink-horn reported the performance of the divine command: by which it appears, that he preſided over, and directed thoſe, who executed the vengeance of God on the Jews.

PRACTICAL OBSERVATIONS.

The Lord hath always ready his inſtruments of juſtice, as well as of mercy: and when his glory departs from his profeſſing people, and his power, and preſence no longer attend his ordinances; the form will ſeldom continue long, and the ſignal for his judgments will commonly be given. But he departs reluctantly, and gradually from thoſe, who have been long favoured with his preſence: and his faithful ſervants readily perceive the tokens of that awful change. Such are the moſt valuable friends, and guardians of nations: and even, when they are ſo few that the Lord will not ſpare communities, in anſwer to their prayers; he will render his moſt terrible judgments harmleſs as to them. He has ſet his mark upon them, He well knows, and certainly will take care of them, ſo that all things ſhall work together for their good. In times of prevailing wickedneſs they may generally be diſtinguiſhed by their lamenting over thoſe crimes, which others palliate, and excuſe. Their zeal for the honour, and love to the cauſe of God; their compaſſion for the ſouls of men; their hatred of ſin, and ſpiritual-mindedneſs, will not let them be unconcerned ſpectators of impiety, and iniquity. Their righteous ſouls muſt needs be vexed day by day with ſeeing, and hearing the works and words of ungodly men. Their prayers, examples, and endeavours are oppoſed to the impetuous torrent: and when they fail to ſtop it's progreſs, they are grieved, and alarmed. They mourn before God to ſee religion run down, ſouls deceived, and ſatan and his ſervants triumphing: and though the conſolations of God reconcile them to their ſituation for the time; yet they often deſire to leave a world, where iniquity ſo much

CHAP. X.

Contains 1*ſt. The man clothed in linen ordered to take coals of fire from between the wheels, and to ſcatter them over the city; and an account of the manner in which he proceeded to execute that commiſſion, &c.* 1---7. 2*d. A further deſcription of the viſion of the living creatures, and the wheels, with reference to the removal of the divine glory from the the temple,* 8---22.

THEN I looked, and behold, in the firmament that was above the head of the cherubims, there appeared over them as it were a ſapphire ſtone, as the appearance of the likeneſs of a throne.

2 And he ſpake unto the man clothed with linen, and ſaid, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cheru-

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abounds: and they eſpecially lament the abominations committed within the viſible church, becauſe they are peculiarly diſhonourable to God, and deſtructive to the ſouls of men. Such perſons are on the Lord's ſide, and ſhall be preſerved for ever: if it be good for them, their lives ſhall be ſpared amidſt the moſt deſolating judgments; or they ſhall be previouſly taken from the evil to come; or the calamities, which cut off others in their ſins, ſhall ſafely tranſmit their ſouls to heaven. But they, who neither mourn for their own ſins, nor thoſe of others, muſt expect no mercy: nor can any be deemed on the Lord's ſide, who are indifferent to his cauſe, and unconcerned at the abominations, that are committed againſt him. In temporal calamities even infants are often involved in the common deſtruction; and in the eternal puniſhment of the wicked, no diſcrimination will be regarded, except with reference to degrees of guilt: and in this reſpect, they, who have been neareſt to God in profeſſion, privilege or office, will be moſt ſeverely puniſhed for their crimes. But if others periſh, and we be ſaved, we muſt aſcribe the difference wholly to the mercy of our God; for we too have deſerved wrath: and we ſhould ſtill continue to plead in behalf of our fellow ſinners, for the remnant of the church, and for the continuance, and revival of religion upon earth. But indeed the wickedneſs of man is great, and deſerves ſevere vengeance: even where the Lord ſhews no mercy, he does no injuſtice; as he only recompenſes men's ways on their heads: and his commands will certainly be executed both for the ſalvation of his people, and the deſtruction of his enemies.

NOTES.

CHAP. X. V. 1, 2.] The living creatures, which were before deſcribed, (c. i.) are here called cherubims, which may direct our interpretation of theſe viſions. The cherubim, that covered the mercy ſeat, and that were placed in the holy of holies, or were figured upon different parts of the tabernacle, and temple, were evidently emblematic of the holy angels, as fellow worſhippers of the God of Iſrael: and the ſame ſeems to be the meaning of the word in every other paſſage of ſcripture. (*Gen.* c. iii. v. 24. *Exod.* c. xxv. v. 18—22. c. xxvi. v. 31. 1 *Kings*, c. vi. v. 23—35.) From the great ſimilarity betwixt the living creatures in the viſions of Ezekiel, and of thoſe, in that of St. John, (*Rev.* c. iv,) commentators have generally concluded, that they muſt needs mean the ſame things. Hence many have explained the living creatures in St. John's viſion of the holy angels: but their joining in the ſong, "thou haſt redeemed us to God with thy blood, &c," forms an inſuperable objection to this, as well as to the unaccountable opinion of ſome, who would explain them to mean the perſons in the Trinity, and the human nature of Chriſt. Hence others perceiving that the miniſters, and churches of Chriſt muſt be meant in St. John's viſion, have interpreted Ezekiel's cherubim, and wheels of the ſame: yet the latter is not a prophecy of what would come to paſs under the chriſtian diſpenſation, but a repreſentation of what was about to take place in God's providential dealings with Jeruſalem. No good reaſon can be given, why the two viſions ſhould mean preciſely the ſame thing: angels, as employed in God's providential government of the world, and faithful miniſters, as employed in the affairs of the church, may well be ſuppoſed, in different degrees, endued with the ſame gifts, and actuated by ſimilar principles; and ſo capable of being repreſented by the ſame emblems, or hieroglyphics: for doubtleſs the one are, what the other ought to be, and would be. Nor ſhould it be overlooked, that the cherubim had "every one four faces apiece," (v. 21;) whilſt St. John's living creatures had the ſame faces divided amongſt them. And the wheels in Ezekiel are vaſtly different from the 24 elders in St. John, and admit of, nay require a different explication. And we ſhould be careful, that we do not ſo explain every thing of redemption, and the immediate concerns of the church, as to loſe ſight of God's providential government of the world, in ſubſerviency thereto. As therefore the whole of theſe viſions, and the context, direct our thoughts to God's dealings with the Jewiſh nation, eſpecially in the deſtruction of the city, and temple by the Chaldeans, and afterwards by the Romans: as the cherubims in the ſcripture, generally at leaſt, denote angels: and as wheels are a far apter emblem of the courſe of providence, than of any thing in the conſtitution of the chriſtian church, or of particular churches; inſomuch that the heathens painted their fortune, (which we conſider, as the ſecret appointment of God,) with a wheel, as an emblem of the ſame viciſſitudes of human affairs: I cannot but conclude the interpretation already given more conſiſtent with the ſcope of the paſſage, and more ſatisfactory, than that referred to; though it be ſupported by thoſe, of conſiderable reputation in the church of God. The prophet ſaw above the cherubim, as he had done before, (c. i. v. 26,) the likeneſs of a throne, and doubtleſs, as the appearance of a man upon it, who ſpake to him, that was clothed in linen, and who had been employed in marking the ſervants of God in the forehead, and ordered him to go in between the wheels, under the cherub, that was connected with each of them, and thence to take burning coals, and ſcatter them over the city.

bims, and ſcatter *them* over the city. And he went in in my ſight.

3 Now the cherubims ſtood on the right ſide of the houſe, when the man went in: and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, *and ſtood* over the threſhold of the houſe; and the houſe was filled with the cloud, and the court was full of the brightneſs of the LORD's glory.

5 And the ſound of the cherubims wings was heard *even* to the outer court, as the voice of the Almighty God when he ſpeaketh.

6 And it came to paſs, *that* when he had commanded the man clothed with linen, ſaying, Take fire from between the wheels, from between the cherubims; then he went in, and ſtood beſide the wheels.

7 And *one* cherub ſtretched forth his hand from between the cherubims, unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl ſtone.

10 And *as for* their appearances, they four had one likeneſs, as if a wheel had been in the midſt of a wheel.

11 When they went, they went upon their four ſides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

Thus the burning of Jeruſalem, as well as the ſlaughter of its inhabitants, was emblematically predicted. We ſuppoſe him, that ſat upon the throne, to have been the eternal Son of God, the ſecond perſon in the ſacred Trinity; and the viſion to repreſent his glory, as the King of Iſrael, appearing from above the mercy ſeat: The fire therefore from between the wheels, under the cherubim, ſeems to have ſignified the wrath of God to be executed by the Chaldeans upon Jeruſalem, for their contempt of God's mercy, their abuſe of his favours, their profanation of his ordinances, and temple, the wickedneſs of their prieſts, and their murder of the prophets.

V. 3—7.] The prophet next obſerved, that the cherubim ſtood on the right ſide of the temple, which is ſuppoſed to mean the north ſide: this might point out the quarter, from whence this deſtruction would come; or it intimated, that they ſtood at a diſtance from the idolaters, that were before-mentioned. (c. viii.) The inner court alſo was filled with the cloud: the Lord had taken poſſeſſion of his temple by this appearance, (1 *Kings*, c. viii. v. 10, 11;) and this intimated that he was now about to withdraw from it. At the ſame time the glory of the Lord removed, (either from the moſt holy place, or from the viſion, that Ezekiel ſaw, which repreſented it,) to the threſhold of the houſe; which ſeemed to intimate, that the approaching vengeance would be, as it were denounced *from* the temple, for their profanation of it. And then the court was filled with brightneſs, perhaps illuminating the cloud, and ſhewing the glory of God in theſe awful diſpenſations: but ſome think, that it was the outer court, that was filled with this brightneſs, whilſt the inner was filled with the dark cloud; denoting that the Lord would leave the Jews in darkneſs, and ſend his light unto the Gentiles. At the ſame time the ſound of the cherubim's wings was heard without, as the voice of the Almighty God, when he ſpeaketh: i. e. like the ſound of moſt tremendous thunder, or like that voice, which was heard from Mount Sinai, when the law was given: which might intimate their triumphant admiration of the glorious juſtice, and holineſs of God, in theſe awful diſpenſations; or the report, that would be made of them to diſtant nations. Accordingly when the man clothed in linen proceeded to execute his commiſſion, one of the cherubims handed to him the fire, and he took it, and went out, prepared to ſcatter it over the city; repreſenting that he ſecretly ſuperintended, and directed, the Chaldeans, in burning Jeruſalem. This cherub handing the fire to the man clothed with linen, may intimate, that the holy angels concur with each other in executing the divine mandates, whether of mercy, or of judgment; and that they have nothing to fear from that juſtice, which is to ſinners as a conſuming fire.

V. 11. *Head*, &c.] Or the Spirit, that directed their motions, or "the appearance of a man upon the throne," who preſided over them (c. 1. v. 5—14.)

V. 12. *Their whole*, &c.] This circumſtance, as it related to the living creatures, was not before-mentioned: the living creatures, (as well as the wheels,) being full of eyes in every part, denoted their conſtant watchfulneſs, and their penetration, ſagacity, and circumſpection. (*Rev.* c. iv. ver. 8.)

V. 13. *O Wheel.*] Or they four were called a wheel: which may mean the unity of deſign and operation, that there is in all the manifold, and intricate diſpenſations of providence: innumerable parts form one great plan,

And

14 And every one had four faces: the firſt face *was* the face of a cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature that I ſaw by the river of Chebar.

16 And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the ſame wheels alſo turned not from beſide them.

17 When they ſtood, *theſe* ſtood; and when they were lifted up, *theſe* lifted up themſelves *alſo*: for the Spirit of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threſhold of the houſe, and ſtood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my ſight: when they went out, the wheels alſo *were* beſide them, and *every one* ſtood at the door of the eaſt gate of the LORD's houſe; and the glory of the God of Iſrael *was* over them above.

20 This *is* the living creature that I ſaw under the God of Iſrael by the river of Chebar, and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeneſs of the hands of a man *was* under their wings.

22 And the likeneſs of their faces *was* the ſame faces which I ſaw by the river of Chebar, their appearances and themſelves: they went every one ſtraight forward.

which is continually executing. Or it may be rendered, "move round," and then it implies, that they all move at the command of God.

V. 14. *Every one,* &c.] Some have concluded from this verſe, that the ſame faces were alſo marked upon the wheels; but it ſeems rather to be meant of the living creatures. The face of a cherub being here ſubſtituted for that of an ox, in the former viſion, (c. i. v. 10,) it is thought that the cherubims in the temple were delineated with the countenances of oxen: and this ſeems the more probable, as it is afterwards ſaid, that they were the ſame faces, that the prophet had before ſeen, (v. 22:) if this were the caſe, it muſt have been with reference to thoſe endowments before conſidered, as repreſented by this emblem.

V. 18, 19.] The glory of the Lord, departing from the threſhold of the temple, removed to a greater diſtance from it, and reſted above the cherubim: and they lifted up their wings, and mounted with the wheels from the earth, and abode over the eaſt gate of the temple, as about entirely to remove from it. (*Pſ.* xviii. v. 10. lxviii. v. 17.)

V. 20. *I knew,* &c.] The prophet now perceived that theſe living creatures had the ſame likeneſs, in many reſpects, that he had ſeen of the cherubim, at the temple; upon the walls, and doors of it; for he could not have ſeen the cherubim in the moſt holy place.

PRACTICAL OBSERVATIONS.

The holy angels, who have it in charge to watch over, and miniſter to the ſaints of God, are often employed as the executioners of his vengeance on hypocrites, and the enemies of his church: (*Acts,* c. xii. v. 7—10. 23.) Our God, from his mercy-ſeat between the cherubim, is a conſuming fire to all, who deſpiſe his great ſalvation: and his ſevereſt judgments on earth, and in the eternal world, will fall on thoſe, who abuſe peculiar privileges, and are emboldened in their crimes by his patience, and mercy. Thoſe awful diſpenſations, which excite the blaſphemous objections, and complaints of ungodly men, are viewed by holy angels as bright diſplays of the divine glory, and are celebrated with loud acclamations of praiſe, and adoration. The terror of God's juſtice, and holineſs, and the examples of his indignation againſt his rebellious creatures do not in the leaſt interrupt their confidence, joy, and love: nor would they diſquiet thoſe, whom Jeſus hath delivered from the wrath to come; were it not for the weakneſs of their faith, and the prevalence of their ſins, which weakens the evidence of their reconciliation to God, and mars the comfort of their communion with him. Otherwiſe, what ſhould chriſtians have to fear? All judgment is committed to, and adminiſtered by him, who loved them, and gave himſelf for them, to redeem them to God with his blood; he is Head over all things to his church, and all the angels are his miniſtring ſervants, for their benefit. Let us then give diligence to make our calling, and election ſure; and in our ſeveral ſtations, as miniſters, or private chriſtians let us copy their examples, and walk circumſpectly, and intelligently; and obey with promptitude, and alacrity; and give up ourſelves to be led by the Spirit of God, and diſpoſed of in his providence, as he ſees good. The Lord will aſſuredly order every thing in perfect wiſdom, truth, and love: we need fear nothing, but hypocriſy, coming ſhort of the grace of God, grieving the Holy Spirit, or diſhonouring the goſpel. As the departure of God from churches, or nations muſt prove their ruin: ſo his departure, for a time, and in part, from a believer, that hath offended him, muſt occaſion great diſtreſs, and anguiſh, and ſometimes will cauſe him to ſay, "The pains of hell have got hold of me." What then will be the caſe of thoſe, to whom the righteous Judge ſhall at laſt ſay "Depart from me, ye curſed, into everlaſting fire, prepared for the devil, and his angels?" Let this conſideration warn ſinners to ſeek the Lord, while he may be found, and to call on him, while he is near; and excite us all to walk watchfully, and humbly with our God.

CHAP. XI.

Contains 1ſt. The prophet in viſion ſhewn the perſons, who gave wicked counſel to the Jews, and who deſpiſed the word of God; and ordered to propheſy againſt them: the ſudden death of Pelatiah, one of them, and the prophet's alarm, and enquiry on that occaſion, 1---13. *2d. Encouraging promiſes of protection, mercy, and grace to the captive Jews, and Iſraelites; and denunciations of wrath on the impenitent,* 14---21. *3d. The removal of the glory of the Lord from the city; the prophet in viſion brought back into Chaldea; the viſion going up from him, and his faithful report of the whole to the captive Jews,* 22---25.

MOreover the Spirit lifted me up, and brought me unto the eaſt gate of the LORD's houſe, which looketh eaſtward: and behold at the door of the gate five and twenty men; among whom I ſaw Jaazaniah the ſon of Azur, and Pelatiah the ſon of Benaiah, princes of the people.

2 Then ſaid he unto me, Son of man, theſe *are* the men that deviſe miſchief, and give wicked counſel in this city;

3 Which ſay, *It is* not near: let us build houſes: this *city is* the caldron, and we *be* the fleſh.

4 Therefore propheſy againſt them, propheſy, O ſon of man.

5 And the Spirit of the LORD fell upon me, and ſaid unto me, Speak; Thus ſaith the LORD, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord GOD, Your ſlain whom ye have laid in the midſt of it, they *are* the fleſh, and this *city is* the caldron, but I will bring you forth out of the midſt of it.

8 Ye have feared the ſword; and I will bring a ſword upon you, ſaith the Lord GOD.

9 And I will bring you out of the midſt thereof, and deliver you into the hands of ſtrangers, and will execute judgments among you.

10 Ye ſhall fall by the ſword, I will judge you in the border of Iſrael; and ye ſhall know that I *am* the LORD.

11 This *city* ſhall not be your caldron, neither ſhall ye be the fleſh in the midſt thereof, *but* I will judge you in the border of Iſrael:

12 And ye ſhall know that I *am* the LORD: for ye have not walked in my ſtatutes, neither executed my judgments, but have done

NOTES.

CHAP. XI.] V. 1—3.] The prophet was, in viſion, next ſhewn ſome other of the ring-leaders of the people in their wickedneſs. He ſaw 25 men at the eaſt gate of the temple: who are not ſuppoſed to have been the ſame with the 25 men before-mentioned, (c. viii. v. 16:) they were not worſhipping idols, but conſulting about the public affairs: they were not the ſanhedrim, or great council of the nation, and do not ſeem to have conſtituted a part of them; yet they were princes, or nobles, who had great influence in the meaſures of government. Some writers inform us, that Jeruſalem was divided into 24 diſtricts, over each of which there was a prince, or preſident, and one that was over them all, was the ruler of the city. Amongſt theſe 25 princes the prophet diſtinguiſhed two, who ſeem to have been the moſt eminent of them: and the Lord informed him, that this company, eſpecially the two mentioned by name, were the perſons that deviſed miſchief, and gave evil counſel in the city. Probably they encouraged idolatry, countenanced the falſe prophets, and ſilenced, and perſecuted the true prophets. They counſelled the revolt from the Chaldeans, the alliance with Egypt, and the pertinacious oppoſition to the beſiegers, in defiance of the warnings, and predictions of God by Jeremiah, and other prophets. They perſuaded the people, that if there were any truth in their predictions of divine judgments on the city, and land, they were not to be fulfilled for a long time; and that they might build houſes, and attend to their temporal concerns, without any apprehenſions, (c. xii. v. 21—28.) And in deriſion of Jeremiah's viſion of a ſeething pot, (*Jer.* c. i. v. 13;) they added that they were the fleſh in this pot or caldron; the walls of the city would protect them againſt the Chaldeans, as the caldron keeps the fire from the fleſh, that is in it; that if any attempted to take them out, it would he at their peril; and in ſhort that they expected to continue there unmoleſted, as long as they lived. Thus they taught the people to harden themſelves in rebellion againſt God.

V. 4—12.] The prophet was therefore ordered to to propheſy againſt theſe ringleaders in rebellion: and being filled by the Spirit of prophecy, he ſeemed to himſelf to deliver the following meſſage to them: which afterwards being written, and publiſhed, would come to their knowledge. He was firſt ordered to remind them of what they had ſpoken, as the repreſentatives, and prompters of the houſe of Iſrael; and to aſſure them that the Lord was exactly acquainted with all their ſecret thoughts, counſels, and deſigns, their vain hopes, and rebellious devices. He was next to charge them, not only with ſhedding the blood of prophets, and righteous men by their oppreſſions, and perſecutions; but with the murder after the manners of the heathen that *are* round about you.

13 And it came to paſs, when I propheſied, that Pelatiah the ſon of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and ſaid, Ah Lord GOD! wilt thou make a full end of the remnant of Iſrael?

14 Again the word of the LORD came unto me, ſaying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly, *are* they unto whom the inhabitants of Jeruſalem have ſaid, Get ye far from the LORD: unto us is this land given in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord GOD; Although I have caſt them far off among the heathen, and although I have ſcattered them among the countries, yet will I be to them as a little ſanctuary in the countries where they ſhall come.

17 Therefore ſay, Thus ſaith the Lord GOD, I will even gather you from the people, and

of all the multitude of Jews, who had been, or would be ſlain in the war, in which they had ſo raſhly engaged, and in which they ſo obſtinately perſiſted: ſo that they multiplied their ſlain in the ſtreets of the city. That the city was indeed a caldron, and that they, who periſhed by their fault, were the fleſh, that ſhould continue, and be conſumed in it: but that they themſelves would be brought forth out of it: (c. xxiv. v. 1—13.) And as they had feared being put to death, if they ſurrendered to the Chaldeans, and had therefore determined to ſtand out to the laſt extremity; ſo they ſhould be ſlain by the ſword: for the Lord would deliver them into the hand of the Chaldeans, and by *their* hands execute his judgments upon them; and Nebuchadnezzar would put them to death as criminals, at Riblah in the border of the land. (*Jer.* c. xxxix. v. 6.) Then it would appear that the city was not their caldron, and that they were not able to continue in it: ſeeing they had not obeyed the Lord, but had copied the idolatries, and iniquities of the heathen around them.

V. 13. *And it,* &c.] Whilſt the prophet, in viſion, was delivering this meſſage to theſe princes, Pelatiah ſuddenly died. Probably he actually died at this time at Jeruſalem; or elſe when the prophecy was fulfilling; and in ſo ſudden, and remarkable a manner, as would render the prophet's viſion much noticed. But when he witneſſed this accompliſhment of his word; as one, who had the welfare of his people nearer his heart, than his own character, he was greatly alarmed, and diſtreſſed, and renewed his enquiries, whether the Lord meant to deſtroy all the remnant of his people Iſrael. (c. ix. v. 8.)

V. 14—16.] In anſwer to this enquiry the Lord directed the prophet's attention to the Jews, and Iſraelites, who were already in captivity. They were his brethren in diſtreſs, as well as by blood; and thus more nearly related to, or connected with him, than thoſe in the land of Judah: eſpecially as he was raiſed up to prophecy amongſt them, and ſome of them were diſpoſed to attend to him. On them his hopes ought therefore to be placed, and for them his prayers ſhould be offered. And even the captive Iſraelites, in their various diſperſions, were more the objects of the Lord's ſpecial favour, than the inhabitants of Jeruſalem. Indeed the latter had treated all the captives with diſdain: they imagined, that the Lord had rejected them, and ſent them into captivity, as the greater ſinners; or that their ſurrender to the Chaldeans, or being vanquiſhed by them, was a forfeiture of their privileges as God's people, and even of their eſtates: they meant therefore to excommunicate, and diſinherit them; and to monopolize the temple, city, and land to themſelves. But the Lord had other intentions reſpecting them in theſe diſpenſations: he had ſent them into captivity for their reformation; and though they were ſcattered amongſt the Gentiles, far from the temple; yet He "would be as a little ſanctuary" unto them in every place, that is, He would be their protector, and be ready to anſwer their prayers, and to give them the comfort of his preſence: when two or three of them met together, in a ſynagogue, or a private houſe; their worſhip ſhould be as acceptable, as if they had ſacrificed at the temple: and whilſt the Jews at Jeruſalem had the temple, and its worſhip, without the power, and preſence of the Lord, becauſe of their pride, and hypocriſy: thoſe in captivity ſhould have his preſence and power amongſt them, without the temple, being enabled to exerciſe humble faith, and holy affections. This would be as a little ſanctuary in every place, ſuited for a refuge to a few people; and which would not excite either the jealouſy, or rapacity of their enemies, as the magnificent temple at Jeruſalem had done. This promiſe evidently implied the introduction of a new, and more ſpiritual diſpenſation, when men ſhould worſhip God with acceptance in every place. But as we muſt enter this little ſanctuary, by faith in Jeſus Chriſt, the door, and the way; ſo the Jews in their preſent diſperſions have not the benefit of it, becauſe of their unbelief; but are put off with the mere ſhadow of ſo great a bleſſing. And this alſo renders their preſent diſperſion more dreadful, than the Babyloniſh captivity: yet this too ſhall terminate in mercy to the nation.

V. 17—20.] The Lord further promiſed to the captives, that they, or their poſterity ſhould be reſtored to their own land; and that they ſhould be cured of their idolatry, and other abominable wickedneſs. And he alſo promiſed to give them one heart, &c. (*Jer.* c. xxxii. v. 38—40.) Few of the captives ſeem at this time to have been true believers: but the Lord engaged to prepare them for the bleſſings, which he intended for them. The one heart may either mean, that oneneſs of judgment, diſpoſition, and affection, which the grace of God produces in his believing people: or that ſingleneſs of heart, which diſtinguiſhes them from others. The aſſemble you out of the countries where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh.

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 But *as for them*, whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord GOD.

22 Then did the cherubims lift up their wings, and the wheels beſide them; and the glory of the God of Iſrael *was* over them above.

23 And the glory of the LORD went up from the midſt of the city, and ſtood upon the mountain, which *is* on the eaſt ſide of the city.

24 Afterwards the Spirit took me up, and brought me in a viſion by the Spirit of God into Chaldea to them of the captivity. So the viſion that I had ſeen went up from me.

25 Then I ſpake unto them of the captivity all the things that the LORD had ſhewed me.

Jews had had their hearts divided between different idols, and they had endeavoured to worſhip both the Lord, and their idols, to ſerve him, and their luſts; but this change would cauſe them to ſerve him ſingly, wholly, and devotedly, and to renounce all idols, rivals, or worldly luſts. A new ſpirit would alſo be given them, that is a new temper, and diſpoſition; a new light in their underſtanding, and direction to their judgment; a new purity in their memories, imaginations, and affections; new deſires, hopes, fears, joys, and ſorrows; a new tenderneſs in the conſcience, and ſubmiſſion in the will: the effect of the regenerating Spirit of God; for that, which is born of the Spirit is ſpirit; altogether Spiritual, according to the law, truth, and image of God; diſpoſed to repentance, faith, love, conſcientious obedience, and holy worſhip. At the ſame time the Lord would take away the ſtony heart out of their fleſh, or from their corrupt nature; for that, which is born of the fleſh is fleſh, carnally-minded, and enmity to God. The ſtony heart ſignifies our natural inſenſibility, obduracy, and obſtinacy in ſin, through ignorance, pride, and worldly luſts. The carnal heart, like a ſtone, cannot be made to feel. Judgments, mercies, warnings, examples, are alike unavailing. The terrors from mount Sinai, the love of Chriſt, and the ſweet promiſes of the goſpel, fail of producing ſuitable affections. Men live unconcerned amidſt the dead, and dying; they accumulate loads of guilt, like mountains, and are neither diſmayed, nor humbled; and they often are as unfeeling to others miſeries, as to their own danger. They are dead, hard, inſenſible, and like a ſtone that feels nothing from the hardeſt blow. But renewing grace takes away this ſtone, or changes it into fleſh; and creates a ſuſceptibility of proper feeling in the ſoul and conſcience: then a ſinner learns to fear God, and ſtand in awe of his word, and to flee from his wrath; then the mercies of God excite his gratitude, and his promiſes encourage his hopes; he is humbled for his tranſgreſſions of the law; and unites hope, love, and gratitude with ſtill deeper humiliation, by his knowledge of the goſpel: then his heart becomes broken, his conſcience tender, his affections eaſily moved to fear, or compaſſion: a wrong temper will now more pain him than numerous groſs crimes once would have done; and the conſideration of the ſhortneſs and uncertainty of life produce in ſome meaſure their proper effect on his conduct. This heart becomes as living fleſh, which feels the leaſt touch, is now capable of joy, and ſorrow from ſpiritual objects, which it was not whilſt it continued an heart of ſtone. This change the Lord alone can work, and he promiſed to do it for Iſrael, in order that they might walk in his ſtatutes &c; for without it ſpiritual obedience, and worſhip cannot be performed: and thus He would be their God, and own them as his people. (c. xviii. v. 31. c. xxxvi. v. 25—28.) But though this muſt be interpreted as a prophecy of the reſtoration of the Jews, and ſome of the Iſraelites to their own land: yet it refers in its largeſt ſenſe to the true Iſrael, the elect of God, who all partake of this bleſſing, in due ſeaſon: and it may alſo perhaps refer to the future converſion of the Jews to Chriſt.

V. 21. *But as*, &c.] This eſpecially referred to the Jews in Jeruſalem and Judah: their hearts walked after the heart of their deteſtable things: whatever their outward conduct were, their affections were habitually fixed upon their idols: they were diſpoſed to copy the licentiouſneſs, cruelty, and fraud, which they were repreſented to delight in; and they loved their groſs, and carnal worſhip. Or they took as much pleaſure in worſhipping Satan, (who was worſhipped under the names, and forms of all their idols,) as he did in receiving their adoration; and therefore they had no intereſt in theſe promiſes, but would be recompenſed according to their ways.

V. 22—25.] After the prophet had received all this information; he ſaw the cherubim, and the wheels, with the glory of God above them, remove further from the temple: they had before moved to the midſt of the city, from whence they departed eaſtward to the mount of Olives; the place from which Chriſt, the glory of the

CHAP. XII.

Contains Ezekiel ordered, 1ſt. By removing his goods, and breaking through the wall of his houſe, &c, to give the people a ſign of the taking of Jeruſalem, of Zedekiah's flight, and of the captivity of the Jews, 1---16. *2d. By eating, and drinking with trembling, and anxiety, to prefigure the famine, and conſternation of the Jews during the ſiege of Jeruſalem,* 17---20. *3d. To declare that this ruin was near at hand, and to rebuke thoſe, who ſpake of it, as diſtant,* 21---28.

ſecond temple, aſcended into heaven, previous to its deſtruction. Then the prophet was, in viſion, brought back into Chaldea, in the ſame way, that he had been conveyed thence: and the viſion left him, and his extaſy terminated, and he found himſelf amongſt the elders, where he was at firſt. And afterwards he reported to them, and the other captives, all that he had ſeen and heard in this viſion (c. viii—xi:) and perhaps he alſo now explained the other ſigns and prophecies, which he had before ſhewn to, or received for them. (c. iv—vii.)

PRACTICAL OBSERVATIONS.

When thoſe, that are eminent in rank, or abilities, are deſtitute of the fear of God, and ridicule his truths, and warnings, they are qualified to be extenſively miſchievous. Such men deviſe evil ingeniouſly, propoſe and counſel it plauſibly, plan the method of it ſagaciouſly, and carry it into effect with energy. Thus they encourage others in hardening themſelves in rebellion againſt God, and in adopting, and perſiſting in, the moſt pernicious, and impious deſigns. But they ſhould be reminded, that they muſt render an account to God of all the miſchief, which is done by their influence; and for all the blood ſhed in the unjuſt, and unneceſſary wars, which their worldly policy has occaſioned; and for all the murder, that takes place in conſequence of their oppreſſion, perſecution, and unrighteous decrees. How awfully do ſome men of this ſtamp multiply their ſlain, not only through the ſtreets of a ſingle city, or the diſtricts of a kingdom, but through every quarter of the globe! And they will at length be as much diſtinguiſhed by their puniſhment, as they now are by their crimes. But carnal policy often connects with infidelity: and ſuch men can turn the oracles of God into ridicule, and in defiance of them, perſuade themſelves, and others, that no evil ſhall happen unto them: if they cannot entirely ſhake off all regard to revelation; they conclude, that the wrath of God therein denounced againſt tranſgreſſors is doubtful, or at leaſt diſtant; and that they may ſafely indulge their inclinations, and purſue their rebellious ſchemes, for ſome time longer; that they have many years of life before them, and that they ſhall be able to take care of their ſouls at laſt; or that they are not the perſons, on whom the threatened puniſhment will fall. The love of the world, and diſlike to religion give ſatan, and his factors an amazing advantage againſt men, in tempting them to this procraſtination: and thus they ſeduce, and ruin one another; until at laſt, when they are crying, peace, peace, ſudden deſtruction overtakes them, from which they cannot poſſibly eſcape. We ſhould therefore plainly proteſt againſt theſe deviſers of miſchief, and wicked counſellors, who thus compaſs the ruin of their fellow ſinners: we ſhould ſhew them the folly, and impiety of their wicked words, and remind them that the Lord knoweth all their thoughts, and contrivances. We ſhould alſo advert to the ſame truths, with reference to ourſelves; that we may watch our hearts, and lips, and beg of God to examine and keep them for us. The worſt fears of ungodly men will come upon them, and often by thoſe ſinful means, which they uſe to eſcape them: and when ſinners fear the ſword of man, more than the wrath of God, He will ſometimes expoſe them to both, and execute his judgments upon them both in this world, and the next. Thus he ſometimes ſingles out the ringleaders in impiety, infidelity, and wickedneſs, and renders them warnings to others; that they may repent, and avoid ſuch deſtructive paths. But though ſuch awful diſpenſations verify the words of the faithful ſervants of God; yet they cannot but be deeply affected by them: and they will ſtill plead with him to have mercy on thoſe, that remain. The Lord often reſerves for himſelf thoſe, whom we had little hopes of; and leaves ſuch to their own pride, and luſts, of whom we had moſt expectations: and they, whom He afflicts, and man deſpiſes, are commonly nearer the kingdom of heaven, than their more proſperous, and ſelf-confident neighbours. Many are ready to imagine that they are excluſively the people of God, and that others are gone far from him; when in fact they are idolizing ſome abuſed form, or creed, and have no part or lot in the matter: and they, who rejoice in the calamities of their brethren, becauſe they expect gain from them; and who are ready to anathematize, and injure them for conſcience ſake, are generally ſtrangers to the power of godlineſs. But wherever the Lord caſts the lot of thoſe, who truly fear him, he will be a ſanctuary unto them: they cannot be ſcattered to a diſtance from his protecting providence, from his throne of grace, from the conſolations of his Spirit, or from communion with the Father, and his Son Jeſus Chriſt: and he will gather thoſe into his heavenly kingdom, from every country under heaven, who have been delivered by his grace from all their deteſtable things, and abominations. But without the one heart, and the new ſpirit, which the Lord beſtows; except He take away the hard, and ſtony heart, and give us the heart of fleſh, we ſhall never truly repent, or believe, and obey the Goſpel. When the ſinner feels his need of theſe bleſſings; let him bring theſe promiſes to the throne of grace, and preſent them as prayers, in the name of Chriſt, and they will ſurely be performed. Then ſin will be lothed, Chriſt will become precious, the heart will be made humble, and contrite, the conſcience tender; and the converted ſinner will be inclined, and enabled to walk in the Lord's ſtatutes, and keep his ordinances, and do them. Such are indeed the Lord's people, and He is their God, and Portion: but they differ as much from notional profeſſors of Goſpel truths, as from Phariſaical deſpiſers of them: and this ſenſibility of heart and conſcience is the main diſcrimination betwixt the true chri-

THE word of the LORD alſo came unto me, ſaying,

2 Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee not; they have ears to hear, and hear not: for they *are* a rebellious houſe.

3 Therefore, thou ſon of man, prepare thee ſtuff for removing, and remove by day in their ſight; and thou ſhalt remove from thy place to another place in their ſight; it may be they will conſider, though they *be* a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity.

5 Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face, that thou ſee not the ground: for I have ſet thee *for* a ſign unto the houſe of Iſrael.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

8 And in the morning came the word of the LORD unto me, ſaying,

9 Son of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What doeſt thou?

10 Say thou unto them, Thus ſaith the Lord GOD; This burden *concerneth* the prince in Jeruſalem, and all the houſe of Iſrael that *are* among them.

11 Say, I *am* your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall remove *and* go into captivity.

12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig through the wall to carry out thereby: he ſhall cover his face, that he ſee not the ground with *his* eyes.

13 My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare: and I will

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ſtian, and all other men. As for thoſe, whoſe hearts are habitually ſet upon their idolatries, and iniquities, and are of the ſame ſtamp with them; they are evidently under the dominion, and condemnation of their ſins, and the Lord will deal with according to the covenant of works, and recompenſe their ways upon their own heads. And though the Lord will not forſake his people; yet he may be driven away from any part of his viſible church, by the hypocriſy, and iniquity of thoſe, that are called by his name: and woe be to them, when He withdraws his preſence, glory, and protection! Finally, whatever miniſters learn from the word, or Spirit of God, whether concerning his judgments, or his mercies, they muſt faithfully declare it all to the people, as far as they have opportunity afforded them.

NOTES.

CHAP. XII.] V. 1—7.] Ezekiel ſeems not, for the preſent, to have had any more viſions of the divine glory; but to have received the revelations of the Lord's will, in the more ordinary manner of other prophets. Not long after the foregoing viſion, he was inſtructed by revelation from God, to employ another external ſign, in order to excite the attention of his people to a meſſage, which he was to deliver. He was reminded, that even the captives, amongſt whom he dwelled, were a rebellious houſe, like their brethren in Judah; and that they would not uſe their ſenſes, and faculties, or avail themſelves of the inſtructions of God's word, and providence, for their advantage. After all, that they had heard, and experienced, they ſtill expected that Jeruſalem would be preſerved from the Chaldeans; they deemed themſelves unhappy in their bondage, and hoped to be ſpeedily reſtored to their country: this led them to neglect the duties of their ſituation, to liſten to their falſe prophets, and to reject the word of God, and thus to rebel both againſt his commandments, and his providence. To certify them therefore of the vanity of their hopes, the prophet was ordered to make ready his furniture for removing to another habitation, in the ſight of the people, and then to carry it, or ſome part of it, to ſome diſtant place; in hopes, (ſpeaking after the manner of men,) "that the people would conſider, though they were a rebellious houſe." Thus he was to ſpend the day about his furniture; and in the evening he was to go forth, as one that was about to be carried away captive: and to render his conduct more ſignificant, he was to dig, or break through the wall of his houſe, and to go forth by that opening, carrying part of his property with him, as one deſirous to eſcape the enemy; and he was to cover his face, not only as in diſtreſs, but to diſguiſe himſelf, for fear of being detected. Having received ſuch orders from the Lord, he punctually obeyed them; and thus ſet before the eyes of the captive Jews, the plundering of Jeruſalem of all its treaſures, and the removal of them, and of the inhabitants to Babylon; the vain endeavours of the Jews to eſcape, and to carry off ſome of their property; and eſpecially the conduct, and fate of king Zedekiah.

V. 8—16.] When the prophet had exactly obeyed the divine commands, the Lord aſked him, whether his re-bring him to Babylon *to* the land of the Chaldeans; yet ſhall he not ſee it, though he ſhall die there.

14 And I will ſcatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the ſword after them.

15 And they ſhall know that I *am* the LORD, when I ſhall ſcatter them among the nations, and diſperſe them in the countries.

16 But I will leave a few men of them from the ſword, from the famine, and from the peſtilence; that they may declare all their abominations among the heathen whither they come; and they ſhall know that I *am* the LORD.

17 Moreover the word of the LORD came to me, ſaying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulneſs;

19 And ſay unto the people of the land, Thus ſaith the Lord GOD of the inhabitants of Jeruſalem, *and* of the land of Iſrael; They ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment, that the land may be deſolate from all that is therein, becauſe of the violence of all them that dwell therein.

20 And the cities *that are* inhabited ſhall be laid waſte, and the land ſhall be deſolate; and ye ſhall know that I *am* the LORD.

21 And the word of the LORD came unto me, ſaying,

22 Son of man, what *is* that proverb *that* ye have in the land of Iſrael, ſaying, The days are prolonged, and every viſion faileth?

23 Tell them therefore, Thus ſaith the Lord GOD; I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael; but ſay unto them, The days are at hand, and the effect of every viſion.

bellious countrymen had not enquired into the meaning of his ſingular conduct? This either denoted, that they were curious enough about ſuch matters, though they would neither believe, nor obey the word of God: or that their inſenſibility was ſo great, that they entirely diſregarded the whole tranſaction. However he was ordered to inform them, that this burden, or prophetic ſign of impending judgments, reſpected Zedekiah the prince in Jeruſalem, under whoſe ſhadow they hoped to live amongſt the nations; as well as all thoſe of the families of Iſrael, who yet remained in their own land: that as he had removed his furniture, and changed his habitation; ſo would their property, and perſons be removed into another land: and that the king himſelf would attempt to eſcape, in the duſk of the evening with a burthen on his ſhoulder, and a covering on his face, in order to diſguiſe himſelf; whilſt his attendants would break through the wall, to forward his eſcape: but that the Lord would ſpread his net for him, and take him in his ſnare; for the Chaldeans would overtake him, and carry him to Babylon; yet he ſhould not ſee that city, though he ſhould die there. Jeremiah had predicted, that his eyes ſhould ſee the eyes of the king of Babylon, (*Jer.* c. xxxiv. v. 3;) and here Ezekiel foretold, that he ſhould not ſee Babylon; and perhaps Zedekiah fancied, that they contradicted each other, and ſo diſregarded both: but both were exactly accompliſhed, when he was brought to Nebuchadnezzar at Riblah, and then had his eyes put out, and was carried to Babylon. The Lord moreover declared, that all the Jews, who adhered to Zedekiah, and ſurvived the taking of the city, ſhould be ſcattered through the nations, and be purſued by his judgments; and by the accompliſhment of theſe predictions, they ſhould be convinced that he was the eternal Jehovah, the Creator, and Lord of all. Yet he would leave a remnant of them, that ſhould eſcape all the divers kinds of death, which cut off moſt of the nation; and who might declare amongſt the heathen all their abominations: either their conduct would be ſo very vile, that the heathen would ſee the reaſon of the Lord's dealings with them, by witneſſing their abandoned wickedneſs; or, being brought to repentance, they would confeſs before them their abominable idolatries, and iniquities, and acknowledge the juſtice of God in his ſeverity towards them: that ſo the heathen alſo might be made acquainted with the power, truth, and holineſs of Iſrael's God, (c. xiv. v. 22, 23.)

V. 17—20.] The Lord next directed his prophet to inſtruct the people by another ſign: whenever he eat, or drank, he was to act as a man, in great terror and anxiety; as if he feared, that ſomebody was about to rob him of his food, or as if he were eating his laſt meal, and muſt then periſh by hunger, and thirſt. This he was to explain to the Jews to ſignify, that the inhabitants of Jeruſalem, and thoſe, that remained in the land, would ſoon endure far greater miſeries, than their captive brethren had done: that they would with aſtoniſhment, terror, and excruciating ſolicitude, perceive famine increaſing upon them, and expect to have their ſcanty morſel taken from them by ſome other ſtarving wretches; or that they muſt ſoon eat their laſt meal, and then die miſerably for hunger. For the city, and land would ſurely, and ſpeedily be deſolated; becauſe of the violence, and oppreſſion of the inhabitants.

V. 21—25.] In abuſe of the Lord's long-ſuffering, and in contempt of his word by his prophets, the Jews, in the land of Iſrael uſed commonly to ſay to each other, "The days are prolonged, and every viſion faileth," ſo

24 For there ſhall be no more any vain viſion, nor flattering divination within the houſe of Iſrael.

25 For I *am* the LORD: I will ſpeak, and the word that I ſhall ſpeak ſhall come to paſs; it ſhall be no more prolonged: for in your days, O rebellious houſe, will I ſay the word, and will perform it, ſaith the Lord GOD.

26 Again the word of the LORD came to me, ſaying,

27 Son of man, behold, *they of* the houſe of Iſrael ſay, The viſion that he ſeeth *is* for many days *to come*, and he propheſieth of the times *that are* far off.

28 Therefore ſay unto them, Thus ſaith the Lord GOD; There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord God.

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that it became a ſort of proverb amongſt them. They had been long threatened, and were ſtill ſpared; and they concluded that the viſions of the prophets were failed, and that they needed not to repent, or trouble themſelves about them. But the Lord aſſured them, that the event ſhould ſpeedily cauſe this impious proverb to ceaſe; for the days were at hand, when every viſion would take effect. Then the falſe prophets would be ſilenced, and their lying divinations detected: for the Lord would ſpeak by his prophets, and cauſe his word to be noticed, by immediately performing it, in their days, and upon the very perſons, to whom it was ſpoken.

V. 26—28.] Perhaps after the former meſſage, the Jews altered their proverb; and inſtead of ſaying, that the viſion failed, they only ſaid, that it related to remote times, and diſtant events. Or this proverb was uſed at the ſame time by ſuch as did not openly avow their infidelity. However the Lord ordered his prophet to rebuke them alſo; and to aſſure them, that the time of his patience with them was expiring, and that he would immediately fulfil his moſt alarming predictions. This could not be more than four, or five years, before the deſtruction of Jeruſalem, &c.

PRACTICAL OBSERVATIONS.

It is often the painful trial of the faithful ſervants of God, to dwell amongſt ſuch, as are moſt rebellious againſt him. Fallen men have eyes, ears, and underſtandings; but they are utterly deſtitute of a diſpoſition of heart to make a proper uſe of them, or of the advantages, which they enjoy, for learning the truth, and will of God: and this is the eſſence of their rebellion, and enmity, and cannot poſſibly be allowed as an excuſe for it. This counteracts all the endeavours of miniſters to inſtruct, convince, warn, or affect them; and often diſcourages them from repeating the unſucceſsful attempt. However they ſhould not yield to deſpondency, but rather deviſe, or adopt more, and other methods of engaging their attention, convincing their judgments, or reaching their hearts, and conſciences; if peradventure God will give them repentance, for the acknowledging of the truth, that they may recover themſelves out of the ſnare of the devil: for they cannot know, but they may hereafter conſider, though they have hitherto been rebellious. To this end, the miniſter muſt not ſhrink from any hardſhip, or perſonal inconvenience, which can evince his own deep conviction of the truth, and importance of his meſſage; nor ſhould he fear any ridicule, or reproach, that he may incur in the performance of his duty: he ſhould eſpecially remember always to ſpeak, and act, as a man, who is deeply convinced, that here he hath no continuing city, and who is continually preparing for a removal; who expects changes, diſappointments, and difficulties, until that period arrives; and who is aſſured, that there can be no peace for the wicked, in any place, or ſtation in life. He ſhould alſo ſeek to have his anſwer ready, when called upon to explain the grounds of his hope, and the reaſons of his conduct; that, from whatſoever motives ſuch enquiries ſpring, he may be able to ſpeak pertinently to them, and cloſe to the conſciences of ſuch, as propoſe them. The word of God concerns princes, as well as their ſubjects. And indeed in great national calamities, ſuperior ſtations only expoſe men to more imminent perils, and more acute ſufferings; and in the eternal world, they will expoſe ungodly men to the deeper condemnation. The greateſt princes will ſometimes ſubmit to extreme hardſhips, and debaſement, to ſave their lives; they will endure fatigue, appear diſguiſed like the meaneſt of their ſubjects, and be glad to be miſtaken for them: what then ſhould we not be willing to venture, renounce, ſuffer, or ſtoop to, to ſave our ſouls from the wrath to come? This may certainly be effected by all, who diligently ſeek it, in the way of the goſpel: whereas all men's endeavours to reſerve their lives often prove ineffectual; or they are ſo taken in the Lord's net, that life is rendered as bitter, as death is dreadful. Whilſt ringleaders in rebellion againſt God are ſingled out for puniſhment; ſuch as hold with, or help them, will not eſcape: and either the open detection of men's crimes, or their penitent confeſſions of them, will juſtify God, before the whole world, in all the threatenings of his word, and the judgments that he inflicts. Abuſed plenty generally ends in pinching want: and we may profitably meditate on the horrors of famine, when men grudge each other, and even themſelves, every morſel, and behold with terror, and anguiſh the ſpeedy approach of more dreadful extremities: for we may thence learn to be more thankful for, and more moderate, and liberal in our uſe of plenty; and to hate, and dread ſin more, which thus forfeits, or embitters all our comforts; and which not only thus deſolates cities, and nations, but ruins the ſouls of unnumbered multitudes. It is a grievous ſign of deep degeneracy, when profane, infidel, and immoral ſpeeches, become proverbial: But the Lord notices them, and will call to account both thoſe, who propagate, and thoſe that uſe them; and will at length put them to ſilence and ſhame. Becauſe ſen-

CHAP.

CHAP. XIII.

Contains Ezekiel ordered to propheſy 1ſt. *Againſt the falſe prophets; and to expoſe their folly and wickedneſs, and the fatal effects of their deluſions, and to predict their diſgrace, and ruin, under the emblem of a wall daubed with untempered morter, and beat down by a violent ſtorm,* 1---16. 2d. *Againſt the propheteſſes, who, by their ſigns, and lying prognoſtications, encouraged the wicked in their ſins, and diſcouraged the righteous; and whom the Lord determined to diſgrace, and puniſh,* 17---23.

AND the word of the LORD came unto me, ſaying,

2 Son of man, propheſy againſt the prophets of Iſrael that propheſy, and ſay thou unto them that propheſy out of their own hearts, Hear ye the word of the LORD;

3 Thus ſaith the Lord GOD; Woe unto the fooliſh prophets, that follow their own ſpirit, and have ſeen nothing.

4 O Iſrael, thy prophets are like the foxes in the deſerts.

5 Ye have not gone up into the gaps, neither made up the hedge for the houſe of Iſrael, to ſtand in the battle in the day of the LORD.

6 They have ſeen vanity and lying divination, ſaying, The LORD ſaith: and the LORD hath not ſent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not ſeen a vain viſion, and have ye not ſpoken a lying divination, whereas ye ſay, The LORD ſaith *it*; albeit I have not ſpoken.

8 Therefore thus ſaith the Lord GOD; Becauſe ye have ſpoken vanity, and ſeen lies, therefore, behold, I *am* againſt you, ſaith the Lord GOD.

9 And mine hand ſhall be upon the pro-

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tence againſt an evil work is not executed ſpeedily, therefore the hearts of the ſons of men are wholly ſet in them, to do evil: but however men may wilfully miſtake reprieves for pardons, and the Lord's long-ſuffering for the failure of the viſion; yet the days are at hand, when they will find every word of God to take effect. Then flattering teachers, and infidels will be confuted, and condemned; and the execution of God's threatened vengeance will form an awful demonſtration to them of the truth of the ſcriptures. For whether national calamities come in our time, or no; the days of the Lord's patience with impenitent ſinners will not be prolonged; the puniſhment of every individual will ſoon begin, and none will be able to put far from him the evil day, any more for ever.

NOTES.

CHAP. XIII.] V. 1—4.] The Lord had before given ſome intimation of his diſpleaſure againſt the falſe prophets; (c. xii. v. 24:) but Ezekiel was here ordered more fully, and directly to propheſy againſt them, as the other prophets had done. Some of theſe falſe prophets lived in Judah, and others of them amongſt the captives in Chaldea. They vaunted themſelves to be, and were conſidered by many of the people as, the prophets of Iſrael; whilſt the true prophets were deſpiſed: but they were the ruin of the people, who confided in them. Ezekiel was therefore ordered to propheſy againſt them, not ſo much in expectation of bringing them to repentance, as in order to undeceive thoſe, whom they deluded. They propheſied, or were prophets out of their own heart: they ſet themſelves to work, and they vented their own opinions, and imaginations, as the word of God. They had the character of being very diſcerning men, and were, no doubt proud of their wiſdom: but they muſt have the mortification of being called fooliſh prophets; becauſe they followed their own fancies, and had received no revelations from God; though they audaciouſly ventured to ſpeak in his name. Iſrael therefore muſt be informed, that their favourite prophets, were like foxes in the deſerts; that is crafty, ravenous, and miſchievous; always ſcheming ſomething for their own intereſt, or ſhifting about to ſave themſelves, without regard to the welfare of the people: and that thus they ſpoiled the Lord's vineyard, and devoured his flock; as the foxes from the deſert marred the vineyards, and did miſchief in the ſheep-folds of Canaan.

V. 5. *Ye have*, &c.] The wickedneſs of Iſrael had broken down the hedge of the divine protection, and opened a gap, or breach for their enemies to enter at. And as when ſuch breaches are made in the walls of beſieged cities, the officers and ſoldiers that defend them, repair thither, and venture their lives in withſtanding the foe, till the breach be built up again: ſo the prophets of Iſrael ought to have ventured all conſequences, in endeavouring to bring the people to repentance; as well as to have oppoſed their prayers, examples, and inſtructions, to the prevalence of ungodlineſs, and the divine judgments, which were coming upon them. But theſe falſe prophets attempted nothing of the kind: they neither ſought to avert, or prepare the people for, the approaching calamities; but rather encouraged them to harden themſelves againſt God, who had declared that he was coming to fight againſt them, by the Chaldeans.

V. 6. *To hope*, &c.] The falſe prophets ſpake with ſuch confidence, and plauſibility, and their predictions ſo accorded to the wiſhes of the people, that they aſſuredly expected, to ſee them accompliſhed.

V. 9. *Mine*, &c.] The Lord's indignation would fall eſpecially upon the falſe prophets, whoſe covetous, carnal minds made them ſuſceptible of ſtrong impreſſions from the illuſions of ſatan: ſo that they firſt wilfully attempted to impoſe on the people; and probably were phets that ſee vanity, and that divine lies: they ſhall not be in the aſſembly of my people, neither ſhall they be written in the writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael; and ye ſhall know that I *am* the Lord God.

10 Becauſe, even becauſe they have ſeduced my people, ſaying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*:

11 Say unto them which daub *it* with untempered *morter*, that it ſhall fall: there ſhall be an overflowing ſhower; and ye, O great hailſtones, ſhall fall; and a ſtormy wind ſhall rend *it*.

12 Lo, when the wall is fallen, ſhall it not be ſaid unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus ſaith the Lord God, I will even rend *it* with a ſtormy wind in my fury: and there ſhall be an overflowing ſhower in mine anger, and great hailſtones in *my* fury to conſume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the Lord.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Iſrael which propheſy concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord God.

17 Likewiſe, thou ſon of man, ſet thy face againſt the daughters of thy people,

afterwards judicially given up to ſtrong deluſions to believe their own lies, and to expect that the Jews would proſper in reſiſting the Chaldeans. Thus they ſaw vanity, and lying divination; and then they propheſied lies: and their predictions as much contradicted their former ſcriptures, as they did the prophecies of Jeremiah, Ezekiel, and other later prophets. The Lord therefore declared, that they ſhould not be in the aſſembly of Iſrael: either they would not become open apoſtates; or they would be detected, and excommunicated; or they would be cut off by death: their names alſo would be expunged from the regiſters of the houſe of Iſrael: and their families ſhould either be extinct, or they ſhould not be able to claim any inheritance amongſt thoſe, who returned from captivity; which would be an emblem of their excluſion from heaven, as not having their names written in the book of life.

V. 10—16.] The criminality of theſe prophets conſiſted in their ſeducing the profeſſed worſhippers of God into idolatry, and iniquity, by aſſuring them of peace, and proſperity, at the very time, when their ſins were haſtening down divine judgments upon them; and whilſt they were not attempting by repentance, and reformation to avert the impending ſtorm. (*Jer.* c. vi. v. 14:) But there could be no peace for them in ſuch a way, and therefore their encouragements were evidently unſcriptural, and deluſive. In this manner, perhaps ſome one of them firſt courted the favour of the people: and the reſt finding him careſſed and followed, ſupported his predictions by their aſſertions, and arguments. Or the people of themſelves were ready to flatter themſelves with falſe hopes, and the prophets concurred with them by their deluſive promiſes. They acted, as if a man were to build a wall with looſe ſtones, or bricks, without any cement; and others ſhould labour to give it an appearance of ſtability, by daubing it over with morter made of clay, or ſand alone, without lime, or other adheſive ſubſtance, or not properly mixed, or tempered: and they ſhould then expect that this wall would protect them, or that a houſe built of ſuch walls, would ſerve them for a ſecure habitation. Thus the people ſuppoſed themſelves ſafe from the anger of God, and from the aſſaults of the Chaldeans; merely from ſome general unconnected notions, that they had formed, of their being God's people, and of his love to, and covenant with them; not conſidering that they had forfeited theſe bleſſings by their crimes: and the prophets laboured to varniſh over theſe preſumptuous expectations by a variety of vain pretences, that they might appear plauſible. But the Lord commanded his prophet to aſſure them, that this worthleſs wall ſhould certainly fall, notwithſtanding all their daubing of it. A tremendous ſhower of rain, and hail would waſh away and beat off all the untempered morter, and then the ſtormy wind would rent the wall itſelf: (*Matt.* c. vii. v 24—27.) This ſtorm would originate from the Lord's indignation, and would level the wall to the ground, and deſtroy its foundation, and conſume thoſe, who builded it, or ſheltered themſelves under it, in its own deſtruction. That is, the Lord would ſend the Chaldeans to beſiege, and deſtroy Jeruſalem, and deſolate Judah; and they would come with ſuch force, and fury, as the Jews could by no means withſtand: and their ſucceſs would confute the lying predictions of the prophets, and ſubvert the falſe hopes of the people. And when theſe events ſhould take place, the falſe prophets, would be reproached, and taunted with their folly, and preſumption; until the Lord had accompliſhed his wrath upon them: and then they who which propheſy out of their own heart; and propheſy thou againſt them.

18 And ſay, Thus ſaith the Lord God; Woe to the *women* that ſew pillows to all arm-holes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies?

20 Wherefore thus ſaith the Lord GOD; Behold, I *am* againſt your pillows, wherewith ye there hunt the ſouls to make *them* fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* fly.

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted, and ye ſhall know that I *am* the LORD.

22 Becauſe with lies ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life:

23 Therefore ye ſhall ſee no more vanity, nor divine divinations: for I will deliver my people out of your hand; and ye ſhall know that I *am* the LORD.

truſted them, they would be reminded by the Lord, and his prophets, "That the wall was no more, neither they who daubed it."

V. 17—23.] As the Lord ſometimes endued women with the Spirit of prophecy: ſo there were others, who pretended to it from ſecular motives. But the prophet was ordered to ſet his face againſt them too, and to charge them with propheſying out of their own hearts. As a token of the peace, and ſecurity, which they promiſed, they ſewed pillows to their own arm-holes, or elbows, (v. 20,) and to their's, who conſulted them; intimating that they might indulge, and repoſe themſelves at their eaſe, and in ſafety; for no enemy would come to diſturb them. The meaning of the kerchiefs, or coverings, "which they put upon the head of every ſtature," or of perſons of every age indiſcriminately, is not ſo evident: ſome think that they were ornaments, which they put on them, (as they ſtood before them,) in token of victory, and triumph, or denoting that their ornaments would not be taken from them: others ſuppoſe, that it was ſpoken figuratively, for their hoodwinking them, or keeping them in the dark by their deluſions: but it was probably ſome ſuperſtitious obſervance, a kind of amulet, or charm, that they employed to entice the people into their ſnares. For they thus hunted their ſouls: and it ſeems, that they not only promiſed the nation deliverance from the Chaldeans; but profeſſed to protect by ſome ſpell the lives of thoſe, who came to them; and even to ſave their ſouls, by ſome abſolution or indulgence, which they were authoriſed to vend. Thus they entangled the people in their deceptions, as if they could ſave the lives, and ſouls of thoſe, who conſulted them; without any reſpect to their conduct, and character. Some indeed interpret this of their predicting the deliverance of the Jews in their own land, and the deſtruction of the captives: but more audacious pretenſions evidently were intended. They ſeem to have been a company of fortune-tellers; who polluted, or profaned the name of God, by pretending to ſell his gifts at the moſt contemptible price, and to deal in divination, amulets, ſpells, charms, and ſuch like impoſitions, as have in every age been vended in one ſhape or other, and found purchaſers. And they terrified with denunciations of the wrath of God, thoſe pious perſons who refuſed to bribe them; as well as undertook to ſave the lives, and ſouls of the vileſt idolaters, who would pay them for it; as if life and death, heaven and hell were at their diſpoſal. Thus they worked upon the fears, and hopes of thoſe, who attended to their lies. But the Lord aſſured them, that he was an adverſary to them, and to all their ſigns, and charms, wherewith they terrified ſouls, to cauſe them to fly into their entangling net: and He would certainly tear them from them, and expoſe them to ſhame, and deliver the people from their influence, and power. Becauſe their lies counteracted the intention, and tendency of His word; diſtreſſing the minds of upright godly men, with needleſs fears; or grieving them, whilſt they ſaw God diſhonoured, and ſouls deceived: whereas the whole revealed will of God tended to encourage ſuch perſons, and to make them joyful. On the other hand their divinations tended to harden, and embolden wicked men in their impenitence, by encouraging them to expect peace, and ſafety in their evil ways, contrary to the expreſs declarations of God, that "there is no peace for the wicked." The Lord would therefore ſpeedily terminate their deluſions, deliver his people, and puniſh them.

PRACTICAL OBSERVATIONS.

Many poſſeſs great ſubtlety, and ſagacity, who are utterly deſtitute of true wiſdom: and whilſt the world admires their abilities, the Lord brands them as fools. This is moſt awfully the caſe with numbers, who make the ſacred miniſtry a ſtep to worldly conſequence, and affluence. They pretend to ſpeak in the name of the Lord; but have ſeen nothing of his glory, of the evil of ſin, the worth of ſouls, the preciouſneſs of Chriſt, the way of ſalvation, or the beauty of holineſs: they follow their own fancies, or human traditions, or ſatan's illuſions; and then aſcribe the whole to the God of truth: they are ſubtle, rapacious, and inſinuating, in winding themſelves

CHAP. XIV.

Contains 1ſt. Reproofs of the elders of Iſrael, who came to the prophet, whilſt their hearts were ſet upon their idols; a call to Iſrael to renounce idolatry; and denunciations of temporal and ſpiritual judgments on hypocrites, and falſe prophets, as ſubſervient to the preſervation, and reformation of Iſrael, 1---11. *2d. A ſolemn declaration, that no righteouſneſs, or interceſſion of individuals, ſhould avert God's ſore judgments from Jeruſalem,* 12---21. *3d. A promiſe, that a remnant of the Jews ſhould be preſerved; and that their conduct in their captivity, ſhould quiet the minds of their brethren, and ſatisfy them of the juſtice of God, in his dealings with their nation,* 22---23.

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into favour, and preferment, and in purſuing their filthy lucre; but they are ſure to do miſchief in the fold, and vineyard of the Lord. Inſtead of ſtanding in the gap to turn away the Lord's indignation from the people, by their prayers, holy lives, and zealous endeavours to promote true godlineſs: they widen the breach by their wicked lives, and erroneous doctrine; their ſoothing, and flattering deluſions, which cauſe men to think themſelves deſerving of eternal life, when the wrath of God abideth on them. Many follow the pernicious ways of ſuch falſe teachers, by reaſon of whom the way of truth is evil ſpoken of. And many are ſeduced to expect the accompliſhment of their unſcriptural aſſertions. But the Lord is againſt them, and hath not ſent them: they ſhall not be written among the righteous, nor ſhare the heavenly inheritance: becauſe, even becauſe they ſeduce God's profeſſed worſhippers from him, and promiſe men peace, and ſalvation, without converſion, faith, or holineſs. But indeed there are numerous ways, by which one hereſiarch builds up a wall, and others daub it with untempered morter! Some teach men to expect ſafety from a comparative decency of moral character; ſome on the account of formal, or ſuperſtitious obſervances; ſome becauſe they belong to an orthodox part of the church, and have got ſome notions of certain important doctrines; ſome, becauſe of their impreſſions, and enthuſiaſtic reveries; and others even by a direct abuſe of the goſpel, and by making Chriſt the miniſter of ſin. Each of theſe deſcriptions of men can find ſome ſpecious reaſonings, or a few detached, perverted teſtimonies of ſcriptures, to countenance their deluſions: and men of learning, and ingenuity employ themſelves in daubing theſe tottering walls with untempered morter, to prevent their weakneſs from being diſcovered. But they are all alike diſtant from Chriſt the true foundation: they build not on him by a penitent faith, that worketh by love, and produceth obedience: they either leave out his merits, and atonement, or the work of his new-creating Spirit, or the ſubſtantial fruits of righteouſneſs; and in different ways, they endeavour to varniſh, paint, and repair the old building; inſtead of erecting a new one on a new foundation, for an habitation of God, through the Spirit. How fair ſoever the wall, thus run up, and daubed, may appear to the carnal eye; it will ſeldom ſtand the ſtorm of temptation, or perſecution; and it will afford no ſhelter in the approaching tempeſt of death, and judgment: then the juſtice, and vengeance of God will rent it in pieces, and deſtroy it to the foundation; and great will be the fall thereof, and the ruin of all thoſe, who have got under it for ſhelter. Nor will any of the human ſpecies be ſo loaded with ignominy, as they, who have thus ſeduced their fellow ſinners to truſt in a lie, to their utter deſtruction: then it will be enquired of them, "Where is your wall; and where is the daubing, where-"with ye daubed it?" Whilſt they, whom they have deluded, will execrate them more, than ever they admired and commended them. Let us therefore beware of thoſe falſe prophets, who indiſcriminately preach peace, and encourage people of every ſentiment and character, to expect ſalvation: Let us remember, that though Chriſt preaches peace to thoſe, near, or far off, who repent, and believe the goſpel; yet he aſſures us that "he, who believeth not ſhall be damned:" and all, who teach men to expect ſalvation in any other way, than that, which Chriſt hath taught, are of the number of theſe builders, and daubers here condemned. Let us then learn to value heart-ſearching, diſtinguiſhing faithful inſtructors, who probe the wound, and will not heal it deceitfully; and who inſtruct men to come to Chriſt, to hear his ſayings and do them, that they may build on the rock, and that no ſtorm may ever ſweep away the building. But ſatan hath manifold ways of deceiving ſouls: and becauſe men are ſo much more diſpoſed to believe ſoothing lies, than humbling awakening truths; none of his ſchemes, or inſtruments, from the ragged fortuneteller to the learned hereſiarch, are utterly unſucceſsful. The various deſcriptions of deceivers, who revile, or deſpiſe each other, agree in promiſing happineſs to thoſe whom the word of God condemns; and in diſcouraging and grieving thoſe, whom that comforts. The maſſes, indulgences, protections, &c, of the church of Rome, whereby they engage for the ſecurity, and ſalvation of thoſe, who purchaſe their ſpiritual noſtrums; and their anathemas, and excommunications, which they denounce againſt thoſe, as heretics, whom they cannot hunt into their net: the conduct of thoſe, who are extremely candid to almoſt every opinion, and ſuch, as hold them; except thoſe, who ſteadily profeſs an attachment to the doctrines of ſcripture, and act conſiſtent with them: and that of ſuch, as abuſe thoſe doctrines, and connect ſalvation with any kind of faith, and revile thoſe as phariſees, and legaliſts, who judge of the tree by the fruits all theſe, and many others; produce the ſame effects, in grieving, and perplexing upright chriſtians, and in ſtrengthening the hands of ſinners, that they ſhould not return from their wicked ways. But confident, and mercenary impoſtors are too numerous, to be particularly expoſed. To hear ſome men's boaſts, and pretenſions, would almoſt perſuade one, that health, life, and ſalvation were at their diſpoſal; in order that they might enrich themſelves by turning the gift of God into ready money: and the chief difference between modern,

THEN

CHAP. XIV.

THEN came certain of the elders of Iſrael unto me, and ſat before me.

2 And the word of the LORD came unto me, ſaying,

3 Son of man, theſe men have ſet up their idols in their heart, and put the ſtumbling-block of their iniquity before their face: ſhould I be enquired of at all by them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord GOD; Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will anſwer him that cometh according to the multitude of his idols:

5 That I may take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

6 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Repent, and turn *yourſelves* from your idols; and turn away your faces from all your abominations.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will anſwer him by myſelf:

8 And I will ſet my face againſt that man,

and ancient pretenders ſeems to be, that the former expect a more valuable recompence, than handful's of barley, and pieces of bread: and the ſigns, or means, which they employ, are at leaſt as ridiculous, as thoſe uſed by theſe ancient propheteſſes; and like them aptly ſhew, how they dupe, and hoodwink their votaries, and hunt their ſouls into their net. Thus for a time, they may, and do ſometimes, entangle even the people of God; but he will deliver them out of their hands: they pollute the name of the Lord, by uſing it to ſanction their mercenary impoſitions, and covering them over with a profeſſion of religion; but he will vindicate his own glory, and make their folly, and wickedneſs evident to all men: and though numbers are thus deluded, and amuſed to their ruin; yet it will at laſt appear, that none were thus *fatally* duped, except ſuch as hated the truth, and had pleaſure in unrighteouſneſs. However it behoves chriſtians to keep cloſe to the word of God, and in every thing to ſeek the teaching of the Holy Spirit; and to ſtand aloof from whatever appears ſuſpicious. We ſhould try every doctrine, and pretenſion by its agreement with the ſcripture, and its tendency to promote vital godlineſs: we ſhould reject all, that tends to diſcourage the humble believer, or to encourage the preſumption of wicked men: we ſhould ſhun all ſuperſtitious obſervances, and vain enquiries into futurity: and we ſhould ſo truſt the promiſes of God, as to keep his commandments, and to commit ourſelves, and all our concerns to the keeping of his grace, and providence.

NOTES.

CHAP. XIV.] V. 1—5.] (c. viii. v. 1.] It is uncertain whether theſe elders of Iſrael were the leading perſons amongſt the captives: or, as ſome conjecture, certain elders from Jeruſalem, who had come to Babylon about ſome buſineſs; and who took that opportunity of ſeeing, and hearing the prophet. However they came, and ſat before him, to hear his word, and to make enquiries concerning the affairs of the nation: and probably they appeared very grave, and devout, and ſhewed great attention, and regard to the prophet's diſcourſe: and perhaps he was ready to ſhew them reſpect, and to rejoice that they were ſo piouſly diſpoſed. But the Lord ſaw through their diſguiſes, and revealed to Ezekiel their true character. Notwithſtanding their fair appearances, their hearts were ſet upon their idols, and they poſſeſſed the higheſt place in their affections: though they might be removed to a diſtance from them, or might outwardly abſtain from worſhipping them; yet they preferred their ſervice to the holy worſhip of God: and theſe worthleſs idols were the ſtumbling blocks, over which they fell into all kinds of iniquity; and yet inſtead of caſting them behind their backs, they ſet them up before their faces, determined to cleave to them, at all events. And could it conſiſt with God's glory to regard the worſhip, or give a favourable anſwer to the enquiries, of ſuch hypocrites? On the contrary, Ezekiel was plainly to inform them, that the Lord had determined to anſwer all Iſraelites, without reſpect of rank, or ſtation, that came with ſuch idolatrous hearts to his prophets, according to the multitude of their idols; either denouncing vengeance upon them, according to their aggravated crimes, or giving them up to be deluded to their ruin. Thus he would enſnare them in their own counſels, leave them to act out the concealed wickedneſs of their hearts, ſhew the world their abominable diſpoſitions, and render them contemptible, and miſerable by the puniſhments inflicted on them: ſeeing they were all totally alienated from Him, through love to their idols.

V. 6—8.] The only way to eſcape theſe judgments was by ſincere repentance, and by turning themſelves, and endeavouring to turn one another, from their idols to the worſhip, and ſervice of God; and by turning away their faces with abhorrence from all their abominations, that they might look another way, and act in another manner: thus, and thus only, could they expect an anſwer of peace. For every Iſraelite, nay every proſelyte, would be dealt with according to the foregoing rule. If in their hearts they ſeparated from the Lord, and favoured idolatry, and looked towards that great occaſion of iniquity: and then, out of curioſity, or a deſire to and will make him a ſign and a proverb, and I will cut him off from the midſt of my people; and ye ſhall know that I *am* the LORD.

9 And if the prophet be deceived when he hath ſpoken a thing, I the LORD have deceived that prophet; and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael.

10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him*;

11 That the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions; but that they may be my people, and I may be their God, ſaith the Lord GOD.

12 The word of the LORD came again to me, ſaying,

13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it.

14 Though theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their righteouſneſs, ſaith the Lord GOD.

15 If I cauſe noiſome beaſts to paſs through the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts:

16 *Though* theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters; they only ſhall be delivered, but the land ſhall be deſolate.

17 *Or if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it.

18 Though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters, but they only ſhall be delivered themſelves.

19 Or *if* I ſend a peſtilence into that land, and pour out my fury upon it in blood, to cut off from it man and beaſt:

20 Though Noah, Daniel, and Job *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſon nor daughter; they ſhall *but* deliver their own ſouls by their righteouſneſs.

21 For thus ſaith the Lord GOD: How much

ſerve God, and idols too; or to ſave appearances, or to obtain reputation, they ſhould conſult God's prophets: the Lord would anſwer every ſuch enquirer, not by the mouth of the prophet, but by himſelf, and his own powerful vengeance. He would execute ſuch puniſhment upon him, as ſhould render him an example, and proverb to all others; (*Jer.* c. xxix v. 22;) ſingling him out from amongſt his people, amongſt whom he had impiouſly intruded; and making known his omniſcience, and omnipotence by detecting, and avenging his crimes.

V. 9—11.] Such enquirers would ſoon be weary of conſulting God's prophets, and be diſpoſed to apply to thoſe of another character; who would be left, (like Ahab's prophets,) to the illuſions of a lying ſpirit; and thus being deceived themſelves to believe that proſperity would attend the enquirers, they would deceive them alſo. This the Lord warned ſuch men to expect: for he meant thus to puniſh their hatred of his truth, and ſervice. Though he was not the author of the deceived prophet's ſin; yet his being left to fall into ſatan's deluſions, was the effect of his judicial ſentence againſt him; and he thus uſed him as the inſtrument of blinding, and hardening the hypocrite to his deſtruction. And, as the falſe prophet only ſought his own intereſt, or credit in his predictions; and for that ſin was given up to ſtrong deluſions to believe a lie: as the man, who conſulted him, only ſought encouragement in his idolatry, and wickedneſs; and as the enmity of their hearts againſt God prepared them to welcome theſe deluſions, which emboldened them to further rebellion: ſo the Lord would puniſh them in awful indignation, and cauſe them to bear the load of their atrocious guilt, which would involve both the deceived prophet, and the hypocritical enquirer, in the ſame terrible deſtruction. Yet this ſeverity to individuals would prove mercy to the houſe of Iſrael, by warning them againſt idolatry, and their polluting tranſgreſſions, that they might ſtill continue the people of God.

V. 13—21.] The faith, obedience, and prayers of Noah prevailed to the ſaving of his houſe; but not of the old world. Joab's ſacrifice, and interceſſion in behalf of his friends were accepted: and Daniel had prevailed with God for the diſcovery of Nebuchadnezzar's dream, by which his companions, and the wiſe men of Babylon were preſerved from death. (*Dan.* c. ii.) It was a ſingular honour for Daniel, who was not at this time above thirty years of age, to be ranked with theſe ancient eminent ſaints of God, who were ſuppoſed to have had the moſt influence with him by their prayers, in their own time. But the people were not to expect exemption from national judgments, when they had filled up the meaſure of their ſins, for the ſake of any righteous men amongſt more when I ſend my four ſore judgments upon Jeruſalem, the ſword, and the famine, and the noiſome beaſt, and the peſtilence, to cut off from it man and beaſt?

22 Yet, behold, therein ſhall be left a remnant that ſhall be brought forth, *both* ſons and daughters: behold, they ſhall come forth unto you, and ye ſhall ſee their way and their doings: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

23 And they ſhall comfort you, when ye ſee their ways and their doings: and ye ſhall know that I have not done without cauſe all that I have done in it, ſaith the Lord God.

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them: even if theſe three eminent ſaints, of different ages, were all together living, and interceding for them, they would not prevail. The righteouſneſs of ſuch men would indeed either exempt them from ſharing the temporal calamities, or convert them into bleſſings. Not that their perſonal righteouſneſs could be the ground of their acceptance with God; but their righteous conduct would evince them to be juſtified perſons, and partakers of God's grace and favour; and thus enſure his protection, and their everlaſting ſalvation, according to the tenor of the new covenant. The prayers, examples, and pious labours of ſuch believers often check the progreſs of national wickedneſs, promote reformation, and true religion, and thus tend to the lengthening of public tranquillity: and there is abundant encouragement, during the time of God's patience, and mercy, to uſe means for the converſion of children, relatives, and neighbours: yet when that time expires, and the days of vengeance arrive, no interceſſion can prevail for the impenitent; nor can any righteous man deliver his neareſt relations from deſtruction, through his righteouſneſs, which indeed can be accepted in his own caſe, only through the merits, and righteouſneſs of Chriſt. But if this were the caſe with any nation, whoſe grievous tranſgreſſions had provoked God to commiſſion either famine, deſtructive beaſts, war, or peſtilence to execute his righteous vengeance upon it: if ſuch men, as Noah, Daniel, or Job could not prevail for the preſervation of a ſingle perſon, even one of their own children: how much more would this be the caſe with Jeruſalem, and Judah, whoſe unprecedented crimes had provoked the Lord to commiſſion againſt them all theſe four ſore judgments at once, to the total deſolation of the land? The nation therefore need not flatter themſelves with the hope of eſcaping, becauſe of the very few pious men, that were amongſt them: individuals need not expect ſafety, becauſe they were related to godly perſons: nor ought Daniel, Jeremiah, Ezekiel, or other prophets to repine, that the Lord would not preſerve Jeruſalem for their ſakes, or in anſwer to their prayers.

V. 22, 23.] Though the Lord determined to deſolate Jeruſalem, and Judah, and to execute his ſore judgments on the inhabitants: yet for his own name's ſake, and out of reſpect to his covenant with Abraham, and David, and his promiſes relative to the Meſſiah, he would preſerve the lives of a remnant of Jews, both ſons, and daughters, that they might yet increaſe for the future repleniſhing of the land. Theſe would be carried captive into Chaldea; and when the few pious Jews, that were there before ſhould ſee their ways, and doings, they would be comforted concerning the evil, that the Lord had done to Jeruſalem; perceiving that he had good cauſe for all the ſeverity, that he had exerciſed; and being encouraged to expect the performance of his promiſes of a future reſtoration, and many bleſſings to the people. It is not certain whether this their conſolation, and ſatisfaction would reſult from their witneſſing the atrocious wickedneſs of the captives; or from hearing their penitent confeſſions, and declarations of the crimes, which filled Jeruſalem and Judah. But probably many of them ſhewed plainly in their abandoned conduct, wherefore the Lord had executed vengeance upon them; and ſome others, being brought to repentance, made ſuch a report of the abominations, that they had witneſſed, as ſilenced all objections to the Lord's dealings with them, and compoſed their minds to chearful acquieſcence, and confidence in his truth and mercy.

PRACTICAL OBSERVATIONS.

The moſt wicked men may aſſume ſuch ſpecious appearances of piety, as to impoſe upon the moſt diſcerning of God's miniſters: for who can know what ſecret abominations are practiſed in the lives, or what unmortified luſts abound in the hearts of ſome, who demean themſelves devoutly under the preaching of God's word, and the adminiſtration of his moſt ſolemn ordinances? But the Lord ſeeth through every diſguiſe, and will certainly unmaſk every diſſembler: and as his anſwers are addreſſed to men according to their characters; ſo we ſhould ſhew, as well as we can, to whom the comforts, and to whom the terrors belong; dividing the word of truth according to the conduct, experience, and intentions of our hearers; and leaving the Lord by means of their conſciences to make the application to individuals. All the wickedneſs of man ſprings from an heart eſtranged from the holy character, law, and ſervice of God, through the idolatrous love of himſelf, and of the creatures. No external decency, form, or reformation can be acceptable to God, ſo long as any idol poſſeſſes the heart, and rivals him in our affections: yet how many ſit to hear his word, and join in his worſhip, and at his table, who idolize riches, pleaſures, honours, and the praiſe of men? Who ſeek happineſs from, and confide, and rejoice in ſuch attainments, rather than in the love, and ſervice of God? And how many, who prefer their own wiſdom, and righteouſneſs to his glorious ſalvation? Thus inſtead of ſaying “What have I to do any “more with idols?” and caſting them away with abhorrence; they reſolutely cleave to them: and theſe prove ſtumbling blocks, over which they fall into iniquity, and miſery. (1 *Tim.* c. vi. v. 9, 10.) By their ſecret attachment to worldly objects, they are prepared to ſwallow ſome bait of ſatan, and to commit ſcandalous crimes: or loving this preſent world, they apoſtatize from God:

CHAP. XV.

Contains, the worthleſsneſs, and ruin of the Jews, illuſtrated by the ſimilitude of a vine, which was good for nothing, but to be conſumed in the fire, 1—8.

AND the word of the LORD came unto me, ſaying,

2 Son of man, What is the vine-tree more than any tree, *or than* a branch which is among the trees of the foreſt?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any veſſel thereon?

4 Behold, it is caſt into the fire for fuel; the fire devoureth both the ends of it, and the midſt of it is burned. Is it meet for *any* work?

5 Behold, when it was whole, it was meet for no work: how much leſs ſhall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus ſaith the Lord GOD; As the vine-tree among the trees of the foreſt,

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or cares, riches, and ſenſual luſts render them unfruitful cumberers of the ground, fit for nothing, but to be hewn down, and caſt into the fire: and ſhould the Lord be enquired of, or give encouragement to ſuch men? Aſſuredly he will anſwer them according to the multitude of their idols, and iniquities: he will ſet his face againſt them, and make them examples of his vengeance: whilſt their hypocritical worſhip will only aggravate their guilt, and puniſhment; and they ſhall know that the Lord cannot be impoſed upon, like their fellow mortals. Such men often grow weary of God's faithful miniſters, and want teachers after their own luſts, to comfort them in their evil courſes: and they find men of like character ready enough to teach things, which they ought not, for filthy lucre's ſake: and thus evil men, and ſeducers are multiplied, and grow worſe, and worſe, deceiving, and being deceived; but the Lord over-rules the whole in awful righteouſneſs to their mutual deluſion, and aggravated deſtruction. He ſets his face againſt ſome ſuch teachers, and profeſſors for a warning to others: his puniſhments, and threatenings have a tendency to alarm the conſciences of ſinners, and to caution his people to go no more aſtray from him; and they are made uſeful to upright believers. The door of mercy is ſtill open: ſinners are ſtill called on to repent, and turn from all their abominations: none are rejected, who come in the appointed way; and all are admitted amongſt the Lord's people, and have him for their God, who ſeek to be cleanſed from the guilt, and pollution of their ſins, by waſhing in the fountain, which he hath opened. But he hath ſore judgments to execute on individuals, and nations, who ſin againſt him: a remnant of godly perſons may indeed for a time avert, or retard national judgments; and they are the inſtruments of God in the converſion of ſinners: but they cannot poſſibly prevail with him to tolerate wickedneſs, or to ſave men *in* their ſins; nor could they in their right mind deſire it, even in behalf of their ſons, and daughters. The Lord will certainly deliver his ſervants from all evil, and preſerve them to his heavenly kingdom; and he will ſatisfy them as to his dealings with thoſe, for whom they pleaded in vain: but when the day of patience is expired; the ſame word, and oath of God, which enſure the believer's ſalvation, are engaged for the condign puniſhment of the wicked. At preſent the whole creation groaneth through the ſins of men, and the very beaſts of the field ſuffer in various ways along with them: But in the future world the ſinners alone will ſuffer, and in proportion to their perſonal guilt. Then all the world will ſee, that the Lord hath not done without cauſe, all that he hath done againſt them: and all his ſervants will be ſatisfied with his deciſions, even againſt their neareſt relatives. For the detection of men's ſins will manifeſt the juſtice of God in their future puniſhment; even as the humble confeſſions of true believers now magnify the precepts and penalty of his holy law, and give all the glory of ſalvation to his grace. In a firm belief, that we ſhall approve the whole of God's dealings with ourſelves, and with all mankind, when it ſhall be fully made known to us: let us now impoſe ſilence upon our rebellious murmurs, and objections, the offſpring of pride, ignorance, and unbelief; let us diſcard our uſeleſs anxiety about the caſe of others, aſſured that the Judge of all the earth will do right: and let us compoſe our minds into patient reſignation to his will, which in all things is holy, juſt and good.

NOTES.

CHAP. XV.] V. 1—5.] Ezekiel, and his companions were not readily ſatisfied about the predicted judgments on their city, and nation, which they had been uſed to conſider as Holineſs to the Lord: therefore he was graciouſly pleaſed to repreſent to them the propriety of theſe diſpenſations by an apt ſimilitude; which would alſo counteract the preſumptuous hopes of the people. The church, and nation of Iſrael had often been compared to a vine; (*Pſ.* lxxx. v. 8—16. *Iſaiah* c. v. ver. 1—7. *Matt.* c. xxi. v. 33—41. *John* c. xv. v. 1—8.) A vine is moſt valuable, if it be fruitiful; otherwiſe it is almoſt as unſightly, and worthleſs as a bramble: other fruit-trees, even if they be unfruitful, may be of ſome uſe for timber; but the vine is of no value, except for its fruit. Iſrael was an unfruitful vine: and wherefore was *ſuch* a vine to be watered, tended, and pruned? What is the vine-tree, more than another tree, or even than a branch of the trees of the foreſt? Wood could not be taken from it for any work; not even for a pin, or peg to hang a veſſel on. Only ſome parts of other trees are uſed for fuel: but the ends, and the middle, the whole of the vine, when cut down, is conſigned to the fire, and nobody attempts to reſerve any part of it for other uſes. And if it be uſeleſs, before it be caſt into the fire, what can it be good for, when it is almoſt conſumed?

V. 6—8.] The nation of Iſrael, of which the inhabiwhich I have given to the fire for fuel, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them: they ſhall go out from *one* fire, and *another* fire ſhall devour them; and ye ſhall know that I *am* the LORD, when I ſet my face againſt them.

8 And I will make the land deſolate, becauſe they have committed a treſpaſs, ſaith the Lord GOD.

CHAP. XVI.

Is a deſcription of the Lord's dealings with Iſrael, and of their conduct towards him, under the parable of an expoſed infant, reſcued from death, educated, eſpouſed, and richly provided for; but afterwards guilty of the moſt abandoned adulteries, and puniſhed for them; yet at laſt received to favour, and made aſhamed of her baſe conduct. And it contains a repreſentation 1ſt. Of the low, and afflicted ſtate of the nation, at the firſt, 1---5. *2d. Of the manifold favours, which the Lord conferred on them, and the great proſperity to which they were advanced,* 6---14. *3d. Of their multiplied, and aggravated idolatries,* 15---34. *4th. Of the puniſhment, that the Lord meant to inflict upon them,* 35---43. *5th. Of the aggravation of the crimes of Jeruſalem, above thoſe of Sodom, and Samaria,* 44---59. *6th. Of the mercies in reſerve for them, and their effects upon them,* 60---63.

AGAIN, the word of the LORD came unto me, ſaying,

2 Son of man, cauſe Jeruſalem to know her abominations;

3 And ſay, Thus ſaith the Lord GOD unto Jeruſalem; Thy birth, and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple *thee*; thou waſt not ſalted at all, nor ſwaddled at all.

5 None eye pitied thee, to do any of theſe

tants of Jeruſalem were the chief, was in reſpect of other nations, as the vine in reſpect of the trees of the foreſt. Other nations were renowned for arts, and arms, and became eminent, and formidable; and the Lord uſed them in his providence, as He ſaw good: but Iſrael was his vine, from which he looked for the fruits of ſpiritual worſhip, and holy obedience: but they proved unfruitful, or brought forth poiſonous berries, like the wild vine. He would therefore at preſent make no uſe of them, except as fuel to the fire of his indignation, that his juſtice might be glorified in their puniſhment. By the ruin of the ten tribes, and the preceding judgments executed upon Judah, both ends of the vine were already burned, and the Lord meant not to preſerve the middle. He had ſet his face againſt Jeruſalem, and Judah, as an adverſary; and the people would be conſumed by one calamity after another, till the land ſhould be utterly deſolated.

PRACTICAL OBSERVATIONS.

The condeſcenſion of the Lord to the infirmity of his ſervants, in ſatisfying them of the equity, and propriety of his dealings with ſinners, is very great. Men are very prone to value themſelves on thoſe diſtinctions, and advantages, which, not being productive of ſuitable effects upon their hearts, and in their lives, render them doubly criminal. Unholy profeſſors of the truth, and hypocritical worſhippers of God, are, in his judgment, the refuſe of the human ſpecies; for they diſhonour his name more than other ſinners do, and they will be rendered by Him proportionably contemptible. No eminency in other endowments can avail them any thing: for fruitfulneſs in good works is the proper excellency of a profeſſor of godlineſs: and indeed in all other things the church hath generally been eclipſed by the people of the world. When profeſſors therefore do not glorify God, adorn the goſpel, and ſerve their generation, by their holy lives; they are condemned, as refuſe wood, as thorns, and briers, to the flames, and prove as dry fuel to them: and when the Lord ſets his face againſt them, they will go from one fire to another, till they be conſumed. Let us then beware of an unfruitful profeſſion: Let us come to Chriſt, and abide in him, and ſeek to have his words abide in us: then ſhall we bring forth much fruit; we ſhall glorify God, and be approved true diſciples of the Lord Jeſus: whilſt the unfruitful branches will be broken off, gathered together, and caſt into the fire.

NOTES.

CHAP. XVI.] V. 2. *Cauſe*, &c.] Ezekiel propheſied in Chaldea; but his predictions chiefly related to the Jews in their own land, and tended to corroborate thoſe of Jeremiah: and Jeremiah whilſt he propheſied at Jeruſalem, ſent meſſages to the captives: thus the two prophets aſſiſted each other, by this apparent interference with one another's work. In the foregoing chapter, the conduct of God towards the Jews had been juſtified by ſhewing, that they were an unfruitful vine: but this was not the worſt; the horrible crimes committed by them merited the ſevereſt puniſhments. But pride and ſelf-flattery rendered the people blind to all the abominations, which filled Jeruſalem: theſe the prophet was to repreſent to them by a parable, that they might look therein, as in a glaſs, and diſcover what manner of perſons they were.

V. 3—5.] The ſubſequent allegory, or parable, immediately related to the nation of Iſrael: but as that was the viſible church of God, and a type of his true people; it has generally been accommodated, in many things, to the caſe of individual believers: yet unleſs this be done with great caution, we ſhall be led to draw very wrong concluſions from it. Every one muſt perceive the abſurdity of ſuppoſing, that true believers after converſion, unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the lothing of thy perſon, in the day that thou waſt born.

6 And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee *when thou waſt* in thy blood, Live; yea, I ſaid unto thee, *when thou waſt* in thy blood, Live.

7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was* the time of love; and I ſpread my ſkirt over thee, and covered thy nakedneſs: yea, I ſware unto thee, and entered into a covenant with thee, ſaith the Lord GOD, and thou becameſt mine.

9 Then waſhed I thee with water; yea, I throughly waſhed away thy blood from thee: and I anointed thee with oil.

actually run into all the enormous wickedneſs here deſcribed, ſo as to exceed in every abomination the worſt enemies of religion. We muſt therefore confine our interpretation to the caſe immediately intended; and afterwards accommodate it, in the Practical Obſervations, to different deſcriptions of people, as far as it will hold good. The prophet was commanded to remind Jeruſalem of her baſe, and mean original. Jeruſalem was at that time the capital, and the centre of the nation of Iſrael, and the Jews were particularly concerned in theſe reproofs: it is evident, that at firſt the allegory referred to the whole nation of Iſrael; yet afterwards a diſtinction was made between Jeruſalem, and Samaria. Jeruſalem, though afterwards the holy city, was originally built by the Canaanites, and inhabited by them, till David took it: yet Jeruſalem's birth, and nativity being of the land of Canaan, &c, refers rather to the inhabitants, than to the city itſelf. Abraham, and Sarah, the anceſtors of Iſrael had originally been idolaters, as the Hittites, and Amorites were: and their poſterity, when they had expelled theſe nations, and poſſeſſed their land, ſeemed to be their deſcendants, by their reſemblance to them in their character, and conduct. The nation of Iſrael was in its infancy, in the land of Egypt: its nativity, as a diſtinct people, may be dated ſome time after the death of Joſeph, when from a family, they were multiplying into a nation. But at this period, they were reduced to abject ſlavery, they were cruelly oppreſſed, they drudged in the brick-kilns, and were covered with the clay; their male-children were ordered to be ſlain, or expoſed; they were *apparently* deſerted of God, and in general they were forgetful of him, and were polluted with the idolatries, ſuperſtitions, and vices of their oppreſſors. Thus the new-born nation, (ſo to ſpeak,) was like an infant, that was cruelly caſt out, and expoſed, (according to the barbarous cuſtom of ancient times;) that had none to waſh, cleanſe, clothe, or do any thing for it; but was left, as unpitied, and lothed to periſh in the day, on which it was born. This was an apt repreſentation of the unpitied miſeries of Iſrael in Egypt, which were like to end in their utterly periſhing as a nation, being left perpetually to be ſlaves to the Egyptians: and it is a ſtriking emblem of our original ſtate of ſin, and miſery, in which we muſt have helpleſsly periſhed, had not the Lord been merciful to us.

V. 6—8.] Whilſt this periſhing infant lay defiled in it's blood, a loathſome, as well as a miſerable object; the Lord paſſed by, beheld it with compaſſion, and bid it live. There was nothing in the character of Iſrael to deſerve his favour, or attract his eſteem; but every thing to excite his abhorrence, and to merit his indignation: yet from mere love, and benevolence, he gave commandment for their preſervation, and deliverance. He ſpake with power, and by his word he reſtrained the rage of the Egyptian oppreſſors, and at length effected their redemption from bondage. Having given commandment to ſave the people, they multiplied exceedingly in Egypt: at length they were brought forth thence with an outſtretched arm, and formed into a powerful nation under rulers, and princes of their own. The Lord then adorned them, by giving them his righteous laws, and ſtatutes, by ſetting up his tabernacle, and worſhip amongſt them; by manifeſting his power, and preſence with them; by the ark of the covenant, the pillar of fire, and cloud, the ſolemnities of Mount Sinai, and the miracles, which he wrought for them. Thus this out-caſt infant grew up to be a marriageable woman, of comely form, and excellently decorated: that is, Iſrael was prepared to be admitted into covenant with God, and eſpouſed to him, to bring up children to him, for the repleniſhing of his family. This he had in view from the firſt: when he paſſed by, and ſaw the periſhing out-caſt, it was a time of love; he intended firſt to be a Father, and then an Huſband unto her: ſo that (when He had brought Iſrael out of Egypt,) he ſpread his ſkirt over her, whom he had ſo mercifully brought up, and eſpouſed her to himſelf, covering the ſhame of her former deſtitute condition, taking her under his immediate protection, and ennobling her by this high, and honourable relation. This covenant was confirmed with an oath, or engagement to fidelity, and thus Iſrael became the Lord's peculiar people. And as a wife, (eſpecially when taken from ſo deſtitute a ſituation, and favoured in ſo extraordinary a manner,) is bound to the moſt unreſerved fidelity, obedience, love, and regard to her huſband: ſo Iſrael was bound by every poſſible obligation to a devoted attachment to, and an entire dependance on the Lord, as his holy worſhippers, and obedient ſervants.

V. 9—14.] Theſe verſes repreſent all the favours ſhewn to Iſrael from their low, and wretched eſtate in

10 I clothed thee alſo with broidered work, and ſhod thee with badgers' ſkin, and I girded thee about with fine linen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus waſt thou decked with gold and ſilver; and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and honey, and oil: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comelineſs, which I had put upon thee, ſaith the Lord GOD.

15 But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was.

16 And of thy garments thou didſt take, and deckedſt thy high places with divers

Egypt, to their proſperity, and greatneſs in the days of David, and Solomon. The waſhing with water might refer to the frequent ablutions, and purifications appointed by the ceremonial law: and it included all the methods, which the Lord uſed to render Iſrael an holy nation, to purge them from the idolatries, and defilements contracted in Egypt, and to prepare them for his ſpiritual worſhip, and ſervice. The anointing with oil, though that was uſed in preparing women for their nuptials, on ſome occaſions, (*Eſth.* c. ii. v. 12;) ſeems rather to refer to the holy oil, which was uſed in the conſecration of the prieſts, and the veſſels of the ſanctuary, &c: and it ſignified the gifts, and graces beſtowed on numbers of them, for the edification and benefit of the nation, and for their conſecration to the Lord. The various ornaments afterwards mentioned, (which doubtleſs accorded to the attire of females of the higheſt rank in thoſe times,) repreſented Iſrael's ſettlement and proſperity in Canaan; the wealth, power, and honour, to which they were advanced, eſpecially under David, and Solomon; the building, and enriching of the temple; and all the temporal, and ſpiritual benefits, by which the Lord diſtinguiſhed them, as a people dear unto him. So that the expoſed infant, being reſcued and educated by, and eſpouſed to, the Lord, was advanced to be a princeſs, whoſe ornaments, raiment, and proviſions were ſuited to her high and diſtinguiſhed rank. The poor abject people of Iſrael became a powerful kingdom, renowned amongſt the nations, for the wiſe, and equitable adminiſtration of their princes, the equity of their laws, and the proſperity, and happineſs of the people: this was all owing to the comelineſs, which the Lord had put upon them; and it rendered them a complete pattern for other nations to copy after. In this the caſe differed from the eſpouſals of the meaneſt woman to the mightieſt monarch: ſhe may owe all her rank, and ornaments to him; but her beauty muſt be the gift of the Creator. No doubt this is emblematical of a ſinner's converſion, and of the believer's privileges: yet it ſeems too great a refinement to explain every expreſſion of the different parts of goſpel ſalvation; to which ſome of them do not ſo well accord, and with which the following part of the chapter does not agree.

V. 15—22.] Adultery in every caſe has always been deemed a very heinous offence: but it would have been peculiarly aggravated in a woman, who had been favoured, and advanced, in the manner here deſcribed. Thus idolatry in others might be deemed ſpiritual fornication: but in Iſrael it was adultery; a violation of the marriage covenant, accompanied with the baſeſt ingratitude, and evidencing a moſt depraved ſtate of the heart; extremely diſhonourable to God, to whom the baſeſt idols were deliberately preferred; a forfeiture of all their privileges, a provocation of the Lord's jealouſy, and an introduction to every other kind of wickedneſs. The whole ſcripture uſes this alluſion, in deſcribing this ſin; becauſe of the ſimilarity of principles, from which idolatry, and adultery originated; becauſe both of them were extremely infamous, and hateful; and perhaps becauſe idolatry, and lewdneſs generally went together. But this prophet ſpake of it in an indignant manner peculiar to himſelf; and he expoſed Iſrael's infamy in language taken from the conduct of the moſt impudent proſtitutes, and ſuited to mark their crimes moſt loathſome, and deteſtable. The wretched outcaſt having, under the Lord's affectionate care, grown up to be a moſt beautiful woman; and having been advanced, enriched, adorned, and proſpered by her eſpouſals to him: inſtead of making a ſuitable return for ſuch ſingular favours, grew proud of her beauty; and confiding in her attractions, which ſhe deemed irreſiſtible, ſhe courted the admiration of other lovers, and committed adultery with them, and ſoon became a common proſtitute. That is, Iſrael became proud of their numbers, ſtrength, riches, diſtinguiſhed reputation, and privileges; and thus departed from God, made alliances with the heathen nations, worſhipped their idols, and at length preferred any that came in their way, to the glorious Jehovah. This was in ſome meaſure the caſe, from the time of the golden calf in the wilderneſs, through all their ſucceſſive generations: but it became more ſo in the latter years of Solomon, and afterwards when Jeroboam eſtabliſhed idolatry in the kingdom of the ten tribes; and under the idolatrous kings of Judah, until the captivity. The adultereſs, alſo took the garments, that her huſband had provided for her, and with them formed, and adorned ſplendid tents, in which to meet her paramours: that is, Iſrael ſpent their wealth, and abundance, wherewith the Lord had proſpered them, in building and decorating idol temples, and maintaining the ido-colours, and playedſt the harlot thereupon: *the like things* ſhall not come, neither ſhall it be *ſo*.

17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and madeſt to thyſelf images of men, and didſt commit whoredom with them.

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oil and mine incenſe before them.

19 My meat alſo which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and *thus* it was, ſaith the Lord God.

20 Moreover thou haſt taken thy ſons and thy daughters, whom thou haſt borne unto me, and theſe haſt thou ſacrificed unto them to be devoured. *Is this* of thy whoredoms a ſmall matter,

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them?

22 And in all thine abominations, and thy whoredoms thou haſt not remembered the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And it came to paſs after all thy wickedneſs, (woe, woe unto thee, ſaith the Lord God;)

24 *That* thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whoredoms.

26 Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh; and haſt increaſed thy whoredoms, to provoke me to anger.

27 Behold, therefore I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, which are aſhamed of thy lewd way.

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable; yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou waſt not ſatisfied herewith.

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latrous worſhip at them. This the Lord abhorred, as baſe beyond example, and he determined to put an end to it: as the jealous huſband refuſes to ſupport the extravagance of his wife, who ſpends his ſubſtance in entertaining her paramours. They had alſo formed the gold, and ſilver, with which the Lord had enriched them, into graven images: and though theſe were of various forms, both male, and female; yet they are here repreſented as images of men, with whom the adultereſs committed lewdneſs; and ſhe even preferred their lifeleſs images to the company of her huſband: that is, Iſrael preferred the worſhip of dead idols, to that of the living God. And not only did they laviſh all the productions of Canaan, in the ſervice of their idols: but they burned their children in the fire to Molech, who were the children of the covenant, devoted to the Lord in circumciſion: as if a woman ſhould not only waſte her huſband's wealth on her lovers, but ſhould murder the children ſhe had born to him, in order to gratify them! And could ſuch conduct be deemed a ſmall matter, an excuſeable miſdemeanor? But in all theſe abominable idolatries, they had not remembered the low, and defiled condition, from which the Lord had delivered them; nor all the favours, that he had beſtowed on them.

V. 23—29.] This adulterous wife is repreſented, as having leſs, and leſs reſerve in her licentiouſneſs: after all her former adulteries, for which a dreadful woe was pronounced upon her, ſhe builded for herſelf an eminent place, or a brothel, as well as made high places in every ſtreet of Jeruſalem. This may refer to the conduct of Manaſſeh, and other kings of Judah, who made the temple itſelf the ſcene of their open, and abominable idolatries, in addition to all their other idol temples. Thus at length their profeſſed relation to God, and their temple itſelf tended to render them more odious, and deſpicable: as even libertines deſpiſe, and lothe women, who are ſhameleſs in their conduct. Allured by the proſperity of the Egyptians, they connected themſelves with them, and joined in their multiplied, and abominable idolatries. And though the Lord frequently corrected them for their crimes, by wars, famines, and other judgments; delivering them into the hands of their enemies; (as men confine, and treat harſhly their adulterous wives;) though he eſpecially corrected them by the Philiſtines, who were aſhamed of the enormous idolatry of the Jews, though they were idolatrous themſelves: yet inſtead of being amended thereby; they formed alliances with the Aſſyrians, and worſhipped their Gods; yea they followed every idol, that was worſhipped by the ſeveral nations, betwixt Canaan, and Chaldea; and ſtill they were not ſatisfied, but ſought out new objects of their abominable worſhip.

30 How weak is thine heart, ſaith the Lord God, ſeeing thou doeſt all theſe *things*, the work of an imperious whoriſh woman?

31 In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet; and haſt not been as an harlot, in that thou ſcorneſt hire.

32 *But as* a wife that committeth adultery, *which* taketh ſtrangers inſtead of her huſband!

33 They give gifts to all whores: but thou giveſt thy gifts to all thy lovers, and hireſt them, that they may come unto thee on every ſide for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveſt a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the Lord:

36 Thus ſaith the Lord God; Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered, through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didſt give unto them.

37 Behold, therefore I will gather all thy lovers, with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated; I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs.

38 And I will judge thee, as women that break wedlock and ſhed blood are judged; and I will give thee blood in fury and jealouſy.

39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take thy fair jewels, and leave thee naked and bare.

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

42 So will I make my fury toward thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry.

43 Becauſe thou haſt not remembered the days of thy youth, but haſt fretted me in all theſe *things*; behold, therefore, I alſo will recompenſe thy way upon *thine* head, ſaith

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V. 30—34.] The powers of the ſoul ſhould reſtrain and govern all the inferior inclinations: ſtrong and ungovernable luſts therefore prove a weak, and inactive mind, that is unable properly to exert it's authority. How weak then muſt be the heart of this adultereſs, who was ſo enſlaved to her luſts, and copied the moſt abandoned proſtitutes; and who yet acted with imperiouſneſs, diſdaining authority, or controul, and was as much under the power of her pride, as of her ſenſuality? How ſenſeleſs, and irreſolute muſt Iſrael be, who preferred a rabble of dunghill deities to the living God; who ſcorned his merciful rule, and yet were proud of their abuſed privileges? In one reſpect this harlot differed from others: ſhe did not commit wickedneſs for hire; which, though a baſe motive, implies ſome palliation of guilt, when ſharp neceſſity urges: but ſhe was a wife, who abounded in all things; and yet from mere licentiouſneſs, and averſion to her huſband, ſhe proſtituted herſelf to the baſeſt ſtrangers, and laviſhed his wealth in hiring them to come to her: That is, Iſrael always proſpered, when they adhered to the worſhip of the Lord; but were always impoveriſhed, and enſlaved, when they turned away to idolatry: and yet they were mad upon their idols, and multiplied them without any temptation to do ſo, though they paid ſo dear for following them.

V. 35—43.] The adultereſs having been arraigned, and her guilt undeniably proved, the Judge proceeded to denounce ſentence againſt her. For the enormous idolatries, cruelty, and perſecution of Jeruſalem, and Judah, the Lord had determined to gather together the ſurrounding nations, (both thoſe, with whom they had formed alliances, and ſuch as had always been inimical to them,) to inflict, or to witneſs, his judgments upon them. Before them all He reſolved to expoſe their crimes, to ſtrip them of all their privileges, and to put them to ſhame, and contempt: as if a woman ſhould be publicly ſtripped naked, and expoſed to ſale. Thus would he judge, and condemn them, as women uſed to be condemned for adultery, and for murdering their children: and he would execute the ſentence with jealous indignation. He would give Jeruſalem into the hand of the Chaldeans, who would throw down the city, the Lord God: and thou ſhalt not commit this lewdneſs, above all thine abominations.

44 Behold, every one that uſeth proverbs ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, *ſo is* her daughter.

45 Thou *art* thy mother's daughter, that lotheth her huſband and her children; and thou *art* the ſiſter of thy ſiſters, which lothed their huſbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and thy younger ſiſter, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet haſt thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy ways.

48 *As* I live, ſaith the Lord God, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I ſaw *good*.

51 Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more than they, and haſt ju-

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and even the temple, which they had polluted by their idolatry; who would level their cities, and high places with the ground; ſlay, plunder, and enſlave the people; and drive the remnant of them as naked captives before them. Thus they would ſerve Jeruſalem, as men uſed to deal with adultereſſes, whom they ſtoned, ſlew with the ſword, or otherwiſe put to death: they would burn all her palaces, and edifices with fire, and make her an example to other cities, and nations; as the death of an adultereſs warned other women not to copy her crimes. Then would the fury of the Lord reſt on Jeruſalem: in this manner he would terminate her idolatries, and diſable the Jews from building, or endowing any more idol temples: then would his juſtice be ſatisfied, and his jealouſy ſubſide; and having executed his purpoſes of vengeance, he would be quiet, and ceaſe from his indignation. This may intimate, that after the deſtruction of Jeruſalem, the Lord would yet have mercy on the remnant of the nation. However He would certainly execute this vengeance upon them, for their ingratitude, and becauſe they had grieved, and provoked their benefactor by their crimes: and by his ſeverity, he would cure them of their idolatry.

V. 44—47.] The Lord here again ſpake of Jeruſalem, as deſcended from, or related to, the worſt of the heathen; becauſe of her near reſemblance to them. They, who framed, or uſed ſententious ſayings, would make a proverb concerning Jeruſalem, and would ſay, "as is "the mother, ſo is her daughter;" intimating that the Jews were juſt ſuch a people, as the Hittites, and Amorites were, whom they had ſupplanted: (v. 3.) The Canaanites had early apoſtatized from the God of their fathers, and were amongſt the firſt idolaters after the deluge: they had lothed, and abhorred the worſhip of the Lord, and had burned their children in the fire to their idols: and though they had not been ſolemnly eſpouſed to the Lord, as Iſrael was; yet he might, in ſome ſenſe, be called their huſband, eſpecially when they firſt renounced his worſhip to follow their idols: and the Jews had copied exactly their conduct, in their apoſtacy from God, their idolatry, and their cruelty to their children. Jeruſalem had alſo copied the example of Samaria; called here her elder ſiſter; becauſe the kingdom of Iſrael was larger, than that of Judah; and becauſe Iſrael had led the way in open apoſtacy, and idolatry, which Judah had followed. Nay Jeruſalem proved her relation to Sodom itſelf; which had been a leſſer city, and ſtate to the eaſt of Jeruſalem, for the Jews had copied the abominations of Sodom, and the other cities, that had been deſtroyed with her. Nor muſt Jeruſalem take umbrage at being conſidered as of the ſame family with Samaria, and Sodom: ſeeing ſhe thought it a very little matter to imitate their crimes; but had improved upon them, as being ambitious of pre-eminence, and diſtinction in wickedneſs.

V. 48—51.] The Lord here confirmed it with a ſolemn oath, for fuller aſſurance, that the ſins of Sodom, and Gomorrah, &c, were not equal to thoſe of Jeruſalem. Being ſituated in a very fruitful country, they grew proud of their wealth, and proſperity, indulged in luxury, and ſenſuality, and attended to nothing but the gratification of their luſts, for which they had abundant leiſure, not being conſtrained to labour for their bread. At the ſame time they neglected to protect, and uphold the poor and needy, and probably their rulers oppreſſed, and enſlaved them. In ſhort they were proud, and ungodly, and given up to unnatural luſts: and the Lord took them away by a tremendous judgment, as he ſaw good. But they had not ſinned againſt ſuch clear light, and abundant advantages, or with ſo many aggravations, as Jeruſalem had done. Nor yet had Samaria, though given up to idolatry, ſtood it out againſt ſo many warnings, and mercies, or ſo multiplied idols, or perſiſted in idolatry, in oppoſition to the efforts of many pious reforming kings, as Jeruſalem had done. So that the conduct of the Jews tended to juſtify, or extenuate the guilt of both Sodom, and Samaria.

V. 52—55.] The Jews had perhaps proudly judged, and condemned the Samaritans, and Sodomites, as juſtly ſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo, which haſt judged thy ſiſters, bear thine own ſhame, for thy ſins that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters.

53 When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them:

54 That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a comfort unto them.

55 When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride.

57 Before thy wickedneſs was diſcovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philiſtines, which deſpiſe thee round about.

58 Thou haſt borne thy lewdneſs and thine abominations, ſaith the LORD.

59 For thus ſaith the Lord GOD; I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant.

60 Nevertheleſs I will remember my co-

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puniſhed for their crimes: and yet their conduct tended to juſtify them; for they had followed, and far exceeded their abominations. As therefore theſe two ruined cities had been more righteous than Jeruſalem, could that city expect to eſcape the puniſhment due to her enormous crimes? Multitudes of the Jews would therefore be as dreadfully deſtroyed, as the Sodomites had been; many others would be diſperſed, and loſt amongſt the Gentiles, as the Iſraelites had been. Many of the Iſraelites would return with the Jews after the captivity; and many of the Jews would bear their ſhame, by continuing in their diſperſions. As they had kept the inhabitants of Sodom, and Samaria in countenance by their crimes, and thus been a comfort to them: ſo Jeruſalem ſhould never be reinſtated in her former glory, nor the Jews be wholly reſtored from their captivity, until Sodom, and Samaria were reſtored likewiſe. This may mean, that they never would be thus reſtored: but it rather relates to the converſion of the Gentiles, who are ſometimes ſpoken of, by the name of ſome one of the nations, that were moſt given up to idolatry. Then, and not before, ſhould the captivity of Judah be fully reſtored; this took place in part, in the apoſtolical age: but its moſt ſignal accompliſhment is yet in futurity.

V. 56—59.] Either the Jews entirely overlooked the example ſet before them in the deſolations of Sodom; or being proud of their privileges, and proſperity, they would have diſdained to mention ſo infamous a place, eſpecially as any ways related to them. This was peculiarly the caſe, before the iniquity of the Jews was diſcovered, by the puniſhments inflicted on them, by the invaſions of the land by the Syrians, and Philiſtines, in the reign of Ahaz; when theſe Gentiles reproached, and deſpiſed the Jews, as a moſt abominable people. Theſe, and other judgments had come upon them for their idolatries, of which they had openly borne the ſhame: but the Lord meant further to deal with them after their deſerts, eſpecially in violating their covenant engagements, which they had ſo ſolemnly ratified, but now deſpiſed, as of no value, or obligation.

V. 60—63.] Yet after all the Lord would not finally caſt off the whole people of Iſrael. Of his mere mercy, and abundant grace, he would remember his covenant with Abraham, and Iſrael, and even that made with the nation at Mount Sinai: and he would eſtabliſh with them a better, and more enduring covenant. This may have ſome reference to the return of the Jews from Babylon: but it principally relates to the goſpel diſpenſation, to the converſion of Jews, and Gentiles to Chriſt, and to their future reſtoration to the church, when the fulneſs of the Gentiles alſo ſhall come in. At theſe periods, it was predicted, that the Jews would remember, and be aſhamed of their former evil ways; they would willingly receive into communion with them the worſt of the heathen, when converted to Chriſt; the Lord would then give *them* unto Jeruſalem for daughters, whom ſhe had diſdained to acknowledge as ſiſters; that is the gentile converts would be brought into God's family, as the children of his ancient church. This would not be by the national covenant made with Iſrael; but by the new covenant of grace, in the hands of Chriſt our Mediator: this covenant would be eſtabliſhed with them upon better promiſes, and they would then indeed know the Lord: and all theſe events would concur in humbling them for their ſins. They would then remember all their ſhameful behaviour to their merciful God; and this would cover them with confuſion; and ſilence their boaſts of being the peculiar, and excluſive favourites of heaven; their complaints of the Lord's dealings with them; their ſelf-juſtification, and their revilings, and contemptuous abuſe of the poor gentiles. When the Lord had ſhewn himſelf reconciled to them, they would ſcarce be able to forgive themſelves, and would only have their mouths open before him, in praiſe, and thankſgiving. This ſeems particularly to refer to the caſe of the Jews, at their future converſion to their long rejected Meſſiah; when venant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant,

62 And I will eſtabliſh my covenant with thee; and thou ſhalt know that I *am* the Lord:

63 That thou mayeſt remember, and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God.

their former enmity will effectually ſilence their proud boaſtings: but we ſhall ſee, that it may be applied to new converts, to returning backſliders, and to true believers, who learn theſe leſſons, over, and over again, in their daily experience.

PRACTICAL OBSERVATIONS.

As men are with great difficulty made ſenſible of their heinous guilt; and as this conviction is abſolutely neceſſary to repentance, and faith in Jeſus Chriſt: ſo it is the duty of miniſters frequently to ſet before them their ſins, with all the aggravations of them, as the appointed means of this needful humiliation. None are more hardly convinced of their abominations, than hypocritical profeſſors; nor ſhould any be reproved, and expoſed with ſo great ſeverity, and abhorrence. The depravity of human nature is moſt evident in the wickedneſs of thoſe, that have been moſt favoured with the means of becoming holy; and in the ſimilarity, that hath hitherto been obſervable betwixt the viſible church, and the reſt of the world; except as the former hath produced the moſt monſtrous abominations. Jeruſalem hath too generally appeared to be the daughter of the Amorite, and the Hittite, and the ſiſter of Samaria, and Sodom. If we could ſurvey the chriſtian church, in all the various forms and places, in which it hath been eſtabliſhed, in different ages; we ſhould have a picture before us, not much more attractive, than this of the nation of Iſrael: though there hath always been, in both of them, a remnant according to the election of grace, whoſe pious and quiet lives have not been much noticed in hiſtory. Otherwiſe the annals of the church are the moſt melancholy ſubject, that can be contemplated. Let us turn our thoughts to the firſt eſtabliſhment of chriſtianity, in the Gentile world, and eſpecially in the Roman empire. The ſtate of the Gentiles was indeed ſuch, as rendered them a lothſome object, in the eyes of an holy God: yet in a time of pity, and love he paſſed by, and ſaid to them, as they lay periſhing in ſin, and pollution, "live, yea "he ſaid unto them live." He planted his goſpel amongſt them, and cauſed chriſtians to multiply exceedingly. At length the Roman Emperors became chriſtians, the church became great, and honourable, chriſtianity became the eſtabliſhed religion; abundance of liberty, and encouragement was given to its preachers and profeſſors; the places for public worſhip were multiplied, decorated, and enriched by ample donations, and endowments; and the church proſpered into a kingdom. But what were the conſequences? The pride, ambition, rapacity and licentiouſneſs; the furious conteſts, and cruel perſecutions; the ſuperſtitions, blaſphemies, impoſtures, and idolatries, which came in, and continued to increaſe for ages, at length rendered the Chriſtian Roman empire a genuine daughter of the Pagan Roman empire; and all that uſed proverbs might well ſay, "as was the mo"ther, ſo is the daughter." Nor was there ever a heathen city, or kingdom upon the face of the earth, whoſe iniquities, cruelties, unnatural luſts; whoſe whoredom, and adultery, corporal and ſpiritual, have not been juſtified, and far exceeded by the church of Rome, and her dependances, which long formed ſo large a part of Chriſtendom, as to give occaſion to her aſſuming the arrogant title of the Holy Catholic Church. If we turn our attention to the reformed, and proteſtant churches, which were brought forth out of this antichriſtian community, in a low, feeble, and deſpiſed condition, (as Iſrael was out of Egypt;) we ſhall find cauſe of lamentation, and ſhame. When they were ready to be overwhelmed in their infancy by the mercileſs power of their enemies, and ſeemed to have no helper; when they were ſtill polluted with many of the errors, and ſuperſtitions of that church, from which they had ſeparated, and with other corruptions; the Lord in a time of love looked upon them, and bade them live: He reſcued them from their oppreſſors, increaſed them abundantly, reduced them to ſome regular order, afforded them abundant means of grace, took them under his protection, eſpouſed them to himſelf, and they became his. And he continued to purify, inſtruct, proſper, and adorn them with eminent, and excellent miniſters, and writers; until they became very renowned amongſt the nations, through the comelineſs, which the Lord had put upon them. But, though they have not run into the groſs outward idolatries, and enormities of the church of Rome; yet they have become proud of their beauty, and played the harlot. In many places their forms, creeds, and eſtabliſhments are nearly the whole of what is left of their former excellency; and this dead carcaſe they idolize: in others infidelity, and ſcepticiſm have diſcarded even the forms of truth, and godlineſs. In covetouſneſs, pride, luxury, and every worldly luſt, they have grievouſly been guilty of idolatry: in impiety, perfidy, perjury, and licentiouſneſs, many of them have vied with Rome herſelf: and though more free from the blood of perſecution; yet the blood ſhed in unjuſt wars, and cruel oppreſſions, in different parts of the globe, from a ſordid love of gain, renders the daughter too much like her baſe, and abominable mother. It is not neceſſary to expatiate further on the painful topic: the inference is obvious, and unavoidable: no outward forms can change the propenſity of man's heart, to depart from, and rebel againſt God; but they often give it occaſion to rage more vehemently. Whatever nation profeſſing chriſtianity; whatever ſect of

CHAP.

CHAP. XVII.

Contains 1*ſt. The prophet directed to repreſent the ſituation of Zedekiah, and his conduct towards the king of Babylon, in forming an alliance, (contrary to his oath,) with the king of Egypt; and the ruin that awaited him for it; by a riddle, or parable of two great eagles, and a vine planted by the one, but turning to the other,* 1---10. 2*d. The explanation of the riddle,* 11---21. 3*d. An emblematic prediction of the perſon, and kingdom of Chriſt,* 22---24.

Chriſtians we accurately ſurvey; we ſhall ſoon perceive traces of the ſame ſpirit, which led Iſrael into all their abominations. Again, if we conſider the ſubject with reference to ourſelves, we ſhall not find it inapplicable. When we recollect the mercies of God our Creator in giving us our being, and rational powers; in protecting us in helpleſs infancy, and bringing us to maturity; in ſupplying all our wants, and vouchſafing us innumerable benefits: we cannot but remember, at the ſame time, that we have been forgetful of Him, and ungrateful, and rebellious in numberleſs inſtances. How have we abuſed his bounty, in making proviſion for our pride and luſts! How have many of us proceeded from one iniquity to another, as we had time, and opportunity! How have we ſtood it out againſt warnings, corrections, and convictions, and gone on in ſin, though we found ourſelves thereby expoſed to manifold loſſes, troubles, and ſorrows! And ſhould we not have ſtill continued in the ſame courſe, through our idolatrous attachment to worldly objects, and our averſion to the ſpiritual ſervice of God, if we had been left to ourſelves? And ſhould we not have done ſtill worſe, if our reſtraints had been removed, and we could have gratified our inclinations without fear, or ſhame? Many have been educated amidſt good inſtructions, and edifying examples; and have for a time made ſome profeſſion of religion: yet the luſts of their hearts have broke through all theſe obſtacles, and hurried them away into apoſtacy, infidelity, and various evil courſes. In various ways, the ſame cauſe produces ſimilar effects, and it is evinced that we are all conceived, and born in ſin, carnal-minded, and in enmity againſt God. And if we take a view even of true believers, we ſhall not fail to diſcover abundant evidence of the ſame mortifying truth. They know, that they were by nature children of wrath, even as others: they were depraved and polluted, and of the ſame original propenſities, as Amorites, and Hittites. As they grew up, their innate depravity brought forth its fruit in their words, and actions, and proved them to be deſerving of God's indignation, and meet objects of his lothing, and abhorrence. Unleſs He had ſaved them, they muſt have periſhed, without help, or pity; and they had no claim on Him: ſo that they were caſt out to the lothing of their perſons, from the day, that they were born. But in a time of love, and mercy, the Lord paſſed by them, when they lay in this polluted, and periſhing condition: of his great love, wherewith he loved them, even when they were dead in ſin, he bid them live, and ſaved them by his grace: He reſcued them from the power of ſatan, brought them to repentance, and faith in Chriſt, forgave their ſins, and took them into covenant with himſelf, and they became his people. Thus were they waſhed, and ſanctified, and juſtified, in the name of the Lord Jeſus, and by the Spirit of our God; they were conſecrated to him by this ſacred unction; they were clothed with the robes of righteouſneſs, and ſalvation, enriched from the unſearchable riches of Chriſt, adorned with heavenly graces, and privileges; and the God of heaven became unto them both a Father, and a Huſband: it is his good pleaſure to give them the kingdom, and they are made the excellent of the earth, through the comelineſs, which he puts upon them. Far be it from us to ſuppoſe, that many of thoſe, who have been thus favoured, and bleſſed, return to the habitual practice of any groſs wickedneſs: but alas, too often even in them, pride, and the carnal mind recover much force; they backſlide from God, and purſue worthleſs vanities, and idols. Some few have been left to fall from one evil to another, in a moſt awful manner; to ſhew the reſt, whither the bent of their hearts would carry them, if they were left to themſelves, and if they ſhould ceaſe to watch, and pray. Others have in an unguarded hour given ſuch cauſe to the enemies of the Lord to blaſpheme, as hath embittered all their future days. And even they, who walk moſt uniformly in the Lord's ways, are conſcious of ſuch inward workings of pride, and ambition, of ſuch ſtrong propenſities to worldly objects; of ſuch forgetfulneſs of, and ingratitude to God, ſuch rebellion in their wills againſt his appointments; of ſuch unfaithfulneſs, unprofitableneſs, and want of love, and zeal; of ſuch weakneſs of heart, and ſuch ſtrength of their paſſions, as render them daily more, and more ſenſible, that they equally need, and are equally unworthy of, the Lord's mercy, with the moſt profligate of their neighbours. They have the witneſs in themſelves continually, that they are naturally no better than others, and that all the difference in their ſtate, character, hopes, and proſpects, ariſes from the mere mercy, and grace of God. They look upon thoſe, who are living without God in the world, in pride, idleneſs, luxury, licentiouſneſs, and cruel oppreſſion of the poor, and needy; and they are humbly ſenſible, that it hath been the Lord's doing, that they were not left to live, die, and periſh in the ſame manner. They look to apoſtates, and hypocrites, to proud Phariſees, and prouder infidels; and in condemning them, they condemn themſelves: for ſuch they have been, or were diſpoſed to be. And though through grace, they now are not ſuch: yet they ſo often ſin againſt light, and love; that their conduct ſeems to themſelves equally aggravated, even when no eye, but that of God, and their enlightened conſciences, can ſee any thing culpable. This diſpoſes them to juſtify God in, nay to thank him for, all his corrections, which they find to be indiſpenſably neceſſary for them: and whilſt they adore his juſtice in the final deſtruction of impenitent ſinners: they have nothing to ſay in their own behalf; but feel, that though more favoured, they are no more deſerving, than they. Thus the new convert remembers, and is confounded, whilſt he reviews the ini-

AND the word of the LORD came unto me, ſaying,

2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael;

3 And ſay, Thus ſaith the Lord GOD; A great eagle with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he ſet it in a city of merchants.

5 He took alſo of the ſeed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* ſet it *as* a willow tree.

6 And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs.

7 There was alſo another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation.

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quities of his paſt life, and diſcovers the enmity of his heart againſt God, and his word. The experienced believer is aſhamed, and confounded, whilſt he reviews the evils of his heart, and life, even ſince he was brought acquainted with the Goſpel; and his mouth is ſtopped from impatient murmurs, proud boaſting, ſevere cenſures, and ſelf-juſtification: and the more he is aſſured that the Lord is pacified to him for all, that he hath done, the more is he aſhamed of his ingratitude, and rebellion againſt ſo merciful a God, and Saviour. This temper of mind diſtinguiſhes the true chriſtian from all other men: the Lord will bring all thoſe to it, with whom He eſtabliſhes his everlaſting covenant; and He will render them willing to be ſaved in the ſame way with the vileſt outward offenders, and to receive them, when penitent, as their brethren in Chriſt Jeſus. All others will have their mouths ſtopped in the day of judgment; and God will glorify himſelf, and ſatisfy his juſtice in their puniſhment. But let us rejoice, that, as the Lord would not break his covenant with his ancient ſervants, becauſe of all the abominations of their deſcendants: ſo he will never forſake his church, with whom he hath made a new covenant, eſtabliſhed upon better promiſes; nor will He ever leave the ſinner to periſh, who is humbled for his ſins, and comes to truſt in his mercy, and grace through Jeſus Chriſt; but will keep him by his power through faith unto ſalvation.

NOTES.

CHAP. XVII.] V. 2. *A riddle*, &c.] That is an emblematic repreſentation, which requires attention, and ingenuity to unravel it, but which aptly, and elegantly depictures the tranſactions intended by it. This riddle ſeems to have been put forth, about the time, when Zedekiah was plotting that revolt from the king of Babylon, and that alliance with the king of Egypt, which are repreſented in it.

V. 3, 4.] (v. 11, 12.) This great eagle is afterwards interpreted to mean Nebuchadnezzar the king of Babylon; who was deſcribed under this emblem, becauſe of his towering ambition, and his preying upon all his neighbours. The great, and long wings of this eagle denoted the extent of his dominions, both in length, and breadth: it's being full of feathers of divers colours, ſignified, that he ruled over many countries, abounding in people, and riches, and of different languages, and manners. This eagle came to Lebanon, and cropped off the higheſt branch of a cedar: that is Nebuchadnezzar came to Jeruſalem, and ſeized upon Jeconiah, of the ancient, and honourable family of David. And though he was the higheſt branch of that cedar, the heir of David's crown: yet being very young, and newly raiſed to the throne, in a very enfeebled ſtate of the kingdom; he was no more able to reſiſt the victor, than the tender twig would be to reſiſt the eagle. He therefore carried him, and his princes to Babylon, which was become a city of merchants, in a land of traffic; being very proſperous under the rule of Nebuchadnezzar.

V. 5, 6.] (v. 12, 13.) The conqueror did not at that time further oppreſs, or enſlave the Jews, nor place over them any of his own princes: but he took Mattaniah of the family of David, Joſiah's younger ſon, the uncle of Jeconiah; and having cauſed him by covenant, and by a ſolemn oath, in the name of Jehovah, the God of Judah, to be faithful to him; and having changed his name to Zedekiah, which ſignifies the righteouſneſs of Jehovah, he made him king over the Jewiſh nation. Thus he planted of the ſeed of the land in a fruitful field, and placed it as a willow by the great waters. And though the kingdom was depreſſed, and dependant; for Nebuchadnezzar had taken away the mighty of the land, that it might be kept under, and not be in a condition to revolt from him: yet Zedekiah's ſituation was ſo favourable, and the conditions granted him ſo moderate, that by keeping of the covenant, it might have ſtood. And indeed for a time this twig grew, and became a ſpreading vine of low ſtature: and ſo long as Zedekiah, and his princes were willing to depend on, and ſubmit to the king of Babylon, the Jews enjoyed peace, and recovered ſtrength; and Zedekiah proſpered in his kingdom, and family.

V. 7, 8.] This other great eagle was Pharaoh-hophra king of Egypt, who was as ambitious, and rapacious as Nebuchadnezzar, but not ſo powerful. This eagle had great wings, and many feathers; but not as the other eagle. Yet the vine before deſcribed bent it's roots, and ſhot its branches towards this, rather than the former eagle; in order to be watered by the furrows of her plantation. This is ſuppoſed to refer to the inundations of

8 It was planted in a good ſoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus ſaith the LORD GOD; Shall it proſper? ſhall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt wind toucheth it? it ſhall wither in the furrows where it grew.

11 Moreover the word of the LORD came unto me, ſaying,

12 Say now to the rebellious houſe, Know ye not what theſe *things mean?* tell *them*, Behold, the king of Babylon is come to Jeruſalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's ſeed, and made a covenant with him, and hath taken an oath of him: he hath alſo taken the mighty of the land:

14 That the kingdom might be baſe, that it might not lift itſelf up, *but* that by keeping of his covenant it might ſtand.

15 But he rebelled againſt him in ſending his ambaſſadors into Egypt, that they might give him horſes and much people. Shall he proſper? ſhall he eſcape that doeth ſuch *things?* or ſhall he break the covenant, and be delivered?

16 *As* I live, ſaith the Lord GOD, ſurely in the place *where* the king *dwelleth* that made him king, whoſe oath he deſpiſed and whoſe covenant he brake, *even* with him in the midſt of Babylon he ſhall die.

17 Neither ſhall Pharaoh, with *his* mighty army and great company, make for him in the war, by caſting up mounts, and building forts, to cut off many perſons:

18 Seeing he deſpiſed the oath by breaking the covenant, (when, lo, he had given his hand,) and hath done all theſe *things*, he ſhall not eſcape.

19 Therefore thus ſaith the Lord GOD, *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

20 And I will ſpread my net upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon, and will plead with him there, for his treſpaſs that he hath treſpaſſed againſt me.

21 And all his fugitives with all his bands ſhall fall by the ſword, and they that remain ſhall be ſcattered toward all winds; and ye

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the Nile, and the manner, in which Egypt was watered thereby. Zedekiah planned a revolt from the king of Babylon, and entered into an alliance with the king of Egypt; either hoping to recover independance by his aſſiſtance: or preferring to be his vaſſal, rather than Nebuchadnezzar's, as expecting greater proſperity and ſecurity under him. But he had no ſufficient reaſon for this conduct; being already in ſuch a ſituation, as would have enabled him to have reigned in credit, and to have been uſeful to his people.

V. 9, 10.] (v. 15—21.) It could not be expected, that the vine ſhould proſper in this way: the eagle, that planted it would certainly root it up, deſtroy all its fruit, and cauſe all it's leaves to wither, even in the ſpring, when other trees looked green: and this would be done very eaſily, as a few perſons ſuffice to pull up a vine by the roots. Though it had been carefully planted, and was well-watered; yet it would ſoon wither in it's place, as a tree by the blaſt of the unwholeſome eaſt wind. This will be further explained in what follows.

V. 15—21.] Zedekiah, and his people expected to proſper by their impious, and iniquitous politics: but would God permit their perfidy, and perjury to go unpuniſhed? His providence had given the power into Nebuchadnezzar's hand: Zedekiah had accepted the kingdom upon the terms propoſed to him, and had ratified the covenant, with a ſolemn oath: and then he heſitated not to break it, that he might form an alliance with another heathen king: and ought he to eſcape puniſhment, who did ſuch things? Or to be delivered by his baſe perfidy? The Lord therefore ſware by himſelf, as the living God, (whom Zedekiah had called to witneſs, that he would be faithful to the king of Babylon,) that he ſhould die in captivity in that city; eſpecially for deſpiſing his oath, and breaking his covenant. Nor ſhould Pharaoh, whoſe formidable preparations threatened the deſtruction of the Chaldeans, do Zedekiah any good; but ſhould rather occaſion the deſtruction of greater numbers of the Jews: for the Lord himſelf would fight againſt them, to their ruin. (c. xii. v. 13, 14.) Though his oath had been given to a heathen, a conqueror, and a tyrant; and many plauſible reaſons might have been ſhall know that I the Lord have ſpoken *it*.

22 Thus ſaith the Lord God; I will alſo take of the higheſt branch of the high cedar, and will ſet *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.'

23 In the mountain of the height of Iſrael will I plant it: and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar: and under it ſhall dwell all fowl of every wing: in the ſhadow of the branches thereof ſhall they dwell.

24 And all the trees of the field ſhall know, that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the Lord have ſpoken and have done *it*.

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aſſigned for violating it; yet the Lord conſidered it, as a great ſin againſt him, and was determined to puniſh him for it.

V. 22—24.] The Lord would not however forget his engagements to the family of David, whilſt he puniſhed this degenerate branch of it. He intended himſelf to plant a tender ſhoot cropped from the higheſt branch of this high cedar. Some refer this to Zerubbabel, who ruled over the Jews after the captivity: but if he were at all meant, it could only be as a type of Chriſt. This plant, when ſet at firſt, in his incarnation, was apparently a tender one, (*Iſaiah*, c. liii. v. 2.) but after his humiliation ſufferings, and death, he was exalted to the right hand of the Father, was made head over all things to his church, and became a Plant of renown. The high, and eminent mountain, on which he was planted, ſignified the goſpel church, of which Mount Zion was the type. (*Iſaiah*, c. ii. v. 2.) There he grows, as the living vine, or as the ſtately cedar, or both in one, and all his people are united to, and live in him: theſe branches he ſhoots forth continually, and they ſpread like thoſe of the cedar, and bear fruit as thoſe of the vine. Under the ſhadow, and among the branches of this tree dwell all fowl of every wing: that is, ſinners of every nation, rank, and character flee to, and find refuge in Chriſt. And all the inhabitants of the earth, and eſpecially the rulers of it will know the power, truth, juſtice, and love of God, in theſe events: in bringing down the kingdom of David, when it was exalted, and withering it when it flouriſhed; and then in exalting it from its depreſſed ſtate, and cauſing it to flouriſh, when it was withered. Or the high, and green tree may refer to the kingdom of Babylon, and all thoſe other kingdoms, which have been, and will be deſtroyed to make way for the kingdom of Chriſt, (*Dan.* c. ii. v. 44, 45.)

PRACTICAL OBSERVATIONS.

The greateſt exploits of mighty conquerors, when impartially repreſented, reſemble the ravages of birds, and beaſts of prey; except as their power, and ſucceſs render them more extenſively deſtructive, and as they alone devour their own ſpecies. But they are employed by a righteous God, to perform a part of his grand deſign; and till their work be done, they muſt proſper in their enterprizes. It is more deſirable to be like a ſpreading vine of low ſtature, which brings forth fruit; than to proſper in doing evil: and if we be planted in the courts of the Lord, if our branches turn towards him, and our roots draw nouriſhment from him; we ſhall be like a tree planted by the rivers of water, which bringeth forth its fruit in due ſeaſon. And ſhould we be kept poor, and obſcure, and live hardly by honeſt induſtry; we ſhall notwithſtanding be more comfortable, as well as more uſeful than the moſt ſucceſsful of the ungodly. But they, who depart from God, can only vary and multiply their crimes, by exchanging one carnal confidence for another: and they can never proſper durably, whatever promiſing appearances they have. Princes, and politicians are apt to trifle with ſolemn oaths, and treaties, and to deviſe ſpecious pretences for violating them: but the Lord will not hold *them* guiltleſs, who thus take his name in vain: and few of them will be able to plead more plauſibly for their perfidy, and perjury, than Zedekiah might have done; againſt whom theſe awful threatenings were denounced, for breaking his covenant with, and deſpiſing the oath ſworn to the king of Babylon. Thoſe rulers, and nations ſeldom proſper, who commit theſe crimes: but no man ſhall eſcape the righteous judgment of God, who dies under the unrepented guilt of ſuch iniquity, and impiety: for as ſure as the Lord liveth, he will recompenſe them upon the ſinner's head: and the ſinful methods, which men take of extricating themſelves out of difficulties, are ſure to entangle them in ſnares, and nets, to their greater miſery, or ruin. They, who deſpiſe their covenant with God, cannot be expected to be faithful to their engagements to men; any further than their own ends can be anſwered thereby: but no criminality in others will juſtify us in violating our engagements, or neglecting our duty, to them. Bleſſed be God, our Redeemer, to whom all the prophets bare witneſs, differs wholly from theſe degenerate branches of the family of David. His word is truth, his arm is power, and his heart is love. He is planted upon an high, and eminent mountain, that he may be conſpicuous even to the ends of the earth: He is loaded with moſt precious fruit, and ſinners of every name, find refuge from the wrath to come, and from every enemy, and danger, under his ſhadow: and believers not only partake of his precious fruits, but are alſo made fruitful in, and by him; yea many of them are filled with all the fruits of righteouſneſs, which are through him to the praiſe, and glory of God the Father. May every power, however flouriſhing, and exalted, which oppoſes his cauſe, be brought low, and withered: may his kingdom be exalted, and proſper; and may the whole earth behold, and be filled with his glory, Amen and Amen.

CHAP. XVIII.

Contains 1ſt. The Jews called to account for an impious proverb in uſe amongſt them, which implied, that God puniſhed the innocent, inſtead of the guilty; and the proverb refuted, 1---4. 19, 20. *2d. The Lord deſcribing the character of the righteous man whom he will ſave; and that of the wicked, whom he will condemn, whether his father be righteous, or wicked,* 5---18. *3d. Aſſurance given to the wicked man of forgiveneſs, and ſalvation, in caſe he repented; and warning given the righteous of certain puniſhment, if he apoſtatized: and the ways of God ſhewn to be equal, but thoſe of Iſrael unequal,* 21---29. *4th. A declaration, that God would judge every one of them, according to their ways: and earneſt exhortations to repentance, and converſion; connected with ſuitable warnings, and encouragements,* 30--32.

THE word of the LORD came unto me again, ſaying,

2 What mean ye, that ye uſe this proverb concerning the land of Iſrael, ſaying, The fathers have eaten ſour grapes, and the children's teeth are ſet on edge?

3 *As* I live, ſaith the Lord GOD, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael.

4 Behold, all ſouls are mine; as the ſoul of the father, ſo alſo the ſoul of the ſon is mine: the ſoul that ſinneth, it ſhall die.

NOTES.

CHAP. XVIII.] V. 2. *What*, &c?] (Note, *Jer.* c. xxxi. v. 29, 30.) The Lord had declared, both in the law, and by the prophets, that he would puniſh the ſins of the fathers upon the children unto ſeveral generations. He had charged the ruin of the ten tribes upon the idolatry of Jeroboam who made Iſrael to ſin, by eſtabliſhing the worſhip of the golden calves: and he had charged the ruin of Judah on the ſins of Manaſſeh. This was originally intended as an additional preſervative to the people from iniquity; eſpecially from idolatry, which was likely to deſcend to, and entail judgments on, their poſterity: it was an argument of the Lord's patience with the people, whom he would not immediately caſt off, upon the firſt forfeiture of their national covenant: and it ought to have been taken for granted, that the Lord would do no injuſtice to thoſe, who ſhould live, when their meaſure of national iniquity was filled up: it referred entirely to temporal calamities; and it ſuppoſed, that the generation, on whom divine judgments were executed, concurred in, and imitated the ſins of their parents. But the Jews, being proudly diſpoſed to juſtify themſelves, and impiouſly to arraign the divine conduct, ſpake, and acted, as if they had been free from guilt, and ſuffered wholly for their fathers ſins: whereas their abominations far exceeded thoſe of any former generation of Iſrael. With a mixture therefore of profaneneſs, and wit, they invented a proverb, which ſoon came into common uſe all over the land. This implied that wickedneſs indeed merited puniſhment, and ſuffering might be expected, as the effect of ſin; even as the teeth being ſet on edge was the ordinary conſequence of eating ſour grapes: but that it was *their* hard caſe, that their fathers had enjoyed the pleaſure, (ſuch as it was,) of committing ſin, and they had the pain of being puniſhed for it: as if their guilty parents had wholly eſcaped with impunity; and as if themſelves had been entirely blameleſs. This reſulted from the moſt exceſſive pride, and ignorance, and involved the moſt horrid blaſphemy: but being varniſhed over by an ingenious witticiſm, and having ſome outſide ſhew of truth; the people ſeem not to have been aware of its malignity, till the Lord called them to an account for it.

V. 3, 4.] In the moſt ſolemn manner, the Lord aſſured them, that He would bring this proverb into entire diſuſe, in Iſrael: this would be by expoſing their crimes to public view, at the time that he executed vengeance upon them. They ought not to have ſuppoſed, that he would puniſh the innocent inſtead of the guilty: ſeeing He had, as the Creator of all men, a ſovereign right, and power to deal with them all, as he pleaſed; without any limitation, except that of his own moſt perfect juſtice, and holineſs. The life, or ſoul of one man was as much regarded by him, as that of another: He had the ſoul of the father as abſolutely at his diſpoſal, as that of the ſon; and he could have no motive for letting the one eſcape with impunity, in order to puniſh the other in his ſtead. Indeed the uniform rule of his conduct was, that "The ſoul, that ſinned, ſhould die." According to the law death, temporal, and eternal, is the wages of every ſin: and the impenitent ſinner remains under this condemnation, notwithſtanding the goſpel. Some commentators explain this of the temporal death, which was about to come upon the wicked Jews, by ſword, famine, peſtilence, &c.; and they would confine this whole chapter to theſe events. But it cannot be proved, that every righteous man, (eſpecially in that external meaning of the word, which they would eſtabliſh,) eſcaped thoſe temporal judgments; or that all who ſurvived them, were of that character: without which the whole interpretation muſt fall, for want of a foundation. (c. xxi. v. 3, 4.) Many indeed of the pious Jews had their lives given to them for a prey; and all of them were delivered from that wrath, which infuſed the chief bitterneſs into theſe judgments: but even what Jeremiah, Baruch, and others endured, in the ſiege, and after the taking of Jeruſalem, nearly equalled the *external* ſufferings of many wicked men amongſt them: and none of them, who ſurvived the ſiege, eſcaped captivity, or exile. So that facts, in this particular, did not ſo fully aſcertain the equality of the divine conduct towards theſe diſtinct characters, as this hypotheſis requires. The miſeries, that the infants ſuffered during the ſiege; and the circumſtances of ſuch of them, as ſurvived, and grew up in captivity, and at a diſtance from the eſtates, and comforts, which otherwiſe they would have inherit-

5 But if a man be juſt, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbour's wife, neither hath come near to a menſtruous woman,

7 And hath not oppreſſed any, *but* hath reſtored to the debtor his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon uſury, neither hath taken any increaſe, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man.

9 Hath walked in my ſtatutes, and hath kept my judgments, to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord GOD.

10 If he beget a ſon *that is* a robber, a ſhedder of blood, and *that* doeth the like to *any* one of theſe *things*,

11 And that doeth not any of thoſe *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppreſſed the poor and needy,

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ed, demonſtrate, that in temporal things the children actually did ſuffer for the ſins of their parents, even when they were exempt from perſonal blame, in that reſpect; yea though they were themſelves righteous perſons. The ſame has always been the caſe as to temporal things: nor can even infidels, who cavil at the ſcripture doctrine, deny the ſtubborn facts, which prove, that the crimes of parents entail ſufferings on their children. This muſt be allowed by men of all creeds, and ſyſtems: and it would be abſurd to ſuppoſe, that the Lord ſhould here formally go about to diſprove a doctrine, which is ſo evidently demonſtrable from ſcripture, and from fact. Inſtead therefore of temporal diſpenſations being all, that is intended in this, and other expreſſions of this chapter; I apprehend, that they were not at all meant, or in a very ſubordinate manner: for though Iſrael, as a nation, was under a peculiar diſpenſation, as to temporal proſperity, and adverſity; yet it may eaſily be proved from various teſtimonies of the Old Teſtament, that individuals amongſt them were not uniformly proſpered, or afflicted, according to their characters. (*Pſ.* lxxiii. *Eccle.* c. viii. v. 1, 2.) But in the great concerns of eternity every man was, is, and will be, dealt with, according as his works evince him to have been under the old covenant of works, or the new covenant of grace; which is enough for the entire juſtification of the divine conduct, whatever temporal calamities men endure, through the ſins of others: ſeeing they deſerve more than this for their own ſins, and the Lord over-rules all of them for the eternal good of the believer. And the uſe of the ſingular number, through the whole of this argument, tends to confirm this ſentiment: as the caſe of individuals, and not of the nation at large, was evidently intended.

V. 5—9.] The method of our juſtification before God is not here the ſubject; nor yet the ſource of the diſcrimination which takes place in men's characters, who are all of the ſame fallen nature. But it is taken for granted, that there are righteous perſons on earth, and their character, and conduct are deſcribed; as is very common both in the Old, and the New Teſtament. (*Pſ.* xv. *Mal.* c. iii. v. 18, *Luke*, c. i. v. 6. *Rom.* c. ii. v. 7—10. 1 *John*, c. iii. v. 7, 8:) If a man *outwardly* did all the things here mentioned, whilſt his heart remained enmity againſt God, he muſt have been a hypocrite: and would God thus ſolemnly pronounce ſuch a man righteous, and promiſe him exemption from national judgments, as a reward for his hypocritical attention either to moral, or ceremonial duties? But the real righteous man, that is the true believer, always was of the character, and conduct here deſcribed. From his heart he would do that, which the ſtatutes, and precepts of God required, as lawful, and right; for the law would be the rule of his conduct towards God, and man. An holy principle of reverential fear, and love would keep him from eating of the ſacrifices, offered upon the mountains to idols; and he would bring his oblations in penitent faith to the temple; and there feaſt on his peace-offerings with a thankful heart. He would not lift up his eyes in adoration of, or even to hanker after, the idols, which the whole houſe of Iſrael, was mad after. So far from committing adultery; he would conſult decency, and expediency, and obey the law of God, in his uſe of marriage itſelf. He would be no oppreſſor of the poor, by retaining their pledges, or exacting uſury, contrary to the law, or by any fraud, or violence: He would not only be ſtrictly, and conſcientiouſly honeſt, in ſecret, and public; but he would liberally contribute to the neceſſities of the needy: He would uſe his influence, and authority, to execute juſtice betwixt man and man; he would habitually walk in God's ordinances and commandments, and ſtand aloof from all kind of iniquity; and act uniformly as the zealous worſhipper, and devoted ſervant of the Lord. They, who ſpeak as if a man might do all this without faith, or ſpecial grace, unwarily concede more to thoſe, who deny man's total depravity, than they intend. Such a courſe of conduct formed, under that diſpenſation, the proper evidence of a man's converſion, and that he was a true believer, and an heir of eternal life. Indeed a man can never know the heart of his neighbour, whatever his outward conduct may be: but the Jews were not here ſet to judge of others, but of themſelves, as in the ſight of God, who would certainly adjudge him a righteous man, and an heir of life, whom he ſaw walking as above deſcribed. Indeed the New Teſtament ſcarce affords a more diſtinguiſhing deſcription of the believer's conduct to God, and man: and it accords well with the evidence of men's faith, or unbelief, which will be adduced at the day of judgment. (*Mat.* c. xxv. v. 31—46.)

V. 10—13.] If this very man, who ſo ſatisfactorily hath ſpoiled by violence, hath not reſtored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon uſury, and hath taken increaſe: ſhall he then live? he ſhall not live: he hath done all theſe abominations: he ſhall ſurely die; his blood ſhall be upon him.

14 Now, lo, *if* he beget a ſon, that ſeeth all his father's ſins which he hath done, and conſidereth, and doeth not ſuch like.

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael, hath not defiled his neighbour's wife,

16 Neither hath oppreſſed any, hath not withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received uſury nor increaſe, hath executed my judgments, hath walked in my ſtatutes; he ſhall not die for the iniquity of his father, he ſhall ſurely live.

18 *As for* his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he ſhall die in his iniquity.

19 Yet ſay ye, Why? doth not the ſon bear the iniquity of the father? When the ſon hath done that which is lawful and right, *and* hath kept all my ſtatutes, and hath done them, he ſhall ſurely live.

20 The ſoul that ſinneth, it ſhall die. The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon: the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him.

21 But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.

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had ſhewn his faith by his works, had a ſon, whoſe character, and conduct was the reverſe of his father's; which might be the caſe, notwithſtanding the good example ſet, and the good inſtructions given him. If he were a robber, a murderer, an adulterer, or idolater, an oppreſſor, or uſurer, or guilty of other abominations: could it be expected that he ſhould eſcape the vengeance of God on account of his father's piety? Surely no: though he might for a time fare better for it in this world; yet he would at length periſh with deeper aggravation, and have none but himſelf to blame for his deſtruction.

V. 14—17.] It ſeems peculiarly abſurd to explain this of that ſingle generation of Iſrael, in which the prophet lived, and of thoſe temporal judgments, that awaited them; when a ſucceſſion of generations is implied in the illuſtrations given of the divine conduct: and it would be ſtill more ſtrange to ſuppoſe, that God uniformly cut off every wicked Iſraelite by violent death, or ſudden judgment, throughout all their generations; and gave long life, and proſperity to every pious perſon! We muſt therefore interpret the chapter of his dealings with men, as to their final ſtate: remembering alſo, that all ſcripture was written for *our* inſtruction, as well as for that of thoſe, to whom it was firſt given. Should then ſuch a wicked man, as had been deſcribed, have a ſon, who having witneſſed his father's ſins, inſtead of imitating them, ſhould conſider the evil of them, and the puniſhment due to them; and ſo be led conſcientiouſly to avoid them, and to walk before God, as the righteous man before deſcribed did; relaxing even the hard impoſitions, that had been laid upon the poor by his father, as ſoon as he had it in his power: this man would by no means periſh for his father's ſins. If indeed he lived in a time of public calamity, he could not avoid many temporal evils; and he might perhaps ſuffer famine, poverty, or captivity; or he might be taken away from the evil to come: but, as a true believer, a doer of the word, he would be bleſſed in his deed, and his ſoul would finally be ſaved. (*James*, c. i. v. 25.)

V. 19, 20.] Notwithſtanding this condeſcenſion of the Lord, in explaining his dealings to the people; He foreſaw, that they would ſtill object, that it was evident, that the ſon did bear the iniquity of the father. To this he anſwered, that the ſon, who had not copied his father's ſins, but had lived a godly life, ſhould ſurely be ſaved; and that they only ſhould periſh, who had themſelves deſerved it: if the godly were involved in temporal calamities, they would not ſuffer more than they deſerved; (for none but they, who are perfectly righteous, have any reaſon to complain, if they do ſuffer,) and in the final event of things, the righteous would be *graciouſly* recompenſed for his righteouſneſs, and the wicked *juſtly* puniſhed for his wickedneſs. Let it again be obſerved, that the queſtion is not here about the meritorious ground of juſtification, but about the Lord's dealings with the righteous, and the wicked. (*Iſaiah*, c. iii. v. 10, 11.)

V. 21, 22.] In order to evince more undeniably the mercy, as well the equity of the Lord's dealings with his rational creatures, it is here further declared that the wicked man himſelf, if he were converted from his evil ways, would certainly be ſaved; (c. iii. v. 18, 19.) We are aſſured, that no wicked man is converted, except by the grace of God, and that ſuch are par-

22 All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him: in his righteouſneſs that he hath done he ſhall live.

23 Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord God; *and* not that he ſhould return from his ways, and live?

24 But when the righteous turneth away from his righteouſneſs, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, ſhall he live? All his righteouſneſs that he hath done ſhall not be mentioned: in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.

25 Yet ye ſay, The way of the Lord is not equal, Hear now, O houſe of Iſrael; Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done ſhall he die.

27 Again, when the wicked *man* turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive.

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doned, and juſtified, by faith in Chriſt, according to the new covenant mediated by him: yet it is an incontrovertible truth under every diſpenſation, that the true penitent, who turns from all his ſins, in heart, and life, and walks thenceforth in God's ordinances, and commandments, ſhall ſurely be ſaved: but it was by no means ſure that every penitent Jew would prolong his life, and comfort in Canaan, in that time of public calamity. But the true penitent will be alſo a true believer, according to the meaſure of light afforded him; and as to the grand queſtion of acceptance with God, unto eternal life, none of his former trangreſſions ſhall be any more mentioned unto him; but in the righteouſneſs, which he hath done, as the fruit of faith, and the effects of his converſion, he ſhall ſurely live. How enervated does it render the paſſage, to explain it, that his ſins ſhould not be mentioned againſt him to his temporal puniſhment, though they would to his eternal damnation?

V. 23. *Have I,* &c?] (c. xxxiii. v. 10—20.) That is, "do ye ſuppoſe God to be like thoſe tyrants, whoſe "malignity of heart diſpoſes them to take pleaſure in "the torment, and deſtruction of their people, and not "in ſeeing them happy, and ſhewing them mercy?" The moſt clement prince ſees it proper to ſign the death warrants of thoſe, whoſe lives are inimical to the peace of his ſubjects, and the ſtability of his government: but he does it reluctantly, and with ſorrow; whilſt he rejoices in granting pardons, where it may be done conſiſtently: but tyrants alone delight in inflicting vengeance, and cauſing needleſs miſery. All the diſpenſations of providence, and the whole tenor of ſcripture ſhew, that God delighteth in mercy; and that he only puniſheth, becauſe his honour, and the welfare of his univerſal government require it. This is ſufficient to encourage the humble penitent, and to ſilence the obſtinate rebel: and theſe are condeſcending methods of illuſtrating the divine diſpenſations, by a reference to human affairs; and are not to be wreſted by an application to the *arcana* of his government. He could doubtleſs convert, and ſave all men, and devils: but he hath wiſe reaſons for not doing it, which it doth not become us to pry into. And will not men allow God to delight in mercy, rather than vengeance, unleſs He ſhew mercy in all poſſible caſes, to the excluſion of his holineſs, and juſtice, as the moral Governor of the world? Will they not allow Him to be omnipotent; becauſe he hath not created all the worlds, which poſſibly might have been created? May he not be allowed to be *good,* becauſe he hath not abſolutely excluded *evil* from the creation, which he doubtleſs could have done? All ſuch objections are the offspring of pride, ignorance, unbelief, and enmity againſt God: and whilſt vain men would be wiſe, they are often little aware, that they are running into direct blaſphemy. And let it be obſerved, that the objections remain at leaſt as ſtrong, if ſuch paſſages be reſtricted to temporal puniſhments, as when we extend them to the final ruin of the wicked: for it is equally certain, that God doth not exempt all men from temporal puniſhment, which he certainly could do; as that he doth not actually give all men repentance unto life eternal. In both caſes infinite wiſdom directs, and ſeems, (but only ſeems,) to limit the exerciſe of juſtice, power, goodneſs, mercy, and every divine perfection.

V. 24. *But,* &c.] (Note, c. iii. v. 20, 21.) It is plain from many ſcriptures, that truly righteous men do never entirely, and finally apoſtatize: but that is not the ſubject here diſcuſſed. Many apparently righteous perſons do: and if a real godly man ſhould depart from God, in the manner here deſcribed, and die in that ſtate, he muſt periſh (v. 26); and ſuch are kept from this awful end by means of the fear of it, and by watching and praying againſt it. This ſuffices to ſhew the equality of the Lord's dealings with men, which is the ſubject of the chapter. The ſinner would be ſaved, if he turned from his ſins, the righteous man muſt periſh if he apoſtatized.

V. 25. *Unequal,* &c.] The Jews rebelled againſt God, robbed him of his glory, and committed manifold abominations; and then they blaſphemouſly charged the Lord with injuſtice in puniſhing them for the ſins of their fathers. So that their conduct was the very reverſe of the juſtice, truth, goodneſs, and mercy of the Lord's dealings with them; and they had none to blame for their miſeries except themſelves.

V. 28.] We have here, as it were the proceſs of re-

28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the LORD is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord GOD. Repent, and turn *yourſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin.

31 Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed; and make you a new heart and a new ſpirit: for why will ye die, O houſe of Iſrael?

32 For I have no pleaſure in the death of him that dieth, ſaith the Lord GOD: wherefore turn *yourſelves*, and live ye.

pentance. The man is come to himſelf, (*Luke* c. xv. v. 17;) and he conſiders, where he is, what he hath done, and againſt whom he hath offended: he conſiders the evil, the number, the deſert of his ſins; and what cauſe he hath to be humbled, and alarmed; what need he hath of repentance, converſion, forgiveneſs, and newneſs of life. In conſequence he turneth from *all* his tranſgreſſions, and obtaineth mercy. Is not this the ſame repentance, which is delineated in the parable of the Prodigal Son?

V. 30—32.] The Lord having thus ſtated the meaſure of his dealings with every individual, proceeds to aſſure the Iſraelites, that he will judge each of them according to his ways: thus it is every where declared, that the Lord will judge every man, at the laſt day, according to his works. On this he grounds an earneſt exhortation to them to repent, and turn from all their tranſgreſſions; to caſt them all away from them; and even to make them a new heart, and a new ſpirit. This certainly implies the ſame thing as regeneration, and a new creation unto holineſs. And though man cannot effect this change in himſelf by any power of his own: yet that temper, to which regeneration reſtores us, is required of every man by the holy law of God; and the eſſence of our depravity, and apoſtacy conſiſts in being of the contrary temper. This change is abſolutely neceſſary to the exerciſe of every chriſtian grace, and the performance of every chriſtian duty. It muſt be effected, or iniquity will be the ſinner's ruin: the leſs a ſinner can do of himſelf, the more need he hath to beg of God to work it in him: ordinances and means are appointed, directions, and promiſes are given; in order that they who feel their need of, and deſire this change, may ſeek it from God, in, and by them. It is as much our duty and as proper a ſubject for exhortation, as faith, repentance, love to God, or man, or any other ſpiritual ſervice, which the carnal mind can no more perform, than this new creation; being enmity againſt God, and capable of nothing but impiety, or hypocriſy. The Iſraelites were therefore exhorted, or commanded to do theſe things, in order that they might be led to feel their own depravity, inability, and miſery; and that they might thus learn to value the promiſes of God, to this effect, and plead them in prayer. (c. xi. v. 18—20. c. xxxvi. v. 25—27.) And in this latter ſenſe ſuch exhortations are ſimilar to Chriſt's command to the paralytic to take up his bed, and walk: depending on his help, who gave the command, he attempted obedience, and found himſelf enabled to perform it. But the ſinner's inability is criminal, and he might juſtly be left under the condemnation of the law: and when the goſpel commands all men every where to repent, and men ſo love their ſins, and are ſo proud, that they will not come to him, who is exalted to give repentance; they ſeem reſolved to die; as a man, who hath taken poiſon, and refuſes the antidote. And it is the height of human preſumption, and impiety, for men to charge their ruin upon God; when they ſo criminally deſpiſe his law, and neglect the ſalvation of his goſpel.

PRACTICAL OBSERVATIONS.

It is not more natural for fallen man to commit wickedneſs, than it is to excuſe, or juſtify it, and to throw the blame upon any other, rather than himſelf. Thus men venture to charge God with injuſtice, rather than condemn themſelves, as deſerving puniſhment for their perſonal ſins: and either deny, that any future vengeance awaits them, or conſider themſelves puniſhed, in this, and all their ſufferings, for the ſin of Adam; as if they had not imitated him, and broken the law of God, as well as he! An acute wit is very different from heavenly wiſdom; and it is often employed as a moſt dangerous weapon againſt religion, to the ruin of many, eſpecially of the impious poſſeſſor. Detached ſentences of ſcripture, and inſtances in providence may be adduced, and wreſted to ſupport the moſt deteſtable doctrines; and even truth itſelf may be ſtated in ſo crude, and disjointed a manner, as *to ſeem to favour* the moſt erroneous inferences. The patience, goodneſs, and mercy of God to ſome men, are often abuſively interpreted as injuſtice to others: as if he might not ſhew mercy to whom he would, and as he would; provided he puniſh none above his deſerving! But the Lord will enquire of men what they mean by their infidel, and impious objections, and ſarcaſms: and he will at length effectually ſilence them. Then the moſt admired infidel, or profligate will have done with his witty jeſts, and ſcoffs, and have them turned into wailing, and gnaſhing of teeth: and woe be to them, who thus laugh now; for they ſhall weep, and lament! All ſouls are in the hands of the great Creator, and Proprietor of the univerſe; and he will deal with them in perfect equity, or mercy: nor will any periſh for the ſins of another, who is in no ſenſe worthy of death for his own ſinfulneſs. Many enquiries may here be ſtarted of caſes, and perſons, concerning which Revelation is ſilent, and therefore we ought to be ſo, or only to ſay; " ſhall not the Judge of

CHAP. XIX.

Contains a lamentation over the ruin of the royal family of Judah, under the ſimilitude, 1ſt. Of young lions, taken in a net to be deſtroyed, 1---9. 2d. Of a vine, and its branches, once flouriſhing, but now rooted up, withered, or burnt, 10---14.

MOREOVER take thou up a lamentation for the princes of Iſrael,

2 And ſay, What *is* thy mother? A lioneſs; ſhe lay down among lions, ſhe nouriſhed her whelps among young lions.

3 And ſhe brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations alſo heard of him: he was taken in their pit, and they brought him with chains unto the land of Egypt.

"all the earth do right?" In our own caſe, we know that we have ſinned; and our ſouls muſt as certainly ſink into perdition, as our bodies muſt die, if the Lord ſhould deal with us according to the tenor of his holy law, and the covenant of works grounded thereon. But, bleſſed be his name we are under a diſpenſation of mercy, and are invited to come to Chriſt, by whom grace, and truth came to ſinful men; and to accede to the covenant, of which He is the Surety. Thus ſinners become righteous, and being juſtified by faith, they have peace with God; and his grace teacheth them to deny ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world: they learn to avoid their eaſily-beſetting, ſecret, lucrative, or faſhionable ſins; they do juſtice, love mercy, do good, and walk humbly with God. Thus they evidence that they are juſtified, and may be aſſured, that eternal life abideth in them; whether they be of Jewiſh, or Gentile extraction; whether their parents were righteous or wicked: for of a truth God is no reſpecter of perſons; but in every nation, he that feareth God, and worketh righteouſneſs, *is accepted* of Him. If this be our conduct, and experience, let us give the glory of this ſalvation to Him, and live in the comfort of it, in this evil world, and in the proſpect of death, and judgment. Indeed nothing elſe can give us ſolid comfort: for though there be great encouragement for us to train up our children in the nurture and admonition of the Lord; yet there is no abſolute certainty, that they will not take bad courſes, and run into and perſevere in thoſe moſt deſtructive abominations, that we have moſt conſcientiouſly ſhunned, and carefully warned them againſt. In this caſe they muſt expect no favour, for their parents, ſake; but muſt periſh, and their blood will be upon their own heads. But on the other hand, no man need be diſcouraged, as to his own acceptance, on account of the wickedneſs of his parents, and progenitors; (though his conſtitution, eſtate, and temporal concerns may be impaired by it:) provided he conſiders, and avoids their crimes, and walks in the ways of repentance, faith and holy obedience, marked out in the ſacred word. But how abſurd is their conduct, who are ſatisfied with any ſuperſtition, idolatry, or form, or even without any religion; provided they live as their fathers did, and walk in their ways, true, or falſe, right, or wrong! In ſhort the tree is known by its fruits: every tree, that bringeth not forth good fruit is hewn down, and caſt into the fire; and the more fruitful we are in *real* good works, the more evidently it appears, that we are trees of righteouſneſs, the planting of the Lord, that he might be glorified. But how amazing is his condeſcention in debating ſuch matters with his rebellious creatures! And how inexcuſable will they be, who yet ſay, or think that his ways are unequal, when it is ſo plain, that his ways are equal, and their ways unequal! But this appears with ſtill greater evidence, when we conſider that the moſt wicked man on earth is not excluded from God's favour, and eternal life, by all his former ſins; if he do not impenitently perſiſt in them, or in unbelief deſpair of God's mercy: for if he repent, and believe the Goſpel, and turn from all his tranſgreſſions, and do that, which is lawful, and right, he ſhall ſave his ſoul alive: none of his ſins ſhall once be mentioned againſt him to his condemnation; but in his righteouſneſs, that he hath done, ſince his converſion, and by the faith, and grace of the goſpel, ſhall he live. As to all that apparent righteouſneſs, from which ſo many turn away, to commit all the abominations of the wicked, and to live, and die in them; they will by no means be profited thereby; but in their treſpaſſes, and ſins will they periſh, and their laſt ſtate will be worſe than their firſt. (2 *Pet.* c. ii. v. 21.) But true believers are preſerved of God, and perſevere in his ways; they keep Chriſt's commandments, and continue in his love: they fear coming ſhort, or turning back, and thus they watch, and pray againſt it, and they continue to the end, and are ſaved. And are not theſe ways of God equal, and what can reaſonably be objected to them? As therefore he will ſhortly judge every man according to his ways; and as he hath no pleaſure in the death of a ſinner, but rather, that he ſhould repent, and live: let ſinners be warned, and encouraged to repent, and turn from, and caſt away all their tranſgreſſions, and ſeek to the Lord for a new heart, and a new ſpirit. Without this iniquity muſt be their ruin; for none will eventually be ſaved, except thoſe, who repent and become new creatures, and walk in newneſs of life; and none will periſh, who thus turn to the Lord. Let ſinners then turn theſe commandments, and exhortations into prayers: and let them truſt in Chriſt for pardon, and ſtrength; and they will by him be enabled to do all things, that pertain unto ſalvation. It is indeed more our intereſt, as well as more becoming us, to be employed in mourning for, and confeſſing our ſins; praying for grace and forgiveneſs; mortifying our pride, and luſts; exerciſing ourſelves unto godlineſs; and doing good to all men, as we have time, and opportunity: than to be diſputing about hard queſtions, perverting the ſcriptures, excuſing our iniquities, or replying againſt God.

5 Now when ſhe ſaw that ſhe had waited, *and* her hope was loſt, then ſhe took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their deſolate palaces, and he laid waſte their cities; and the land was deſolate, and the fulneſs thereof, by the noiſe of his roaring.

8 Then the nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 Thy mother *is* like a vine in thy blood, planted by the waters: ſhe was fruitful and full of branches, by reaſon of many waters.

11 And ſhe had ſtrong rods for the ſceptres of them that bare rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the eaſt wind dried up her fruit: her ſtrong rods were broken and withered; the fire conſumed them,

13 And now ſhe *is* planted in the wilderneſs, in a dry and thirſty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſceptre to rule. This *is* a lamentation, and ſhall be for a lamentation.

NOTES.

CHAP. XIX.] V. 1—9.] This lamentation over the princes of Iſrael, or the kings, and royal family of Judah, referred both to the ruin of the other deſcendants of Joſiah, and to that of Zedekiah, who then reigned at Jeruſalem. Of him the prophet was to enquire, what his mother was? Or what was her proper emblem? To which the anſwer was ſuggeſted, that ſhe was a lioneſs. We are not to underſtand this of his natural mother; but of the princes, and people of Judah, of their church, and nation. Theſe were thus repreſented, becauſe of their cruelty, oppreſſion, and rapacity; as if they had loſt their humanity, and were converted into ſavage beaſts. This lioneſs lay down among lions: that is, the Jews formed alliances with the heathens, and learned their manners. Thus ſhe brought up her whelps with lions: that is, the ſons of Joſiah, though deſcended from ſo good a father, yet learned from the people, and princes, and the ſurrounding nations, to be ambitious, oppreſſive, and rapacious, like the tyrants, and conquerors of the gentiles. When Joſiah was ſlain, the people of the land made Jehoahaz king in his ſtead: and this lion's whelp, being advanced to royal authority, became a young lion, and ſoon learned to uſe his power in oppreſſion, and cruelty. But Pharaoh-necho, and his allies, diſapproving of his proceedings, came againſt him, and took him as a wild beaſt in a pit; and he was carried thence in chains into Egypt, where he died. And when the people ſaw there were no hopes of his return, they ſubmitted to Jehoiakim, whom Pharaoh had appointed to be king. Thus he became their young lion; and uſed his power for eleven years moſt cruelly; deſolating the palaces, cities, and country, by the terror of his oppreſſions. (*Jer.* c. xxii. v. 13—19.) At length he drew on him the hatred, and vengeance of the king of Babylon, and the neighbouring nations; and he was taken priſoner, and ended his life miſerably: ſo that the terror of his roaring no more diſturbed the mountains of Iſrael. The captivity of Jeconiah, and that of Zedekiah, are not here expreſſly mentioned; and perhaps theſe events are rather implied under the ſecond ſimilitude: for Jeconiah reigned a very ſhort time, and Zedekiah ſeems rather to have been a timid, than a tyrannical prince.

V. 10—14.] The Jewiſh nation, and their princes are here repreſented under the emblem of a vine, with many branches. This expreſſion "in thy blood," is obſcure, and differently interpreted. Some ſay, that blood was commonly put at the roots of vines to enrich the ſoil, and render them more fruitful: ſome refer it to the blood royal of David's family, under whoſe government this vine flouriſhed: and others tranſlate it, "in "thy likeneſs," or, "in thy quietneſs:" which does not ſeem to give a more diſtinct meaning. However this vine was planted by many waters, and became fruitful, and had many branches, and amongſt them ſtrong rods for ſceptres; that is powerful princes had reigned over them, under whom Judah appeared very conſiderable among the neighbouring kings, and nations. But at length the Lord, in his anger, had plucked it up, thrown it on the ground, and left it, and all its ſtrong rods, to wither, and be burned. That is, the ſtrength and proſperity of the kingdom was decayed, and come to nothing. The remnant of this vine was now planted in a barren and dry land; her branches were continually conſumed; her princes were ſlain and carried away captive; and there were none left, except a ſucceſſion of inexperienced, feeble, and worthleſs princes, who were ſpeedily about to be entirely deprived of the throne. And as this had already been the ſubject of much lamentation; ſo it would afterwards be of much more.

CHAP. XX.

Contains 1*ſt. A declaration of the Lord's diſpleaſure againſt the elders of Iſrael, who came to enquire of him, by the prophet,* 1---4. 2*d. A recapitulation of the Lord's dealings with Iſrael, and of their rebellions againſt him, in Egypt, in the wilderneſs, and in Canaan,* 5---32. 3*d. A denunciation of vengeance on the idolaters; and intimations of mercy to a choſen remnant, who ſhould be made accepted worſhippers, and humble penitents,* 33---44. 4*th. A parabolical prediction of the deſtruction of Jeruſalem, and Judah,* 45---49.

AND it came to paſs in the ſeventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Iſrael came to enquire of the Lord, and ſat before me.

2 Then came the word of the Lord unto me, ſaying,

3 Son of man, ſpeak unto the elders of Iſrael, and ſay unto them, Thus ſaith the Lord God; Are ye come to enquire of me? *As* I live, ſaith the Lord God, I will not be enquired of by you.

4 Wilt thou judge them, ſon of man, wilt thou judge *them?* cauſe them to know the abominations of their fathers.

5 And ſay unto them, Thus ſaith the Lord God; In the day when I choſe Iſrael, and lifted up mine hand unto the ſeed of the houſe of Jacob, and made myſelf known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the Lord your God.

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes,

PRACTICAL OBSERVATIONS.

They, who aſſociate with ungodly, and abandoned perſons, will ſoon be aſſimilated to them: and when profeſſors of religion form ſuch connections, their children generally grow up in conformity to the worſt maxims, and faſhions of a wicked world. When ſuch men caſt off the fear of God, they often ſeem to be diveſted of humanity, and to be transformed into ſavage beaſts: and that moſt noble, and royal blood, of which ſo many of them are proud, only diſtinguiſhes them, as lion's whelps, from the other beaſts of prey. Advancement to authority often diſcovers the ambition, and ſelfiſhneſs of men's hearts: and many know no uſe of power, except as it enables them to catch their prey, and devour their own ſpecies. But they who are thus the plague, and terror of their neighbours, may expect to be hated, and terrified in their turn: they are generally hunted, and laid wait for, like wild beaſts; and as they ſpend their lives in miſchief, they generally end them by violence. And yet men proceed in the ſame bloody track, without profiting by the example of their predeceſſors. It is, and muſt be for a lamentation, that pious and uſeful families ſo ſoon degenerate: and flouriſhing churches, and nations, are ſo ſpeedily rooted up, and withered. But in all theſe events the Lord is righteous: and his anger dries up, and conſumes the proſperity of the moſt flouriſhing ſinners. Yet bleſſed be God, one branch of the vine here alluded to, is not only become a ſtrong rod, for the ſceptre of them, that bear rule; but is himſelf the true and living vine: and neither He, nor any of his fruitful branches, ſhall be rooted up, withered, or conſumed for ever. And this is a rejoicing, and ſhall be for a rejoicing to all the choſen people of God, throughout all generations.

NOTES.

CHAP. XX] V. 1—3.] (c. viii. v. 1. c. xiv. v. 1—5.) Many uncertain conjectures have been formed about theſe elders, and the ſubject of their enquiry: but it ſuffices for us to know, that they were addicted to idolatry; and that their enquiry was either a mere ſham, or they vainly attempted to ſerve God, and their idols alſo. Therefore the Lord ſware by himſelf, that he would not be enquired of by them: He would give them no anſwer, except in denunciations of his vengeance. (1 *Sam.* c. xxviii. v. 6.)

V. 4. *Judge them,* &c?] Either the prophet was diſpoſed to hope well of, or to apologize, and to intercede for, theſe elders; of which the Lord diſapproved, aſking him whether it became him to plead in behalf of ſuch rebels? Or it may be an enquiry, whether he wiſhed to form a judgment of them, or to bring them to a trial? In which caſe he was to ſet before them the abominations of their fathers, of which their own conduct was an exact copy; and in ſo doing he ſhould, as God's repreſentative, ſit in judgment on them, charge their crimes upon them, and denounce ſentence againſt them. The greateſt part of this chapter is ſimilar in its purport to the ſixteenth; holding forth in plain language, what was there propoſed in a parable; except as it relates more particularly to the iniquities, and idolatries, that Iſrael committed in Egypt, and in the wilderneſs.

V. 5, 6.] The Lord's choice of Iſrael to be his people was the ſource of all their privileges: in conſequence of this, he made himſelf known to them, by his word, and works, when they had generally forgotten him; which he did in order that they might become his worſhippers and ſervants. He lifted up his hand to them, as was cuſtomary in ſolemn oaths, engaging himſelf to be their God, to effect their deliverance, and to bring and defile not yourſelves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled againſt me, and would not hearken unto me: they did not every man caſt away the abominations of their eyes, neither did they forſake the idols of Egypt: then I ſaid, I will pour out my fury upon them, to accompliſh my anger againſt them in the midſt of the land of Egypt.

9 But I wrought for my name's ſake, that it ſhould not be polluted before the heathen, among whom they *were*, in whoſe ſight I made myſelf known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I cauſed them to go forth out of the land of Egypt, and brought them into the wilderneſs.

11 And I gave them my ſtatutes, and ſhewed them my judgments, which *if* a man do, he ſhall even live in them.

12 Moreover alſo I gave them my ſabbaths, to be a ſign between me and them, that they might know that I *am* the LORD that ſanctify them.

13 But the houſe of Iſrael rebelled againſt me in the wilderneſs: they walked not in my ſtatutes, and they deſpiſed my judgments, which *if* a man do, he ſhall even live in them, and my ſabbaths they greatly polluted: then I ſaid, I would pour out my fury upon them in the wilderneſs, to conſume them.

14 But I wrought for my name's ſake, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them out.

15 Yet alſo I lifted up my hand unto them in the wilderneſs, that I would not bring

them into Canaan; which he had, ſo to ſpeak, ſought out for them, as the moſt fertile, and excellent land on earth; a type of heaven, that choſen inheritance of God's choſen people.

V. 7—9.] When the Lord had engaged himſelf to be Iſrael's God, and to confer ſo many bleſſings on them; and whilſt he was working ſo many miracles in their behalf: He reaſonably commanded them to caſt away all their abominable idols, which they looked unto to worſhip; and eſpecially thoſe of the Egyptians, their oppreſſors, who could not defend their devotees againſt the power of Jehovah, the God of Iſrael. But even then, and there, the Iſraelites rebelled againſt the Lord, and cleaved to their idols: inſomuch, that He ſaw reaſon to ſay, that he would pour out his fury on them, in the land of Egypt; that is, he juſtly might, and certainly would, have deſtroyed them with the Egyptians, had he had no other motive for his dealings with them, than their conduct to him. But having called Iſrael his ſon, and his firſt-born, and having undertaken his deliverance: the Egyptians would have imputed it to his want of power, if he had not effected it: they would have concluded, that He was not the only true, and living God, and have been hardened in their idolatry, and blaſphemy. Therefore, for the glory of his own name, and to make his perfections known amongſt the Egyptians, he ſpared Iſrael, and delivered him with his mighty hand, and his out-ſtretched arm. The honour of his truth, and mercy were alſo concerned; and required, that he ſhould perform his promiſes made to their fathers.

V. 11. *If a man*, &c.] (Note *Lev.* c. xviii. v. 5.) The moral law ſhewed Iſrael the extent of their duty to God, and man; and proved their need of mercy and grace, as well as ſerved for the rule of their conduct: the ceremonial law ſhadowed forth Chriſt, their righteouſneſs, and ſanctification. They who properly attended to theſe judgments, and ſtatutes of the Lord, in a humble, believing, and conſcientious obedience, would live thereby, according to the covenant of grace. And a national obſervance of theſe laws, and ſtatutes, would have enſured their proſperity in Canaan. Yet the manner, in which St. Paul quotes this expreſſion, (*Rom.* c. x. v. 5. *Gal.* c. iii. v. 12,) implies, that the Lord uſed it to ſhew the Jews, that righteouſneſs could not be obtained by the works of the law: and this well ſuited his argument in this place; as it tended to ſhew the people the contrariety between the holy law, the rule of their obedience, and their rebellious conduct. So that evidently they had no claim either to temporal advantages, or eternal life, by the law, to which they truſted: as thoſe bleſſings could only be claimed by ſuch, as had done according to the commandments, and not by thoſe, that had violated them all. (*Rom.* c. ii. v. 13. 17—29.)

V. 12. *I gave*, &c.] The Lord, as a ſpecial favour gave Iſrael his ſabbaths; (which included the holy reſt, not only of the weekly ſabbaths, but alſo of their ſolemnities, their ſabbatical years, &c.) Theſe were ſigns of their ſpecial relation to him, as his people: at thoſe ſtated times they were to meet him with their worſhip, and he engaged to meet them with his bleſſings. They ſerved to mark, and to keep up, the diſtinction, and ſeparation betwixt them, and the Gentiles; and to bring them more acquainted with God, his perfections, truth, and holy will: and they were appointed as means of ſanctification to their ſouls.

V. 13. *They deſpiſed*, &c.] The Iſraelites deemed the worſhip of God an irkſome taſk; they were weary of, and even lothed it; they deſpiſed his authority, and favour; and preferred the worſhip of the golden calf, and of the other idols of Egypt, and Moab, to his ſtatutes, which were too ſpiritual to ſuit their carnal hearts. They alſo profaned greatly his ſabbaths: they greatly neglected the duties of thoſe holy days, and employed them in ordinary buſineſs, or in ſecret idolatry, and wickedneſs. So that regard to his own glory, (and not Iſrael's deſervings,) prevented him from utterly extirpating them in the wil-them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Becauſe they deſpiſed my judgments, and walked not in my ſtatutes, but polluted my ſabbaths: for their heart went after their idols.

17 Neverthele ſs mine eye ſpared them from deſtroying them, neither did I make an end of them in the wilderneſs.

18 But I ſaid unto their children in the wilderneſs, Walk ye not in the ſtatutes of your fathers, neither obſerve their judgments, nor defile yourſelves with their idols:

19 I *am* the LORD your God; walk in my ſtatutes, and keep my judgments, and do them;

20 And hallow my ſabbaths; and they ſhall be a ſign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgments to do them, which *if* a man do, he ſhall even live in them; they polluted my ſabbaths: then I ſaid, I would pour out my fury upon them, to accompliſh my anger againſt them in the wilderneſs.

22 Neverthele ſs I withdrew mine hand, and wrought for my name's ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth.

23 I lifted up mine hand unto them alſo in the wilderneſs, that I would ſcatter them among the heathen, and diſperſe them through the countries;

24 Becauſe they had not executed my judgments, but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after their fathers idols.

25 Wherefore I gave them alſo ſtatutes *that were* not good, and judgments whereby they ſhould not live;

26 And I polluted them in their own gifts, in that they cauſed to paſs through *the fire* all

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derneſs, for their multiplied, and aggravated rebellions.

V. 15. *I lifted up*, &c.] The Lord ſware in his wrath, that none of that generation, that had deſpiſed the promiſed land, and attempted to return into Egypt, ſhould enter into his reſt; but that they ſhould all wander, and die in the wilderneſs, except Caleb, and Joſhua.

V. 17. *An end*, &c.] The Lord ſpared the riſing generation, that his promiſes to their fathers might be fulfilled to them; whilſt his wrath was poured out on thoſe, that were grown up at that time. His purpoſes reſpecting the Jewiſh nation were ſimilar in the time of Ezekiel: He was determined to deſtroy multitudes of them by his awful judgments, and to drive them all out of the land of Canaan: but he meant to preſerve a remnant, whoſe children ſhould again inherit the land; and to them he would fulfill his promiſes, eſpecially that of the Meſſiah, who was to be raiſed up amongſt them.

V. 21. *The Children*, &c.] Even that generation of Iſrael, which grew up in the wilderneſs; and lived in the midſt of miracles both of judgment, and mercy, was frequently rebellious againſt the Lord, as it appears by the hiſtory of their conduct, and by the reproofs given them by Moſes. Yet it appears evident, that they were much purified by the inſtructions, and judgments of God, during their continuance in the wilderneſs; and that the generation, that entered Canaan, was the beſt, that there ever was of that favoured nation. Yet God might juſtly have deſtroyed them all, (as he did numbers of them in the matter of Baal-peor:) and he certainly would, had not a regard to his own glory amongſt the ſurrounding nations, and to the honour of his own truth and grace, influenced him ſtill to ſpare, and bleſs them. This is all typical of the caſe of his church, and of every believer.

V. 23. *That I*, &c.] (Notes *Lev.* c. xxvi. *Deut.* c. xxviii, xxix, xxx, xxxi, xxxii.) The predictions of the diſperſion of the Iſraelites, which were delivered by Moſes, juſt before his death, were here referred to: they had a partial accompliſhment in the Babyloniſh captivity: but they are more exactly fulfilling at this day.

V. 25, 26.] We muſt not underſtand by this, either the moral, ceremonial, or judicial law, which were good for their ſeveral purpoſes, and ſalutary to the people, for the time being, as far as they uſed them properly: and it is very far fetched, to interpret theſe ſtatutes, and judgments, of the puniſhments denounced againſt, and inflicted on them for their ſins. The expreſſion rather means, that the Lord gave up the people to their own luſts: ſo that, rejecting his holy commandments, and ordinances, (which if a man do, he ſhall even live in them,) they ran into fooliſh, and abſurd ſuperſtitions, and abominable idolatries: they ſpent their time, and wealth in a moſt irrational, impious, and ruinous worſhip: and the Lord judicially left them to be blinded of ſatan, to prefer theſe ſtatutes, and judgments; as he is ſaid to *ſend* men a ſtrong deluſion to believe a lie. Thus alſo he polluted them in their own gifts; leaving them to their own vile diſpoſitions, to offer them to idols, rather than to him; and to cauſe even their firſt-born, who ſhould have been preſented to the Lord, to paſs through the fire, as dedicated to Molech, or Baal. Thus he gave them up, for their previous rebellion, to ripen for that deſtruction, which he intended to bring upon them; that they might learn to know God by his judgments, whoſe mercies they had deſpiſed.

V. 27. *Yet*, &c.] Beſides all the provocations of Iſrael in Egypt, and the wilderneſs, the prophet was to charge that openeth the womb, that I might make them deſolate, to the end that they might know that I *am* the LORD.

27 Therefore, ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord GOD; Yet in this your fathers have blaſphemed me, in that they have committed a treſpaſs againſt me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink offerings.

29 Then I ſaid unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute yourſelves with all your idols, even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countries, to ſerve wood and ſtone.

33 *As* I live, ſaith the Lord GOD, ſurely with a mighty hand, and with a ſtretched-out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered, with a mighty hand, and with a ſtretched-out arm, and with fury poured out.

35 And I will bring you into the wilderneſs of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord GOD.

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on them the ſuperſtitions, idolatries, and iniquities, that they had committed in the land of Canaan. Theſe had diſparaged the perfections of God, and, as it were blaſphemed him; as if he had been leſs deſerving of their worſhip, than the baſeſt idol.

V. 28. *They ſaw,* &c.] As ſoon as the people were ſettled in Canaan, where they ſhould have applied themſelves to obey the commandments of God, they began to look out for high hills, or ſhady groves, on which to offer their ſacrifices; according as they choſe them to be more ſolemn, or retired: and there they preſented their oblations, inſtead of bringing them to the court of the tabernacle: as if they had intended a provocation, rather than an acceptable ſervice, to the Lord. This may be underſtood either of the high places, where they worſhipped God, in a prohibited manner; or of thoſe, where they were guilty of idolatry.

V. 29. *Then I,* &c.] The Lord frequently called the people to an account by his prophets, for theſe their provocations: he enquired of them, what the high place was, to which they went up, that they ſhould ſo prefer it to his temple? he expoſed the very word to odium, that it might ſound as offenſive in the ears of his worſhippers, as a brothel does in thoſe of a virtuous woman: yet ſo attached were they to theſe high-places, throughout all their generations; that they ſtill retained the name *Bamah,* or the high place, as the favourite appellation for the places where they ſacrificed.

V. 30---32.] The Jews, to whom Ezekiel ſpake, were not to conclude, that they were to ſuffer only for their fathers ſins; for they were polluted with the ſame idolatries, and iniquities. Nay the elders, that ſat before the prophet, (by whom the Lord would not be enquired of,) were projecting entirely to caſt off his worſhip, and to conform to the idolatries of the people, amongſt whom they lived; that they might obtain their favour, ſhare their proſperity, and eſcape from their preſent affliction, and reproach. But the Lord ſolemnly aſſured them, that he would not proſper them in this their impious attempt: their apoſtacy would expoſe them to far ſeverer puniſhment, than they would ſuffer, that had been educated in idolatry: they would not be conſidered as aliens, but as traitors, and deſerters, who had joined the enemy, and muſt expect no quarter, or favour: and if they were not diſtinguiſhed from the idolaters by their conduct, He would mark them out by his judgments.

V. 33—38.] The Lord further declared, that he would aſſert his right to, and authority over, his apoſtate people, by the powerful, and terrible vengeance, that he would inflict upon them: he would ſeparate them from the inhabitants of thoſe countries, to which they had been driven, and with whom they attempted to unite themſelves: he would bring them into a ſituation, like that of their fathers in the wilderneſs. There he would plead his cauſe with them, and make them to paſs under the rod, as the ſhepherd doth the flock, when he diſtinguiſhes betwixt the ſheep and the goats, or marks out ſome of them for ſlaughter: and he would bring them

37 And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that tranſgreſs againſt me: I will bring them forth out of the country where they ſojourn, and they ſhall not enter into the land of Iſrael: and ye ſhall know that I *am* the LORD.

39 As for you, O houſe of Iſrael, thus ſaith the Lord GOD; Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord GOD, there ſhall all the houſe of Iſrael, all of them in the land, ſerve me: there will I accept them, and there will I require your offerings, and the firſt-fruits of your oblations, with all your holy things.

41 I will accept you with your ſweet ſavour, when I bring you out from the people, and gather you out of the countries wherein ye have been ſcattered; and I will be ſanctified in you before the heathen.

42 And ye ſhall know that I *am* the LORD, when I ſhall bring you into the land of Iſrael, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your ways, and all your doings, wherein ye have been defiled; and ye ſhall lothe yourſelves in your own ſight for all your evils that ye have committed.

44 And ye ſhall know that I *am* the LORD, when I have wrought with you for my name's ſake, not according to your wicked ways, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD.

45 Moreover the word of the LORD came unto me, ſaying,

46 Son of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſy againſt the foreſt of the ſouth field;

47 And ſay to the foreſt of the ſouth, Hear the word of the LORD; Thus ſaith the Lord GOD; Behold, I will kindle a fire in thee, and it ſhall devour every green tree in thee, and every dry tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burned therein.

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into the bond of the covenant, or deal with them according to it; enforcing the bond, and exacting the penalty, as to the obſtinate rebels; and again ratifying it with the penitent, and obedient, and ſhewing them mercy according to it. Thus he would deſtroy from amongſt them the rebels; as he had done from amongſt their fathers, previous to their entrance into Canaan; whom, having brought out of Egypt, he would not ſuffer to enter into the promiſed reſt. The paſſage ſeems to refer to the whole of the Lord's dealings with Iſrael, from the time, when this prophecy was delivered, to the eſtabliſhment of a ſmall remnant of them in their own land, after the captivity; from amongſt whom the idolaters, and idolatry itſelf were completely deſtroyed, by their manifold deſolations, and the terrible havock made amongſt them. But theſe events are accommodated to the hiſtory of Iſrael's being brought out of Egypt, and purified in the wilderneſs, before they entered Canaan; though we find not any thing in hiſtory, which ſeems *literally* to anſwer to the prediction: but there was a great reſemblance in theſe two diſtant diſpenſations, as hath been ſeen.

V. 39—44.] The Lord did not here give the idolatrous Iſraelites *leave* to go on in their idolatry: but in abhorrence, and diſdain of their wickedneſs, he bade them follow their beloved idols, and take the conſequence, both at the preſent, and in future. Let them do it, at their peril, ſeeing they would not hearken to him: but let them no more profane, and affront his name by joining him with their dunghill gods, and offering ſacrifices both to him, and them: for He was determined to raiſe up worſhippers of another ſort; and after he had utterly deſtroyed them; he would reſtore Iſrael to their own land, and they would worſhip him on mount Zion, the moſt eminent, and honourable place in the land of Iſrael. There would they find acceptance for their perſons, and oblations; and he would be honoured in them amongſt the heathen: and they would know, and worſhip him alone, when he had gathered them from their diſperſions into their own land; for they would remember their ſins, and abhor themſelves for them, as true penitents; and they would acknowledge, that he had dealt with them in mercy, and for the glory of his name, and not according to their deſervings. This was fulfilled in part, by their reſtoration from captivity; but it ſeems to be a prediction of the eſtabliſhment of the goſpel church; and alſo of the future converſion of the Jews, and their reſtoration to their own land.

V. 45—48.] Theſe verſes are the beginning of another prophecy, and belong properly to the next chapter. The prophet was ordered to look ſouthward, towards the land of Iſrael; and though he was to propheſy againſt it, his word was to drop, as the dew or rain: he was to ſpeak

48 And all fleſh ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah Lord GOD! they ſay of me, Doth he not ſpeak parables?

with gravity and temper, as one, who ſought the converſion, and not the ruin of the people, (*Deut.* c. xxxii. v. 2.) The land of Iſrael, or the city of Jeruſalem had been as a cultivated vine-yard; but it was now become a foreſt, filled with unfruitful trees, abounding with beaſts of prey, and about to be cut down, and burned. For the Lord was determined to conſume the whole foreſt, both green, and dry trees together, that is perſons of all ranks, and characters, (c. xxi. v. 3, 4:) and all the inhabitants of the land, and all their allies, would be ſcorched, or conſumed by it; and thus men would know, that the Lord had kindled the fire, and that it was in vain for man to attempt to quench it.

V. 49. *Ah,* &c!] Probably the people had derided the prophet's former parables, and reproached him for them; intimating perhaps, that they would have regarded him, had he ſpoken plainly, but that they could make nothing of his parables: though in fact they hated the truths couched under them. However the prophet was reluctant to ſpeak any more parables to them, either fearing their contempt, and reſentment, or deſpairing of gaining their attention: and he intimated his deſire of carrying plainer meſſages. Accordingly in the next chapter the parable was explained to him.

PRACTICAL OBSERVATIONS.

It is incumbent upon miniſters to charge mens ſins upon their conſciences; as well as to pray for them, that they may be converted and ſaved: and when this is done in a ſcriptural manner, they judge, and paſs ſentence on wicked men; and God will ratify their deciſions in heaven, and produce them againſt them at the laſt day; except they learn to judge, and condemn themſelves, and to ſeek his mercy, and ſalvation. It is a dreadful caſe, when men provoke God to ſwear in his wrath, that he will no more be enquired of by them; and when he gives them up to their luſts, and idols; determines to receive no ſervices from them; and ſays of ſuch barren fig trees, "let no fruit grow on you henceforth for ever." Their condemnation then becomes irreverſible, and nothing remains for them, but a certain, fearful looking for of judgment, and fiery indignation. However none can, in ordinary circumſtances, know this to be their caſe: ſuch men are always hardened either in preſumption, or deſpair; and whilſt theſe awful ſubjects ſhould teach us to beware of hypocriſy, no upright enquirer need be diſcouraged by them; for all, who ſeek ſalvation in the Lord's way, ſhall certainly find it. If the Lord had waited, till ſome of our fallen race had merited his favour, or appeared a meet object of his complacency: nay if had tarried, till we had been of ourſelves diſpoſed to enquire after, and return to him: not one of us would have been ſaved. His free love to rebels, and enemies moved him to promiſe, and give the great Redeemer: He mercifully ſent his word to us, as he did to Iſrael in Egypt: He made himſelf known to us, when we were enemies in our minds by wicked works; and being thus found of us, when we ſought him not, He taught us to ſeek his favour, and an intereſt in his covenanted mercies. Thus he became our God, and portion, and we his worſhippers, and ſervants: and his word, and oath became the ſecurity of our ſouls, and the warrant of our conſolations, when we fled for refuge to lay hold on this hope ſet before us: and we then learned to expect liberty, and victory, and an inheritance in that heavenly country, which he hath ſpied out for his choſen people. But in the day, when the Lord thus makes himſelf known to ſinners, and, of his great love, wherewith he hath loved them, even when dead in ſin, hath called them to life, and ſalvation; He alſo commands them to caſt away all their idols, and iniquities, and to defile themſelves no more with the abominations of the ungodly world around them; that they may be his people to ſhew forth his praiſe. Yet if we look back to the important ſeaſon, when we were firſt awakened to a ſenſe of our guilt, and danger; and recollect our reluctancy to part with our idolized intereſts, pleaſures, and purſuits; and to bear the requiſite croſs, reproach, and ſelf denial: if we conſider the oppoſition, that our hearts made to the humbling doctrines, and holy precepts of God's word; or to our procraſtination, and going on in ſin, againſt the convictions of our conſciences, and the ſtrivings of the Holy Spirit: we ſhall be conſtrained to confeſs, that the Lord wrought with us, for his own name's ſake, and for the glory of his grace; or he would have left us even then to our own perverſeneſs, and rebellion, or have cut us off in his righteous indignation. For many of us are conſcious, that at no moment of our lives did more of the enmity of our hearts againſt God, and his authority, and ſovereignty, appear, than juſt before he made us willing by his power, to leave all, and follow Chriſt. It hath alſo been repeatedly obſerved, that the believer, all his journey through, is conſcious of many evils in his temper, and conduct; and is continually conſtrained to confeſs, that he never could have eſcaped deſtruction, if the Lord had not wrought with him for his name's ſake, and not according to his own doings. He hath deſerved wrath in numberleſs inſtances: and he ſhould have turned back, and periſhed, a thouſand times over, had it been poſſible, if the Lord had left him to himſelf. He is therefore more, and more diſpoſed to remember his ways, and doings, and to lothe, and abhor himſelf; and to give the whole glory of his ſalvation, from firſt to laſt, to the mere mercy, and diſtinguiſhing grace of God alone. And when he enters heaven, (that happy land of promiſe, which differs from Canaan; in that rebellion, pollution, enemies and ſufferings are for ever excluded thence;) he is prepared to caſt his crown before the throne, and praiſe redeeming love; and to offer ſpiritual ſacrifices, in that holy mountain, ſuited to his obligations to, and his love of, his God, and Saviour. In like manner, had not the Lord wrought for his own name's ſake, his viſible church muſt long ſince have been deſtroyed: but his Honour is concerned in its preſervation, leſt his name ſhould be profaned amongſt idolaters, and infidels. The Lord hath given us his oracles, and ordinances, his law and his goſpel, for the rule of our conduct, and the foundation of our hope: and they are ſuited, in the proper uſe of

CHAP. XXI.

Contains 1ſt. A prophecy of the indiſcriminate ſlaughter to be made by the ſword, in the land of Iſrael: and a command to the prophet to ſigh bitterly, for a ſign to the people of thoſe approaching calamities, 1---7. *2d. Another prophecy to the ſame effect,* 8---17. *3d. A prophetical repreſentation of Nebuchadnezzar's determining by divination, to march againſt Jeruſalem, rather than againſt Rabbath of the Ammonites,* 18---22. *4th. Sentence denounced againſt the wicked Jews; and eſpecially againſt Zedekiah, that he ſhould be dethroned, and abaſed; and a prediction of great revolutions, that would make way for the coming, and the kingdom of the Meſſiah,* 23---27. *5th. A prophecy of the deſtruction of the Ammonites,* 28---32.

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face toward Jeruſalem, and drop *thy word* toward the holy places, and propheſy againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the LORD; Behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath againſt all fleſh, from the ſouth to the north:

them, to promote our preſent comfort, and to direct us in the way to everlaſting life. He hath alſo given us his ſabbaths, his own day to be kept holy, as a ſign of our relation to him our Creator and Redeemer; and that, in rendering him thereon the worſhip due to his name, we may receive from Him, the ſanctifying grace of his holy Spirit, to purify us unto Himſelf a peculiar people zealous of good works. But wherever we look, we obſerve multitudes, that are called chriſtians, who do not walk in his ſtatutes, but deſpiſe his judgments, and greatly pollute his ſabbaths. For their hearts go after their idols: and worldly gain, ſenſual or diſſipated pleaſure, or other carnal objects are eagerly purſued even on the Lord's day: and if men ſerve the devil, the world, and the fleſh on God's own holy day; we cannot ſuppoſe, that they ſerve any other maſters on other days. Alas, it is a very ſmall remnant, even in this highly favoured land, who delight in ſanctifying the day of the Lord, becauſe they honour, and love his ordinances, truths, and precepts: and this remnant are deſpiſed as preciſe, and narrow-minded, for obeying the plain word of God, which others generally *profeſs* to believe! Thus from time to time, the church, or different parts of it, become greatly corrupted, in every reſpect: and the Lord gives up vaſt numbers to follow their own traditions, luſts, and deluſions; until their very gifts, and ſervices become their greateſt abominations. At length he executes his judgments upon them, as he did on Iſrael in the wilderneſs; and having by ſevere diſcipline deſtroyed many of the rebels from amongſt them, and reformed the remainder, he commands them not to walk in the ſtatutes of their fathers, but to keep his judgments, and do them. Then perhaps for a time ſpiritual religion revives, and matters go on well: but ſoon again the power of godlineſs begins to decline, dangerous errors, or abominable idolatries, or immoralities creep in; and it again becomes neceſſary by judgments, and corrections to plead againſt them; again to purge out the rebels from among them, and to bring forth a company refined as gold from the furnace: or elſe to take away their privileges from them, and confer them on ſome other deſcription of people. In theſe ways, the Lord hath from the beginning wrought with his church for his name's ſake; and hath purified her from time to time, inſtead of utterly deſtroying her: and his word engages, and his honour requires, that he ſhould ſtill have a people on earth; that the gates of hell ſhould never prevail againſt his church; and that his cauſe ſhould finally prevail. But they, who remain ſo ſtupid, and wicked amidſt the means of grace, as to caſt off his worſhip, that they may be like the heathen to ſerve wood, and ſtone, or to live without Chriſt, and without God in the world; may be aſſured, that they will never proſper in ſuch an impious project. With a mighty hand, and an outſtretched arm the Lord will aſſert his authority over them; and if idolatrous Iſraelites were ſo ſeverely dealt with, of how much ſorer puniſhment will apoſtate chriſtians be thought worthy? The ſame gracious diſpenſation, which enſures the ſalvation of every believer, denounces deeper condemnation on the unbelieving, and rebellious: and if the rod of the covenant do not bring men to repentance, and to walk with God according to the gracious tenor of it; He will execute upon them the puniſhment due to the deſpiſers of it: and if any part of his vineyard become a foreſt of unfruitful trees, He will ſoon burn it up with unquenchable fire. But men often deride, or revile the truths of God, as if they were obſcure, and untelligible: when in fact they underſtand ſo much of them, as to hate the light, that condemns them. But whilſt others cavil at God's word, or form projects of rebellion: our wiſdom is to humble ourſelves as ſinners before him, and to beg of him to glorify himſelf in our Salvation.

NOTES.

CHAP. XXI.] V. 2—5.] Theſe verſes evidently form an explanation of the parable in the cloſe of the former chapter. Jeruſalem, the holy places, and the land of Iſrael were intended by "the foreſt of the ſouth "field." The holy places either mean, the temple, and it's courts; or the temple, the holy city, and the holy land; as equivalent to Jeruſalem, and the land of Iſrael. The Lord, who had ſo long been known by the princes of Judah, as a ſure refuge, was at length turned againſt them, and was about to draw his ſword, to cut off from Jeruſalem, and the whole land, both the righteous and

5 That all fleſh may know that I the Lord have drawn forth my ſword out of his ſheath: it ſhall not return any more.

6 Sigh therefore, thou ſon of man, with the breaking of *thy* loins; and with bitterneſs ſigh before their eyes.

7 And it ſhall be, When they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the tidings; becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord God.

8 Again the word of the Lord came unto me, ſaying,

9 Son of man, propheſy, and ſay, Thus ſaith the Lord; Say, A ſword, a ſword is ſharpened, and alſo furbiſhed:

10 It is ſharpened to make a ſore ſlaughter; it is furbiſhed that it may glitter: ſhould we then make mirth? it contemneth the rod of my ſon, *as* every tree.

11 And he hath given it to be furbiſhed, that it may be handled: this ſword is ſharpened, and it is furbiſhed, to give it into the hand of the ſlayer.

12 Cry and howl, ſon of man: for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: terrors by reaſon of the ſword ſhall be upon my people: ſmite therefore upon *thy* thigh.

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the wicked. As He had determined on this indiſcriminate ſlaughter, and devaſtation, he would commiſſion his ſword, (that is the Chaldean army, the ſame as the fire in the preceding chapter, that was to devour both the green, and the dry trees,) to go forth, againſt all fleſh, throughout the whole extent of the land: that all the Jews, and indeed all the nations might know, that this deſtruction was not fortuitous, or the effect of man's policy, ambition, or revenge; but that the Lord had decreed it againſt a rebellious people, which had filled up the meaſure of their iniquities. The words, "I will "cut off from thee the righteous and the wicked," cannot mean, that every individual would be ſlain; but all would be cut off from the land of Iſrael, though not out of the land of the living: however they militate very ſtrongly againſt their hypotheſis, who explain the 18th chapter, and ſimilar paſſages, of an exact diſcrimination obſerved in theſe calamities betwixt the righteous, and the wicked. It is probable that many of the godly Jews were preſerved, during theſe judgments; but not all of them, nor they only: and if any of them fell by the ſword, the famine, or the peſtilence; as they would be removed from the evil to come, to a better world, in mercy, not in anger; all the promiſes, and emblems, reſpecting the Lord's ſpecial regard to them, might be ſufficiently verified: as Joſiah, though ſlain in battle, yet went down to the grave in peace; at peace with God, and with his own conſcience.

V. 6, 7.] To give theſe awful predictions the greater emphaſis, the prophet was ordered to vent deep, and doleful ſighs, in the preſence of the captive Jews; as if his heart would break, or his loins were racked with pain, like the anguiſh of a woman in travail: and afterwards he was ordered to cry, and howl for the ſame reaſon, (v. 12.) And when the people enquired of him the cauſe, or meaning of theſe his bitter ſighs, and groans: He was ordered to anſwer them, that they were extorted from him by the tidings, which they would ſoon hear, of the invaſion of Judah, and of the ſiege, and deſtruction of Jeruſalem: for theſe events, which were juſt at hand, would diſpirit, and intimidate every one, and deprive them of all courage, and ſtrength.

V. 10. *It is*, &c.] This is another propheCy of the ſame events, under the ſame image, which probably was delivered at another time. The ſword of the Lord's juſtice would be the ſword of war, in the hands of the Chaldeans. This ſword was ſharpened, that it might do the more terrible execution; and furbiſhed, that it's very glittering might cauſe the greater alarm. The Jews perhaps thought that the juſtice of God was become as a ſword, that was blunted, and ruſted in the ſcabbard: but they would ſoon learn, that it was made ready for uſe, and would be employed againſt them. And was it then a time for them to rejoice, and indulge in carnal mirth? and did not their circumſtances rather call on them to join with him in ſighs, and lamentations, becauſe of the indignation of the Lord? (*Iſaiah*, c. xxii. v. 12—14.) Iſrael had been owned by Jehovah, as his ſon, and his firſt-born; and the rod, or ſceptre, as the mark of authority, had been put into his hand: but this ſharp ſword would contemn all ſuch diſtinctions. Nebuchadnezzar would diſregard Iſrael's relation to Jehovah, and the ſceptre in the hand of David's deſcendants; and the ſword of God's righteous vengeance, as executed by him, would cut in pieces that ſceptre, like any other common ſtick, or cut down Zedekiah, and his family like any other of the trees of the foreſt. The paſſage may be rendered: "it is the rod of my Son, it deſpiſeth every tree." The rod of the Son of God, by which he deſtroys his enemies, would pay no regard to any of the trees, in that devoted foreſt. (*Pſ.* ii. v. 7—9.)

V. 12. *Upon thy*, &c.] (c. vi. v. 11.)

V. 13. *Becauſe*, &c.] Theſe events would be a trial of the faith and patience of God's people; or rather a trial of the Jews in general, whether they would repent, or not. And if the ſword deſpiſed even the rod, or ſceptre, in the hands of Zedekiah, what would be the event? Truly that ſceptre would fall from his hands, the temporal kingdom in David's family would ceaſe, and Jeruſalem would be deſolated. It may be rendered, what if

13 Becauſe *it is* a trial, and what if *the ſword* contemn even the rod? it ſhall be no *more,* ſaith the Lord God.

14 Thou therefore, ſon of man, propheſy, and ſmite *thine* hands together, and let the ſword be doubled the third time, the ſword of the ſlain: it *is* the ſword of the great *men that are* ſlain, which entereth into their privy chambers.

15 I have ſet the point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the ſlaughter.

16 Go thee one way or other, *either* on the right hand, *or* on the left, whitherſoever thy face *is* ſet.

17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt: I the Lord have ſaid *it.*

18 The word of the Lord came unto me again, ſaying,

19 Alſo, thou ſon of man, appoint thee two ways, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land: and chooſe thou a place, chooſe *it* at the head of the way to the city.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and to Judah in Jeruſalem the defenced.

21 For the King of Babylon ſtood at the parting of the way, at the head of the two ways, to uſe the divination: he made *his* arrows bright, he conſulted with images, he looked in the liver.

22 At his right hand was the divination for Jeruſalem, to appoint captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rams againſt the gates, to caſt a mount, *and* to build a fort.

23 And it ſhall be unto them as a falſe divination in their ſight, to them that have ſworn oaths: but he will call to remem-

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the ſceptre deſpiſe, &c? That is, what if Zedekiah deſpiſe theſe warnings, and trials, and perſiſt in his rebellion? Then "He ſhall be no more," that is, no more king in Jeruſalem.

V. 14. *Be doubled,* &c.] This is by ſome interpreted to ſignify, that the third invaſion of Nebuchadnezzar would complete the ruin of Jeruſalem. He had taken Jehoiakim captive, and then Jeconiah, and at the third time, he would take Zedekiah, and lay the city in ruins, and deſolate the land. But perhaps it only refers to the repeated prophecies concerning the ſword, that was coming on the land. This ſword would eſpecially enter into the chambers of the great men, where they concealed their idolatries, and iniquities; as they were the ring-leaders in rebellion, and would by no means eſcape.

V. 15. *Wrapped,* &c.] That it might not loſe its edge, or poliſh, till the time, when it was to be uſed. The point of this ſword would be againſt all their gates: intimating, that the Chaldeans would ſo cloſely beſiege Jeruſalem, that there would be no way of eſcape from thence.

V. 16. *Go thee,* &c.] The ſword is here addreſſed, by a bold figure, as a meſſenger, that was to go, and execute his commiſſion on every ſide.

V. 17. *I will,* &c.] The Lord thus emphatically declared his purpoſe of encouraging, and proſpering the beſiegers: till he had taken full vengeance on the Jews.

V. 19—22.] The prophet was here ordered more plainly to declare, that the ſword of the king of Babylon was intended by all theſe metaphors. He was directed to deſcribe, on a tile, a parchment, or the ground, the road from Babylon to a place, where it was parted into two roads, one leading to Jeruſalem, the other to Rabbath, the capital city of the Ammonites. As the people of Judah confided in the fortiſications of Jeruſalem, and were about to retire within them; ſo they were called "Judah in Jeruſalem." This plan the prophet was to explain to the people, to repreſent the conduct of Nebuchadnezzar. By the Spirit of prophecy he foreſaw, (and it ſeemed to him as already done:) that that prince would march his army from Babylon, with intention to deſtroy both Rabbath, and Jeruſalem, but undetermined which he ſhould firſt attack; and that even when he came to the parting of the roads, neither his policy, nor his reſentment would be ſufficient to decide the matter; which was therefore to be determined by divination. This was an appeal to ſome ſuperior power to determine for him: but it was conducted with many ſuperſtitious, and idolatrous rites. Three kinds of augury, or divination ſeem to have been uſed on this occaſion: but it would be little to our purpoſe, to attempt a particular explication of them; and indeed learned men are not agreed about them. By ſome method or other, arrows were made uſe of, as a kind of lottery, by which to decide the queſtion: then teraphim, or little images that were carried with them, were conſulted, as oracles; and he decided by ſome artificial anſwer, ſuppoſed to be returned by them: and, having offered ſacrifices, he examined the inteſtines, eſpecially the liver: from the ſtate of which, in different animals, whether mutilated, or complete, ſound or unſound, he decided, according to the rules laid down by the prieſts and augurs amongſt them. However the Lord ſo over-ruled it, that all theſe enquiries concurred in determining him to turn to the right hand towards Jeruſalem, rather than to the left towards Rabbath. And brance the iniquity, that they may be taken.

24 Therefore thus ſaith the Lord GOD; Becauſe ye have made your iniquity to be remembered, in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear; becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 And thou, profane wicked prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end,

26 Thus ſaith the Lord God; Remove the diadem, and take off the crown; this *ſhall* not *be* the ſame: exalt *him that is* low, and abaſe *him that is* high.

27 I will overturn, overturn, overturn it: and it ſhall be no *more*, until he come whoſe right it is; and I will give it *him*.

28 And thou, ſon of man, propheſy and ſay, Thus ſaith the Lord GOD concerning the Ammonites, and concerning their reproach; even ſay thou, The ſword, the ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering:

29 Whiles they ſee vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked, whoſe day is come, when their iniquity *ſhall have* an end.

30 Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of brutiſh men, *and* ſkilful to deſtroy.

32 Thou ſhalt be for fuel to the fire; thy blood ſhall be in the midſt of the land; thou ſhalt be no *more* remembered: for I the LORD have ſpoken *it*.

when this was ſettled, He appointed captains, to order the army to the ſlaughter of the Jews, by the word of command, and by a loud ſhout to encourage them; and he prepared every thing for the ſiege of that city.

V. 23. *And it*, &c.] The Jews would treat the whole of theſe predictions, (and not only the divinations of the king of Babylon,) as a mere deluſion. They eſpecially, who had ſworn allegiance to Nebuchadnezzar, (along with Zedekiah,) and had broken their oaths, and ſworn others to the king of Egypt, would be ſo infatuated, as to deſpiſe all warnings. Thus they would be put into the hands of Nebuchadnezzar, who would remember againſt them their perfidy, and perjury.

V. 24. *Becauſe*, &c.] The notorious ſins of the Jews of that generation, which ſhewed that all their doings were contaminated by impiety, and iniquity, had cauſed the ſins of their fathers alſo to be remembered againſt them, and rendered it requiſite to the glory of God, that they ſhould be delivered into the hands of their enemies.

V. 25—27.] The Lord, by his prophet, addreſſed himſelf immediately to Zedekiah, as the head of the conſpiracy againſt his authority. He was a profane, and wicked prince; and he had ſhewn his impiety, and iniquity, in violating his ſolemn oath, and revolting from the king of Babylon. But the day was come, when his crimes would meet with condign puniſhment; and his iniquity, and that of his people, would be terminated by their ruin. The Lord had given commandment to diveſt him of the inſignia of his royal authority, and to reduce him to the condition of a blind wretched captive: when he would not appear the ſame perſon, that he had been; or the authority would not be in the ſame hands. Jeconiah, who was then low in a priſon, would again be exalted, and his family would proſper: Zedekiah, who was then on the throne, would be abaſed: and the Lord would overturn repeatedly the family of David, and the government of Judah, till the coming of the Meſſiah, whoſe right the kingdom was, and it ſhould be given to him for ever. This may alſo predict the repeated ſubverſions of the Jewiſh nation by the Chaldeans, Macedonians, Romans, &c, to the preſent day; which will not come to any happy termination, till they ſubmit to their long rejected Meſſiah: nay it ſeems to predict all the convulſions in ſtates, and kingdoms, which ſhall make way for the eſtabliſhment of his kingdom throughout the earth.

V. 28. *And*, &c.] The Ammonites, being for a time reprieved, by Nebuchadnezzar's deciſion to beſiege Jeruſalem, were ready to promiſe themſelves ſecurity, and to inſult over the Jews. But the prophet was ordered to predict their doom alſo, which Nebuchadnezzar a few years after executed. Their reproach may either mean the reproach, that awaited them, or their reproach of God's people.

V. 29—32.] The diviners of the Ammonites amuſed them with vain, and lying predictions of victory and triumph; which encouraged them to trample upon the Jews, when ſuffering the puniſhment of their ſins. It was not therefore proper, that the ſword of vengeance ſhould return into it's ſcabbard, 'till they too were puniſhed. The Lord would therefore judge, and execute vengeance on them in their own land, where the nation firſt received its exiſtence: (for the Ammonites ſeem to have increaſed from a family to a nation, in the ſame country, which they then inhabited.) He would pour his vengeance on them as water: his wrath would burn againſt them as fire, made more vehement by being

CHAP. XXII.

Contains 1ſt. A catalogue of the crimes committed in Jeruſalem, for which judgment was awarded againſt her, 1---16. 2d. The character, and puniſhment of Iſrael repreſented by the ſimilitude of droſs, and baſe metal, caſt into, and left in the furnace, 17---22. 3d. The univerſal wickedneſs of their prophets, prieſts, princes, and people, ſhewn to be the cauſe of their ruin, 23---31.

blown: He would deliver them into the hands of men, who were cruel, and bloody, like wild beaſts, and uſed their underſtandings only for deſtruction. Thus he would deſtroy them; they would never recover their former dignity; and in proceſs of time would be entirely forgotten.

PRACTICAL OBSERVATIONS.

Dreadful is their caſe, againſt whom God hath ſet himſelf as an adverſary! and yet all impenitent ſinners are expoſed to this miſery; and none of them can tell how ſoon He will draw his avenging ſword to deſtroy them! Even holy places, and families, that have long been eminent in religion, will have God againſt them, if they apoſtatize, or greatly degenerate. In national judgments the ſword of the Lord often cuts off both the righteous, and the wicked; the one are chaſtiſed, and reproved for their good, or removed to a better world; and the other receive the juſt recompence of their crimes: but not one of the righteous will be involved in the condemnation of the wicked, at the day of judgment, and in the eternal world. The Lord often endures with much long-ſuffering the veſſels of wrath, which are fitted for deſtruction: but when at length he draws his ſword, it will return no more, 'till it hath effected all his righteous purpoſes. (*Deut.* c. xxxii. v. 40—42.) Yet it behoves thoſe, who are employed to denounce the awful wrath of God againſt ſinners, to ſhew in their conduct, that they do not deſire the woeful day: and the example of Chriſt teaches us, that we ought to weep, and lament over thoſe, whoſe ruin we foreſee, and declare. We ſhould alſo endeavour to convince them, that we are greatly impreſſed with the reality, importance, and near approach of thoſe inviſible things, of which we ſpeak; and to inſtruct them by our example, as well as by our doctrine. It ſcarce ſeems neceſſary to enquire, wherefore men ſigh, and mourn in ſuch a world of ſorrow, as this is: however there is yet ground of rejoicing in the Lord; and they, who now mourn with penitent ſorrow, and ſympathize in the afflictions of God's people, ſhall rejoice, and be exceeding glad, when all the hearts of ungodly men ſhall melt, and when they ſhall in vain call to the rocks to fall upon them, and cover them from the wrath of their offended Judge: and this will ſoon be brought to paſs; for the mouth of the Lord hath ſpoken it. But when his ſharp, and glittering ſword is thus drawn againſt guilty nations, or individuals; and when vengeance is at the door, doth it behove the criminals to make mirth? Or would it not be more ſuitable to them to ſigh, and mourn, and even to howl and cry; at leaſt to faſt and pray, and to humble themſelves under the mighty hand of God, if ſo be he will be merciful unto them? In great national calamities His ſword often diſdains all the petty diſtinctions, on which men pride themſelves: the moſt exalted ſtations, and the moſt ſacred characters, are then blended with the poor, and obſcure in one common ruin: except that the great are ſingled out as the principal criminals; and the ſword often purſues them, into their ſecret receſſes of wickedneſs, and their moſt ſecure hiding places. And even if they, who fill thrones, be diſtinguiſhed by profaneneſs, and wickedneſs; the Lord will expoſe their crimes, and make their puniſhments proportionably conſpicuous: if they eſcape ſuch revolutions, as often hurry monarchs from the throne to the priſon: yet death will ſoon terminate their career, ſpoil them of their diadems, and ſceptres, and tranſmit them as criminals to the judgment ſeat of God. The moſt ſelf-ſufficient, and ungodly, as well as the moſt ſagacious, and politic, will ſometimes find their counſels ſo perplexed, as to feel a want of ſome ſuperior direction: and the vain ſuperſtitions, and divinations of idolaters proclaim how deſirable it is to be directed by the word, and Spirit of God; according to the promiſes made to thoſe, who truſt in, and acknowledge him in all their ways. But whatever apparent chance, or choice, whatever augury, or divination determine the meaſures, which men adopt; the Lord ſecretly leads them to execute his wiſe deſigns: and even ambitious conquerors, and cruel tyrants are the undeſigning executioners of deſerved puniſhment on condemned criminals. Wherever the ſword of divine juſtice turns, in this wicked world, it meets with men deſerving of it's ſtroke: but it commonly begins at the ſanctuary, and firſt executes vengeance on thoſe, who profane it by their hypocriſy, and iniquity. Theſe are the laſt perſons, in general, who give credit to the warnings of God's word, being diſpoſed to deem them all a falſe divination: their hearts are often hardened by repeatedly violating the moſt ſolemn vows, and engagements; and by attending on ſacred ordinances in an impious, and infidel manner: and they are left to themſelves, till they ripen for vengeance; then their ſins are made to appear, as contaminating all their doings, and they are brought to condign puniſhment. Next to ſuch wicked profeſſors of religion, they will be moſt ſeverely reckoned with, who inſult over the falls, and miſeries of God's people. It is no great advantage to a condemned malefactor to be executed the laſt of the company; nor any reaſon why he ſhould inſult over his fellow-ſufferers: yet this is the common conduct of profane men, when they ſee others puniſhed, whilſt they are ſpared: though the ſword will not be ſheathed till it have conſumed them alſo. But in the midſt of the moſt tremendous predictions, and denunciations of wrath, we ſtill hear ſome report of mercy, and of Him, through whom mercy is exerciſed to ſinful men. All theſe diſpenſations are in the hand of the only begotten Son of God: and all wars, convulſions, and revolutions tend to bring forward the eſtabliſhment of his kingdom. The Lord will overturn, overturn, overturn, till that great revolution takes place, when the kingdoms of the earth ſhall become the kingdoms of our Lord, and of his Chriſt. This ſhould ſatisfy all, who love his rightful authority, and are become his loyal ſubjects: what he

Moreover

CHAP. XXII.

MOreover the word of the LORD came unto me, ſaying,

2 Now, thou ſon of man, wilt thou judge, wilt thou judge the bloody city? yea, thou ſhalt ſhew her all her abominations.

3 Then ſay thou, Thus ſaith the Lord GOD, The city ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt herſelf to defile herſelf.

4 Thou art become guilty in thy blood that thou haſt ſhed; and haſt defiled thyſelf in thine idols which thou haſt made; and thou haſt cauſed thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which art* infamous *and* much vexed.

6 Behold, the princes of Iſrael, every one were in thee to their power to ſhed blood.

7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by oppreſſion with the ſtranger: in thee have they vexed the fatherleſs and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbaths.

9 In thee are men that carry tales to ſhed blood: and in thee they eat upon the mountains: in the midſt of thee they commit lewdneſs:

10 In thee have they diſcovered their father's nakedneſs: in thee have they humbled her that was ſet apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his ſiſter, his father's daughter.

12 In thee have they taken gifts to ſhed blood; thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord GOD.

13 Behold, therefore I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy blood which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hands be ſtrong, in the days that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it*.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will conſume thy filthineſs out of thee.

16 And thou ſhalt take thine inheritance

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doeth, they know not now, but they ſhall know hereafter. But let us be thankful to be employed, as inſtruments of his mercy; let us uſe our underſtandings in deviſing methods of doing good: and let us ſtand aloof from thoſe brutiſh men, who are only ſkilful to deſtroy.

NOTES.

CHAP. XXII.] V. 2. *Judge,* &c.] Jeruſalem, inſtead of an holy city, was become "a city of bloods," filled with every crime, for which men were to be puniſhed with death: the prophet therefore, inſtead of pleading in her behalf, was to ſit in judgment on her: whilſt the Lord aſſumed the office of an accuſer, and a witneſs, and ſhewed that ſhe merited the ſentence of condemnation denounced againſt her. (*Mal.* c. iii. v. 5.)

V. 3—5.] There is a peculiar emphaſis in all theſe accuſations brought againſt Jeruſalem, ariſing from the conſideration, that this was the city, which God had choſen for the place of his temple, and favoured with his oracles, ordinances, and ſpecial preſence, and protection, above all the cities upon earth. Yet the inhabitants of this very city were peculiarly guilty of murder, and idolatry, the two moſt atrocious of all crimes. They ſhed much blood, in ſacrificing their children to idols, in perſecuting God's prophets, and ſervants, in cruel oppreſſions of the poor, and by iniquitous laws, and unrighteous decrees; and probably by frequent aſſaſſinations, in the perpetrating of robberies, and in furious quarrels. So that the people ſeemed in haſte to bring forward the time of vengeance. They alſo made idols, to defile themſelves in the worſhip of them: which was eventually to deſtroy themſelves, as it was ſure to provoke the Lord to deſtroy them. Thus they would ſpeedily arrive at thoſe years of deſolation, that had been predicted; when they would become the objects of ſcorn, and reproach to the heathen; (*Deut.* c. xxviii. v. 48, c. xxix, v. 24:) for even the idolaters, whoſe Gods they worſhipped, having tenaciouſly adhered to the religion of their fathers, would mock them for forſaking Jehovah, and inſult them under the miſeries, that their rebellion had expoſed them to: ſo that their infamy would equal their miſery. (*Jer.* c. xl. v. 2, 3.)

V. 10. *In thee,* &c.] (1 *Cor.* c. v. ver. 1.)

V. 13. *I have,* &c.] The Lord was about to ſhew his abhorrence of their iniquity, and his earneſtneſs in puniſhing it: as men ſmite their hands together, when they are provoked beyond what they are able to bear. (*Num.* c. xxiv. v. 10.)

V. 15. *Will conſume,* &c.] When Jeruſalem was entirely deſolated, and laid in ruins, its iniquity, and idolatry were entirely purged out of it, as by fire: and ido-in thyſelf in the ſight of the heathen, and thou ſhalt know that I *am* the LORD.

17 And the word of the LORD came unto me, ſaying,

18 Son of man, the houſe of Iſrael is to me become droſs: all they *are* braſs, and tin, and iron, and lead, in the midſt of the furnace; they are *even* the droſs of ſilver.

19 Therefore thus ſaith the Lord GOD; Becauſe ye are all become droſs, behold, therefore I will gather you into the midſt of Jeruſalem.

20 *As* they gather ſilver, and braſs, and iron, and lead, and tin, into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the LORD have poured out my fury upon you.

23 And the word of the LORD came unto me, ſaying,

24 Son of man, ſay unto her, Thou *art* the land *that* is not cleanſed, nor rained upon in the day of indignation.

25 *There is* a conſpiracy of her prophets in the midſt thereof, like a roaring lion ravening the prey; they have devoured ſouls; they have taken the treaſure and precious things; they have made her many widows in the midſt thereof.

26 Her prieſts have violated my law, and have profaned mine holy things: they have

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latry was never after practiſed there, till its final deſtruction by the Romans.

V. 16. *In thyſelf*, &c.] Or "for thyſelf." The Lord had been the portion of his people: and he had allotted Canaan to them for their temporal inheritance. But they had forfeited his favour, and were driven out of the country; and they might ſhift for themſelves as well as they could; and get what inheritance they could amongſt the nations, by whom they were enſlaved, and carried captive: and thus they ſhould know the Lord, by experiencing the miſery of forfeiting his favour, and incurring his indignation.

V. 18—22.] (*Iſaiah*, c. i. v. 22—25. *Jer.* c. vi. v. 28—30. *Lam.* c. iv. ver. 1.) Iſrael, compared with other nations, had been as the gold and ſilver compared with the baſer metals. But they were now become as the droſs or ſcum of ſilver, the refuſe, that is conſumed in the furnace, or thrown away, when the ſilver is refined. Or they were become as braſs, tin, iron, and lead, which will not endure that heat, and duration of the fire, which are employed in refining gold, or ſilver: Or theſe different metals may mean different characters among them, ſome better, and ſome worſe; but all far beneath what Iſraelites ought to have been, and at beſt only equal to the heathens. The Lord intended therefore to gather them into Jeruſalem, as metals are caſt into the furnace; to make the fire exceeding hot under them, by blowing it; and to leave them there to be melted, and proved; that if there were any gold, or ſilver amongſt them, it might be ſeparated, and refined, and that the droſs, and baſe metal might be conſumed. The wrath of God kindled, and blew this fire, which conſiſted of the judgments inflicted on the Jews by the Chaldeans; by whom Jeruſalem was entirely deſtroyed, and all orders, and characters of men who had taken refuge therein, were either ſlain, or reduced to a wretched captivity. (*Mal.* c. iii. v. 2, 3. 1 *Pet.* c. i. v. 7.) The deſtruction of Jeruſalem by the Romans, and the long continued calamities of the Jews ſince that event, ſeem alſo to have been intended by the Spirit of prophecy, though the Chaldean invaſion was primarily foretold.

V. 24. *Thou*, &c.] There were no cleanſing, purifying, fertilizing ſhowers of rain, attending on theſe tremendous ſtorms: the land ſtill continued polluted with idolatry, and wickedneſs, after all the calamities, which had been experienced, and notwithſtanding the predictions of more entire deſolations: the people were not thereby led to repentance, or reformation; but grew worſe, and worſe amidſt them all.

V. 25. *There is*, &c.] The falſe prophets, who were numerous amongſt the Jews, conſpired together to maintain the authority of their lying predictions, to encourage the people in their wickedneſs, and to run down the few, who really ſpake the word of God. Probably they boaſted of their unanimity, as a proof of the truth of their predictions: whereas it was a wicked conſpiracy againſt the cauſe of God, and the intereſts of true religion. Theſe prophets reſembled "roaring lions ravening the "prey;" they were fierce, cruel, and rapacious, ſeeking only to enrich themſelves, and be avenged on all, who oppoſed them. They not only deceived the ſouls of men to their deſtruction by their falſe doctrine: but they procured the death of numbers, that they might take the treaſure, and precious things belonging to them: thus they multiplied the widows in Jeruſalem, by the murder of their huſbands, on one pretence or other; and reduced them to beggary, by ſeizing their property, as forfeited.

V. 26. *Her prieſts*, &c.] The whole company of the prieſts were become like Hophni, and Phinehas: they perverted, and wreſted the law of God from it's true meaning, that it might ſeem to ſanction their enormities; or they contemptuouſly broke it, for their own ungodly gain: they profaned the temple by their crimes;

put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

27 Her princes in the midſt thereof *are* like wolves ravening the prey, to ſhed blood, *and* to deſtroy ſouls, to get diſhoneſt gain.

28 And her prophets have daubed them with untempered *morter*, ſeeing vanity, and divining lies unto them, ſaying, Thus ſaith the Lord God, and the Lord hath not ſpoken.

29 The people of the land have uſed oppreſſion, and exerciſed robbery, and have vexed the poor and needy; yea, they have oppreſſed the ſtranger wrongfully.

30 And I ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it; and I found none.

31 Therefore have I poured out mine indignation upon them; I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord God.

the ſacrifices, and holy oblations were offered, or uſed by them in a moſt unholy manner: they diſregarded the diſtinction betwixt holy and profane and betwixt clean, and unclean, both in reſpect of times, meats, perſons, and actions; making every thing to bend to their intereſt. They connived at, and joined in the profanation of the ſabbaths; and their ſacred function was ſo diſgraced by their crimes, that the name of God was greatly profaned by, and through them.

V. 28. *Daubed,* &c.] (c. xiii. v. 10—16.) The prophets employed all their ingenuity to varniſh over the crimes of the princes, who were like ravening wolves, and took bribes to ſhed innocent blood, (v. 12.) And by theſe means the prophets ſhared the diſhoneſt gain with the princes; or availed themſelves of their authority to gratify their avarice, or revenge. And thus from them robbery, and oppreſſion were diffuſed through the land.

V. 30. *I ſought,* &c.] Jeremiah, and ſome few others endeavoured to bring the people to repentance, and to avert divine judgments by their prayers: but they were very few in number, and greatly deſpiſed; their efforts were oppoſed, and unſucceſsful, and their prayers diſcouraged. But there was not one of thoſe, that poſſeſſed authority, or influence, who uſed them for theſe purpoſes; neither the king, nor any of his nobles; neither the high prieſt, nor any of the chief prieſts; not one of the ſcribes, the members of the ſanhedrim, or the magiſtrates; nor of thoſe, who preſumed to propheſy, and who poſſeſſed credit, and influence. Not one of them all employed their abilities, and authority to ſtop the progreſs of wickedneſs, and to bring the principal offenders to juſtice; or endeavoured by their labours, and examples to promote a reformation; or to interpoſe by their prayers, to avert divine judgments. The Lord, (ſpeaking after the manner of men,) ſought for ſome Moſes, Phinehas, or Samuel amongſt them, to ſtand in the gap on this occaſion; but as he found none, their deſtruction was inevitable.

PRACTICAL OBSERVATIONS.

How ſtrong muſt the ſtream of human depravity be, when it can burſt through ſo many powerful obſtructions, and inundate even the city of God, with ſuch a torrent of horrible wickedneſs! We muſt not excuſe, nor ſcruple to expoſe the crimes of men, becauſe they live in holy places, or occupy ſacred functions: for if profeſſing chriſtians, or the clergy, become odious by their vices; the glory of God requires, that they ſhould be made a reproach, and a mocking even to the heathen: and if they are ſheltered from deſerved puniſhment, and contempt, religion itſelf will be diſgraced, or the ſacred miniſtry will be deſpiſed; but their infamy, and vexation ſhew, that God will not connive at wickedneſs in perſons of any name, or ſtation. It is happy for mankind, that the power of ungodly men is limited: for they who are able to perpetrate the moſt injuſtice, and murder, would do ſtill more, if they had it in their power. But whilſt they plague others, they deſtroy themſelves; and the time of their puniſhment lingreth not. The Lord notes the ſins of every man, with all their aggravations: and as he will call men to account for their idolatries, murders, and outrageous cruelties; ſo He will not overlook the neglect, and contempt ſhewn by children to their parents; the oppreſſion of thoſe of other religions, nations, or complexions; the vexation of orphans, and widows; the ſlanders, which murder the characters, and often the perſons of men; the profanation of his holy ſabbaths; the neglect of, or hypocritical attendance on, his ordinances; the preference given by men to their own traditions, and ſuperſtitions, above his truths, and precepts; their multiplied violations of his holy law, in the gratification of their ſenſual appetites, and in every ſpecies of lewdneſs; or their bribery, extortion, or diſhoneſt gain, however acquired. It is very common for men ſecretly to indulge their worldly luſts, in ſome one, or more of theſe things; and to varniſh it over with a zealous profeſſion of religion, and a great attachment to ſome of its doctrines, or obſervances: and thus they impoſe on themſelves, or on others; and perhaps exclaim againſt thoſe, who warn them againſt their ſenſual luſts, or ungodly gain, as legal, preciſe, or over-rigorous. And if princes chooſe to be like ravening wolves, and to ſhed blood in oppreſſion, or for ungodly gain: they will not fail to find profane prieſts, and lying prophets, to bolſter up their confidence, and keep them in countenance. There always were men of this ſtamp, who would violate God's law, bely his truths, explain away his precepts, proſtitute his ordinances, ſee vanity, divine lies, confound all diſtinc-

CHAP. XXIII.

Is a deſcription of the idolatries and ruin of Samaria, and Jeruſalem, by a parable of two ſiſters, and contains, 1ſt. The names of theſe two ſiſters, their miſbehaviour in Egypt, their ſubſequent relation to God, and an intimation of the two cities repreſented by them, 1---4. *2d. The idolatries, and puniſhment of Samaria,* 5---10. *3d. The idolatries, and condemnation of Jeruſalem,* 11---35. *4th. Their reſemblance in guilt, and in puniſhment,* 36---49 (Notes, *&c. c.* xvi. xx.)

THE word of the Lord came again unto me, ſaying,

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her ſiſter; and they were mine, and they bare ſons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jeruſalem Aholibah.

5 And Aholah played the harlot when ſhe was mine; and ſhe doted on her lovers, on the Aſſyrians *her* neighbours.

6 *Which were* clothed with blue, captains and rulers, all of them deſirable young men, horſemen riding upon horſes.

7 Thus ſhe committed her whoredoms with them, with all them *that were* the choſen men of Aſſyria, and with all on whom ſhe

tions betwixt holy, and unholy, daub the wall with untempered morter; and even become caterers to the luſts, or inſtruments of the cruelty, and iniquity of wicked rulers, for a ſhare of the booty, and that they might be permitted to take the treaſure, and the precious things. Thus they deſtroy both the lives, and ſouls of men to get diſhoneſt gain. By ſuch abandoned prieſts, and prophets, whoſe falſe doctrines are deviſed to hide the ſhame of their wicked lives, the church of God becomes a den of thieves inſtead of an houſe of prayer; the gold and ſilver becomes droſs, and baſe metal; and nations are prepared to be melted, or conſumed by the fire of the divine indignation. But can the hearts of ſuch hardened ſinners endure? Or can their hands be ſtrong, when God ſhall ariſe to deal with them, as he hath ſpoken? If in temporal judgments, every heart melts, and every hand waxes feeble: what will be the caſe with ſinners, in the day of wrath, and revelation of the righteous judgment of God? The ſtout-hearted ſhould at leaſt pay ſome regard to this ſubject. Are they able to reſiſt, or to endure the vengeance of God? Can they at laſt harden their hearts under miſery, as they now do in impiety? Can they hereafter deſpiſe the accompliſhment, as they now do the revelation of God's wrath againſt all ungodlineſs, and unrighteouſneſs of men? If not, it is time for them to conſider their ways, and to ſubmit to him, whom they cannot withſtand; and ſo ſeek his mercy, whoſe juſt indignation they cannot abide. And let thoſe who are ſuffering acute pain, or lingring ſickneſs, and find that their hearts can ſcarce endure theſe light, and momentary afflictions, take warning to flee from the wrath to come: for if theſe trials be not ſanctified to the cleanſing of their hearts, and hands from ſin, by the gracious influences of the Holy Spirit; far worſe things will come upon them, in the day of the Lord's indignation. Finally let every one, according to his meaſure of ability, and influence, endeavour to make up the hedge, and to ſtand in the gap, to ſtop the progreſs of iniquity, and to avert the judgments of God from our guilty land. The Lord ſeeks for ſuch men, and will accept their prayers, and efforts: and ſo long, as any are found, eſpecially amongſt our princes, ſenators, magiſtrates, and rulers in church or ſtate, we may hope to be ſtill preſerved: but when none ſhall be found, of this character, it may be expected, that the Lord will pour out his indignation upon us, and recompenſe our ways upon our heads, as He hath ſpoken. Let then, all, who fear God, unite together to ſupport, and promote his truth, and righteouſneſs: even as wicked men of every rank, and profeſſion, often conſpire together to run them down.

NOTES.

CHAP. XXIII.] V. 2. *One Mother*, &c.] The two nations, of Iſrael, and Judah, were both deſcended from one common ſtock, and at firſt formed but one people, or family.

V. 3. *In Egypt*, &c.] As ſoon as the family of Jacob was grown up into a people, they were ſeduced into idolatry, and initiated into thoſe abominations, to which they ever after were ſo exceeding prone.

V. 4. *Aholah*, &c.] The kingdom of Iſrael, of which Samaria was the capital city, containing ten tribes, and occupying the larger part of Canaan, was called the Elder Siſter, in this parable. "Aholah," the name given to her, ſignifies, "her own tent or tabernacle;" and implies, that the whole of the eſtabliſhed religion of Iſrael was a mere human invention, a temple, and ſervice of their own, and not at all of God's appointment. "Aholibah," the name given to the younger ſiſter, or to the kingdom of Judah, and the city of Jeruſalem, ſignifies, "my tent in her;" and implies that the worſhip eſtabliſhed in Judah was from God, and that his temple was indeed at Jeruſalem: and the profanation of it was the grand aggravation of the ſins of the Jews. Both theſe Siſters belonged to the Lord: they were ſolemnly eſpouſed to him at Mount Sinai, and bare ſons and daughters to him; that is children of God, true believers were raiſed up amongſt them: and had they continued faithful to him, the whoredoms of their youth in Egypt would not have been mentioned againſt them.

V. 5—10.] The kingdom of Iſrael not only revolted from the family of David, but apoſtatized from God, whoſe people they were, by the moſt ſolemn engage-doted: with all their idols ſhe defiled herſelf.

8 Neither left ſhe her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her nakedneſs: they took her ſons and her daughters, and ſlew her with the ſword: and ſhe became famous among women; for they had executed judgment upon her.

11 And when her ſiſter Aholibah ſaw *this*, ſhe was more corrupt in her inordinate love than ſhe, and in her whoredoms more than her ſiſter in *her* whoredoms.

12 She doted upon the Aſſyrians *her* neighbours, captains and rulers clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſirable young men.

13 Then I ſaw that ſhe was defiled, *that* they *took* both one way;

14 And *that* ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.

16 And as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and ſhe was polluted with them, and her mind was alienated from them.

18 So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs: then my mind was alienated from her, like as my mind was alienated from her ſiſter.

19 Yet ſhe multiplied her whoredoms, in calling to remembrance the days of her youth, wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted upon her paramours, whoſe fleſh *is as* the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes.

21 Thus thou calledſt to remembrance the lewdneſs of thy youth, in bruiſing thy teats by the Egyptians for the paps of thy youth.

22 Therefore, O Aholibah, thus ſaith the Lord God; Behold, I will raiſe up thy lovers againſt thee, from whom thy mind

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ments. Not to mention their former groſs idolatries, in the worſhip of the golden calves, and of Baal; in the latter times of their nation, they connected themſelves with the Aſſyrians, who became their neighbours by conquering the Syrians; (2 *Kings*, c. xv. ver. 19, 20.) They then became dotingly fond of their idols; being captivated by the comely perſons, and ſplendid appearance of the Aſſyrian captains, and horſemen: and deeming every thing deſirable, which connected them more cloſely with them, or rendered more conformed to them. Thus they defiled themſelves with their idols: and, at the ſame time they retained the idolatries, which they had firſt learned in Egypt. Wherefore the Lord at length puniſhed them by the kings of Aſſyria, who turned againſt them, and entirely ſpoiled their country, and ſlaughtered, enſlaved, impoveriſhed, and diſperſed the inhabitants. Thus they executed judgment upon Samaria, and Iſrael, and Aholah became famous for her crimes, and her calamities. The word ſignifies celebrated, whether in an honourable or a diſhonourable manner; either famous, or infamous.

V. 11—21.] All the time that the kingdom of Iſrael was ripening for judgments, and even after it was utterly ruined, Judah was growing more, and more corrupt, and devoted to idols: and in the reign of Ahaz, and afterwards in that of Manaſſah, and Amon, and at laſt after the death of Joſiah, the Jews were more mad upon their idols, than the Iſraelites had been; and the efforts of their pious princes to reform them only tended to ſhew the inveteracy of the diſeaſe, which increaſed amidſt the powerful remedies uſed to abate it. They too connected themſelves with the Aſſyrians, and were enamoured of them, and their idols: and then with the Chaldeans, and followed their idols; ſtill retaining alſo their attachment to the Egyptians, and their idols. Thus they were like thoſe abandoned women, who have caſt off all regard to decency, duty, or conſequences; and are given up in the moſt infatuated manner to their unbridled, inordinate paſſions, and are ready to proſtitute themſelves to every man they ſee: and their conduct was repreſented by theſe alluſions, to ſhew them how loathſome, and hateful they were, in the ſight of God. But after a ſhort time they were as much alienated from the Chaldeans, as they had been attached to them: (as is frequently the caſe between bad women, and their paramours:) and this made way for their tempters to become their executioners. For though they were alienated from the Chaldeans, they continued to provoke the Lord by their vile is alienated, and I will bring them againſt thee on every ſide.

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Aſſyrians with them: all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes.

24 And they ſhall come againſt thee with chariots, waggons, and wheels, and with an aſſembly of people, *which* ſhall ſet againſt thee buckler, and ſhield, and helmet round about: and I will ſet judgment before them, and they ſhall judge thee according to their judgments.

25 And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy noſe and thine ears; and thy remnant ſhall fall by the ſword; they ſhall take thy ſons and thy daughters; and thy reſidue ſhall be devoured by the fire.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdneſs to ceaſe from thee, and thy whoredom *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy mind is alienated:

29 And they ſhall deal with thee hatefully and ſhall take away all thy labour, and ſhall leave thee naked and bare, and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms.

30 I will do theſe *things* unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols;

31 Thou haſt walked in the way of thy ſiſter; therefore will I give her cup into thine hand.

32 Thus ſaith the Lord GOD; Thou ſhalt drink of thy ſiſter's cup deep and large: thou ſhalt be laughed to ſcorn and had in deriſion; it containeth much.

33 Thou ſhalt be filled with drunkenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt even drink it and ſuck *it* out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts: for I have ſpoken *it*, ſaith the Lord GOD.

35 Therefore thus ſaith the Lord GOD; Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs and thy whoredoms.

36 The LORD ſaid moreover unto me: Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery; and have alſo cauſed their ſons, whom they bare unto me, to paſs for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths:

39 For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it; and, lo, thus have they done in the midſt of mine houſe.

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idolatries, and heathen alliances, eſpecially with the Egyptians: ſo that he was at length entirely alienated from them.

V. 24. *I will ſet*, &c.] The Lord employed the Chaldeans to execute his judgments on the Jews: and they intended to judge, and condemn them for violating their ſolemn treaties, and rebelling againſt them.

V. 25. *Thy Noſe*, &c.] This refers to the ſevere vengeance, which enraged jealous huſbands ſometimes took on their adulterous wives; or to the ignominious, and terrible puniſhment, that was ſometimes publicly inflicted on them: and it implied that the Lord would employ the Chaldeans to deſtroy the king, princes, prieſts, and prophets of Judah; and, as it were, firſt to mutilate, and then put to death this infamous adultreſs.

V. 29. *Hatefully.*] That is, "in hatred."

V. 32. *It containeth*, &c.] That is, the judgments of God to be inflicted on the Jews would be very terrible, and of long continuance.

V. 34. *Pluck off*, &c.] As one drunken, frantic, and in deſpair.

V. 39. *Same day*, &c.] After the people had burned

40 And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger *was* ſent; and, lo, they came: for whom thou didſt waſh thyſelf, paintedſt thy eyes, and deckedſt thyſelf with ornaments,

41 And ſatteſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oil.

42 And a voice of a multitude being at eaſe *was* with her: and with the men of the common ſort *were* brought Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then ſaid I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and ſhe *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot; ſo went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood: becauſe they *are* adultereſſes, and blood *is* in their hands.

46 For thus ſaith the Lord God; I will bring up a company upon them, and will give them to be removed and ſpoiled.

47 And the company ſhall ſtone them with ſtones, and diſpatch them with their ſwords; they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all women may be taught not to do after your lewdneſs.

49 And they ſhall recompenſe your lewdneſs upon you, and ye ſhall bear the ſins of your idols: and ye ſhall know that I *am* the Lord God.

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their children in the fire to their idols, they came with horrid preſumption, and hypocriſy into the ſanctuary of God, and polluted it with their abominable ſacrifices.

V. 40—42.] The Jewiſh princes, and nobles uſed every artifice to induce the heathen nations to enter into alliances with them; and beſtowed as much pains to gain admiſſion with them to their idolatrous worſhip, as harlots do to inveigle their lovers. And when their ambaſſadors came before them, beſides their other methods of making themſelves appear conſiderable, they took care to be ſurrounded with luxurious, and effeminate retainers: and in addition to thoſe of their own country, who were more common, they had ſome Arabians, curiouſly, and magnificently decorated: and all theſe welcomed the ambaſſadors of the idolatrous princes with loud acclamations.

V. 43, 44.] The Lord repeatedly warned the Jews not to enter into theſe alliances, nor to join the idolatries of the nations: but though they were, as it were, grown hoary in theſe practices, and had ſuffered ſo much by them, that it might have been hoped, they would have been weary of them: yet they were as eager after them as ever!

V. 45. *Righteous*, &c.] As upright magiſtrates uſed to condemn, and execute judgment on adultereſſes, and murderers; ſo did God's prophets denounce ſentence againſt both Jeruſalem, and Samaria: and even the heathen princes, who executed the ſentence, were more righteous than the apoſtate ſufferers.

PRACTICAL OBSERVATIONS.

They have much to anſwer for, who firſt draw others into wickedneſs: for when the fence of modeſty, fear, and conſcience are broken down, and habits of ſinful indulgence are contracted, it is very difficult to reclaim the offenders. Such bad cuſtoms, and connections ſo pollute the memory, the imagination, and the affections, and ſo weaken the authority of reaſon, and conſcience over the inferior inclinations: that, even after apparent reformation, ſuch offenders are very prone to relapſe into their former practices. Every object tends to bring them to their remembrance, aſſociated with the idea of pleaſure enjoyed in them, and ſeparated from the recollection of the painful conſequences: and thus they are again tempted to return to them. When ſinful imaginations are indulged, and former ſcenes of vice are reviewed with delight; there can be no true repentance, or change of heart: for true penitents reflect with lothing, and remorſe on the iniquities of their former years. Whilſt our ears, and minds are wounded with the mention of their practices, who work all uncleanneſs with greedineſs: we are not generally aware, that theſe abominations have in them leſs turpitude, than our ingratitude to, and enmity againſt God; except as they partake of that criminality in common with more decent tranſgreſſions. If we would not be polluted with wickedneſs, we muſt avert our eyes from, and cloſe our ſenſes againſt thoſe objects, which excite ſinful thoughts, and inclinations. So long as men are attracted with perſonal accompliſhments, and external embelliſhments, and with the pomp, and pride of life: they will always be tempted to prefer worldly connections, faſhions, and maxims, to the worſhip, and ſervice of God, and the company of his people: and an intercourſe with poliſhed, but irreligious nations always occaſions an increaſe of vanity and iniquity. That love, which is cemented by concurrence in ſin, generally terminates in diſguſt, contempt, and enmity: and God commonly employs tempters to puniſh thoſe, who liſten to them. When ſinners will not take warning by the puniſhment of others; they will be made warnings to others, to teach them not to

CHAP. XXIV.

Contains 1ſt. The prophet informed, that on that day Nebuchadnezzar had begun the ſiege of Jeruſalem, 1, 2. *2d. The miſeries coming upon the Jews, and the utter deſtruction of the city, repreſented under the emblem of a boiling pot, with fleſh in it, &c.* 3---14. *3d. The deſtruction of the temple, and the extreme miſeries of the people, prefigured by the ſudden death of Ezekiel's wife, and by his being forbidden to mourn on that occaſion,* 15---24. *4th. The prophet aſſured that he ſhould have timely intelligence of the performance of theſe predictions; that then again his mouth would be opened to ſpeak to the Jews, &c; and that in the mean time, he would be dumb, as to them,* 25---27.

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, ſaying,

2 Son of man, write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day.

3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord GOD; Set on a pot, ſet *it* on, and alſo pour water into it.

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the ſhoulder; fill it with the choice bones.

5 Take the choice of the flock, and burn alſo the bones under it, *and* make it boil well, and let them ſeethe the bones of it therein.

6 Wherefore thus ſaith the Lord GOD; Woe to the bloody city, to the pot whoſe ſcum *is* therein, and whoſe ſcum is not gone out of it: bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midſt of her: ſhe ſet it upon the top of a rock; ſhe poured it not upon the ground to cover it with duſt;

8 That it might cauſe fury to come up to take vengeance: I have ſet her blood upon the top of a rock, that it ſhould not be covered.

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copy their crimes. Contempt, aſtoniſhment, deſolation, rage, and deſpair, will be the portion of their cup, who forget God, turn their backs on him, and refuſe to return: but they, who are his people by profeſſion, and by ſacramental vows, and engagements, and yet apoſtatize from him, will be puniſhed moſt ſeverely: and ſuch, as, after having done thoſe abominable things, which God hateth, venture to go into his ſanctuary, and profane his ordinances, to compromiſe for, or cloke their crimes. If the grace of God do not change men's hearts, old age will not cure them of the love of ſin: the filthineſs of the heart often ſeems to increaſe with the decays of nature; and worn out debauchees, like rotten wood, become more inflammable, when ready to moulder into duſt. How dreadful muſt it be for men to enter the eternal world in ſuch a temper of ſoul, and with vile affections! Unrepented, unmortified, unpardoned ſin muſt end in the deſtruction of body, and ſoul, in time, and to eternity: and families, churches, and nations are ruined by it continually; and all righteous men, and holy angels, yea the whole aſſembled world will applaud the ſentence, which at the laſt day the Judge ſhall pronounce againſt all the workers of iniquity.

NOTES.

CHAP. XXIV.] V. 1, 2.] (c. i. v. 2. *Jer.* c. lii. v. 4.) The prophet was at a great diſtance from Jeruſalem; and yet on the very day, that the king of Babylon began the ſiege of that city, the Lord gave him information of it; and ordered him to make ſuch a memorandum of it, as might afterwards teſtify to the people, that the Lord did indeed ſpeak by him.

V. 3—5. (c. xi. v. 3. 7. 11. *Jer.* c. i. v. 13.) To repreſent to the captive Jews the certain event of the ſiege of Jeruſalem, which was now begun, the prophet was ordered to ſpeak a parable unto them; though they ſtill continued to rebel againſt God's commandments, and providence. The Lord gave repeated orders, (as one in haſte to be obeyed,) to ſet on a pot, and pour water into it: into this they were to gather the pieces of an animal, or of ſeveral animals, the choice of the flock: eſpecially the choice pieces, and bones were to be gathered into it; and the reſt of the bones were either to be *heaped* under the fleſh, at the bottom of the pot on the inſide: or to be uſed in part for the fuel. This repreſented Jeruſalem beſieged by the Chaldeans: all orders and ranks of men amongſt the Jews were gathered into the city, by taking refuge within the walls; and thus they were retained therein to their deſtruction. The rulers in church, and ſtate, (the principal of the flock,) were collected together within the city, which ſoon became like a boiling pot to them; and therein they were prepared as a grateful prey to the beſiegers.

V. 6—8.] Jeruſalem, that bloody city, (c. xxii. v. 2—4.) was the pot, and the wickedneſs committed in it, the ſcum. The judgments of God upon the Jews cauſed this ſcum to ariſe, by exciting convictions, and irritating their corruptions to more deſperate rebellion; and by diſcovering their crimes. They ought, under theſe diſpenſations, to have reformed, and to have put away their tranſgreſſions; as the ſcum, which ariſes by the heat of the fire, is taken off from the top of the pot. But inſtead of that, they grew worſe, and worſe; their ſins remained unrepented, and unpardoned; and therefore their miſeries would continue, and increaſe. All the inhabitants of Jeruſalem would be confined therein, till it came to their turn to periſh, or to fall into the hands of the beſiegers: multitudes would die, during the ſiege, by the ſword, by famine, and peſtilence: no lot would

9 Therefore thus ſaith the Lord GOD; Woe to the bloody city; I will even make the pile for fire great.

10 Heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burned.

11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed.

12 She hath wearied *herſelf* with lies, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire.

13 In thy filthineſs *is* lewdneſs: becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.

14 I the LORD have ſpoken *it*; it ſhall come to paſs, and I will do *it*; I will not go back, neither will I ſpare, neither will I repent; according to thy ways, and according to thy doings, ſhall they judge thee, ſaith the Lord GOD.

15 Alſo the word of the LORD came unto me, ſaying,

16 Son of man, behold, I take away from thee the deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy ſhoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I ſpake unto the people in the morning, and at even my wife died: and I

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fall upon them, but they would all be involved in one common ruin; and all, who ſurvived the ſiege, would either be ſlain, or enſlaved by the conquerors, or driven as wretched exiles to wander, and periſh in other countries. For the guilt of Jeruſalem's murders, and other capital crimes, had never been expiated, repented of, or pardoned; but it ſtill remained in the midſt of her. Indeed the murderers had avowed their crimes, as determined to juſtify them: the blood ſhed by them was, as it were, placed on the top of a rock, a conſpicuous place, into which it will not ſink, and where it cannot be concealed; and they diſdained even to cover it with duſt, or to beſtow the leaſt pains to hide their ſhame. (*Lev.* c. xvii. v. 13.) The Lord would therefore call up his hot diſpleaſure, and expoſe their wickedneſs to all the world, and make their puniſhment as remarkable, as their crimes had been.

V. 9—11.] The great pile for fire repreſented the great power, reſolution, activity, violence, and indignation of the Chaldeans, which would greatly diſtreſs the Jews, and both prevent their eſcape, and accelerate their ruin. The command given to heap on, &c, denoted the commiſſion given the beſiegers to conduct the aſſault with increaſing vigour, and to treat the Jews with great ſeverity. The beſieged would thus be waſted in the city like fleſh in the boiling pot; and all their previous calamities would prepare them for a prey to the Chaldeans, (as the meat is ſtewed, and ſeaſoned for reliſhing food;) and they would at length glut their revenge, cruelty, and avarice in their deſtruction, as if they were enjoying the pleaſures of a feaſt; and even deſtroy them till there were no remains, as the bones are burned, when the fleſh is conſumed. Thus the city would become like the pot, when all the meat is taken out of it to be devoured. But, as the pot was ſtill polluted with the ſcum, or ruſt of the metal, (with the reliques of their idolatry, and iniquity,) it was to be heated, burned, and even melted by the fire, till it was wholly purified: that is Jeruſalem was to be entirely levelled with the ground; as nothing ſhort of this could utterly purify it from its abominations: and then afterwards it was to be rebuilt, free from theſe defilements, an holy city, as in former ages.

V. 12, 13.] Jeruſalem, (or the Jews) had wearied herſelf; as with great labour, and expence ſhe had followed after idols, which were lying vanities; or had ſought the aſſiſtance of her heathen neighbours, that deceived her; or had pretended reformation, and profeſſed to worſhip the Lord, when it was all hypocriſy, and lies. As no reformation took place in her, the Lord would conſume her iniquity by his fiery vengeance. Her idolatry was not an occaſional offence, the effect of peculiar circumſtances of temptation: but it was the reſult of a violent natural propenſity; an enmity to God, and his holy worſhip, and a ſtrong attachment to the characters, rites, and worſhippers of their abominable idols: as the unfaithfulneſs of an adulterous wife is proved to ariſe from a rooted licentiouſneſs of heart, when ſhe grows more diſſolute amidſt all means uſed to reclaim her. The Lord had employed various methods to cure the Jews of their idolatry, by reforming kings, and holy prophets, and awful judgments; but they ſtill continued obſtinately attached to their idols: they were therefore at length to be given up to ruin; and nothing further was to be done for their reformation, till the Lord had cauſed his fury to reſt upon them.

V. 16—18.] This was the laſt meſſage, which the prophet carried to the Jews, reſpecting the deſtruction of Jeruſalem, and the temple, &c; and it was introduced by a very afflictive diſpenſation to himſelf. The Lord informed him previouſly, that he would "take away "the deſire of his eyes with a ſtroke;" that is his wife, whom he greatly loved, and whom we may ſuppoſe to have been in every reſpect worthy of his endeared affecdid in the morning, as I was commanded.

19 And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us, that thou doeſt *ſo?*

20 Then I anſwered them, The word of the LORD came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord GOD; Behold, I will profane my ſanctuary, the excellency of your ſtrength, the deſire of your eyes, and that which your ſoul pitieth; and your ſons and your daughters whom ye have left ſhall fall by the ſword.

22 And ye ſhall do as I have done; ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep; but ye ſhall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a ſign: according to all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord GOD.

25 Alſo, thou ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds, their ſons and their daughters,

26 *That* he that eſcapeth in that day ſhall come unto thee, to cauſe *thee* to hear *it* with *thine* ears?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak, and be no more dumb: and thou ſhalt be a ſign unto them; and they ſhall know that I *am* the LORD.

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tion, and a great comfort to him amidſt his heavy trials: yet the Lord would take her from him by a ſudden ſtroke, without any intervening ſickneſs, which would aggravate the pain of this great affliction. At the ſame time he was commanded to avoid every outward expreſſion of ſorrow: he was not allowed to ſhed tears, or to make any outcry, or to uſe any of the cuſtomary tokens of mourning: he was to wear his turban, or prieſtly bonnet, and his ſhoes, as uſual; and not to cover his lips, the ſign of ſilent diſtreſs. He was not to eat the bread, which was commonly ſent, on ſuch occaſions, to the mourners by their friends; as ſuppoſing their minds too full of perturbation to make proviſion for themſelves; and perhaps conſiſting of ſuch things, as were deemed to correſpond with their afflicted ſtate, or ſuited to miniſter to their comfort. But Ezekiel was to avoid all this. Accordingly, by the grace of God, he was enabled to acquieſce in the divine will, in this trying diſpenſation: and after having received this diſtreſſing information, he went to ſpeak to the people, and to notify to them the affliction, that was coming upon him, and the manner, in which he was ordered to behave under it: and at even his wife died, and the next morning he was enabled openly to conform his conduct to the divine command, though it would probably expoſe him to the cenſure of being inſenſible, and devoid of all tender affection.

V. 19—24.] Though ſome of the people might enquire of the prophet the meaning of his conduct, in deriſion, or cenſoriouſneſs: yet others would be ſatiſfied that he had ſome meaning in it, ſubſervient to the performance of his prophetical office. They therefore demanded what theſe things were to them: this gave him an opportunity of delivering to them the meſſage of God, concerning the affairs of their nation. He had determined to profane his temple, which had been the chief defence, diſtinction, and honour of their nation; and which the idolatrous Jews ſtill preſumed upon as their ſafeguard, and gloried in as their pride: nor could they bear to hear, or think, that it would ever be deſtroyed by the heathen. At the ſame time, the remainder of their children, the objects of their tendereſt affection, and compaſſion, would be ſlain before their eyes. And then they would imitate the prophet, when he had been bereaved of his moſt valuable earthly comfort: they would not ſhew any of the ordinary tokens of ſorrow; either leſt they ſhould give umbrage to the haughty victors; or becauſe their troubles came upon them in ſuch quick ſucceſſion, that they had not ſpace for lamenting each of them; or becauſe their perſonal ſorrows were ſwallowed up in their great national calamity; or the multitudes, who had cauſe to lament, would render particular inſtances of afflictions leſs noticed; or in ſhort their griefs would be too big for utterance. So that in ſullen, and ſtubborn deſperation, without even the relief of freely giving vent to their ſorrows, they would pine away in their unrepented, and unpardoned iniquities, or only fretfully complain, and repine one to another, in private. Though this were addreſſed to the captive Jews, (whoſe relations remained in Jeruſalem;) yet it related to the general concerns of the nation. Moſt of the Jews were thus ſtubborn, and rebellious, even under their miſeries: but ſome were brought to repentance, to humble acquieſcence in the Lord's will, and to ſeek comfort from him. The prophet ſuffered this heavy affliction, in this compoſed manner, to be a ſign unto them of their approaching condition, and conduct; when they would know the power, truth, and juſtice of the Lord, by the accompliſhment of theſe terrible predictions.

V. 25—27.] When the city, and temple ſhould be deſtroyed; and all their nobles, and valiant men, that were their ſtrength, confidence, boaſt, and rejoicing ſhould be cut off; and their valuable treaſures, and more valued children torn from them: the Lord would ſend

CHAP. XXV.

Contains Prophecies againſt 1ſt. The Ammonites, Moabites, and Edomites, 1---14. *2d. The Philiſtines,* 15---17.

one of thoſe, who ſhould eſcape the ſword, to inform the prophet of the event. Then he would have his mouth again opened to addreſs the captive Jews; and to ſpeak with him, that brought the tidings, concerning the affairs of the nation. The people would then perceive that Ezekiel had been a ſign unto them, to make them know, and fear the Lord. But in the mean time he would be dumb, as to the Jews, and would not deliver any meſſages to them, during the continuance of the ſiege: yet he was employed to deliver ſeveral predictions concerning the neighbouring nations. (c. iii. v. 26, 27. c. xxxiii. v. 21, 22.)

PRACTICAL OBSERVATIONS.

The times, before appointed, for the performance of God's word in the condign puniſhment of ungodly men, may *ſeem* to approach ſlowly, but they will arrive certainly, and ſpeedily. In the mean time it behoves the miniſters of God to uſe every method of exciting the attention, and awakening the conſciences of the careleſs, and obſtinate, to a ſenſe of their guilt, and danger: ſome may regard their words; or they may hereafter be remembered, though they be deſpiſed for the preſent. The refuges, to which impenitent rebels flee for ſafety, are often the occaſions, or the ſcenes of their deſtruction. Men weary themſelves far more in the purſuit of lying vanities, either in a courſe of open wickedneſs, or in maintaining an hypocritical profeſſion of godlineſs, or in obſerving human inventions; than they need do, in ſeeking happineſs, and ſalvation in the ſervice of God, and in the method of the goſpel. Some ſinners are longer ſpared than others: but unleſs they repent, and be converted, they will all periſh, without reſpect to their rank, abilities, or reputation. The wrath of God is ſufficient to convert any place into an hell, for the torment of his obſtinate enemies: even as his favour, and conſolations can change a dungeon into an heaven, for the benefit of his ſuffering ſervants. They, who are ſhameleſs in their crimes, ſhall be rendered infamous in their puniſhment: and all the innocent blood, which ambitious warriors, and cruel tyrants, oppreſſors, and perſecutors have gloried in ſhedding, ſhall ſhortly be required at their hands. When the inſtructions of God's word, and the chaſtenings of his rod, leave men hardened in impenitence, he often condemns them "to continue filthy ſtill;" and their filthineſs will then no more be purged, till he hath cauſed his fury to reſt upon them to their final deſtruction. However infidels may deſpiſe the denunciations of God's word, he will certainly accompliſh them, and not go back, nor ſpare, nor repent; but will judge ſinners, according to their ways, and their doings. The earth is ſo polluted by man's ſins, that after it ſhall be emptied of all its inhabitants, it muſt be melted, and burnt up with fervent heat: but we look for new heavens, and a new earth, wherein dwelleth righteouſneſs: yet even the bodies of the righteous muſt be taken down, (like the leprous houſe,) or totally changed, before they can be fit for that holy habitation. But they, whoſe ſins ſpring from a rooted propenſity to evil, and who leave the world in this ſtate, will be found veſſels of wrath, fitted for deſtruction. Marriage is honourable amongſt all men, without excepting either prieſts, or prophets, or the moſt eminent ſervants of God: and an amiable, and agreeable wife is juſtly valued, and rejoiced in, as one of the chief of created comforts. Yet even this honourable, and endeared affection muſt be ſubordinated to the love, and ſubmitted to the will of God. The faith, which influenced Abraham to obey God's command, and to ſacrifice his beloved Iſaac, will influence us to ſubmit patiently, ſhould the Lord take away the deſire of our eyes by a ſudden ſtroke: for he hath a right to recal every loan, and is able to make up every loſs, to us. We cannot expect to retain very long our moſt valued earthly comforts; and ſhould continually be ſeeking for grace, to enable us properly to bear ſuch ſeparating ſtrokes: yet are we ſure that our ſovereign God will not take our relatives from us, without ſome wiſe and good reaſon. But ſhould he ſee it conducive to his own glory, to our good, or the good of our brethren, to make us examples of ſuffering affliction, and of patience: if our hearts are in a proper frame, we ſhall ſay "his will be done," and we ſhall find his grace ſufficient for us. Nature muſt indeed be pained on ſuch occaſions: but chriſtians ſhould be careful not *to appear* to ſorrow, as men without hope, or to copy the vehement language, and expreſſions of grief, that are in uſe amongſt thoſe, who know not God: and miniſters eſpecially ſhould always aim ſo to moderate their paſſions on trying occaſions, that they may be inſtructive examples to the numbers, who have their eyes upon them. They muſt not deviate from their duty, to follow the faſhions of a vain world: nor is it expedient to omit their work, on account of perſonal troubles; for it hath often been obſerved, that their words on ſuch occaſions, have proved peculiarly uſeful to the hearers. In every diſpenſation of providence, and in every action of the eminent ſervants of God, it is right to enquire, what *we* may learn from them; and it is very deſirable, that the actions of miniſters ſhould excite the people to hear the word of God from them. The ordinances of God, and the welfare of his church ſhould be dearer to our hearts, than our neareſt relatives: for they are the excellency of the ſtrength, and the moſt honourable, and joyful diſtinction, of every nation, that truly values them. But when men abuſe, and pollute divine inſtitutions by their crimes; and yet confide in the outward form, as entitling them to acceptance, and protection; the Lord will take them from them, or pour contempt upon them. Yet after all the ſcripture examples of this truth, men continue to this day to confide, and glory in, ſuch externals, who yet hate the power of godlineſs! But if the caſe of ſinners, under great temporal calamities, who remain unhumbled, and deſperate, and pine away in their iniquities, be very dreadful: what will be the caſe of thoſe, whoſe worm never dieth, and whoſe fire is not quenched? Bleſſed be God, we need not thus pine away in any of our preſent afflictions: for ſhould

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſet thy face againſt the Ammonites, and propheſy againſt them;

3 And ſay unto the Ammonites, Hear the word of the Lord GOD; Thus ſaith the Lord GOD, Becauſe thou ſaidſt, Aha, againſt my ſanctuary, when it was profaned; and againſt the land of Iſrael, when it was deſolate; and againſt the houſe of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the eaſt for a poſſeſſion; and they ſhall ſet their palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

5 And I will make Rabbah a ſtable for camels, and the Ammonites a couching-place for flocks: and ye ſhall know that I *am* the LORD.

6 For thus ſaith the Lord GOD; Becauſe thou haſt clapped *thine* hands, and ſtamped with the feet, and rejoiced in heart with all thy deſpite againſt the land of Iſrael;

7 Behold, therefore, I will ſtretch out mine hand upon thee, and will deliver thee for a ſpoil to the heathen; and I will cut thee off from the people, and I will cauſe thee to periſh out of the countries: I will deſtroy thee; and thou ſhalt know that I *am* the LORD.

8 Thus ſaith the Lord GOD; Becauſe that Moab and Seir do ſay, Behold, the houſe of Judah *is* like unto all the heathen:

9 Therefore, behold, I will open the ſide of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeſhimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the eaſt with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they ſhall know that I *am* the LORD.

12 Thus ſaith the Lord GOD; Becauſe that Edom hath dealt againſt the houſe of Judah, by taking vengeance, and hath greatly offended, and revenged himſelf upon them;

13 Therefore thus ſaith the Lord GOD; I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it; and I will make it deſolate from Teman; and they of Dedan ſhall fall by the ſword.

all comforts fail, and all ſorrows combine; yet the broken heart, and the mourner's prayer are always accepted before our God. Complaining before him, confeſſing our ſins, and ſeeking his help, and grace; we need not deſpond, and ſhall not be left comfortleſs, in any ſituation during life, or in the approaching agonies of diſſolution.

NOTES.

CHAP. XXV.] V. 3—7.] (c. xxi. v. 28—32. *Jer.* c. xlix. v. 1—6.) The enmity of the Ammonites, and theſe other nations againſt the Jews, might ariſe from ancient competitions, and from covetous deſires of their poſſeſſions: but it was principally the effect of their hatred of God, and of his worſhip. Wherefore they rejoiced over the profanation, and deſtruction of the temple, as well as in the calamities of the nations of Iſrael, and Judah: and they expreſſed their inſulting triumph in the moſt indecent manner; as if they meant to encourage the Chaldeans in their work of carnage, and deſtruction. The Lord therefore reminded them, (for it is probable, that theſe predictions would be ſent amongſt, or heard of by, them;) that he was about to deliver them alſo into the hands of their enemies, to be deſtroyed. It is likely, that Nebuchadnezzar ſubjugated the Ammonites ſome time after the deſtruction of Jeruſalem: and that the Arabians, and other nations to the eaſt of Judah, took poſſeſſion of their cities, and enjoyed the fruit of their lands: and that they made Rabbath, their head quarters, and there kept their camels, and folded their flocks, of which they poſſeſſed vaſt multitudes. However the Ammonites have long ſince periſhed from being a diſtinct nation: and the performance of theſe predictions would convince the ſurvivors of them, that Jehovah was indeed the only living and true God.

V. 8. *Moab*, &c.] (*Iſaiah* c. xv, xvi. *Jer.* c. xlviii.) Judah had been diſtinguiſhed from other nations, by the peculiar protection of Jehovah, as well as by the temple, and the worſhip there performed: but their idolatries had rendered them like the nations; and their calamities, iſſuing in the deſtruction of their city, and temple, ſeemed to indicate, that the Lord either could not, or would not, protect them any longer. Thus they ſeemed to be confounded with the heathen; and Moab, and Edom were greatly rejoiced at it.

V. 12. *By taking*, &c.] The Lord had given the peculiar bleſſing to Jacob, in preference to Eſau; and Jacob had given great umbrage to Eſau by his conduct in that matter; and Eſau's reſentment had been tranſmitted to his poſterity. The Iſraelites, and Jews had alſo obtained many advantages over the Edomites; who kept all theſe affronts in mind, and watched their opportunity of taking vengeance for them, when the Jews were

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael: and they ſhall do in Edom according to mine anger, and according to my fury; and they ſhall know my vengeance, ſaith the Lord GOD.

15 Thus ſaith the Lord GOD; Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpiteful heart, to deſtroy *it* for the old hatred;

16 Therefore thus ſaith the Lord GOD; Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims, and deſtroy the remnant of the ſea coaſts.

17 And I will execute great vengeance upon them with furious rebukes; and they ſhall know that I *am* the LORD, when I ſhall lay my vengeance upon them.

CHAP. XXVI.

Contains propbecies 1ſt. Of the total ruin of Tyre, for her inſulting joy over the deſtruction of Jeruſalem, 1---6. *2d. Of the ſiege and taking of that city by Nebuchadnezzar, as introductory to her final deſolation,* 7---14. *3d. Of the conſternation, that her fall would occaſion amongſt the nations,* 15---21.

AND it came to paſs in the eleventh year, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the gates of the people; ſhe is turned unto me: I ſhall be repleniſhed, *now* ſhe is laid waſte.

3 Therefore thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord GOD; and it ſhall become a ſpoil to the nations.

6 And her daughters which *are* in the field

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cruſhed by the power of the Chaldeans. (*Iſaiah*, c. xxxiv. *Jer.* c. xlix. v. 7—22. *Amos*, c. i. v. 11, 12. *Obad.* v. 10—14.)

V. 14. *By the hand*, &c.] Judas Maccabæus, and afterwards Hyrcanus vanquiſhed the Edomites, and at length reduced them entirely into ſubjection to the Jews: and thus that revengeful nation was made to know the vengeance of God, by the hand of his people Iſrael.

V. 15. *Old hatred*, &c.] The Philiſtines were of the old inhabitants of Canaan; and from the days of Joſhua, they had hated Iſrael, and had been for ages very formidable enemies: but having been at length reduced, they were not able to expreſs their hatred, till the Jews were ſubdued by the Chaldeans; and then they aſſiſted them, to cut off the fugitives. (*Iſaiah*, c. xiv. v. 29—32. *Jer.* c. xlvii.)

V. 16. *Cherethims*, &c.] Theſe ſeem to have been a tribe of the ancient Canaanites, bordering on the Philiſtines, (1 *Sam.* c. xxx. v. 14. *Zeph.* c. ii. v. 5.)

PRACTICAL OBSERVATIONS.

The hatred, which ungodly men bear to true religion, is ſo exceſſive, that they can rejoice in the deſolations of the church, and the calamities of her children, even when ruin impends over them from the ſame quarter. Though God acts with perfect wiſdom, and juſtice, in permitting the profanation of his ſanctuary, and the troubles of his profeſſed worſhippers; being influenced by abhorrence of their ſins, and zeal for his own glory: yet their enemies are induced by far other motives, when they triumph, and inſult over them, in ſuch circumſtances. They, who rejoice at the calamities of their neighbours, out of avarice, ambition, reſentment, or malignity, will be expoſed to the judgment of God for it: but they that rejoice with great delight in the afflictions of God's people, out of hatred to his truth, and worſhip, may expect that he will ſtretch forth his hands againſt them, as his perſonal enemies. Gladly would ſuch men ſee the church entirely deſtroyed, and made, in character, and circumſtances, like the reſt of the world: but, notwithſtanding all her corruptions, and afflictions, a difference ſtill remains, and will to the end of the world, and to all eternity. When rapacious men are about to ſeize upon the poſſeſſions of others, they often are deprived of their own. They, who diſdain the afflicted, will ſoon ſink into contempt. Vengeance belongeth unto God, and they who, without his commiſſion, revenge themſelves, greatly offend, and will be made to know the vengeance of God: and they, who treaſure up the old hatred, and watch for their opportunity of manifeſting it, are treaſuring up for themſelves wrath againſt the day of wrath, and the revelation of the righteous judgment of God.

NOTES.

CHAP. XXVI.] V. 1. *The firſt*, &c.] This was probably the firſt day of the firſt month, of that year, in which Jeruſalem was taken.

V. 2. *Tyrus hath*, &c.] The Tyrians ſeem not to have had any peculiar enmity againſt the Jewiſh religion, or nation: but they were merchants, whoſe object it was to extend their commerce; and they vainly ſuppoſed, that the ruin of Jeruſalem would tend to their advantage: they hoped to draw to themſelves thoſe people, that had uſed to frequent the gates of Jeruſalem with their merchandize; and thus to be repleniſhed, when ſhe was laid ſhall be ſlain by the ſword; and they ſhall know that I *am* the LORD.

7 For thus ſaith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horſes, and with chariots, and with horſemen, and companies, and much people.

8 He ſhall ſlay with the ſword thy daughters in the field; and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift up the buckler againſt thee.

9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towers.

10 By reaſon of the abundance of his horſes their duſt ſhall cover thee: thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets: he ſhall ſlay thy people by the ſword, and thy ſtrong garriſons ſhall go down to the ground.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe: and they ſhall break down thy walls, and deſtroy thy pleaſant houſes; and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water.

13 And I will cauſe the noiſe of thy ſongs to ceaſe; and the ſound of thy harps ſhall be no more heard.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon; thou ſhalt be built no more; for I the LORD have ſpoken *it*, ſaith the Lord GOD.

15 Thus ſaith the Lord GOD to Tyrus; Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee?

16 Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall clothe themſelves with trembling; they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee.

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waſte. This the Lord made known to his prophet, as the cauſe of his heavy indignation againſt that city.

V. 3—6.] This chapter, and the two that follow, contain a very copious prophecy againſt Tyre, which for many ages was one of the moſt flouriſhing cities in the world: being the centre of commerce, betwixt the eaſt, and the weſt, and the grand emporium of the earth. Such predictions have generally been accompliſhed in a gradual manner: and whilſt ſome more ſignal, and near event was particularly foretold; they contained alſo expreſſions, which related to a more remote futurity. It had been foretold by Iſaiah, that Tyre, after having been deſtroyed by the Chaldeans, would at length recover her proſperity, and that the Tyrians would be converted to chriſtianity: (Notes, &c. *Iſaiah*, c. xxiii.) The total, and final ruin therefore of that city could not be effected, till thoſe prophecies had been fulfilled: yet was that event alſo predicted, and hath accordingly been exactly accompliſhed. We may therefore interpret theſe verſes as a ſummary prediction of thoſe events which were to take place, during a long ſucceſſion of ages: and at this day we poſſeſs a fuller demonſtration, that Ezekiel wrote by divine inſpiration, that his cotemporaries had: for what man could have thought of ſo entire a deſtruction of ſo flouriſhing a city, as is here predicted; and hath accordingly happened, as we ſhall ſee? The Lord, being againſt Tyre, declared that he would cauſe many nations to come up againſt her. This may mean the Chaldean army, compoſed of troops from ſeveral nations. But it ſeems rather to intend the Chaldeans, Macedonians, and other nations, who ſucceſſively weakened, and have at length totally deſolated Tyre. Theſe would bear down all before them, like an inundation of the ſea; and not only deſtroy her walls, and towers, but even reduce the ground, on which the city ſtood, to a bare, and barren rock, a place for the ſpreading of nets, like ſome rocks found in the midſt of the ſeas. The ſpoil and trade of Tyre would alſo be divided amongſt many nations; and the towns and villages, which depended on her, in the adjacent country, would fall even before her, by the ſword of the conquerors. (v. 8.)

V. 12. *A ſpoil of*, &c.] Though the Tyrians had carried off their moſt valued treaſures; ſo that Nebuchadnezzar, when he took the city after thirteen years ſiege, was diſappointed as to the value of the plunder, (c. xxix. v. 18—20:) yet there could not but be great quantities of ſpoil left in ſo rich a city.

V. 14. *Thou ſhalt*, &c.] The city on the continent, which Nebuchadnezzar deſtroyed, was never rebuilt; and in proceſs of time, that on the iſland was deſolated as entirely. Alexander uſed the ruins of the city on the continent, to make a way acroſs the narrow ſea, to the city on the iſland, when he beſieged it; and this tended to render the ſight of old Tyre like the to pof a rock: and then her ſtones, &c, were caſt into the midſt of the water, (v. 12.)

V. 15. *The iſles*, &c.] The countries of Europe, bordering on the Mediterranean, which traded with Tyre, for

17 And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed *that waſt* inhabited of ſea-faring men, the renowned city which waſt ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terror *to be* on all that haunt it!

18 Now ſhall the iſles tremble in the day of thy fall; yea, the iſles that *are* in the ſea ſhall be troubled at thy departure.

19 For thus ſaith the Lord God; When I ſhall make thee a deſolate city, like the cities that are not inhabited; when I ſhall bring up the deep upon thee, and great waters ſhall cover thee;

20 When I ſhall bring thee down with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited; and I ſhall ſet glory in the land of the living;

21 I will make thee a terror, and thou *ſhalt be* no *more*: though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God.

and where her colonies were eſtabliſhed, ſeem here to be principally intended. They were greatly intereſted in her fate, which muſt exceedingly affect their trade, and proſperity: probably they had much wealth in the hands of the Tyrian merchants, and in the warehouſes of that city, when it was deſtroyed: and the fall of ſo proſperous a city was enough to make all others tremble for themſelves, as well as mourn over her.

V. 17. *Terror*, &c.] Though the Tyrians never made any extenſive conqueſts by land; yet they claimed the ſovereignty of the ſeas, and often made thoſe, who frequented them, tremble, by their powerful fleets, and their ſuperior ſkill in naval affairs: but they would at length cauſe them to tremble, by their unexpected fall.

V. 20. *With*, &c.] Tyre would at length be ſo entirely deſtroyed, that her proſperity would no more be remembered, than men are, when they have long been dead, and buried. This would be, "when the Lord "ſhould ſet glory in the land of the living:" which may either mean, the diſplay of his glory in the fulfilment of this prediction, or in the reſtoration of the Jews to their own land: or it may refer to the coming of Chriſt, and the eſtabliſhment of the goſpel. Some make Tyre a type of Rome, the New Teſtament Babylon, or antichriſt, at whoſe deſtruction, the Lord will ſet glory in the land of the living, by making his cauſe triumphant all over the earth. (*Rev.* c. xviii.)

V. 21. *I will*, &c.] "Theſe prophecies, like moſt "others, were to receive their completion by degrees: "Nebuchadnezzar deſtroyed the old city; and Alex-"ander employed the ruins, in making his cauſey to the "iſland.—It may be queſtioned, whether the new city "ever aroſe to that height of power, wealth, and great-"neſs, to which it was elevated in the times of Iſaiah, and "Ezekiel. Alexander, by building Alexandria in Egypt, "deprived it of much of it's trade. It had the misfor-"tune afterwards of changing its maſters often; being "ſometimes in the hands of the Ptolemies kings of "Egypt, and ſometimes of the Seleucidæ kings of Sy-"ria; 'till at length it fell under the dominion of the "Romans. It was taken by the Saracens about the year "after Chriſt 639: it was retaken by the Chriſtians, in "the year, 1134.—From the Chriſtians it was taken by "the Mamalucs of Egypt, 1229: from them it was taken "by the Turks, 1516, under whoſe dominion it con-"tinues at preſent. But alas, how fallen, how changed, "from what it was formerly! It is now become a heap "of ruins, viſited only by the boats of a few poor fiſh-"ermen." (Newton on the Prophecies.) "On the north "ſide it hath an old Turkiſh ungarriſoned caſtle: beſides "which you ſee nothing here, but a mere Babel of "broken walls, pillars, vaults &c, there being not ſo "much as one entire houſe left: its preſent inhabitants "are only a few poor wretches, harbouring themſelves "in the vaults, and ſubſiſting chiefly upon fiſhing, who "ſeem to be preſerved in this place by divine Providence, "as a viſible argument, how God hath fulfilled his "word concerning Tyre, viz. that it ſhould be, as the "top of a rock, a place for fiſhers to dry their nets on." (Maundrell's Journal.)

PRACTICAL OBSERVATIONS.

Many maxims, current in the commercial world, are diametrically oppoſite to the law of God, which requires us to love our neighbour, as ourſelves: for the ſelfiſh love of gain influences men to rejoice in the calamities of others, and even of cities, and nations, that interfere with this leading object; and eſpecially if they can hope to grow rich, when others are impoveriſhed. God will ſhew himſelf to be againſt ſuch mercenary, ſelfiſh traders, whoſe hearts grow callous to every humane feeling, through the love of riches. How then muſt he abhor thoſe, who increaſe their wealth by the ſweat, and blood of their brethren, whom they violently enſlave, and cruelly oppreſs, for this only reaſon! Men have little cauſe to glory in thoſe precarious advantages, which excite the envy, and rapacity of other covetous perſons, and are continually ſhifting from one to another; and in getting, keeping, and ſpending of which, men provoke that God, whoſe wrath turns joyous cities into ruinous heaps. Thus his juſtice is diſplayed, and his purpoſes effected from age to age: and none can ſay how ſoon the moſt powerful, and wealthy reſorts of commerce at preſent, may become like Tyre, a place for the ſpreading of nets, and a ſpoil to the nations. We have abundant cauſe of gratitude for the peace, with which we are favoured; and to pray that it may be continued to us, and our poſterity: for the condition of thoſe countries, which are made the ſeat of war, and that of beſieged, and plun-

CHAP. XXVII.

Is a prophetic lamentation over the fall of Tyre, and contains, 1ſt. A copious deſcription of the pride, wealth, luxury, and extenſive commerce of that city, 1---25. *A prediction of its downfall, and of the commotion of the neighbouring nations, occaſioned by it.* 26---36.

THE word of the LORD came again unto me, ſaying,

2 Now, thou ſon of man, take up a lamentation for Tyrus;

3 And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, *which art* a merchant of the people for many iſles, Thus ſaith the Lord GOD? O Tyrus, thou haſt ſaid, I *am* of perfect beauty.

4 Thy borders *are* in the midſt of the ſeas; thy builders have perfected thy beauty.

5 They have made all thy *ſhip* boards of fir trees of Senir: they have taken cedars from Lebanon to make maſts for thee.

6 *Of* the oaks of Baſhan have they made thine oars; the company of the Aſhurites have made thy benches *of* ivory, *brought* out of the iſles of Chittim.

7 Fine linen, with broidered work from Egypt, was that which thou ſpreadeſt forth to be thy ſail; blue and purple from the iſles of Eliſhah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal, and the wiſe *men* thereof were in thee thy calkers: all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe.

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dered cities, are moſt dreadful. Indeed nothing can reconcile the humane, reflecting chriſtian to the horrors, and carnage of war; but the conſideration, that the righteous Lord is therein diſplaying his glory, and making way for the eſtabliſhment of his kingdom of truth, and holineſs. They, who carefully ſtudy the ſcriptures, will derive advantage even from the deſolations of war, through ſucceſſive generations, and in the moſt diſtant regions: as they will thence deduce ſtill fuller proof of the divine inſpiration of that ſacred book, which is the rule of their conduct, and the foundation of their hope: and every diſcovery of a remarkable fulfilment of any ſcripture prophecy, is like an evident miracle wrought before their eyes, for the confirmation of their faith; and this evidence is continually accumulating upon them, in connection "with the witneſs in themſelves," which they enjoy in their own experience. Thus inſtructed, and eſtabliſhed in the faith, we ſhould uſe redoubled diligence, to obtain, and poſſeſs the full aſſurance of our citizenſhip, in that city, which hath unmoveable foundations, and unalienable treaſures, which no enemies can enter, and whoſe joys are increaſing, and eternal. All elſe is vanity, and vexation: they, who now terrify others by their power, may ſoon aſtoniſh them by their fall: they, who have now the moſt eſtabliſhed proſperity, will ſoon be as a dead man, out of ſight, and forgotten: and the wicked will not only go down into the grave, but into the bottomleſs pit of deſtruction. But the glory of God, the preſervation, and proſperity of his church, and the everlaſting ſalvation of his people, will be promoted by the deſtruction of all thoſe, that oppoſe them.

NOTES.

CHAP. XXVII.] V. 3, 4.] Tyre was ſituated upon the Mediterranean ſea, and formed the neareſt entrance to it, from the interior of the continent of Aſia; and was every way conveniently placed, to unite in commerce Aſia, Africa, and Europe, the whole of the known world, at that time: eſpecially it was the centre for the trade of Aſia, and the Eaſt Indies with the many iſles, and countries of Europe. Old Tyre was built upon the ſea coaſt, on the continent; the new city was upon an iſland about half a mile from the ſhore. In both the builders had done their utmoſt to render every thing commodious, elegant, and magnificent, in the greateſt degree: ſo that they ſeemed to have perfected their beauty. Of theſe improvements in architecture, and in every thing connected with the moſt extenſive trade, and the moſt abundant proſperity, the Tyrians were become exceeding proud; and they deemed their city a perfect model, and ſuperior to all others in the world: and doubtleſs it had much of this kind of beauty, but none of the beauty of holineſs, for which Zion had been celebrated; (*Pſ.* xlviii. v. 2. l. v. 2.)

V. 5—9.] In the ſubſequent deſcription of the navigation, and commerce of Tyre, the critics, and antiquarians have found much employment, and yet leave us frequently in much uncertainty: but as ſuch diſquiſitions have little connection with our edification, a few brief hints muſt ſuffice, in this place. The whole is ſuited to give us the moſt enlarged idea of the wealth, luxury, and extenſive commerce of this renowned city: and to render the prediction of it's ruin, and it's conſequent accompliſhment, the more affecting, and inſtructive; though we ſhould not be able to underſtand every expreſſion in it. The Tyrians, or Phenicians, (for Tyre was the principal city of Phenicia,) were accounted the inventors of navigation; and it is certain, that they carried it to greater perfection, than any of the ancients. We are here informed, that the planks for their ſhipping were of fir, brought from Shenir, or Mount Hermon; their maſts were made of the cedars of Lebanon; their oars, (for oars, as well as ſails were uſed in moſt, if not all of the ſhips of the ancients,) were of the oaks of Baſhan: ſo that the land of Iſrael furniſhed them with timber for their ſhips, though the Iſraelites builded but few themſelves. The Tyrians were alſo fur-

10 They of Perſia, and of Lud, and of Phut, were in thine army thy men of war: they hanged the ſhield and helmet in thee: they ſet forth thy comelineſs.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their ſhields upon thy walls round about; they have made thy beauty perfect.

12 Tarſhiſh *was* thy merchant by reaſon of the multitude of all *kind of* riches; with ſilver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meſhech, they *were* thy merchants: they traded the perſons of men, and veſſels of braſs in thy market.

14 They of the houſe of Togarmah traded in thy fairs with horſes, and horſemen, and mules.

15 The men of Dedan *were* thy merchants; many iſles *were* the merchandiſe of thine hand: they brought thee *for* a preſent horns of ivory and ebony.

16 Syria *was* thy merchant by reaſon of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

17 Judah, and the land of Iſrael, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damaſcus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan alſo and Javan, going to and fro, occupied in thy fairs: bright iron, caſſia, and calamus, were in thy market.

20 Dedan *was* thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in theſe *were they* thy merchants.

22 The merchants of Shebah and Raamah, they *were* thy merchants; they occupied in thy fairs with chief of all ſpices, and with all precious ſtones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Aſſhur, *and* Chilmad, *were* thy merchants.

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niſhed with benches of ivory, or inlaid with ivory, for the rowers, or rather the paſſengers, and principal perſons on board, to ſit upon, by the company of the Aſhurites. Whether theſe were Aſſyrians or not, is not certain: and as ivory was not brought out of Greece, or Europe, but from the interior parts of Aſia, it is not clear in what ſenſe they were ſaid to be brought from the iſles of Chittim. Perhaps the Grecians imported the ivory from Aſia, and then formed the benches inlaid with it, and ſold them to the Tyrians. The fine linen of Egypt, (which was renowned throughout the world,) and richly embroidered too, was uſed by the Tyrians for their ſails; or rather for their flags, or colours: for it can ſcarce be conceived that their ſails were generally formed of ſuch linen; though they might on ſome particular occaſions, when they aimed to make oſtentation of their wealth, and magnificence. Their clothes, or their tents, and canopies upon the decks of their gallies, were formed of cloth of blue, and purple from the iſles of the Egean ſea, or the Grecian colonies near the coaſt of the leſſer Aſia. Purple was called the Tyrian colour: yet they were not contented with their own manufactures, but luxuriouſly uſed that, which was brought from far, and at a great price. They had mariners from Zidon, the mother city, and from Arvad, an iſland in Phenicia: theſe did the laborious work on board their ſhips; whilſt the Tyrians, being very ſkilful in navigation, acted only as pilots, or occupied the more honourable departments. The inhabitants of Gebal, a promontory in Phenicia, having been long ſkilful, and experienced, in cloſing the joinings of the ſhips to prevent leaks, or in ſtopping them, when by any means they were made, were retained by them for this ſervice: whilſt ſhips, and mariners from all nations came to Tyre to purchaſe their merchandiſe, and to diſpoſe of their own for it.

V. 10, 11.] The Tyrians were themſelves chiefly employed in navigation, and commerce, and in enjoying their affluence: but it was requiſite that they ſhould have forces ready to oppoſe any hoſtile aſſailant. They had therefore an army of men, hired from Perſia, Lydia, and Lybia; whoſe martial appearance, and armour added to the comelineſs of the city. The iſland of Arvad furniſhed them with ſoldiers to guard their walls, as well as with mariners; and the Gammadims, who probably inhabited ſome part of Phenicia, garriſoned their towers; and their glittering ſhields, being hung upon the walls, made them have a ſtill more magnificent appearance.

V. 13—25] We have next a particular account of the ſeveral nations, or cities, that traded with Tyre, and the commodities, which they brought to her markets. Thus Tarſhiſh, or Tarteſſus in Spain, (as is ſuppoſed) exchanged various metals, (which were either the produce of that country, or fetched from others,) for the rich luxuries of the eaſtern world. It is probable that the tin was brought from Britain, out of Cornwal, which

24 Theſe *were* thy merchants in all ſorts *of things* in blue clothes, and broidered work, and in cheſts of rich apparel, bound with cords, and made of cedar, among thy merchandiſe.

25 The ſhips of Tarſhiſh did ſing of thee in thy market: and thou waſt repleniſhed, and made very glorious in the midſt of the ſeas.

26 Thy rowers have brought thee into great waters: the eaſt wind hath broken thee in the midſt of the ſeas.

27 Thy riches, and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of war that *are* in thee, and in all thy company, which *is* in the midſt of thee, ſhall fall into the midſt of the ſeas, in the day of thy ruin.

28 The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land.

30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads; they ſhall wallow themſelves in the aſhes:

31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth; and they ſhall weep for thee with bitterneſs of heart *and* bitter wailing.

32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people; thou didſt enrich the kings of the earth with the multitude of thy riches, and of thy merchandiſe.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe, and all thy company in the midſt of thee ſhall fall.

35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

36 The merchants among the people ſhall hiſs at thee; thou ſhalt be a terror, and never *ſhalt be* any more.

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was firſt known to the ancients, as yielding great quantities of that metal. The different parts of Greece, or the regions about the Euxine, and Caſpian ſeas ſold ſlaves, and veſſels of braſs to the Tyrians. Togarmah, or Phrygia, Cappadocia, or ſome of the regions in the Leſſer Aſia, ſupplied them with horſes, and mules, and with ſervants ſkilful in managing them. The inhabitants of Dedan, ſuppoſed to be in Arabia, traded with them; and many iſles, or countries of Europe, bought of the Tyrians, the goods, which they brought them: eſpecially their horns of ivory, &c, or rather horns, ivory, and ebony, i. e. the horns of ſome curious animals, ivory, which is the teeth of elephants, and ebony, a very hard, and valuable wood. Theſe they brought for a preſent to the Tyrians, or rather as the price of the goods, which they wiſhed to purchaſe. The Syrians bought the manufactures, which the Tyrians made in abundance, and paid for them with precious ſtones, and other articles of luxury. The land of Judah, and Iſrael had no precious ſtones, or metals to exchange, (though it was the glory of all lands,) but they ſupplied them with what was more valuable, namely abundance of good wheat, honey, oil, and balm uſed in medicine. Damaſcus changed the wine of Helbon, and their white wool, which were both in great repute, for the uſeful manufactures of Tyre. The inhabitants of Dan, and Javan, (probably not the city Dan in the coaſts of Iſrael, nor any part of Greece, as before; but cities in the eaſt of thoſe names) brought poliſhed iron, or ſteel, with rich ſpices to Tyre, to exchange for the commodities of the weſtern world: as another Dedan, (probably in Idumea,) did rich cloths to ornament, or line their chariots. Some diſtricts of Arabia ſupplied Tyre with cattle; others with ſpices, gold, and precious ſtones. The inhabitants of Meſopotamia, Media, &c, traded with Tyre, bringing cheſts of all kinds of rich apparel. In ſhort, all the ſhips, which ſailed on the ſea, and which were generally called the ſhips of Tarſhiſh, celebrated the praiſes of Tyre: that city was repleniſhed with all kinds of riches, and made glorious with all earthly decorations, and magnificence. Upon a review of this account of the commerce of Tyre, it is plain that that city traded with every part of the then known world; either immediately, and through the medium of other nations.

V. 26—36.] In the remaining part of this chapter Tyre is poetically deſcribed as a ſhip at ſea, and wrecked through the miſmanagement of her rowers, &c. When the rulers of Tyre provoked Nebuchadnezzar to make war upon them; and when they pertinaciouſly reſolved to withſtand that haughty conqueror, they rowed this gallant ſhip into deep, and perilous waters; and when the city was taken, it was broken by the eaſt-wind, in the midſt of the ſeas. The ſame was the caſe in the time of Alexander the Great, and in thoſe ſubſequent diſaſters, which terminated in the total ruin of Tyre. Thus the inhabitants, and riches of Tyre, like the crew, and

CHAP.

CHAP. XXVIII.

Contains 1ſt. A meſſage from God to the prince of Tyre, reproving his enormous pride, and denouncing his deſtruction, 1---10. *2d. A lamentation over him, as fallen from his height of grandeur, through his iniquity,* 11---19. *3d. A prophecy againſt Zidon; and of the reſtoration of Iſrael to his own land,* 20---26.

THE word of the LORD came again unto me, ſaying,

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cargo of a broken ſhip, ſunk into the midſt of the ſeas. The cry of the leading men in Tyre, when they ſaw that the city muſt be taken; (like that of pilots, when they perceive that the ſhip muſt ſink,) would be heard in the extreme parts of the city, or even on the adjacent continent. All the rowers, mariners, &c, of the ſhips, that had uſed to trade to Tyre, would come on ſhore to witneſs the fatal cataſtrophe, and would expreſs their extreme ſorrow by every ſignificant token; and with great aſtoniſhment, and deep regret would contraſt the former proſperity of Tyre, when kings, and nations were enriched by her, with her preſent condition, now that ſhe was utterly broken, and ruined. But whilſt moſt kings, and nations, would be aſtoniſhed, and troubled; ſome merchants would triumph, and inſult over her, (as ſhe had over Jeruſalem;) expecting to be repleniſhed, now ſhe was laid waſte. The whole of this is ſo correſpondent to the lamentation made over the fall of the New Teſtament Babylon, or Rome, (*Rev.* c. xviii.) that we cannot but ſuppoſe, that there was ſomething typical in the fall of Tyre.

PRACTICAL OBSERVATIONS.

Whilſt there are perſons, and books in abundance, ready to inſtruct us in the advantages of an extenſive commerce, in which the inhabitants of theſe nations are neither ignorant, nor indifferent: it would be well, if more regard were paid to thoſe ſcriptures, which point out the ſins, and dangers, to which men are expoſed by it. We ſhould be thankful for our ſituation, at the entrance of the ſeas, which renders our land as convenient a centre of modern, as Tyre was of ancient, commerce: and we poſſeſs ſingular advantages as an iſland, for excluding foreign invaders, as well as for a friendly intercourſe with all the nations of the earth. Nor ſhould we forget the wiſdom, and goodneſs of the Creator, in ſo diſpenſing his liberality, that each country has its valuable productions, which it can ſpare to other nations. And it would be happy for mankind, if the mutual deſtruction of wars were more generally exchanged for the reciprocal advantages of commerce, till all nations were united in one common bond of amity, and mutual utility. It is alſo worthy our notice, how many things of ſmall value in themſelves, are, by means of manufactures, and commerce, rendered the means of honeſt induſtry and ſubſiſtence to many thouſands. Yet commerce, beneficial as it is, hath its peculiar dangers, and evils. Alas, that modern commerce, and even that of this favoured land, ſhould have occaſioned perhaps the ſhedding of more human blood, than the moſt deſtructive wars of the moſt ſanguinary conquerors! But we hope our humane legiſlators will ere long terminate ſuch hateful abuſes, and eſtabliſh ſuch regulations, as ſhall render our commerce conducive to the happineſs of the moſt diſtant nations, as well as our own; otherwiſe, whatever profane politicians may imagine, our proſperity will ſoon be broken, like a ſhip-wrecked veſſel. Moreover it is obvious, that commerce tends to increaſe men's wants, and inordinate gratifications; and their pride, ſelf-confidence, and vain glory: as if it rendered cities, and nations, perfect in beauty, and ſufficient for their own proſperity, independant on the providence of God. Too often men, eagerly purſuing riches, neglect juſtice, truth, and humanity: and deem every meaſure juſtifiable, that proves lucrative; and every thing glorious that is proſperous. Yet more merchants, and traders are juſt, generous, and benevolent, than are humble, pious, and devoted to God. When riches increaſe, men are apt to ſet their hearts upon them, and to forget the Lord, who alone giveth them power to get wealth: they prefer the wiſdom of this world, to that, which is from above: they ſtudy the ledger more accurately than the bible: the extending of their trade is a far greater object in their view, than the ſpread of the Goſpel: religion is made ſubſervient to worldly intereſt; and the maxims of the counting houſe are employed in bartering for church livings, and in managing deſigns profeſſedly intended for pious, and charitable purpoſes. The beauty of holineſs, and the peculiar privileges of the children of God, have no ſplendour in their eyes, compared with large eſtates, fair houſes elegantly furniſhed, and all the indulgences of pride, and luxury, and of that avarice, by which they are ſupported. Thus the religion, morals, and maxims of nations are corrupted, and debauched: the ſinews of their ſtrength are relaxed, their policy degenerates into craft, their counſels into mercenary ſophiſtry. Then the Lord in anger gives up their rulers to be infatuated, to engage in raſh projects, and deſtructive wars: and thus proſperous ſtates are reduced, and ruined: their grandeur only tends to enhance the greatneſs of their fall; many ſpectators lament over, and are aſtoniſhed at their ruin; and others triumph in it, and riſe to proſperity, whilſt they are no more. "Trade is a fluctuating thing: it paſſed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, from Antwerp to Amſterdam, and London; the Engliſh rivalling the Dutch, as the French are now rivalling both.—It behoves thoſe, who are in poſſeſſion of it, to take the greateſt care they do not loſe it—Liberty is a friend to it, as it is a friend to Liberty. But the greateſt enemy to both is licentiouſneſs, which tramples on all law, encourages riots, and tumults, promotes drunkenneſs, and debauchery, ſticks at nothing to ſupply it's extravagance, practiſes every art of illicit gain, ruins credit, ruins trade, and will in the end ruin Liberty itſelf. Neither kingdoms, nor commonwealths, neither public companies, nor private perſons, can long carry on a beneficial flouriſhing trade, without virtue, and what virtue teacheth, ſobriety, induſtry, frugality, modeſty, honeſty, punctuality, humanity, charity, the love of our country, 2 Son of man, ſay unto the prince of Tyrus, Thus ſaith the Lord GOD; Becauſe thine heart *is* lifted up, and thou haſt ſaid, I *am a* god, I ſit *in* the ſeat of God, in the midſt of the ſeas; yet thou *art* a man, and not God, though thou ſet thine heart as the heart of God:

3 Behold, thou *art* wiſer than Daniel; there is no ſecret that they can hide from thee:

4 With thy wiſdom and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures:

5 By thy great wiſdom *and* by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches.

6 Therefore thus ſaith the Lord GOD; Becauſe thou haſt ſet thine heart as the heart of God,

7 Behold, therefore I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.

8 They ſhall bring thee down to the pit, and thou ſhalt die the deaths of *them that are* ſlain in the midſt of the ſeas.

9 Wilt thou yet ſay before him that ſlayeth thee, I *am* God; but thou *ſhalt be* a man, and no god, in the hand of him that ſlayeth thee.

10 Thou ſhalt die the deaths of the uncircumciſed by the hand of ſtrangers: for I have ſpoken *it*, ſaith the Lord GOD.

“and the fear of God. The prophets will inform us, how the Tyrians loſt it; and the like cauſes will always produce the like effects.” (Newton on the Prophecies.) Whatever may be the caſe with the community, individuals may guard againſt theſe evils in themſelves: and their immortal intereſts call them to it more forcibly, than any temporal motives can do. If we be poor; we ſhould learn contentment with food and raiment; and having the needful proviſions of Judah, and Iſrael, we need not covet the ſuperfluities of Tyre. They, who engage in commerce, ſhould remember, that they are God's ſervants, and learn to conduct their buſineſs, according to the precepts of his word, in ſubmiſſion to his providence, and with an aim to his glory. And they, who poſſeſs wealth, ſhould remember, that they are the Lord's ſtewards, and muſt not waſte his goods, in gratifying the luſt of the fleſh, the luſt of the eye, or the pride of life; but ſhould uſe them in doing good to all men, eſpecially to the houſhold of faith, and in promoting the ſpread of the Chriſtian religion. Above all we ſhould be careful to ſeek firſt the kingdom of God, and his righteouſneſs, and to do, and uſe every thing in ſubſerviency to the ſalvation of our ſouls. Then our riches will never be taken from us; and when we ſhall be no more on earth, we ſhall go to poſſeſs an incorruptible, and unchangeable inheritance in heaven.

NOTES.

CHAP. XXVIII.] V. 2—5.] Ethbaal, or Ithobalus, was the prince, or king of Tyre at this time, and when the city was taken by Nebuchadnezzar. He ſeems to have been a man of eminent abilities, and under his government the Tyrians continued for a time to proſper exceedingly. But, being lifted up with the moſt exceſſive pride, he arrogated divine honours to himſelf, as many vain-glorious monarchs have done. His ſovereignty over the ſeas was ſo uncontrouled, and his authority was ſo firmly eſtabliſhed, that he ſeemed to himſelf to reign as a god in the midſt of the ſeas; and to be placed on the throne of God, rather than on that of a man. Yet was he a poor, frail mortal man, and not God; though he affected to be abſolute, independant, and honoured as a deity. Daniel, who was at this time about 36 years of age, and employed in the court of the king of Babylon, had become exceedingly renowned for his wiſdom in all the concerns of government, as well as in interpreting dreams, and reſolving difficult queſtions: but the king of Tyre ſuppoſed himſelf to be wiſer than he, and that no ſecret could be hid from him. He was perhaps a man of learning, and underſtood many abſtruſe ſubjects; or he had diſcovered the ſecret machinations of his enemies, which he aſcribed to his own diſcernment, and ſuppoſed that nothing could elude his penetration. But the chief uſe of his wiſdom was to increaſe his revenues, and treaſures, by protecting the trade, and wealth of his ſubjects. This he aſcribed to his own wiſe counſels; and thus his riches tended every way to enhance his pride, and ſelf-ſufficiency.

V. 6—10.] This haughty prince was become the rival of the Lord of Hoſts, and robbed him of his glory: and he therefore reſolved to reſiſt, and abaſe him. The Chaldeans were not numbered amongſt the people, who traded with the Tyrians; but were ſtrangers to them: the Lord had choſen them to execute his ſentence againſt that city, and her king. They were the moſt terrible of the nations, and would oppoſe their victorious arms to Ethbaal's ſelf-conceited politics; and by beſieging, and at length taking, and deſtroying Tyre, they would tarniſh and defile all his beauty, and ſplendour: and they would bring him down to the grave, without any honour or ceremony; as thoſe, who are ſlain at ſea, are thrown overboard to be devoured by the fiſhes. And would he pretend to boaſt, that he was a god, when he ſhould be in the hands of the executioners of the Lord's vengeance upon him? Certainly his death would prove the contrary: and as he would die out of God's covenant, and under his wrath, and the death of the wicked, (which was meant by the death of the uncircumciſed,) he would periſh miſerably in every ſenſe.

11 Moreover the word of the LORD came unto me, ſaying,

12 Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord GOD, Thou ſealeſt up the ſum; full of wiſdom, and perfect in beauty.

13 Thou haſt been in Eden the garden of God; every precious ſtone *was* thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets, and of thy pipes was prepared in thee, in the day that thou waſt created.

14 Thou *art* the anointed cherub that covereth: and I have ſet thee *ſo*: thou waſt upon the holy mountain of God; thou haſt walked up and down in the midſt of the ſtones of fire.

15 Thou *waſt* perfect in thy ways from the day that thou waſt created, till iniquity was found in thee.

16 By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as profane out of the mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.

17 Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy brightneſs: I will caſt thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee; and I will bring thee to aſhes

V. 12—15.] The prophet was next ordered to conclude his ſubject with a lamentation, or poetical elegy over this haughty monarch; which would be the more remarkable, as he was at that time at the height of his pride, and proſperity. This he was to open by deſcribing his own opinion of his dignity, and his oſtentation of magnificence, in very remarkable language. He vainly thought, that he poſſeſſed the ſum of all excellency in himſelf; that his abilities, experience, perſonal accompliſhments, authority, and ſplendour compriſed the fulneſs of wiſdom, and the perfection of beauty: and that they were *his* by an unalienable tenure, ſecurely ſealed up among his treaſures. He thought his dignity as great, and his advantages, as many, as thoſe of Adam in Eden, in the garden of God; or thoſe of the inhabitants of heaven. His crown was formed, and his garments decorated, with abundance of precious ſtones: of theſe nine ſorts are mentioned, which were ſet in gold, and were the ſame that were placed in the breaſt-plate of the high prieſt, whom ſome think he meant to vie with in this particular. Tabrets, and other muſical inſtruments had been prepared *for* him, with exquiſite ſkill; either to celebrate his coronation, the day, when he was created king, or his birth-day, as it annually returned. He ſeems to have been anointed king, according to the cuſtom in Iſrael, and his office was to cover, or protect his people; and for this purpoſe God had raiſed him to his throne: but he forgot his dependance on him, and deemed himſelf able to do it by his own power, and ſhone in his own eyes, as an angel in heaven, or a deity. This is perhaps ſpoken with reference to the angel of God, who defended Jeruſalem from the Aſſyrians, and ſmote their army; or to the cherubim that covered the mercy-ſeat; or to thoſe, who guarded the entrance of Eden, and kept every way the tree of life. However, in this conceit of his own excellency, and deeming himſelf equal to the inhabitants of heaven, the holy mountain of God, he walked up and down, ſurrounded, and decorated with precious ſtones, ſparkling like fire. Indeed the affairs of Tyre had been managed by him, with great prudence, and ſucceſs, from the beginning of his reign; till the detection of his iniquity brought down the wrath of God upon him; and then he was infatuated to his ruin. The expreſſions uſed in this poetical deſcription of the exceſſive pride of this monarch, ſeem to allude to the fall of angels, and to that of Adam in Paradiſe; and they intimated that his ruin would be owing to the ſame cauſe, and attended with ſimilar effects to him. (Notes, *Iſaiah*, c. xiv. v. 4—20.) He is likewiſe ſuppoſed to have been a type of the Roman antichriſt, of whom ſimilar things are ſpoken in the New Teſtament; (2 *Theſ.* c. ii. v. 4. *Rev.* c. xvii. v. 4:) and almoſt the whole of this deſcription may be accommodated to that proud enemy of God, and his truth. But indeed the character, pretenſions, and fall of one man, who hath been intoxicated with power, and pride, ſo reſembles thoſe of others, of the ſame ſpirit, that it is not always eaſy to determine, whether the coincidence ariſes from this, or whether the one was intended to be a type of the other. However it conſiſts not with the limits aſſigned to this publication, to enter on the pretenſions, and character of antichriſt in this place; as there will be a more proper opportunity of doing it.

V. 16—19.] The policy of the king of Tyre had employed ſuch methods of extending commerce, as led to much violence, and oppreſſion, and various tranſgreſſions of the divine law. And therefore, though he deemed his city, and throne as ſacred, as the mountain of God, being conſecrated by his own divinity; yet the Lord would caſt him out of it, as profane, and abominable; he would deſtroy him from the midſt of his oſtentatious magnificence, as he had caſt down the angels that upon the earth in the ſight of all them that behold thee.

19 All they that know thee among the people ſhall be aſtoniſhed at thee: thou ſhalt be a terror, and never *ſhalt* thou *be* any more.

20 Again the word of the LORD came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it,

22 And ſay, Thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Zidon; and I will be glorified in the midſt of thee: and they ſhall know that I *am* the LORD, when I ſhall have executed judgments in her, and ſhall be ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreets; and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I *am* the LORD.

24 And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them; and they ſhall know that I *am* the Lord GOD.

25 Thus ſaith the Lord GOD; When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land that I have given to my ſervant Jacob.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards; yea, they ſhall dwell with confidence, when I have executed judgments upon all thoſe that deſpiſe them round about them; and they ſhall know that I *am* the LORD their God.

ſinned, from their glorious ſtate in heaven; and he ſhould no longer think himſelf the protecting deity of Tyre. Seeing his heart was lifted up by his endowments, and proſperity; and he had corrupted his wiſdom, by employing it in baſe projects to increaſe his magnificence; the Lord would caſt him to the ground, and render him a deplorable ſpectacle, and an inſtructive warning to other kings, that ſhould behold his fall. He had deemed his palaces, ſanctuaries, or temples to his own divinity, in which he ſat as in the ſeat of God: but he had defiled them by his crimes, and the iniquity allowed in his traffic: therefore they would be conſumed with a fire kindled by his own folly; and he ſhould periſh with them, amidſt many ſpectators, for a terror, and a warning to them. The infamous traffic of antichriſt in the church of God, and about holy things, will certainly expoſe him to ſimilar, or more terrible deſtruction.

V. 21—23.] Tyre was built by the inhabitants of Zidon, which was the more ancient, but the leſs conſiderable city, and depended on Tyre: but the Lord was againſt Zidon alſo; and was determined to glorify his power, juſtice, and truth, in executing judgments on her, by peſtilence, and the ſword; that his holy name might thereby be known, and had in honour. This ſeems to have been fulfilled by the Chaldeans: and the Perſians alſo afterwards took Zidon. Some think, that this typically predicted the ruin of all, who ſhall continue connected with the Roman antichriſt.

V. 24—27.] Theſe nations, bordering on Iſrael, had been thorns, and briers to them, and had created them much trouble, and treated them with great contempt. But they were about to be finally deprived of their power to moleſt them. So that when the Lord ſhould reſtore Iſrael to their own land, for the glory of his name amongſt the nations, they would dwell in peace and proſperity; being delivered from their enemies, by the juſt judgments of God upon them. This was in part fulfilled, after the return of the Jews from captivity: but it is probable, that it will have a more ſtriking accompliſhment, when they ſhall be converted to Chriſt, and gathered from their preſent diſperſions.

PRACTICAL OBSERVATIONS.

Pride is peculiarly the ſin of our fallen nature, the eſſence of our apoſtacy, and the very poiſon, which ſatan's temptation infuſed into the hearts of our firſt parents, and through them into thoſe of all their children. Every poſſeſſion, endowment, or diſtinction, which the Lord confers upon us, ſerves to foment this hateful propenſity: and we are diſpoſed to idolize the gifts, or to glory in them, as if they were from ourſelves; and to forget the Giver, to become his rivals, and to ſpeak, and act, as if we were independant of him, and ſufficient to our own ſafety, and happineſs. To ſuch a tremendous exceſs have the paroxiſms of this diſeaſe ſometimes ariſen, that poor dying worms have fancied themſelves deities; have demanded temples ſacrifices, and adoration; have dreamed, that they were able to ſave, or to deſtroy; and have preſumed to arrogate the ſtyle, and attempted to exerciſe the peculiar prerogatives of the moſt High God! But the mightieſt, and moſt accompliſhed monarch, whoſe heart is thus lifted up, and intoxicated by his dignity, and proſperity, may be aſſured, that God will reſiſt, and abaſe him: and what a wretch will he be proved at laſt, who is honoured, and flattered as more than human, through life, and then dies in his ſins, and has his eternal portion with the devil, and his angels in the bottomleſs pit! Such men will feel the emptineſs of their lofty pretenſions, and diſtinctions, when they fall into the hands of their offended Judge: death will ſurely terminate their deluſion, and ſhew them how vile, helpleſs, and miſerable they are. Indeed what is that wiſdom, of which ſo many boaſt, as if no ſecret could be hid from them? It may

CHAP. XXIX.

Contains prophecies 1ſt. Of the ruin of Pharaoh king of Egypt, with his army, for his pride, and treachery to the Jews, 1---7. *2d. Of the deſolations of Egypt, and the diſperſion of its inhabitants, which were to continue forty years,* 8---12. *3d. Of the reſtoration of that country, after its calamities, and of its baſe, and abject condition, through ſucceeding generations,* 13---16. *Of Nebuchadnezzar's being rewarded for his labour, in beſieging Tyre, with the ſpoils of Egypt; with intimations of deliverance to the Jews,* 17---29.

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt Pharaoh king of Egypt, and propheſy againſt him, and againſt all Egypt:

3 Speak, and ſay, Thus ſaith the Lord GOD; Behold, I *am* againſt thee, Pharaoh king of Egypt, the great dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for myſelf.

4 But I will put hooks in thy jaws, and I

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indeed ſerve them to amaſs riches, and other incentives to their worldly luſts: yet even in this reſpect, both the exerciſe, and the ſucceſs of it depend on the providence of God. But if in theſe things, they were wiſer, and more proſperous than Daniel, or than Solomon: yet the moſt illiterate, and deſpiſed believer is far wiſer than they, in the moſt important matters: for the *ſecret* of the Lord is with them that fear him, and no wiſdom, except that which he giveth, can attain thereto; and this alone is the ſecret, that leads to happineſs temporal, and eternal. But all the wiſdom in the world is inſufficient to ſave men's bodies from the grave, or their ſouls from hell: it cannot ſecure their limbs from pain, or their hearts from anguiſh: nay it cannot preſerve itſelf; for a fever, or a blow may render the wiſeſt man on earth an ideot, or a lunatic to the end of his days. How vain then are all talents, beauty, dignity, or magnificence on earth! And how little would it avail us if we could ſeal them all among our treaſures! Nay were it poſſible to enter the garden of Eden, and to contemplate its beauties, and feaſt upon its fruits; or even to enter heaven, that holy mountain of God, and there amongſt his angels, to behold the glories, and hear the harmony of that bleſſed place: yet we could enjoy no ſolid happineſs, without a humble, holy, and ſpiritual mind. And ſhould the brighteſt cherub there, who hath been perfect ſince the day, in which he was created, diſcover the leaſt pride, and iniquity, he muſt be caſt out thence as profane; even as ſatan the firſt offender was. So that all wiſdom, and proſperity, which elate the heart with pride, or that are corrupted in deviſing, or compaſſing iniquity, will ſoon be ſhewn to be folly and miſery: and all the brightneſs of earthly magnificence, and the vain joys of ſenſual ungodly mirth will ſoon be exchanged for weeping, wailing, and gnaſhing of teeth; except godly ſorrow, which worketh repentance unto ſalvation, intervene. The paradiſe therefore of proſperous ſinners is emphatically *that of fools*, as the event will ſhortly demonſtrate. But ſpiritual pride is of all other moſt diabolical: and when men are puffed up with their knowledge, gifts, or eminence in the church of God; when they ambitiouſly uſurp authority, and arrogate to themſelves the power over mens conſciences, or pretend to change the laws of God; and when they miſtake external pomp for the beauty of holineſs, carnal policy for heavenly wiſdom, and gain for godlineſs; and when they ſhine as angels in their own eſteem: they peculiarly reſemble ſatan, in heaven, when iniquity was firſt found in him, and are near a ſimilar deſtruction to his, when he was caſt down to hell. Such men often defile ſacred places, and functions by their iniquities, and their infamous traffic about ſpiritual things: and they may expect to periſh by no common deſtruction; but to be made a warning to others not to copy their ſacrilege, blaſphemy and preſumption. But indeed it is difficult to poſſeſs any diſtinction, without being proud of it; or to conduct extenſive, and lucrative trade, without covetouſneſs, oppreſſion, or iniquity: theſe are leſſons, which can only be learned in the ſchool of Chriſt, and by the teaching of his Spirit. Yet wherever iniquity enters, the perfection is marred, and a worm laid at the root of the gourd, which will infallibly deſtroy it; this will tarniſh the brightneſs of the fineſt talents, and diſgrace every kind of affluence, and magnificence. Sin alone can ruin an holy creature: and He who taketh away ſin, is alone able to do real good to a fallen creature. Happy therefore is the church of God, and every living member of it; though poor, afflicted, and deſpiſed, though deſtitute of ſhining talents, and expoſed to pricking thorns and briers, or terrible perſecutions. For whilſt the cup of the Lord's indignation goes round, and he is glorified in executing judgments on his proud, and proſperous enemies: he will diſplay his truth, power, and mercy, in the ſalvation and everlaſting honour, and felicity of his redeemed people. Let others then celebrate the magnificence and riches of Tyre, Babylon, or Rome; or the learning of Athens, and other cities of Greece renowned for genius, and eminence, in every uſeful, and ornamental art, and ſcience. Let us celebrate the praiſes of Zion, the city of our God, of which glorious things are ſpoken by the Lord himſelf: let us ſeek no other honours, or diſtinctions, than thoſe, which belong to all her citizens; and whatever elſe we remain ignorant of, let us ſeek the humbling ſanctifying knowledge of God, and the enlarged experience of his ſalvation. Then we ſhall be enabled to ſay "The lines are fallen unto me in "a pleaſant place: yea I have a goodly heritage."

NOTES.

CHAP. XXIX.] V. 1, *The tenth*, &c.] This was previous to the prophecies concerning Tyre, that we have conſidered. This, and the three following chapters contain predictions concerning Egypt, delivered at different times.

V. 3—6.] (Notes, *Iſaiah*, c. xviii. xix. xx. *Jer.*

will cauſe the fiſh of thy rivers to ſtick unto thy ſcales; and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.

5 And I will leave thee *thrown* into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the open fields; thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt ſhall know that I *am* the Lord, becauſe they have been a ſtaff of reed to the houſe of Iſrael.

7 When they took hold of thee by thy hand, thou didſt break, and rend all their ſhoulder: and when they leaned upon thee, thou brakeſt, and madeſt all their loins to be at a ſtand.

8 Therefore thus ſaith the Lord God; Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate and waſte; and they ſhall know that I *am* the Lord: becauſe he hath ſaid, The river *is* mine, and I have made *it*.

10 Behold, therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt utterly waſte *and* deſolate, from the tower of Syene, even unto the border of Ethiopia.

11 No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years.

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c. xliii. v. 8—13. c. xliv. ver. 29. 30. c. xliv.) Pharaoh-hophra, or Apries, king of Egypt was here repreſented by a great dragon, or a crocodile, lying at eaſe in the midſt of his rivers. The river Nile, and the ſtreams, and canals, which communicated with it, rendered Egypt peculiarly proſperous, and wealthy: that river abounded with crocodiles, which are very voracious, and domineer over the other inhabitants of the river, as if they were the ſole proprietors of it, and were placed there to devour all the reſt. Such was Pharaoh-hophra: he was a man of a very haughty, tyrannical, and cruel diſpoſition; and having proſpered for ſeveral years he grew ſo exceeding arrogant, that, as Herodotus informs us, he boaſted "that no God could deprive him of his Kingdom." This impiety was as abſurd, as if the crocodile ſhould boaſt, that the river was his own, and that he made it for himſelf. And perhaps this proud man, who thought himſelf the author of his own proſperity, and too powerful to be diſpoſſeſſed, might ſpeak in the ſame extravagant, and impious language of that river, which was one of the principal ſources of it. But the Lord was able to deal with this unruly monſter, who lay fearleſs in his rivers, and ſet all the univerſe at defiance: he meant to deſtroy him and his forces, as if he had dragged the crocodile forth with a hook, and all the fiſh of the river had ſtuck to his ſcales, and they had been all caſt together upon a dry and deſert place, to be devoured by the wild beaſts, and the birds of prey. The Egyptians, wearied with the tyranny, and cruelty of Hophra, revolted from him, and under Amaſis they routed, and deſtroyed his army, and all that adhered to him: at length he too fell into the conqueror's hands, and was ſtrangled by him; and thus Amaſis ſucceeded to the throne, after Egypt had ſuffered moſt dreadful miſeries, by theſe inteſtine diſſentions.

V. 6, 7.] Theſe events, fulfilling this, and other prophecies, would tend to convince the Egyptians, that the God of the Jews was the Lord of the whole earth. They were to be thus puniſhed becauſe they had ſeduced the Iſraelites into a dependance on them, and then deceived them to their ruin. Both Iſrael and Judah had very ſinfully formed alliances with the Egyptians, and depending on them, had engaged in wars with the Aſſyrians and Chaldeans. But they proved to them like a ſtaff of reed, which will not bear the weight of thoſe, who lean on it; but breaking pierces their hands, or arms, and leaves them in pain to ſtagger or fall. Thus Egypt diſappointed the Iſraelites and the Jews, did them immenſe miſchief, and left them to ſhift for themſelves. (*Iſaiah*, c. xxxvi. v. 6.)

V. 8—11.] The preceding figurative prediction related principally to the king of Egypt; what follows chiefly reſpected the nation: that foretold the ruin of Hophra, and his party by civil wars; this ſeems to relate to the deſolations occaſioned by the victorious arms of Nebuchadnezzar, ſome years after. The people had approved of the proud and imperious language of their king, and were to be puniſhed as accomplices in his crime. The Lord in his providence cauſed Nebuchadnezzar to invade Egypt; and gave him ſuch ſucceſs, that he put a ſtop to their commerce, and intercourſe with their neighbours, and to their agriculture, and journeying, and even reduced the country to a deſert "from the tower of Siene, &c;" or rather from Migdol to Siene, from the entrance into Egypt out of Aſia, to the border of Ethiopia, from one end of the land to the other. Hiſtory informs us that Nebuchadnezzar conquered Egypt, and carrying multitudes of priſoners thence, diſperſed them in different parts of his dominions: and doubtleſs numbers periſhed, or took ſhelter in other nations at the ſame time. But we are not ſufficiently informed of the tranſactions of thoſe ages, to ſhew the exact fulfilment of this part of the prophecy, as hath been done in ſome other inſtances. However it was predicted, that the land would continue deſolate, and the inhabitants diſperſed, till forty years were expired; the end of which term nearly coincided with the ruin of the Babyloniſh monarchy; and it is probable, that Cyrus permitted the captive Egyptians to return to, and re-people their own land; as well as the captive Jews.

12 And I will make the land of Egypt deſolate in the midſt of the countries *that are* deſolate, and her cities among the cities *that are* laid waſte ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 Yet thus ſaith the Lord GOD; At the end of forty years will I gather the Egyptians, from the people whither they were ſcattered:

14 And I will bring again the captivity of Egypt, and will cauſe them to return *into* the land of Pathros, into the land of their habitation; and they ſhall be there a baſe kingdom.

15 It ſhall be the baſeſt of the kingdoms; neither ſhall it exalt itſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* iniquity to remembrance, when they ſhall look after them: but they ſhall know that I *am* the Lord GOD.

17 And it came to paſs in the ſeven and twentieth year, in the firſt *month*, in the firſt *day* of the month, the word of the LORD came unto me, ſaying,

18 Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus: every head *was* made bald, and every ſhoulder *was* peeled; yet had he no wages, nor his army, for Tyrus, for the ſervice that he had ſerved againſt it:

19 Therefore thus ſaith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he ſhall take her multitude, and take her ſpoil, and take her prey; and it ſhall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord GOD.

21 In that day will I cauſe the horn of

V. 15. *Baſeſt*, &c.] Almoſt from the time, that this prophecy was delivered, to the preſent day, Egypt has been governed by foreigners, and been tributary to other nations. It had long been the moſt renowned kingdom in the world; but it had firſt oppreſſed, and then ſeduced, and deceived the people of God; and this ſentence was therefore denounced againſt it. After the ruin of the Babyloniſh monarchy, it was ſoon ſubdued by the Perſians, and though it frequently revolted, they always recovered their dominion over it. It afterwards fell under the dominion of the Macedonians; then it became ſubject to the Romans, and at length a province of that empire. At length the Saracens ſubdued it: then the Mamalucs, and laſtly the Turks, to whom it remains in the moſt abject ſervitude at this day. Thus for above two thouſand years Egypt hath continued a baſe, and tributary kingdom, not able to exalt itſelf above the nations, as formerly, nor even to live under princes of that nation (c. xxx. v. 13.) And if at any time for a few years, they attempted to ſhake off the yoke; the ſhort ſpace, during which they aimed at independance, was as nothing to this long term of years; and even then they were rather unſucceſsfully ſtruggling for liberty, than able to enjoy it. This is a moſt aſtoniſhing accompliſhment of a moſt ſingular prophecy: for who could have conceived, that ſo renowned, and powerful a country ſhould remain for ſuch a ſucceſſion of ages, under ſubjection to foreigners?

V. 16. *And*, &c.] Egypt being reduced into ſubjection, the Jews were never afterwards tempted to place any confidence in that nation, as they had done. Their confidence in Egypt brought their iniquity to remembrance: either it reminded them of their former idolatries, and tempted them to renew them; or it provoked the Lord to call their ſins to remembrance, and to puniſh them for them: or when the Jews in after ages ſhould look upon the abject ſtate of Egypt, it would cauſe them to remember, and be aſhamed of the ſin of their nation, in depending on that people.

V. 17—20.] Nebuchadnezzar beſieged Tyre 13 years before he took it. During the ſiege his ſoldiers had endured great hardſhip; their heads had been made bald by conſtantly wearing their helmets, and their ſhoulders had been peeled by carrying materials to form the works: and the king muſt have been at an immenſe expence in this undertaking: yet when the Tyrians found that their city muſt be taken, they ſent away their moſt valuable effects, either to their city on the iſland, or to their colonies, or elſe deſtroyed them: ſo that the plunder of the city was not ſufficient to defray the charges of the ſiege, or to recompenſe the labours of the army. But the Lord conſidered Nebuchadnezzar, and the Chaldeans, as his ſervants, to execute his predicted vengeance on the Tyrians; (though they meant no ſuch thing;) and he would give them a ſuitable recompence. He would therefore employ them in the conqueſt of Egypt, which being weakened by civil wars, would be an eaſy prey to them, and abundantly enrich them with its ſpoil. This prophecy was a confirmation of that, which had been given above 16 years before.

V. 21. *In that*, &c.] This ſeems to refer to the increaſing influence, and authority of Daniel, in the court the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them; and they ſhall know that I *am* the LORD.

CHAP. XXX.

Contains 1ſt. Predictions of great ſlaughter to be made amongſt the Egyptians, and their allies, and of the deſolations of the land, and of it's principal cities by Nebuchadnezzar, 1---19. 2d. A prediction, that the arms of Pharaoh ſhould be incurably broken, and that thoſe of Nebuchadnezzar ſhould be greatly ſtrengthened, that he might execute the judgments of God on Egypt, 20---26.

THE word of the LORD came again unto me, ſaying,

2 Son of man, propheſy and ſay, Thus ſaith the Lord GOD: Howl ye, Woe worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it ſhall be the time of the heathen.

of Nebuchadnezzar; and the more favourable diſpoſition of that prince to the religion of the Jews, during the latter part of his life. It may alſo refer to the deliverance of Jeconiah from priſon, and the favour ſhewn him by Evil-merodach the ſon of Nebuchadnezzar; which was a token for good to the houſe of Iſrael, in that the family of David began again to proſper in ſome meaſure. But ſome think that "that day," relates to the termination of the forty years of Egypt's deſolations, when the captivity of the Jews would alſo ceaſe. We may ſuppoſe, that Ezekiel continued propheſying, when Daniel was in authority, and after Jeconiah's enlargement, with greater encouragement, and effect than before: but we read nothing of that matter; and this ſeems to be the lateſt prophecy of his, that is tranſmitted to us.

PRACTICAL OBSERVATIONS.

Wherever we turn our attention, we diſcover evidences of the pride, and folly of the human heart; and of the abhorrence with which God beholds thoſe, who forget their dependance on, and obligations to him, and rob him of the glory due to his name. Proſperous oppreſſors are amongſt the human ſpecies, as crocodiles in a river, or ſea monſters in the great waters: and whilſt they prey without remorſe on their inferiors, they ſhould be deemed the common enemies of mankind. Yet they have commonly bewitched the greateſt part of thoſe, whom they have enſlaved, into a ſtupid admiration of their power, and ſucceſs, and into a pertinacious cleaving to them, even to their own ruin. When princes, and their ſubjects unite in impiety, and iniquity, the Lord often renders them reciprocally the occaſions, or inſtruments of each others puniſhment. For the Lord is againſt, and will ſhew himſelf above, the moſt powerful, and inſolent workers of iniquity: and he can eaſily deal with thoſe who ſet all others, and even Him at defiance. He fights againſt thoſe who injure his people, and ſtill more againſt thoſe, who ſeduce them from their confidence in Him, and into ſin. And though they deſerve to be deceived, wounded, and deſerted by thoſe, in whom they have ſinfully confided: yet their tempters, and deceivers muſt expect ſevere puniſhment. The deſolating judgments, and the avenging ſword, which the Lord hath ſent forth into every part of the earth, and the inconceivable miſeries, and havock, that war hath made in every age, and nation, prove that the world is full of wickedneſs: and theſe lamentable ſcenes not only illuſtrate the juſtice of God; but they are the natural effects of man's pride, revenge, ambition, avarice, and callous ſelfiſhneſs: they prove him to be the child, and to bear the image of the arch-apoſtate, the murderer from the beginning: and to poſſeſs the ſame nature with the firſt-born of fallen Adam, who murdered his righteous brother. But it is a relief to the pious, and humane mind to diſcern traces of the ſuperintending providence of God, and of the truth of his word, in reviewing theſe dark tranſactions. The hiſtory of nations, in their riſe, progreſs, and decline, is the beſt expoſition of antient prophecies: all events, in one way or other, fulfil the ſcriptures, and turn to the believer for a teſtimony; for he remembers, that thus it was written, and thus it muſt be. All things work together for the good of the church; even nations are reduced, to remove from the people of God the occaſions of ſin, and to promote their holineſs: and in the midſt of the moſt tremendous ſcenes of war, and bloodſhed, He is bringing forward thoſe glorious times of truth, righteouſneſs, and peace, which he hath promiſed ſhall ſucceed theſe convulſions. Thus in the deepeſt ſcenes of our adverſity he ſows the ſeed of our future proſperity. The Lord hath raiſed up for us a horn of ſalvation in the houſe of his ſervant David; and he will ſhortly raiſe up miniſters, and open their mouths to proclaim his goſpel throughout the earth. Like a rich, and generous maſter, He will not let any man ſerve him for nothing: if he employ ambitious or covetous men as his executioners, he will recompenſe them according to the leading deſires of their hearts: and verily every man ſhall have his reward. Happy then are they, who deſire his favour, grace, and image, and reliſh the ſpiritual bleſſings of his new covenant: they will delight in his ſervice, and not covet any recompence, except his merciful acceptance: and the riches, honours, and pleaſures, which they have choſen, ſhall be enſured to them for ever, and ever.

NOTES.

CHAP. XXX.] V. 2, 3.] As the day of Egypt's deſolation is here ſaid to be near; and as Nebuchadnezzar did not invade that country, till he had taken Tyre; ſo it is probable, that this prophecy was delivered about the ſame time with that in the cloſe of the former chapter, and ſeveral years after thoſe, which follow. The Egyptians were called upon to howl with anguiſh of heart, in the proſpect of theſe judgments; as they ſurely would, when they arrived. They were to ſay "woe worth the day," or "alas the day;" intimating that it, would be the moſt dreadful day, they ever ſaw. It would be the day of the Lord, in which he would execute vengeance on his enemies; a cloudy day, or a day of uncommon terror, and diſtreſs, (as clouds, and

4 And the ſword ſhall come upon Egypt, and great pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, ſhall fall with them by the ſword.

6 Thus ſaith the LORD; They alſo that uphold Egypt ſhall fall; and the pride of her power ſhall come down; from the tower of Syene ſhall they fall in it by the ſword, ſaith the Lord GOD.

7 And they ſhall be deſolate in the midſt of the countries *that are* deſolate, and her cities ſhall be in the midſt of the cities *that are* waſted.

8 And they ſhall know that I *am* the LORD, when I have ſet a fire in Egypt, and *when* all her helpers ſhall be deſtroyed.

9 In that day ſhall meſſengers go forth from me in ſhips, to make the careleſs Ethiopians afraid, and great pain ſhall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus ſaith the Lord GOD; I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain.

12 And I will make the rivers dry, and ſell the land into the hand of the wicked: and I will make the land waſte, and all that is therein, by the hand of ſtrangers: I the LORD have ſpoken *it*.

13 Thus ſaith the Lord GOD; I will alſo deſtroy the idols, and I will cauſe *their* images to ceaſe out of Noph; and there ſhall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros deſolate, and will ſet fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the ſtrength of Egypt; and I will cut off the multitude of No.

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rain were rarely known in Egypt;) and it would be the time of the heathen; the time of divine judgments on the gentile nations, as there had been a time of his wrath, and judgments on the Jews.

V. 4, 5.] As Ethiopia bordered on, and was in alliance with, Egypt, it would ſhare in theſe calamities. The forces of the Ethiopians would be ſlain amongſt thoſe of Egypt. For the foundation of her cities, or thoſe of her government, would be broken down; and all her allies in Africa, her Grecian auxiliaries, and her mercenary troops from different nations would fall by the ſword.

V. 6. *Tower of*, &c.] Or "from Migdol to Syene."

V. 7. *Her cities*, &c.] Egypt was exceeding populous, and more filled with cities, than any other nation in the world, at that time: this would render her deſolation the more extraordinary.

V. 9. *Meſſengers*, &c.] The providence of God would take care, that meſſengers ſhould be ſent in ſhips, or boats up the Nile, to inform the Ethiopians of the ruin of Egypt, and to alarm them with fears of ſimilar calamities; from which they careleſſly deemed themſelves ſecure. Perhaps Nebuchadnezzar ſent theſe meſſengers to ſummon the Ethiopians to ſurrender, However they would occaſion them great pain, and terror, ſimilar to the aſtoniſhment of the nations, in the day, when the Egyptians were deſtroyed at the Red Sea.

V. 12. *The rivers*, &c.] If the rivers of Egypt had been dried up, that fruitful land muſt have become a barren deſert: and the Lord was about as effectually to deſtroy all the ſources of their power, and proſperity; for He would entirely deliver up the land into the poſſeſſion of wicked, and oppreſſing ſpoilers, as if he had ſold it to them. Such were the Chaldeans, who firſt conquered, plundered, and enſlaved Egypt: and the Perſians, Macedonians, Romans, Saracens, Mamalucs, and Turks, who have ſucceſſively domineered over, and oppreſſed that country, have equally deſerved this character: all theſe ſtrangers have waſted, and cruelly tyrannized over Egypt, from that time, to this preſent day.

V. 13. *Idols*, &c.] Egypt was not more renowned amongſt the ancients for wiſdom, and learning, wealth, power, and proſperity; than for the multitude of their idols, and the ſtupidity, with which they worſhipped even various reptiles, and vegetables. On theſe idols they depended for protection: but the Lord determined to deſtroy them with their worſhippers, and with the cities, in which they were ſtationed. And in fact the ancient idolatry of Egypt gradually declined, or was exchanged for that of other nations, as the country fell under the dominion of foreign lords: and as there hath not been for above 2000 years a prince of the land of Egypt; (Note, c. xxix. v. 15;) ſo the Egyptians have long received their religion from their maſters, and have been an abject ſervile race, greatly afraid of offending their cruel oppreſſors. The preſent Egyptians are either Mahometans; or an ignorant ſuperſtitious kind of Chriſtians, who ſeem to have little more than the name of that holy religion.

16 And I will ſet fire in Egypt: Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph *ſhall have* diſtreſſes daily.

17 The young men of Aven and of Pi-beſeth ſhall fall by the ſword: and theſe *cities* ſhall go into captivity.

18 At Tehaphnehes alſo the day ſhall be darkened, when I ſhall break there the yokes of Egypt: and the pomp of her ſtrength ſhall ceaſe in her: as for her, a cloud ſhall cover her, and her daughters ſhall go into captivity.

19 Thus will I execute judgments in Egypt; and they ſhall know that I *am* the LORD.

20 And it came to paſs in the eleventh year, in the firſt *month*, in the ſeventh *day* of the month, *that* the word of the LORD came unto me, ſaying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong to hold the ſword.

22 Therefore thus ſaith the Lord GOD; Behold, I *am* againſt Pharaoh king of Egypt, and will break his arms, the ſtrong, and that which was broken; and I will cauſe the ſword to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

24 And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand: but I will break Pharaoh's arms, and he ſhall groan before him with the groanings of a deadly wounded *man*.

25 But I will ſtrengthen the arms of the king of Babylon, and the arms of Pharaoh ſhall fall down; and they ſhall know that I *am* the LORD, when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries; and they ſhall know that I *am* the LORD.

V. 20—26.] This prophecy was delivered ſoon after the Egyptians had come to relieve Jernſalem, when beſieged by Nebuchadnezzar, but had gone back unto their own land, without effecting any thing; and ſome months before that city was taken. The Lord then informed the prophet, that he had broken the arm of Pharaoh, and that it never would be ſet, or bound up, to be healed, and made ſtrong to hold a ſword any more. When the king of Babylon took from the king of Egypt all his dominions in Aſia, one of Pharaoh's arms was broken, half his ſtrength was taken from him. This had taken place ſome time before: and the Lord declared, that he would never recover thoſe territories, or be able to obtain the aſcendancy over the Chaldeans, but would be broken by them more and more. Nay his other arm would ſoon be broken, which was now ſtrong; ſo that the ſword would drop out of that likewiſe. This took place, when Egypt was ſo weakened by civil wars, as to be utterly unable to reſiſt the invaders: and when Hophra was vanquiſhed, dethroned, and driven into the fens to hide himſelf from Amaſis, and his party. Theſe events made way for Nebuchadnezzar to conquer that kingdom. All this time he was acquiring ſtrength, and making conqueſts: for the Lord ſtrengthened his arms, and put the ſword of his vengeance into his hand. Thus the Egyptians were vanquiſhed, enſlaved, diſperſed, and carried captive. In the mean time Hophra, equally obnoxious to both the contending parties, dragged on his life in great terror, and miſery; and at length after a fruitleſs effort to recover his authority, he was taken and ſtrangled by Amaſis, who ſucceeded, as the vaſſal of Nebuchadnezzar, to the throne of this deſolated, and ruined country.

PRACTICAL OBSERVATIONS.

That power, which renders men proud, muſt come down; and that proſperity, and peace, which lead men into careleſſneſs, and carnal ſecurity, will terminate in terror, and anguiſh. The wrath of God conſumes the proſperity, and wealth of powerful nations, when the day of his vengeance comes: it deſolates populous countries, or fills them with the carcaſes of the ſlain: it turns a fruitful land into a barren deſert, and flouriſhing cities into ruinous heaps; it fills all places with terror, and miſery, and reduces men to the moſt abject ſervitude: yet theſe are only preſent effects of the divine indignation, and not worthy of our fear, compared with the wrath to come, from which Jeſus delivers his people! In vain do men endeavour to bind up the arm, which the Lord is pleaſed to break; or to ſtrengthen thoſe, whom he will bring down. A dark and cloudy day awaits his enemies, and all, that aſſociate with, or help them, will ſhare their puniſhment. All power, and ſucceſs is from the Lord: and men proſper ſo long, as they are employed in executing his righteous purpoſes. But happy are his willing ſervants, who ſo know him, in Chriſt Jeſus reconciling the world unto himſelf; as to fear, love, truſt in, worſhip, and obey him. But in one way or other all ſhall know the Lord: and they, who diſregard the diſcoveries, that he hath made of himſelf in mercy, will at length know his power, truth, and juſtice, in the puniſhment, inflicted on them for their ſins; whilſt they will be for ever excluded from all hope

CHAP.

CHAP. XXXI.

Contains *1ſt. The prophet ordered to deſcribe unto Pharaoh, the greatneſs, proſperity, and pride of the king of Aſſyria; and his dreadful, and alarming fall,* 1---17. *2d. Pharaoh aſſured, that he would be deſtroyed in like manner,* 18.

AND it came to paſs in the eleventh year, in the third *month,* in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, ſpeak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatneſs?

3 Behold, the Aſſyrian *was* a cedar in Lebanon with fair branches, and with a ſhadowing ſhroud, and of an high ſtature; and his top was among the thick boughs.

4 The waters made him great, the deep ſet him up on high with her rivers running round about his plants, and ſent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long becauſe of the multitude of waters, when he ſhot forth.

6 All the fowls of heaven made their neſts in his boughs, and under his branches did all the beaſts of the field bring forth their young, and under his ſhadow dwelt all great nations.

7 Thus was he fair in his greatneſs in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the cheſnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: ſo that all the trees of Eden, that *were* in the garden of God, envied him.

in, and experience of his favour; and groan, and wail, becauſe their wound is incurable. All earthly proſperity is thus fluctuating: they, who to day are at the top of the wheel, before to-morrow may be turned to the bottom, and their arrogant preſumption changed into abject deſpair. But the everlaſting mercy of our unchangeable God, ſecures the final felicity of all that love his name.

NOTES.

CHAP. XXXI.] V. 2. *Pharaoh,* &c.] The prophet could not perſonally addreſs Pharaoh, or his numerous attendants, forces, or ſubjects: but his prophecies would doubtleſs be made known in Chaldea, and by degrees in other countries; and they might come to the ears of the Egyptian king, which would make way for the nations to perceive the hand of the Lord in all theſe events. This prophecy was delivered about a month before Jeruſalem was taken. Pharaoh was very proud of his power, and greatneſs: and the prophet enquired of him, to whom he ſuppoſed himſelf to be like? Doubtleſs he deemed himſelf, and was celebrated by his flatterers as, equal to the greateſt monarchs, that had ever lived: but even if that had been true, it would not have been any ſecurity to him of continued proſperity: for the event had ſhewn, that the moſt renowned, and ſucceſsful kings, and kingdoms, were ſoon brought to deſtruction.

V. 3—9.] The Aſſyrian monarchy was one of the moſt ancient, and proſperous, that we read of in hiſtory; and it continued to increaſe in power, and extent of dominion for many ages. It ſeems to have attained its ſummit of greatneſs, under Shalmaneſer, and Sennacherib, of whom we have repeatedly read. But we are not certainly informed, when, and by whom it was deſtroyed: but probably it was reduced about the time, that Nebuchadnezzar began his reign at Babylon, and by him, and Cyaxares king of Media. Nineveh, the capital of that monarchy, which was perhaps the moſt extenſive city that ever was built, was taken at that time, and began from thence to go to decay, until it was at length ſo entirely deſolated, that modern travellers are not agreed where it was ſituated. Theſe events we ſhall be called more particularly to conſider, upon ſeveral paſſages in the prophecies of Jonah, Nahum, and Zephaniah. But here the prophet was directed to ſpeak of the fall of the Aſſyrian monarchy, as a fact, which was well known to have lately taken place. The Aſſyrian king had been as exalted, and conſpicuous in his kingdom, as any cedar upon Mount Lebanon: and his great power, extenſive dominions, the protection he afforded to his friends, and the continual increaſe of the greatneſs of that empire, after ſo many ages, reſembled the ſpreading branches, the thick ſhade, the high ſtature, and the continued growth of a very flouriſhing cedar. The fruitful lands of Aſſyria; the large revenues, which the king drew from vaſt multitudes, all over his extenſive territories; his extenſive commerce, through the river Tygris, with the countries bordering on the Indian ocean; or in a word the various ſources of wealth, and proſperity, afforded him in the providence of God, reſembled the rivers, and ſtreams, which cauſe the trees planted by them to grow exceedingly: and theſe made all the petty princes and ſtates depending on the Aſſyrian monarch to proſper, as well as he. By theſe means this empire, and its head were exalted above all the other kingdoms of the earth; their power became more formidable, and their dependants, and vaſſals more numerous: ſo that cities, provinces, and nations courted their alliance, and took ſhelter under their powerful protection; and increaſed, and proſpered under it, as the

10 Therefore thus ſaith the Lord God; Becauſe thou haſt lifted up thyſelf in height, and he hath ſhot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he ſhall ſurely deal with him: I have driven him out for his wickedneſs.

12 And ſtrangers, the terrible of the nations, have cut him off, and have left him: upon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruin ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches:

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ſtand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midſt of the children of men, with them that go down to the pit.

15 Thus ſaith the Lord God; in the day when he went down to the grave I cauſed a mourning: I covered the deep for him, and I reſtrained the floods thereof, and the great waters were ſtayed: and I cauſed Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and beſt of Lebanon, all that drink water, ſhall be comforted in the nether parts of the earth.

17 They alſo went down into hell with him unto *them that be* ſlain with the ſword; and *they that were* his arm, *that* dwelt under his ſhadow in the midſt of the heathen.

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fowls of the air amidſt the boughs, and the beaſts of the field under the covert of the wide ſpreading lofty cedar. Thus the monarch became renowned, and honourable, and exceeding proſperous: and this cedar in Lebanon grew more lofty, than any cedar in the garden of God, or in Eden. The Aſſyrian princes eclipſed, and gained the aſcendancy over the moſt favoured monarchs on earth; as well as over leſſer kingdoms, which grew comely, and regular as fir trees; and independant ſtates, which are generally compact, and united as the branches of the cheſnut tree. Perhaps the aſcendancy acquired by the Aſſyrian monarchs over the kings of Judah, and the ſuperior ſplendour of their government, and extent of their dominions, may be alluded to by the expreſſion, that "no tree in the garden of God was like unto him "in his beauty." However they were ſo proſpered in the providence of God, that all other kings, and princes envied them their great ſucceſs, and renown. (c. xvii. v. 1—10. 22—24.)

V. 10—13.] The figure, and its interpretation are here interwoven: the addreſs was made to the Aſſyrian monarch, though already deſtroyed; and probably the ſucceſſion of thoſe princes was alſo intended, as it ſo exactly ſuits the character of Sennacherib; (*Iſaiah*, c. x. xxxvi. xxxvii.) They were ambitious of reducing all other kings, and nations into ſubjection to them, and of eſtabliſhing an univerſal monarchy; and their pride increaſed in proportion to their power, and ſucceſs. Probably this was the character of the laſt king of Aſſyria, under whom that empire was deſtroyed. The Lord had therefore delivered him to be puniſhed into the hand of the mighty one of the heathen, or the conqueror of the nations, who was able to deal with him. This ſeems to point out Nebuchadnezzar as the ſubverter of the Aſſyrian monarchy. By him the Lord had driven the king of Aſſyria from his throne, his palace, his royal city, and his kingdom, for his wickedneſs. The Chaldeans, a people to whom the nations had hitherto been ſtrangers, (as they were but lately riſen into eminence,) but who were moſt terrible for valour, and fierceneſs to all the adjacent kingdoms, cut off this proud king, or cut down this lofty cedar, and left him to wither and decay. So vaſt was this tree grown, that his fallen branches covered the mountains and valleys, and his broken boughs were found near all the rivers: that is the fragments of this vaſt diſmembered empire formed many ſtates, and kingdoms. And when the nations found that the Aſſyrian king could no longer protect them, they renounced their allegiance to him: nay the very perſons, who had courted his friendſhip, now preyed upon, and inſulted over him. Or literally the birds and beaſts of prey came to devour the carcaſes of the multitudes, who were ſlain in theſe conflicts.

V. 14—17.] The Lord declared, that he had deſtroyed the Aſſyrian monarchy, for a warning to all other kings, and nations, not to be ambitious of domineering over their neighbours, nor proud of their preeminence, nor ſecure in their proſperity; that they ſhould not depend on themſelves, or forget God, as the author of their advantages; for the rivers, whence they drank waters, came originally from that ocean. All the monarchs of Aſſyria, or the laſt king, and all his proud princes; or all thoſe in every age, who had do-

18 To

18 To whom art thou thus like in glory, and in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the uncircumciſed, with *them that be* ſlain by the ſword. This *is* Pharaoh and all his multitude, ſaith the Lord God.

mineered over their neighbours, and deſpiſed God, had been delivered to death, and their bodies were gone under the earth, amidſt the reſt of the children of men, even like the meaneſt of them, who without funeral pomp are thrown into the pit: and this was the end of their greatneſs, to which they had been hurried by a violent, and premature death. Indeed when the Aſſyrian monarch went down to the grave, the Lord ſo ordered it, that there was a great mourning for him. His fall had affected many nations, and provinces, and vaſt multitudes of people, who had lived under, and derived advantages from his government, as well as contributed to his greatneſs. A ſtop was put by his death to all their enriching commerce, and to all the buſineſs connected with the government of ſo vaſt an empire: and all, who grew rich by collecting the revenue, or by honourable, and lucrative offices, muſt needs lament his fall. This ſeems to be meant by the Lord's covering the deep, and reſtraining the floods, as in mourning for him: which denote a ſtagnation of that profitable circulation, which there muſt be in a proſperous empire, betwixt all parts of it, and the ſeat of government. Eſpecially the Aſſyrian nobles, and people, the Lebanon, where this cedar grew, doubtleſs lamented the loſs of that empire, they had ſo long poſſeſſed, and fainted for grief, and for apprehenſions of the fatal effects, that might follow this cataſtrophe. The ſurrounding nations alſo ſhook at the ſound, or report of this revolution, (as the fall of a mighty cedar may be heard at a great diſtance.) Yet when the Lord caſt him into the grave, and the ſtate of the dead: they, that had formerly envied, or rivalled him, and that had grown proſperous by ſimilar reſources, till he had reduced, and ruined them, would be comforted, and rejoice to ſee him ruined in like manner. This is repreſented under the bold figure of thoſe, that lay in the grave, or in the ſtate of the dead, congratulating each other, when they ſaw their deſtroyer coming to join them in that abject ſituation. (*Iſaiah*, c. xiv. ver. 9—12.) And they alſo, who confided in his protection, and were his ſupport, (his ſoldiers, captains, and confederates,) had been ſlain with him, and were with him gone down into the grave, and the world of departed ſpirits.

V. 18. *To whom, &c?*] This was addreſſed to Pharaoh; and he was called to look in this glaſs, and to ſee what his glory, and greatneſs would ſpeedily come to. If he were as honourable, and powerful, as the Aſſyrian king: he would ſoon be ſlain, and die a miſerable death, and periſh amongſt thoſe, who were ſtrangers, and enemies to God. This ſentence was irrevocably paſſed on Pharaoh, and all his multitude.

PRACTICAL OBSERVATIONS.

What competition, and ſtriving there is amongſt men about the precarious, unſatisfactory, and periſhing diſtinctions of this world? But how few are candidates for that crown of glory, which fadeth not away! Many of the moſt powerful, proſperous, and renowned, have alſo been the moſt abominable, of mankind: and whilſt millions have been ſubjected to their will, perhaps they had not one ſubject more vile in the ſight of God, than themſelves. This conſideration may ſerve to abate our fondneſs for, and admiration of thoſe gaudy diſtinctions, which the Lord evidently deems ſo worthleſs, and perilous; and may teach us to ſeek more valuable, and enduring advantages. All the greatneſs, and ſucceſs of men come from God, through whatever channels they are conveyed to them: but how few properly conſider their dependance on, and obligations to him? Generally proſperity proportionably increaſes pride, preſumption, and impiety. They, who have the moſt of thoſe things, which are ſuppoſed to conſtitute an earthly paradiſe, are either envied by, or envy others, or both; and this greatly interrupts their enjoyment of the little ſatisfaction, which otherwiſe they might find in them: but the bleſſings of the heavenly paradiſe are not liable to ſuch alloy. It is better to be a lowly tree of righteouſneſs, yielding fruit to the glory of God, and the good of men, and in the end to be tranſplanted into the garden of God above, to flouriſh for ever; than to be a lofty cedar, and at length to be cut down, and caſt into the fire of hell. However they, who poſſeſs authority, ſhould uſe it in protecting their ſubjects: and this entitles them to allegiance, ſubmiſſion, and tribute from them. We ſhould be more ready to be thankful for the bleſſings of civil government, than to envy thoſe, who bear the burden of governing; who, if they abuſe their truſt, will have a ſtill heavier burden of puniſhment laid upon them in another world. The Lord never drives men from their poſſeſſions, or bereaves them of their comforts; but he is able to ſhew, that their ſins deſerved it. He has executioners ready, when bloody work is to be done: but we need not deſire to be the mighty, or the terrible of the nations, to be thus employed; ſeeing it is far more pleaſant, and profitable to follow him, who went about doing good. They who truſt in princes, will ſoon be driven from, or periſh with their confidences: and they, who ſelfiſhly favour the proſperous, will as ſelfiſhly deſert, or prey upon them, when they are fallen. The higher men mount in power, and pride, the more terrible will be their fall: and ſuch conſpicuous characters commonly involve multitudes of their friends, and dependants in their ruin; and are ſincerely lamented by thoſe, who are loſers by their calamities. Yet ſome will rejoice to ſee them reduced to as abject a condition as themſelves: but the gratification of envy, revenge, and malignity, is a wretched comfort, fit only for the inhabitants of hell, who have no hope of any other. In the fate of proud, ungodly, and proſperous oppreſſors of former ages, they, who tread in their ſteps, may read their own doom: and the Lord executes ſuch extraordinary judgments, on purpoſe to warn others from their ruinous courſes. It is the end of wicked men of every age, nation, and condition

CHAP. XXXII.

Contains 1*ſt. A lamentation over the fall of Pharaoh, and the deſolation of Egypt, and the effects of them on the ſurrounding nations, under different figurative repreſentations,* 1---16. 2*d. Pharaoh poetically welcomed to the grave and the eternal world, by various kings, and nations, that had gone before him,* 17---32.

AND it came to paſs in the twelfth year, in the twelfth month, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and ſay unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the ſeas: and thou cameſt forth with thy rivers, and troubledſt the waters with thy feet, and fouledſt their rivers.

3 Thus ſaith the Lord GOD; I will therefore ſpread out my net over thee with a company of many people; and they ſhall bring thee up in my net.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and fill the valleys with thy height.

6 I will alſo water with thy blood the land wherein thou ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall put thee out, I will cover the heaven, and make the ſtars thereof dark; I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 All the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord GOD.

9 I will alſo vex the hearts of many people, when I ſhall bring thy deſtruction among

in life, to go down into the grave, to die with the uncircumciſed, and to have their portion in the unquenchable fire of hell: and they, who delight in war, commonly periſh by the ſword. The wicked is indeed often ſeen flouriſhing like the cedar, and ſpreading like the green bay tree: but the pious obſerver will notice, that he ſoon paſſes away, and is not; and when he ſeeks him, his place can no where be found. But let us mark the perfect man, and behold the upright; for the end of that man is peace.

NOTES.

CHAP. XXXII.] V. 1. *Twelfth,* &c.] This was about a year, and an half after the deſtruction of Jeruſalem; and at a time when Pharaoh continued in the undiſturbed poſſeſſion of his power, and proſperity. It is very remarkable, that there ſhould be ſo many predictions concerning the ruin of this monarch, and the deſolations of his kingdom. But Egypt had been the firſt oppreſſor of the church, and was to be judged for it; and perhaps that kingdom typified antichriſt, and the more dreadful ruin, that awaits him: (*Gen.* c. xv. ver. 13, 14. *Rev.* c. xi. v. 8.)

V. 2—6.] The Egyptian king, during his proſperity, reſembled a young, and fierce lion, in his conduct both towards his ſubjects, and his neighbours: or, in alluſion to the ſeas, and rivers, with which his kingdom was bounded, and interſected, he was a ſea-monſter, or a crocodile, (c. xxix. v. 3—5.) In the height of his proſperity he raiſed a great army, and made war upon the Cyrenians: but he was vanquiſhed, and his army cut in pieces; and the Egyptians, ſuſpecting from his ſavage temper, that he had led them forth on purpoſe to be thus deſtroyed, made an inſurrection againſt him; which he increaſed by further cruelties, and raſh meaſures, until it made way for his ruin. Thus this voracious crocodile went forth with, or *from* his rivers, to trouble, and foul thoſe of his neighbours: but the Lord ſpread his net upon him, and uſed a company of many people to drag him out of his rivers; (that is to deprive him of all his power, and proſperity:) and he was then caſt forth upon the open field, to be devoured by the birds, and beaſts of prey. To repreſent Pharaoh's great power, and the effects of his fall, it was figuratively ſtated, that the fleſh of this over-grown monſter was ſo vaſt, that it would cover the mountains, and fill the valleys; and that his blood would be ſufficient to drench the land even to the mountains, and to fill the rivers; as when the waters were turned into blood in the days of Moſes: which denotes, that his ruin would be attended with terrible miſeries to the Egyptians, and afford an immenſe booty to their enemies.

V. 7, 8.] Pharaoh thought himſelf the great luminary of Egypt: but the Lord declared, that he would put him out, by dethroning him. Then the whole land would be darkened, as if the ſun, moon, planets, and ſtars were all eclipſed, and hidden at once; and the darkneſs would be as entire, as in the plague, that was inflicted in the time of Moſes. Theſe bold metaphors denote the total ſubverſion of the ſtate; the anarchy, and civil wars, which enſued; the miſeries attending the Chaldean invaſion; and the contempt, baſeneſs, and abject ſlavery, to which that once flouriſhing kingdom was about to be reduced. (*Jer.* c. iv. ver. 23—25.)

V. 9, 10.] When the report of the ruin of Egypt ſhould reach many diſtant nations, it would greatly diſquiet their hearts; even though they had not been any ways connected with that kingdom: for it would be a moſt affecting inſtance of the inſtability of human affairs, the nations, into the countries which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them; and they ſhall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 For thus ſaith the Lord GOD; The ſword of the king of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations, all of them: and they ſhall ſpoil the pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſide the great waters; neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their waters deep, and cauſe their rivers to run like oil, ſaith the Lord GOD.

15 When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her, *even* for Egypt, and for all her multitude, ſaith the Lord GOD.

17 It came to paſs alſo in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, ſaying,

18 Son of man, wail for the multitude of Egypt, and caſt them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs in beauty? go down, and be thou laid with the uncircumciſed.

20 They ſhall fall in the midſt of *them that are* ſlain by the ſword: ſhe is delivered to the ſword: draw her and all her multitudes.

21 The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him: they are gone down, they lie uncircumciſed, ſlain by the ſword.

22 Aſhur *is* there and all her company: his graves *are* about him: all of them ſlain, fallen by the ſword:

23 Whoſe graves are ſet in the ſides of

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and of God's wrath againſt the enemies of his people. They would therein ſee, as it were, the Lord brandiſhing his ſword before their eyes, which would fill them with amazement, and terror; and every one of them would tremble continually, leſt the next ſtroke ſhould deſtroy them in like manner.

V. 11—14.] The deſolations of Egypt were effected by the king of Babylon; and this was the ſword, which was hung *in terrorem* over the head of Pharaoh; though his fall was immediately wrought by his own ſubjects. The Chaldeans, by invading Egypt, were about to deſtroy the multitudes of its inhabitants, and to terminate its ſplendour and dignity: nay, they would ſo deſolate the land, that the waters of it ſhould no more be frequented, as before, with the foot of man, or beaſt: and the Lord would cauſe their waters to be deep, and their rivers to run ſmooth, and ſilent, like oil; as there would be none to drain them off into their canals, or by any means to impede their courſe, or to diſturb them.

V. 17. *Fifteenth*, &c.] That is of the twelfth month, juſt a fortnight after the preceding prophecy: perhaps theſe predictions were delivered on the ſabbath days, to the captive Jews, that aſſembled before the prophet.

V. 18. *Caſt*, &c.] That is, predict their being caſt down. The daughters of the famous nations mean the cities, or colonies, or the helpleſs, and wretched inhabitants, of the nations afterwards enumerated.

V. 19. *Whom*, &c?] Egypt had been more renowned for wiſdom and proſperity than any other nation: and Pharaoh deemed himſelf ſtill ſuperior to them all in dignity, and excellency. But his ruin was determined; and he was about to fall, and periſh amongſt thoſe, who were ſtrangers, and enemies to God. Or this might mean the nation, the total ruin of which was deſcribed by the death, and burial of an individual.

V. 20. *Draw*, &c.] Let the Chaldeans drag Egypt, and her multitudes, like criminals to execution.

V. 21. *The ſtrong*, &c.] Pharaoh is here poetically repreſented as entering the ſtate of the dead, whither many mighty warriors, and potentates had gone before him; and he is addreſſed, and welcomed by them to their dreary habitation. There is much of the bold imagery of eaſtern poetry in theſe deſcriptions; yet they ſeem to imply the general belief, that when the body was caſt into the grave, the ſoul entered into an inviſible ſtate, where it retained its conſciouſneſs, and capacities.

V. 22, 23.] The king of Aſſyria was one, that was ready to meet Pharaoh, when he ſhould be made "free "among the dead." He is repreſented as ſurrounded the pit, and her company is round about her grave: all of them ſlain, fallen by the ſword, which cauſed terror in the land of the living.

24 There *is* Elam and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed into the nether parts of the earth, which cauſed their terror in the land of the living; yet have they borne their ſhame with them that go down to the pit.

25 They have ſet her a bed in the midſt of the ſlain, with all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet have they borne their ſhame with them that go down to the pit: he is put in the midſt of *them that be* ſlain.

26 There *is* Meſhech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terror in the land of the living.

27 And they ſhall not lie with the mighty *that are* fallen of the uncircumciſed, which are gone down to hell with their weapons of war: and they have laid their ſwords under their heads, but their iniquities ſhall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with *them that are* ſlain with the ſword.

29 There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the ſlain; with their terror they are aſhamed of their might; and they lie uncircumciſed with *them that be* ſlain by the ſword, and bear their ſhame with them that go down to the pit.

31 Pharaoh ſhall ſee them, and ſhall be comforted over all his multitude, *even* Pharaoh and all his army ſlain by the ſword, ſaith the Lord God.

32 For I have cauſed my terror in the land of the living: and he ſhall be laid in the midſt of the uncircumciſed with *them that are* ſlain with the ſword, *even* Pharaoh and all his multitude, ſaith the Lord God.

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by the graves of the multitudes, that had been ſlain along with him. Theſe were ſet in the ſides of that pit, into which the Aſſyrian monarch had fallen, before it came to Pharaoh's turn. But the ſubverſion of the monarchy, as well as the death of the king, was intended by this deſcription. They had cauſed terror in the land of the living, but being ſlain, and buried, they lay quiet in the pit, and none feared them. The Jewiſh expoſitors underſtand the land of Iſrael, by the land of the living, becauſe there was known the way of life, and ſalvation: and the Aſſyrians had often cauſed terror there.

V. 24, 25.] Elam ſignifies Perſia, or ſome part of it. Probably Nebuchadnezzar had extended his conqueſts over that country. However it is repreſented as fallen, with the multitude of its inhabitants into the grave, having been ſlain by the ſword. They too had been renowned, and terrible; but at length bare the ſhame of being defeated, and deſtroyed. A bed, or coffin was placed for Elam, (the nation being repreſented as a female,) in the midſt of all her multitude. And their king alſo was placed in the midſt of thoſe that were ſlain.

V. 26—28.] Meſhech, and Tubal are ſuppoſed to mean the Scythians, and northern nations, who frequently made inroads into the ſouthern, and more fertile countries of Aſia, and cauſed great terror, and devaſtation; but generally periſhed with as dreadful a ſlaughter. However, though they too had cauſed terror in the land of the living, they were not to lie with the mighty, or be numbered with the Aſſyrian, or Egyptian monarchies. But they went down to death, with their weapons of war in their hands, as men, who fought deſperately, and ſcorned to yield: and they were buried with their ſwords laid under their heads, as denoting their characters, and exploits: whilſt their iniquities, or depredations had brought their bones to the grave, and perhaps afterwards expoſed them to inſults from thoſe, whom they had injured. Amongſt ſuch perſons would Pharoah be broken, and ſlain, and periſh.

V. 30. *The north*, &c.] This may mean the Medes, Armenians, or other nations north of Babylon; or the Tyrians, and Syrians north of Judah, who were more likely to be mentioned with the Zidonians.

V. 31, 32.] When Pharaoh ſhould enter the ſtate of the dead, and ſee all theſe kings, and nations, who had gone before him, he would the more willingly ſubmit to his doom. This is ſpoken according to the common ſentiments of mankind, who are better ſatisfied to ſuffer with a multitude, than alone: though it can be no comfort to thoſe, who have periſhed in their ſins, to find multitudes as miſerable as themſelves. Such language alſo very forcibly expreſſed the certainty of that ruin, which awaited Pharaoh, and his kingdom; they would

CHAP.

CHAP. XXXIII.

Contains the prophet, 1ſt. Reminded of, and inſtructed, in the duties of his office, as the watchman of his people, 1---9. *2d. Commanded to ſhew them the rule, by which the Lord dealt with them, and to vindicate the equity of his conduct towards them,* 10--20. *3d. Informed of the deſtruction of Jeruſalem: and ordered to reprove the vain hopes, and the crimes of thoſe, who remained in, and expected to poſſeſs the land,* 21---29. *4th. Acquainted with the practice of the people, in ſpeaking of, and againſt him behind his back: and with their hypocriſy, and covetouſneſs, when they came to hear the word of God from him,* 30---33.

AGAIN the word of the LORD came unto me, ſaying,

2 Son of man, ſpeak to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the

as ſurely periſh, as the Aſſyrians, and others had periſhed. In ſhort they had cauſed their terror in the land of the living; and the Lord was about to cauſe his terror to fall upon them.

PRACTICAL OBSERVATIONS.

How weak and helpleſs, in reſpect of God, are the moſt powerful, and terrible of mankind! Whilſt they ravage on every ſide, devour their own ſpecies, and trouble the nations of the earth, to gratify their mad ambition, or revenge: the Lord ſpreads his net over them, entangles them, and diſpoſes of them at his pleaſure; and their former greatneſs, and proſperity only render them a richer prey, or a more tremendous ſpectacle, to thoſe around them. Thus the lamp of the wicked is put out in utter darkneſs; the pomp and ſplendour of kings, and kingdoms are totally extinguiſhed; their ſun goes down at noon, and their boaſted luminaries ſet to riſe no more: and terror, and amazement muſt needs ſeize the hearts of thoſe, againſt whom the Lord brandiſhes his ſword; and they muſt tremble every moment for their lives, and ſouls. It is very mortifying to the pride of man, to conſider, what numbers, that once cauſed terror in the land of the living, are now gone down to the grave. They, who made the earth to tremble, and whoſe renown, and power extended to the moſt diſtant regions, are now confined within the narrow limits of the tomb. They, whoſe counſels, and eloquence ſwayed the determinations of princes, and nations, and had as extenſive effects on human affairs, as the ſwords of the mighty, now lie ſilent in the duſt. They, whoſe wiſdom, learning, beauty, wit, or politeneſs, were celebrated by numerous admirers, are now decayed, and mingled with their original earth. Whilſt the unnoticed multitudes, that go down obſcurely to the grave, by thouſands every hour, are vaſt beyond conception. All this is the puniſhment of ſin, and the execution of the ſentence, "duſt ye are, and to duſt ſhall ye return." But it is inconceivable how great a proportion of the human race have been prematurely hurried into the grave, by the diabolical trade of war! As if men did not die faſt enough of themſelves! or as if deſtruction were the moſt honourable, and pleaſing employment, that the ſtrong amongſt the mighty, the princes of the earth, could deviſe for themſelves, and their numerous retainers! The ſubject is in every view gloomy, and horrid: but when we recollect, that when the body goes down to the duſt, the ſoul enters into an unchangeable ſtate of happineſs, or miſery; and that all who die uncircumciſed in heart, unconverted, and unbelieving, go down into the midſt of hell, to bear for ever their ſhame, and puniſhment; and that vaſt multitudes die in the very heat of their moſt malignant, and diabolical paſſions, or in the midſt of their forbidden gratifications, with their unrepented iniquities upon their ſouls, and their unmortified luſts domineering in their hearts; and many of them anſwerable for the crimes, and deſtruction of numbers of their fellow ſinners; the view becomes tremendous in the extreme. Alas, what are men about! How are they blinded, and deceived by ſatan! What are thoſe objects, which they thus purſue, through ſcenes of horror, and ſeas of blood, and multiplied impieties, and iniquities? Surely man walketh in a vain ſhadow, and diſquieteth himſelf in vain; whether he purſue riches, renown, power, or pleaſure! Soon muſt he be torn from all his poſſeſſions, and gratifications, to join the multitude of the dead; and to give an account of the things done in the body, whether they be good, or evil: and it will be a wretched conſolation to thoſe, who periſh in their ſins, that vaſt multitudes have gone, and are going the ſame broad road to deſtruction: for, as they were mutual tempters here, ſo they will be mutual tormentors hereafter; (*Luke*, c. xvi. v. 27, 28.) As then the hour cometh when all, that are in the graves ſhall hear the voice of Chriſt, and ſhall come forth, they that have done good to the reſurrection of life, and they that have done evil to the reſurrection of damnation: we, that have known ſomething of the terror of the Lord, would fain perſuade men, to hearken to the voice of the great and terrible Judge, now he ſpeaks to them, as a compaſſionate, and merciful Saviour; and to ſeek firſt the kingdom of God, and his righteouſneſs. Then being pardoned, juſtified, and ſanctified, in the name of the Lord Jeſus, and by the Spirit of our God; they need not fear death, or the grave: for Jeſus hath engaged to receive the departing ſpirits of his people to his glorious preſence: their bodies will feel no pain in the ſilent tomb: and He will at length raiſe them alſo, incorruptible, and glorious, that they may be for ever with him. Let us then comfort one another, in this dying world, with theſe words; and let us be ſtedfaſt, unmoveable, always abounding in the work of the Lord, as we know that our labour will not be in vain in the Lord.

NOTES.

CHAP. XXXIII.] V. 2—9.] (Notes, &c. c. iii. v. 17—19.) The prophet had been taught this ſame leſſon before: but after the moſt awful part of his predictions were accompliſhed, he was again reminded of it, and ordered to declare it to the people; that they might land take a man of their coaſts, and ſet him for their watchman:

3 If when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people;

4 Then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come, and take him away, his blood ſhall be upon his own head.

5 He heard the ſound of the trumpet, and took not warning; his blood ſhall be upon him. But he that taketh warning ſhall deliver his ſoul.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned, if the ſword come, and take *any* perſon from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So thou, O ſon of man, I have ſet thee a watchman unto the houſe of Iſrael; therefore thou ſhalt hear the word at my mouth, and warn them from me.

8 When I ſay unto the wicked, O wicked *man*, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked from his way, that wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheleſs, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

10 Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael; Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins *be* upon us, and we pine away in them, how ſhould we then live?

11 Say unto them, *As* I live, ſaith the Lord GOD, I have no pleaſure in the death of the wicked; but that wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?

12 Therefore, thou ſon of man, ſay unto the children of thy people, The righteouſ-

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conſider the reaſons of his conduct towards them, and be taught to approve his faithfulneſs; and that he might be warned to perſevere in it. They were called the children of *his* people, as if the Lord would diſown them becauſe of their wickedneſs: the inſtruction is to the ſame effect, as before; but the illuſtrations are more full, and explicit. The people were to be reminded, that it was the Lord, that ſent the ſword upon the land: and the recent tranſactions in Judah, where ſuch numbers had been taken away in their ſins, notwithſtanding all the warnings given, tended to render theſe topics more affecting. And the repetition of this, and ſeveral other paſſages, after the city was taken, and deſtroyed, ſhewed, that they did not refer merely to the circumſtances of thoſe times; but were applicable to individuals in every place, eſpecially to thoſe, who were favoured with the oracles of God.

V. 10. *If our*, &c.] (c. xxiv. ver. 23.) The impenitent Jews wanted to charge inconſiſtency, and contradiction upon the prophet's meſſages: for whilſt he had warned them to repent, and aſſured the penitent of forgiveneſs; he had alſo predicted, that the people would pine away in their tranſgreſſions. Now, ſaid they, if this be the caſe, how ſhould we live? And of what uſe are your exhortations, and promiſes? You only tantalize us; and there is no ſincerity in theſe propoſals: our ruin, according to your predictions, is decreed, and none of our repentance can prevent it. Whereas the prediction implied, that they would be obſtinate in their impenitence: it related to the people in general, but not to every individual; for ſome did repent, and were pardoned; it indeed ſhewed, that the outward ruin of the city, and nation was determined; but it related not to the final ſtate of individuals, who would certainly be dealt with according to the rules before-mentioned, and here again repeated: nay every denunciation of judgments on the wicked implied a reſerved limitation in favour of thoſe, that repented.

V. 11. *As I live*, &c.] (Note, c. xviii. v. 23.) The Lord had before demanded of the people, whether they thought, that he had any pleaſure in the death of the wicked? But he here confirmed it with an oath, that he had none; but that his delight was that ſinners ſhould repent, and live.

V. 12, 13.] (Notes, &c. c. iii. v. 20, 21, c. xviii.) The ſame truths are here again ſtated, that have before been conſidered, but with ſome variation of the expreſſions: eſpecially it is here added, that if the righteous man truſted to his own righteouſneſs, and to the promiſes of life made to the righteous, and committed iniquity; his righteouſneſs would not profit him. Men, who think themſelves righteous, and are ſo accounted of by others; but who are not truly humble, and ſpiritual, will, in one way or other, truſt in their own righteouſneſs. Some will ſo confide in their own ſuppoſed good works, as to neglect, or deſpiſe the ſalvation of the goſpel: and yet whilſt they truſt to their own righteouſneſs to juſtify them; the iniquities which they commit, will moſt certainly condemn them. Others think, that as they are ſo clear in their views, and ſo bold in their profeſſion of the goſpel; and ſo zealous for its doctrines, and do ſo much to promote them; it would be legal, and un-neſs of the righteous ſhall not deliver him in the day of his tranſgreſſion: as for the wickedneſs of the wicked, he ſhall not fall thereby, in the day that he turneth from his wickedneſs; neither ſhall the righteous be able to live for his *righteouſneſs* in the day that he ſinneth.

13 When I ſhall ſay to the righteous, *that* he ſhall ſurely live; if he truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſſes ſhall not be remembered; but for his iniquity that he hath committed, he ſhall die for it.

14 Again, when I ſay unto the wicked Thou ſhalt ſurely die; if he turn from his ſin, and do that which is lawful and right;

15 *If* the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life, without committing iniquity; he ſhall ſurely live, he ſhall not die.

16 None of his ſins that he hath committed ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live.

17 Yet the children of thy people ſay, The way of the LORD is not equal: but, as for them, their way is not equal.

18 When the righteous turneth from his righteouſneſs, and committeth iniquity, he ſhall even die thereby.

19 But if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby.

20 Yet ye ſay, The way of the LORD is not equal. O ye houſe of Iſrael, I will judge you every one after his ways.

21 And it came to paſs in the twelfth year of our captivity, in the tenth *month* in the fifth *day* of the month, *that* one that had eſcaped out of Jeruſalem came unto me, ſaying, the city is ſmitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was eſcaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, ſaying,

24 Son of man, they that inhabit thoſe waſtes of the land of Iſrael ſpeak, ſaying,

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believing for them to doubt of their being juſtified believers, though they do indulge their darling luſt in ſecret, or graſp at immoderate, or unlawful advantages in trade. Thus they deem themſelves righteous perſons, the peculiar favourites of heaven, and intereſted in the promiſes of life: and yet they commit iniquity, and practically fall into the old deteſtable aphoriſm, "Let us ſin "on, that grace may abound." Others, having for a time made a plauſible profeſſion of religion, conclude themſelves certainly converted; and then venture into ſin upon the ſuppoſition that God will not damn them for it; and quiet their conſciences in ſuch concluſions by abuſing the doctrine of final perſeverance, and the examples of ſome ſcripture ſaints, that have fallen into the ſame ſins. Others deem their habits, and reſolutions of piety, and righteouſneſs ſo confirmed; that they run into temptations, and are overcome by them. It is poſſible for a true believer to be caught in ſome of theſe nets for a time: but he will be delivered from them, with ſharp corrections, and return to God with weeping, and ſupplication. But many very plauſible profeſſors have in theſe ways become apoſtates, and periſhed in their iniquities.

V. 21, 22.] According to this date, this meſſenger did not come to the prophet, with the intelligence of Jeruſalem's being ſmitten, till about 18 months after that event: but many learned men have ſuppoſed, that there is ſome miſtake in the date, or that it ought to be calculated differently. Doubtleſs the prophet had heard of that event long before the expiration of 18 months: but perhaps he had not received that full, and authentic account of it from an eye witneſs, which he was taught to expect, previous to his delivery of any further meſſages from God to his people: (c. xxiv. v. 25—27.) However he had experienced the powerful influences of the prophetic Spirit, the preceding evening; (which ſeems to be intended by the hand of the Lord upon him:) he had received ſome intimations of the coming of this meſſenger; and probably had been charged with the meſſages contained in the former part of the chapter. For above three years he had been dumb, in this reſpect *at leaſt*: perhaps he had been able to converſe with the Jews, concerning the predictions, that he had formerly delivered to them; and perhaps he ſpake, or delivered in writing to them, the prophecies which he uttered concerning other nations: but he had received no further revelation from God, reſpecting their affairs: in this ſenſe he had been dumb; but now his mouth was opened, and he had meſſages to deliver to them from the Lord, as aforetime; of which one follows immediately.

V. 24—29.] A ſmall remnant yet continued in the land under Gedaliah; and, notwithſtanding all their crimes and miſeries, they flattered themſelves that they were entitled to, and ſhould engroſs, the inheritance of the whole land to themſelves. The promiſe of it was given to Abraham, when he had no children; yet his poſterity had inherited it: and they were many; and they ſuppoſed themſelves on that account more likely to

Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore ſay unto them, Thus ſaith the Lord God; Ye eat with the blood, and lift up your eyes towards your idols, and ſhed blood: and ſhall ye poſſeſs the land?

26 Ye ſtand upon your ſword, ye work abomination, and ye defile every one his neighbour's wife: and ſhall ye poſſeſs the land?

27 Say thou thus unto them, Thus ſaith the Lord GOD; *As* I live, ſurely they that *are* in the waſtes, ſhall fall by the ſword, and him that *is* in the open field will I give to the beaſts to be devoured, and they that *be* in the forts, and in the caves ſhall die of the peſtilence.

28 For I will lay the land moſt deſolate, and the pomp of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhall be deſolate, that none ſhall paſs through.

29 Then ſhall they know that I *am* the LORD, when I have laid the land moſt deſolate, becauſe of all their abominations which they have committed.

30 Alſo, thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they ſit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they ſhew much love, *but* their heart goeth after their covetouſneſs.

32 And, lo, thou *art* unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not.

33 And when this cometh to paſs, (lo, it will come,) then ſhall they know that a prophet hath been among them.

keep poſſeſſion of it. But they overlooked the contrariety of their character to that of Abraham: they forgot that they had forfeited their title by their crimes; and that both former, and later prophets had predicted theſe deſolations of the land: and indeed there were, and would be, other deſcendants of Abraham, to whom the Lord might fulfil the promiſes made to that patriarch, and his ſeed. Thus they preſumptuouſly expected to proſper in their ſins, and to be enriched by the ruin of their brethren. But the Lord ſent them a meſſage, very different to theſe their expectations; and it would probably be conveyed to them. Therein He remonſtrated with them concerning their enormous ſins: in defiance of his law, and in conformity to the abominable ſuperſtitions of the nations, they eat with the blood, and adhered to their idols; they committed murder, and made their ſword the arbiter of their diſputes, violently defending themſelves in their injuſtice: they were guilty of adultery, and every abomination; and was it fitting, that they ſhould poſſeſs the land, from which their brethren had been driven for ſimilar crimes? On the contrary the Lord ſolemnly ſware by himſelf, that they ſhould all be deſtroyed by one or other of his judgments, wherever they took refuge; and that the land ſhould be utterly deſolated, and be deprived of the whole of that pomp, and ſtrength, in which they had gloried. This was fulfilled after the murder of Gedaliah, when the ſurvivors fled into Egypt, where they miſerably periſhed.

V. 30—33.] Whilſt the prophet was affectionately ſeeking the good of his people; they were exaſperated at his faithful warnings, and were continually talking of him, and againſt him, wherever they met together. Every one of them had ſome objection to ſtart againſt him, ſome fault to find with his diſcourſes, and predictions; ſomething to cenſure, deride, or cavil at. He was their conſtant topic: and it was their recreation to revile, or ridicule him. But he had no ſuſpicion of it, and would perhaps never have known it; had not the Lord ſeen it good, that he ſhould reprove them in his name for it. They were the children of his people, of the ſame race, and brought up in the ſame religion, and not Chaldeans, who thus ſpake againſt him. They were perſons, who invited each other to come and hear the word of the Lord from him; which they might do in a ſneering manner, as only meaning to turn it into ridicule. Yet they came and ſat before him, with the ſame apparent ſeriouſneſs, as the moſt godly of the people could do: they gave him a patient, and apparently an attentive hearing; yea they profeſſed much love to him, and his doctrine, or to the Lord, and his word: but their hearts were poſſeſſed by covetouſneſs; their leading affections, and deſires went forth after riches: they loved their money more than either God, or man, the prophet, his word, or their own ſouls: and therefore they would not part with one gainful ſin, for all that he could ſay; but would rather cavil at, or ridicule it: (*Luke*, c. xvi. v. 14.) Indeed his voice, and manner, his graceful elocution, cogent arguments, or apt illuſtrations, rendered him to them "as a very lovely ſong of one, that had "a pleaſant voice, and could play well on an inſtru-"ment;" (in which the ſound is commonly more attended to, than the meaning of the words ſung;) but they did not receive his words, as a meſſage from God,

CHAP. XXXIV.

Contains 1ſt. Heavy charges of negligence, and ſelfiſhneſs, brought againſt the ſhepherds of Iſrael; and awful threatenings denounced on them, 1---10. *2d. Gracious promiſes to the ſcattered flock, that the Lord would be their Shepherd, gather them into his fold, and paſtures, and there feed, and tend them,* 11---16. *3d. A charge againſt the rich, powerful, and proud amongſt the Jews, of injuring, and oppreſſing their poor brethren; and aſſurances that the Lord would puniſh the oppreſſors, and reſcue the oppreſſed,* 17---22. *4th. Figurative predictions of Chriſt, and of the abundant bleſſings of the chriſtian diſpenſation, eſpecially in the latter ages,* 22---31.

AND the word of the LORD came unto me, ſaying,

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with a reverential, and obedient faith; as was evinced by their ſubſequent conduct. But when the preceding prophecies, concerning the total deſolations of the land, were accompliſhed, as they certainly would be; they would know, that he was not merely a ſounding braſs, or tinkling cymbal; but that a prophet of the Lord had been amongſt them, whoſe words would be verified in the ruin of all, who deſpiſed, or diſobeyed them.

PRACTICAL OBSERVATIONS.

Men are vaſtly wiſer in their temporal, than in their ſpiritual, and eternal concerns. They ſet watchmen to guard their houſes from robbers, or conflagrations; and centinels to give warning of the approach of the enemy: and they beſt approve of ſuch, as are moſt quick ſighted, and vigilant, who ſee the danger at a diſtance, and give the moſt deciſive alarm; and he, who ſhould not give warning, would be deemed of man, as well as of God, acceſſary to the death of thoſe, that ſhould be ſlain through his neglect. But in the concerns of God, and eternity, where the appointed watchmen are infinitely more concerned to be faithful, and to give the alarm in the plaineſt manner; they are ſure to give offence to numbers, if they obey their maſter's commands. When they cauſe the trumpet to give ſo certain a ſound, that every ſinner is made to feel, that he is the wicked man, whom the miniſter is warning to flee from the wrath to come; and when the terrors of the Lord are ſo placed before men's eyes, that they are made to tremble by the proſpect of eternal damnation: great will be the indignation, and oppoſition, which will be excited againſt them. The moſt blind, drowſy, greedy, dumb watchman, that can be found, is preferred by numbers, to one, that is ſo awful in his warnings, and cloſe in his application to their conſciences: they are ready to ſay to their teachers "ſpeak ſmooth things, propheſy deceits, cauſe the Holy "One of Iſrael to ceaſe from before us:" and any one of Ahab's lying prophets will be more acceptable to them, than Michaiah, the prophet of the Lord, whom they hate, becauſe he always propheſies evil concerning *them.* We cannot then be men pleaſers, and the ſervants of Chriſt: but the faithful watchman alone will deliver his own ſoul; they, who periſh from under his miniſtry, will have none to blame but themſelves, and he will doubtleſs have many ſeals to his miniſtry, to be his joy, and crown in the day of Jeſus Chriſt: whilſt the unfaithful watchman will be condemned as the murderer of all thoſe, who periſh in their ſins, through his negligence, flatteries, and lies. We ſhould therefore frequently meditate on theſe ſubjects, and ſtate them to our hearers: that they may underſtand on what ground we ſtand, and on what principles we act; and perceive, that we muſt be plain, and faithful to them, if we would either ſave ourſelves, or thoſe that hear us. But when ſinners are determined to continue in their ſins, they will be very ingenious in deviſing ſome ſhadow of a reaſon for their moſt unreaſonable conduct: and they will endeavour to faſten a charge of inconſiſtency on thoſe miniſters, who declare the whole counſel of God: they will pervert the moſt humiliating truths, into a *quietus* to their conſciences, and an excuſe for their ſloth, and luſts; as if God were the author of their ſins, becauſe he is the giver of every good, and perfect gift! Thus they ruſh out of preſumption into a kind of deſperation, which is often no more, than a thin covering of downright infidelity; and they pretend that it is of no uſe to repent, or pray, or uſe any means of grace, becauſe it is decreed that ſome ſinners, (they cannot know which,) ſhall be left to themſelves, and periſh in hardened impenitency, and unbelief! It is hard to ſay, whether ſuch men are more deſirous of deceiving themſelves, or ſatan of deceiving them. But ſure it proves a ſtrong determination of mind to unbelief: when the Lord declares, and confirms it with an oath, that he hath no pleaſure in the death of the wicked, but rather that he ſhould repent, and live, that men will not believe him: but inſtead of attending to his preſſing exhortation, to turn from their evil ways; as if they were in love with death, and damnation, to employ themſelves in multiplying cavils, and objections, which only tend to charge God with injuſtice, and are conſtructive blaſphemy. For he, who can do all other things, hath declared that it is impoſſible for him to lie, to do injuſtice, or to deny himſelf. Let us then bleſs his holy name, for the proviſions of his grace, and the ſecurity of his word, which aſſure the true penitent of complete forgiveneſs, and eternal life: and let us alſo ſtudy to profit by his warnings to the righteous, not to truſt in his righteouſneſs, and commit iniquity: and then we ſhall ſee cauſe to bleſs his name for them alſo. Bleſſed is he, that feareth always: but they, who ſo confide in the promiſes made to God's people, and ſo preſume themſelves to be of that number; as to be emboldened thereby to commit iniquity, convert the very mercy, and truth of God, into a ſavour of death, and an occaſion of condemnation to their ſouls: whilſt they, who ſo fear the threatenings of the law, denouncing the ſinner's death, and damnation, as to take warning from it to repent, and turn from all his ſins, change that moſt awful curſe into a ſavour of Life to their ſouls. But ſuch penitents always do works meet for repentance: and whilſt they truſt only in God's mercy through Jeſus Chriſt for acceptance; they conſcientiouſly make reſtitution, as far as they are able, for all the injuſtice, and robbery, that

2 Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy, and ſay unto them, Thus ſaith the Lord God unto the ſhepherds; Woe *be* to the ſhepherds of Iſrael that do feed themſelves! ſhould not the ſhepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock?

4 The diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye

they have heretofore committed; they walk in the ordinances of God, and his ſtatutes of life, without returning to the practice of any iniquity; and they do juſtice, love mercy, and walk humbly with their God: and they ſhall ſurely live, and not die. Inſtead therefore of liſtening to the ſuggeſtions of ſatan, of wicked men, or of our own evil hearts, as if the Lord's ways were not equal: let us condemn our own ways before him, as unrighteous; and ſeek that repentance, which is unto ſalvation not to be repented of: let us watch againſt all hypocriſy, and reject every temptation to apoſtacy, or to pride and ſelf confidence: and "building up ourſelves on our moſt holy faith, praying in the holy Ghoſt, let us keep ourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life." We frequently hear the denunciations of God's word againſt ſinners; and we ſhall in due time witneſs the accompliſhment of many of them. It is a peculiar mercy in times of public calamity, for the Lord to open the mouths of his faithful miniſters, and to give them a door of utterance; that they may teach the ſufferers how to find comfort under their afflictions, and to derive benefit from them. But how inveterate are the ſelfiſhneſs, and preſumption of ungodly men, eſpecially of looſe profeſſors! They can rejoice in the miſery, and death of multitudes, and even of their neareſt relations; if they have expectations of being enriched by them! and they claim an intereſt in the peculiar bleſſings engaged to true believers; whilſt their whole conduct as evidently proves them the enemies, as Abraham's faith and obedience proved him the friend, of God! And they can call this groundleſs preſumption, ſtrong faith: when the whole teſtimony of God, declares them the children of the devil, and entitled to all the threatenings, and to nothing elſe! For, however men may deceive themſelves with vain words, adulterers, thieves, liars, ſlanderers, covetous perſons, and ſuch like, have no inheritance in the promiſed land; becauſe for theſe things the wrath of God cometh upon the children of diſobedience. Wherever ſuch men ſeek ſhelter, evil purſueth them; and they will aſſuredly periſh becauſe of all their abominations. But however unexceptionable the conduct, and ſcriptural the doctrine be, of that man of God, who conſtantly affirms ſuch truths; he will be ſure to be perſecuted at leaſt with the ſcourge of the tongue: and it is generally well for faithful miniſters, that they do not hear the contemptuous, malicious, and hard ſpeeches, which ungodly men uſe of them, behind their backs: (whilſt they meet together on purpoſe to criticiſe their words, and cavil at all they ſay, or do:) for it would tend to exaſperate, or diſcourage them. However ſuch perſons ſhould remember, that the Lord notes down all their words, which they ſpeak by the walls, or the doors of their houſes; and conſiders them to be ſo many effuſions of their contempt of, and enmity againſt him, (*Jude*, v. 14, 15.) And their malice, and ſcorn are aggravated by their hypocriſy, when they come amongſt God's people, to ſit, and hear his word, on purpoſe to quarrel with, or ridicule it; as ſatan came amongſt the ſons of God, to obtain permiſſion to do Job miſchief. But indeed many corrupt motives induce men to frequent the places, where the word of God is moſt faithfully preached. Many, who ſeem to come with alacrity, and to hear with attention, are brought by direct enmity, that they may find ſomewhat to object to, or oppoſe; and they even perſuade others to accompany them, that they may join in the ſame profane oppoſition. Far more come out of curioſity. Some to exhibit themſelves, to form connexions, to pleaſe their friends, or to eſtabliſh a reputation. Others make a religion wholly of hearing ſermons: and ſuppoſe themſelves excellent chriſtians, becauſe they hear faithful preachers, commend their ſermons, and with their mouth ſhew much love to the men, and their meſſages: whilſt they will not practiſe what they hear, but their hearts are wholly turned unto covetouſneſs. Others have a taſte for ingenuity, elocution, or graceful delivery: and they find out preachers who have talents of this kind; and hearing them is their amuſement, in lieu of a concert or an opera; eſpecially at thoſe leiſure hours when no other places of recreation are open. Thus even the gifts, as well as the faithfulneſs of miniſters, become a ſavour of death to thoſe, who hear, and are delighted with their words, as "with the very lovely ſong of one, that hath a pleaſant voice, or can play well on an inſtrument;" but will not do them. However it often happens, that they, who come at firſt from ſuch carnal motives, are afterwards brought to a better ſenſe of things, and become doers, as well as hearers of the word. So that the miniſter may be encouraged to be faithful and inſtant in preaching the word; without anxiouſly enquiring what brought his auditory together: and then whether men will hear, or forbear, they will know by the event, that a ſervant of God hath been amongſt them; and he will be received at laſt by his Judge, with, "well done good, and faithful ſervant, enter thou into the joy of thy Lord."

NOTES.

CHAP. XXXIV.] V. 2—6.] (Notes, &c. c. xiv. *Iſaiah*, c. lvi. v. 9—12. *Jer.* c. xxiii. v. 1—4.) This prophecy ſeems to have been delivered ſoon after thoſe, in the preceding chapter. Jeruſalem was deſtroyed, the land deſolated, and the Lord's flock ſcattered, or deſtroyed; and the wicked ſhepherds were to be called to account for ſought that which was loſt, but with force and with cruelty have ye ruled them.

5 And they were ſcattered, becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field, when they were ſcattered.

6 My ſheep wandered through all the mountains, and upon every high hill: yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them*.

7 Therefore, ye ſhepherds, hear the word of the LORD;

8 *As* I live, ſaith the Lord GOD, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd; neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock;

9 Therefore, O ye ſhepherds, hear the word of the LORD;

10 Thus ſaith the Lord GOD; Behold, I *am* againſt the ſhepherds; and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock; neither ſhall the ſhepherds feed themſelves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus ſaith the Lord God; Behold I, *even* I, will both ſearch my ſheep, and ſeek them out.

12 As a ſhepherd ſeeketh out his flock, in

having been the criminal occaſion of ſo great an evil. (*Jer.* c. xxiii. v. 15.) The ſhepherds of Iſrael ſignify their rulers, and teachers; their kings, and princes, their prieſts, and prophets, ſcribes, and elders. Many of theſe had already ſuffered the puniſhment of their crimes: and the ſurvivors were to be aſſured, that the heavy wrath of God abode on them, and would ſoon be executed, if they did not repent. And the whole was equally to be applied to the rulers, and teachers of the church in all ages, when they copy the example of the ſhepherds of Iſrael. Theſe were only careful to feed themſelves: whereas the ſhepherd is called to feed the flock, and to make that his principal object; and he is very unfit for that ſervice, if he be only intent to eat the fat, or the milk of the flock, to clothe himſelf with the wool, and to kill and eat the fat of the ſheep, without regarding what becomes of the reſt. This had been the character, and conduct both of the rulers, and teachers of Iſrael, and Judah. They made every advantage they could of their offices, by fair, or foul means: they exacted their tributes, and taxes, their tythes, and perquiſites, with great earneſtneſs; and they oppreſſed, and even deſtroyed the people to enrich themſelves: but they beſtowed no pains to provide for the welfare of the ſtate, or of the ſouls of thoſe, entruſted to them. This is further repreſented by figurative language; they were ſhepherds, who utterly neglected the weak, and ſickly of the flock, and left them to die, without attempting their recovery: if any had their bones broken, or were wounded, they did not bind them up: if they were driven away by robbers, or wild beaſts, or wandered from the fold, they never ſought for them to bring them back: but they treated them with great cruelty, and were more like ravening wolves, than careful tender ſhepherds. The rulers of Iſrael had neglected to reſcue the oppreſſed, to relieve the deſtitute, to remedy grievances, to provide properly for the public ſafety, to redeem thoſe that had been driven into captivity, or to encourage the return of thoſe, who had taken refuge amongſt idolaters: on the contrary their violent, and cruel uſe of their authority tended to drive the people into foreign lands, where they were more ſecure from oppreſſion. Their teachers were equally negligent of their ſouls: they neither encouraged the weak, and wavering: nor attempted to remove their error, ignorance, or wickedneſs, by wholeſome inſtructions, counſels, and examples; nor reclaimed thoſe, that were turned aſide to idolatry: but they employed their power in exacting upon the people, and made their ſacred office a pretence for the moſt cruel oppreſſions, and perſecutions. Thus the people were ſcattered from the temple, abhorring the ſacrifices of the Lord; and from Jeruſalem, and Judah, to eſcape the tyranny of their rulers; and ſo became as ſheep without a ſhepherd. And by means of the impolicy, impiety, and wickedneſs of their leaders; and the fatal effects of their bad uſe of their authority, they were at length given up to be a prey to the Aſſyrians, and Chaldeans, and other nations, to be deſtroyed, or carried into captivity: ſo that in the event, the land was utterly deſolated, and the Lord's flock, his viſible church, was left to wander on the dark mountains of the heathen, and was ſcattered over the face of the earth. This was equally applicable to the rulers, prieſts, and ſcribes in the days of Chriſt, and the ſubſequent doom and condition of the Jewiſh nation.

V. 7—10.] For the crimes before charged on the ſhepherds of Iſrael, and here again repeated, the Lord declared himſelf to be againſt them, and threatened to require of them the flock, which he had committed to them, and which had been ruined by their fault. (c. xxxiii. v. 8.) And he would not only turn them out of their office; but deprive them of all the emoluments of it, which they moſt valued: and as they would not feed, ſo they ſhould not be allowed to devour the flock. The deſcendants of David were from this time deprived of the temporal kingdom, which ſo many of them had abuſed: the family of Aaron, and the tribe of Levi were at length laid aſide from their ſacred functions: and the individuals, both of the rulers, and teachers, were entirely deprived of all their power to oppreſs the people, and enrich themſelves.

V. 11—16.] The Lord, having denounced ſentence on the ſhepherds of Iſrael, next intimated his merciful the day that he is among his ſheep *that are* ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places, where they have been ſcattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land and feed them upon the mountains of Iſrael by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and *in* a fat paſture ſhall they feed upon the mountains of Iſrael.

15 I will feed my flock, and I will cauſe them to lie down, ſaith the Lord God.

16 I will ſeek that which was loſt, and bring again that which was driven away, and will bind up *that which was* broken, and will ſtrengthen that which was ſick: but I will deſtroy the fat and the ſtrong; I will feed them with judgment.

17 And *as for* you, O my flock, thus ſaith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 *Seemeth it* a ſmall thing unto you to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but ye muſt foul the reſidue with your feet.

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus ſaith the Lord God unto them; Behold I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſhed all the diſeaſed with your horns, till ye have ſcattered them abroad:

22 Therefore will I ſave my flock, and they ſhall no more be a prey; and I will judge between cattle and cattle.

23 And I will ſet up one Shepherd over

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intentions towards the ſcattered flock. Theſe he would ſearch for, and find out, wherever they were. As the ſhepherd, when his flock has been ſcattered by wild beaſts, or in any other way, gathers them together as ſoon as he can: and having numbered them to ſee how many are ſtill wanting, he ſpends the day in ſeeking for them, and bringing them back. So the Lord would ſeek out his ſheep, which had been diſperſed by the Chaldeans, in that dark and cloudy day, when they beſieged, and took Jeruſalem: He would gather them from all countries, whither they had been driven as exiles, and captives: He would bring them to their own land; and there perform towards them every part of the ſhepherd's office; (*Pſ.* xxiii.) But at the ſame time he would puniſh their proud oppreſſors, and feed them with judgment, diſtinguiſhing betwixt them, according to their characters as afterwards declared. Doubtleſs this primarily referred to the reſtoration of the Jews from captivity, and their re-eſtabliſhment, and proſperity in their own land. But this was typical of the good Shepherd's tender care of, and kindneſs to the ſouls of his people, and to his church in every age, even to the end of the world. (*Luke*, c. xv. ver. 3—7. *John*, c. x. 1 *Pet*. c. ii. v. 25.)

V. 17—22.] The whole Jewiſh nation ſeemed to be the Lord's flock; yet there were different deſcriptions of men amongſt them: but He knew how to diſtinguiſh betwixt them, as the ſhepherd divideth the ſheep from the goats. (*Matt*. c. xxv. ver. 3—7.) The rams, and he-goats, or the fat and ſtrong, (v. 16,) denoted the rich, and powerful, the proud and ſelf-ſufficient, the wiſe, and learned of this world. Theſe had got poſſeſſion of all the beſt eſtates in the land, and lived in magnificence, luxury, and ſenſuality: and not contented therewith, they would not ſuffer the poor to uſe their leavings with comfort; but continually harraſſed them with uſurious exactions, and impoſitions, with ſuits, and proſecutions, and by every means endeavoured to reduce them to the moſt abject penury and miſery: as if ſtrong, and fat cattle, the rams and he-goats, having eat up the beſt of the paſture, and drunk the deep waters; ſhould wantonly tread down, and ſpoil the reſidue of the paſture, and muddy the water; that the other cattle might ſtarve, or be forced to feed on unſavoury, and unwholeſome food. It may alſo be aptly applied to their corrupting the fountains of religious inſtruction, and rendering the word of God of none effect, through their traditions, or thoſe falſe gloſſes, which they hired the corrupt teachers, to put upon it. But the Lord intended to plead the cauſe of the poor, the fatherleſs, and widow againſt their rich, and proud oppreſſors: that the fat cattle might be led to the ſlaughter, and the lean poſſeſs the paſture. As the former had uſed all their ſuperior power to annoy, and plague the latter; ſo the Lord would ſave them from their hands, and execute judgment upon them; as well as on thoſe, who corrupted the word, and profaned the ordinances of God, and rendered them unfit for the ſpiritual nouriſhment of the humble, and believing; and then perſecuted them, if them, and he ſhall feed them, *even* my ſervant David; he ſhall feed them, and he ſhall be their ſhepherd.

24 And I the LORD will be their God, and my ſervant David a prince among them; I the LORD have ſpoken *it*.

25 And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land: and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods.

26 And I will make them and the places round about my hill a bleſſing; and I will cauſe the ſhower to come down in his ſeaſon; there ſhall be ſhowers of bleſſing.

27 And the tree of the field ſhall yield her fruit, and the earth ſhall yield her increaſe, and they ſhall be ſafe in their land, and ſhall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of thoſe that ſerved themſelves of them.

28 And they ſhall no more be a prey to the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make *them* afraid.

29 And I will raiſe up for them a Plant of renown, and they ſhall be no more conſumed with hunger in the land, neither bear the ſhame of the heathen any more.

30 Thus ſhall they know that I the LORD their God *am* with them, and *that* they, *even* the houſe of Iſrael, *are* my people, ſaith the Lord GOD.

31 And ye my flock, the flock of my paſture, *are* men, *and* I *am* your God, ſaith the Lord GOD.

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they would not conform to their ſuperſtitions, and idolatries. (*Jam.* c. ii. v. 5—7. c. v. ver. 1—7.)

V. 23—31.] This is evidently a prophecy of Chriſt, and of the moſt glorious times of his church on earth. The Lord ſaved his ancient flock from their oppreſſors, and falſe teachers, and at length raiſed up amongſt them, and ſet over them, and his church, that one good Shepherd, whom he had promiſed from the beginning. He was called David, becauſe he was deſcended from, and typified by, that favoured king of Iſrael; and becauſe he was a Ruler, and Teacher of his people, after God's own heart, (*Pſ.* lxxviii. v. 71, 72.) The word David ſignifies "beloved;" and he is the well beloved Son of the Father, in whom he is well pleaſed. In and through him the Lord is indeed the God, and Portion of his choſen flock; and this his Servant and Son, is a Prince among them, being "head over all things to his church." Through the blood of his croſs the covenant of peace is made with all, who become his willing ſubjects, and are brought home to him, as the ſheep of his paſture; and it is eſtabliſhed upon better promiſes, than that made with the nation of Iſrael. As it would tend much to the ſecurity of a flock of ſheep, to have all ravenous beaſts extirpated from the land: ſo the Lord engaged effectually to defend his church, in the days of this promiſed Shepherd, from all their enemies, who reſemble lions, tigers, wolves, or ſubtle foxes: ſo that his ſheep might dwell ſafely, and reſt comfortably, even in the moſt perilous places. For though the powers of darkneſs, perſecutors, and ſeducers have harraſſed the church hitherto; yet they have not prevailed againſt it, nor againſt any true believer: and ere long ſatan ſhall be chained up, and all perſecution, and antichriſtian corruptions ſhall be terminated. Under this good Shepherd the church, and all thoſe favoured ſpots, where there are ſpiritual folds of theſe his ſheep would be made a bleſſing to the places round about: their paſtures would be regularly watered with the rain of heavenly grace; ſhowers of bleſſings would deſcend upon the ſouls of thoſe, who attended on divine ordinances: the numbers of believers would thus rapidly increaſe, and the grace, and peace of the whole company of them would abound. This would eſpecially be the caſe, when the Lord had broken the yoke of their oppreſſors, who had enſlaved them, for their own mercenary purpoſes: then the heathen would no more be ſuffered to prey upon them, nor perſecutors to devour them; but they ſhould dwell without danger, or terror. The Lord alſo promiſed to raiſe up to them "a Plant of Renown:" this alſo means Chriſt; who though infinitely excellent in himſelf, and adored by holy angels, was "as a tender plant out of a dry ground," in his incarnation, humiliation, and death; but ſpringing up in his reſurrection, aſcenſion, and heavenly glory, he became greatly renowned on earth, by the ſpread of the goſpel through the nations. And being indeed the Tree of Life, bearing all the fruits of ſalvation, he yields ſpiritual food to the ſouls of his people, on which they feed in their hearts by faith with thankſgiving. So that the true Iſrael ſhall not be deſtroyed by famine, or made aſhamed among the heathen; as the nation of Iſrael had been. This could have but a ſhadowy accompliſhment in the return of the Jews from captivity under Zerubbabel and their ſubſequent proſperity. Even the ſucceſs of the goſpel in the primitive times, and the preſervation of the church hitherto form only partial completions of it. But the deſtruction of antichriſt, the calling of the Gentiles, the reſtoration of the Jews into the church, and perhaps to their own land, and the conſequent peace, and proſperity of the church, and of the world, fully anſwer to the language of theſe predictions.

PRACTICAL OBSERVATIONS.

No rank, or office in the church, or in ſociety, can exempt men from the reproofs of God's word, who neglect their duty, and abuſe the truſt repoſed in them: and if the ſhepherds of Iſrael, that are of the Lord's own appointment, feed themſelves, and not the flock, woe be unto them. Indeed too many rulers, even in chriſtian countries, ſeem entirely to have forgot the end of their appointment: and have acted, as if they had been advanced to authority, to gratify their own pride, ambition, revenge, cruelty, avarice, luxury, or luſt; at the expence of thoſe, whoſe welfare they ought to have ſought in every action, as their great object, in connexion with the glory of God, and the ſalvation of their own ſouls. So that, whilſt they have utterly neglected to protect the poor, and induſtrious from the oppreſſions of the rich; to redreſs public grievances, to provide for the deſtitute, and to guard the peace, and proſperity of the community: they have awed men into ſubmiſſion by force, and cruelty, and thus for a time ſilenced every murmur againſt their tyrannical meaſures, their oppreſſive taxes, and inhuman executions. By ſuch methods rulers have indulged the mean ambition of growing rich by impoveriſhing their ſubjects, and of governing over a company of abject miſerable ſlaves, with uncontrouled authority! Such attempts depopulate flouriſhing kingdoms, and either ſcatter their inhabitants, by driving them to ſeek refuge in other nations, or cauſe them to be cut off, by exciting inſurrections, encouraging invaſions, or making way for deſtructive wars. Though there ſhould be no man able, or willing to remedy ſuch evils; yet the Lord will ſhew himſelf againſt ſuch ſhepherds: He will ſoon deprive them of their abuſed authority, and call them to account for all the evil, which their crimes have occaſioned; and deliver the people from their mouth, that they may not be meat for them. But when this negligence, avarice, and wickedneſs are found in the paſtors, and rulers of the church: when they feed themſelves, but through ſloth, and ignorance, take no care to feed the flock: when they are only intent upon obtaining, and multiplying rich benefices, that they may eat the fat, and riot in luxury: when they never attempt to inſtruct the ignorant, to reclaim the erroneous, to alarm the careleſs, to encourage the broken hearted, the diſtreſſed, and tempted, to reform the profligate, or reſtore the backſlider; or in any ways to bring men to repentance, to faith in Chriſt, to eſtabliſhed peace, and holineſs of life: but when they domineer over men's conſciences with force, and cruelty, as if they were lords over God's heritage; and fleece and butcher the flock, which he hath purchaſed with his blood: when they waſte the church by fierce perſecutions, or infect it with damnable hereſies: when the ſheep are ſcattered, becauſe there is no ſhepherd, but a wolf inſtead of one; and ſo fall into diviſions, and errors, forſake the word, and ordinances of God, and are ſeduced into impiety, or infidelity: in this caſe the guilt of the ſhepherd is, and his puniſhment will be, moſt aggravated. All the ſouls, that periſh, through the default of ſuch men, will be required at their hands; the Lord will be againſt them, as they are evidently enemies to him; they will be driven from their office with contempt, and deteſtation; and ſtripped of all their honours and emoluments; and their flocks will be delivered from ſuch devourers. For the Lord will take care, that none of his true ſheep ſhall finally wander, or be loſt, through the miſconduct of thoſe, who are idol ſhepherds, and greedy dogs. He will either raiſe up for them ſhepherds after his own heart; or he will ſupply the want of them, by his own care; and will both ſeek and find every one of them, and convey them to his fold, rejoicing. Thus the incarnate Son of God, came into this dreary wilderneſs to ſeek, and ſave that, which was loſt: perſonally, in the days of his fleſh, he went about ſeeking for the loſt ſheep of the houſe of Iſrael; and by his apoſtles, and his miniſters ever ſince, he hath alſo gone to ſearch them out, all over the Gentile world. Wherever his elect people are ſcattered, in the days of their darkneſs, and ignorance, he finds them out, and brings them into his fold. He alſo comes to their relief, in the dark, and cloudy days of perſecution, and temptation; He heals their backſlidings, leads them forth in the paths of righteouſneſs, feeds them in the rich paſtures of his ordinances, folds them under his omnipotent protection, and cauſes them to reſt, and repoſe their ſouls upon his love, and faithfulneſs. He ſeeks the loſt, and brings back that, which was driven away; He binds up the broken-hearted, and heals the diſeaſed. And ſhould not his miniſters do the ſame? Surely they ought; and none but hirelings will value their emolument, or reputation of the miniſtry more, than this good, and uſeful work: and the true miniſter will be ready to endure hardſhip, to bear reproach, and perſecution; and to ſpend, and lay down his life for the ſame ends, for which the chief Shepherd ſhed his precious blood. But alas, how few in comparison, have there been hitherto, who have laboured, and ſuffered in this diſintereſted, ſelf-denying, humble, patient, and zealous manner! How few are there, who thus keep themſelves pure from the blood of all men! Of how many will the ſouls of multitudes be required by the chief Shepherd, at his appearance, when his faithful paſtors will receive a crown of glory, that fadeth not away! Even in this reſpect, broad is the way, that leadeth to deſtruction, and many there be, that go in thereat: and ſtill it may be ſaid, "All ſeek their own, and not the things, that "are Jeſus Chriſt's." But there is as much difference in character, amongſt profeſſed chriſtians, as amongſt thoſe, who bear the name, and wear the garb of miniſters. It ſeldom happens that the fat, and the ſtrong, the rich, and proſperous, are the moſt flouriſhing part of chriſtian congregations: and the proud, and ſelf-ſufficient are always the enemies of the true goſpel, and of true believers. Such men are the rams, and the he-goats of the flock: they are ambitious of domineering in the church, as well as in the world: and whilſt they deem no poſſeſſion, or indulgence too great for themſelves, and no ſubſiſtence too mean and ſcanty for their poor brethren, in outward matters; the word of God alſo muſt be preached, and his ordinances adminiſtered, as beſt ſuits their conveniency, intereſt, conſcience, or humour! Thus through their undue influence, the paſ-

CHAP.

CHAP. XXXV.

MOREOVER the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt mount Seir, and propheſy againſt it,

3 And ſay unto it, Thus ſaith the Lord GOD; Behold, O mount Seir, I *am* againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee moſt deſolate.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I *am* the LORD.

5 Becauſe thou haſt had a perpetual hatred, and haſt ſhed *the blood of* the children of Iſrael by the force of the ſword, in the time of their calamity, in the time *that their* iniquity *had* an end.

6 Therefore, *as* I live, ſaith the Lord GOD, I will prepare thee unto blood, and blood ſhall purſue thee: ſince thou haſt not hated blood, even blood ſhall purſue thee.

7 Thus will I make mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth.

8 And I will fill his mountains with his ſlain *men:* in thy hills, and in thy valleys, and in all thy rivers, ſhall they fall that are ſlain with the ſword.

9 I will make thee perpetual deſolations,

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ture is trodden down, and the waters are fouled: the good food of pure, heart-ſearching, experimental, diſtinguiſhing preaching, is changed for a more diſtant, polite, ſmooth, faſhionable, and flattering ſtrain; and the ſtreams of ſound doctrine are corrupted. And whilſt they thus ſeem to eat up the good paſture, and to drink the deep waters; the poor in ſpirit, that reliſh nothing but the bread, and water of life are ſtarved; for they cannot live upon ſuch unwholeſome proviſions. At the ſame time, they often carry matters with an high hand againſt ſuch, as oppoſe their ruinous meaſures; and bear down truth, ſcripture, and uſefulneſs, by their pride, and power, and the influence of their wealth, or worldly wiſdom; and ſhew their bitter reſentment againſt thoſe, who are not pliant to their will. Whilſt we ſhould properly guard againſt ſuch perſons; we muſt leave it to the Lord to judge betwixt cattle and cattle: and when he cometh to ſeparate betwixt the ſheep and the goats, (if not before,) He will deſtroy the fat, and the ſtrong, and feed them with judgment. Our good Shepherd hath indeed already ranſomed his choſen flock, and is placed as a Prince over, and among his people. His covenant of peace hath been ratified with many: nor ſhall either temptation, or enemy ſeparate them from his love; but they ſhall dwell, and reſt ſafely even in this howling wilderneſs, paſs ſecurely through the valley of death, and ſleep in his arms, as it were, in the ſilent grave. Yet the church is ſtill infeſted with roaring lions, and ravening wolves, and every evil beaſt; and is expoſed to manifold perſecutions, in many reſpects is yet in captivity, is comparatively of ſmall extent, and is exceedingly corrupted. We have therefore much yet to hope, and to pray for in this behalf. In our ſeveral ſituations we ſhould aim ſo to live, and labour, in faith, and love, and ſo to watch unto prayer, that we may become bleſſings to all around us; and that ſhowers of bleſſings may deſcend on our ſouls, and the congregations, to which we belong: and our conſtant deſire and prayer ſhould be, that there may be ſhowers of bleſſings in every place, where the truth of Chriſt is preached; that numerous converts may ſpring up amongſt them; that all profeſſors of the goſpel may be filled with the fruits of righteouſneſs; that the yoke of ſatan, and of every antichriſt may be broken, and the church delivered from all thoſe, who have made religion ſubſervient to their perſonal or political intereſts; that Jews, and Gentiles may be united in Chriſt Jeſus, and form one church; that every partition wall may be broken down, every corruption purged out, and every boundary removed; that the earth may be filled with the knowledge of the Lord, as the waters cover the ſea. When thus the nations ſhall all become acquainted with the Plant of Renown, who both is the feeder, and food of his people; famines, and peſtilences, as well as wars, will probably ceaſe through all the earth: and it will be known in a moſt glorious manner, that the Lord is with his church, and that they are his people, and he their God. In the mean time let us admire, and rejoice in his condeſcending love, who hath choſen us rebellious men to be the ſheep of his paſture, and is become our Shepherd, and Salvation: and let us hear his voice, and follow him, and he will give us eternal life, and we ſhall never periſh; neither ſhall any one ever pluck us out of his Almighty hands.

NOTES.

CHAP. XXXV.] V. 2. *Mount Seir*, &c.] (Notes, &c. c. xxv. ver. 8. 12—14.) The deſcendants of Eſau, who hated Jacob, becauſe of the bleſſing of God entailed on him, and his ſeed, ſeem to have frequently been put by the holy Ghoſt, for the enemies of the church in every age; and eſpecially for the antichriſtian enemies of the New Teſtament church. (Notes, &c. *Iſaiah*, c. xxxiv. c. lxiii. v. 1—6.)

V. 6. *Hated*, &c.] Inſtead of deteſting the ſhedding of innocent blood, as they ought to have done, the Edomites had delighted in ſhedding that of the Iſraelites; becauſe they inherited the enmity of Eſau againſt Jacob, and his deſcendants; and becauſe they hated God, and his worſhippers: therefore He declared, that he would prepare blood for them, and deſtructive judgments ſhould purſue them. (*Rev.* c. xvi. v. 6.)

V. 9. *Thy cities*, &c.] The cities of Judah, and Iſrael at that time lay deſolate; but they were to be rebuilded, and repleniſhed: the flouriſhing cities of Edom, on the contrary, were ſpeedily to be deſtroyed, and they were never to return to their former condition; for the and thy cities ſhall not return: and ye ſhall know that I *am* the LORD.

10 Becauſe thou haſt ſaid, Theſe two nations, and theſe two countries ſhall be mine, and we will poſſeſs it; whereas the LORD was there:

11 Therefore, *as* I live, ſaith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou haſt uſed out of thy hatred againſt them; and I will make myſelf known among them, when I have judged thee.

12 And thou ſhalt know that I *am* the LORD, *and that* I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us to conſume.

13 Thus with your mouth ye have boaſted againſt me, and have multiplied your words againſt me: I have heard *them*.

14 Thus ſaith the Lord GOD; When the whole earth rejoiceth, I will make thee deſolate.

15 As thou didſt rejoice at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it; and they ſhall know that I *am* the LORD.

CHAP. XXXVI.

Contains 1ſt. A repreſentation of the inſults, and blaſphemies of the heathen over the deſolations of Iſrael; and denunciations of divine wrath againſt them on that account, 1---7. *2d. Promiſes to the mountains of Iſrael, that they ſhould be repleniſhed, and rendered permanently fruitful, and populous,* 8---15. *3d. The reaſons, for which the Lord had dealt thus with his people; and predictions that the Lord would vindicate the honour of his own name, by their reſtoration to their own land,* 15---24. *4th. Promiſes of abundant ſpiritual bleſſings to Iſrael; a repreſentation of the penitent frame of mind, which would be thereby produced in them; and predictions of the great proſperity, that the Lord would vouchſafe them,* 25---38.

ALSO, thou ſon of man, propheſy unto the mountains of Iſrael, and ſay, Ye mountains of Iſrael, hear the word of the LORD:

Lord would make their land *perpetual* deſolations. Doubtleſs this was literally fulfilled, in the time of Judas Maccabeus, Hyreanus, &c; (*Mal.* c. i. v. 3, 4.) But it may be ſuppoſed to have a typical meaning, of which the accompliſhment may hereafter be expected.

V. 10. *Theſe two*, &c.] The Edomites expected to gain poſſeſſion of the countries, both of the Iſraelites, and Jews, by virtue of their vicinity, and their alliance with the Chaldeans; and perhaps from ſome vague tradition concerning that land having been promiſed to the poſterity of Abraham, and Iſaac; and of Eſau, the elder brother, having been ſupplanted by Jacob. This expectation ſeems to have excited their ardour in ſeeking the ruin of the Jews, and in rejoicing over it. (*Pſ:* cxxxvii. v. 7.) But the Lord, the proprietor of the land, had dwelt there, in his temple, and by his ark, and viſible glory: He had given abundant proofs of his power, in putting the deſcendants of Jacob in poſſeſſion of it, and in maintaining them in it: and though he had now for their ſins given them into the hands of the Chaldeans: yet he reſerved that holy land for their poſterity; and it was in vain for the Edomites to attempt depriving them of it.

V. 12. *Thy blaſphemies*, &c.] The Edomites not only coveted the fertile inheritance of Iſrael, and entertained a family, and national antipathy againſt them: but they alſo hated, and deſpiſed them becauſe of their relation to the Lord. When they therefore ſaw the land deſolated, and the people deſtroyed, or carried captive, they blaſphemed the mountains of Iſrael, and the Lord in them; as if he were unable to keep poſſeſſion of them; or as if he were not the only true God; and they boaſted, and gloried, as if the God of Iſrael had been overcome, as well as the nation of Iſrael.

V. 14. *Whole*, &c.] Or "the whole land." When the whole land of Iſrael ſhould rejoice, as being repleniſhed; the land of Edom would be rendered deſolate. When the fulneſs of the Jews and Gentiles ſhall come into the church; all antichriſtian oppoſers ſhall be deſtroyed.

PRACTICAL OBSERVATIONS.

It is of fatal conſequence for parents to teach their children reſentment, or enmity to others; and ſtill more to inſtil into them prejudices againſt the Church of God: for theſe ſeeds may ſpring up, and yield moſt pernicious fruit, after they have gone down to the grave. The wrath of God is loudly proclaimed againſt thoſe, that have perpetual hatred to his people; and who take the opportunity of their calamities to inſult over, and oppreſs them. They, who do not hate blood, may be induced to ſhed it in ambitious wars, and cruel perſecutions, or by ſuitable temptations; and their blood will purſue them, or more dreadful puniſhment. The Lord himſelf will puniſh the crimes of ungodly profeſſors, and chaſtiſe his offending children: but he will let his enemies know, that he dwells in his church; notwithſtanding all the ſins, and ſufferings, which are found therein: and when they think to gratify their malice, envy, or avarice, by oppreſſing, and ſpoiling his people, he will ceaſe to afflict them, and make his power, and vengeance known amongſt their oppreſſors. He hears, and remembers the multiplied blaſphemies, boaſtings, and menaces of profane infidels, and perſecutors; and he will produce them againſt them in the day of wrath. And

2 Thus ſaith the Lord GOD; Becauſe the enemy hath ſaid againſt you, Aha, even the ancient high places are ours in poſſeſſion:

3 Therefore propheſy and ſay, Thus ſaith the Lord God; Becauſe they have made *you* deſolate, and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore ye mountains of Iſrael, hear the word of the Lord GOD; Thus ſaith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the deſolate waſtes, and to the cities that are forſaken, which became a prey and deriſion to the reſidue of the heathen that *are* round about;

5 Therefore thus ſaith the Lord GOD; Surely in the fire of my jealouſy have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have appointed my land into their poſſeſſion with the joy of all *their* heart, with deſpiteful minds, to caſt it out for a prey.

6 Propheſy therefore concerning the land of Iſrael, and ſay unto the mountains, and to the hills, to the rivers, and to the valleys, Thus ſaith the Lord GOD; Behold, I have ſpoken in my jealouſy and in my fury, becauſe ye have borne the ſhame of the heathen:

7 Therefore thus ſaith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame.

8 But ye, O mountains of Iſrael, ye ſhall ſhoot forth your branches, and yield your fruit to my people of Iſrael; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown:

10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it: and the cities ſhall be inhabited, and the waſtes ſhall be builded:

11 And I will multiply upon you man, and beaſt; and they ſhall increaſe and bring fruit: and I will ſettle you after your old eſtates, and will do better *unto you* than at your beginnings: and ye ſhall know that I *am* the LORD.

12 Yea, I will cauſe men to walk upon you, *even* my people Iſrael; and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and

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they, who continue to rejoice in iniquity, in ungodly proſperity, or in the calamities of the righteous, ſhall weep, and gnaſh their teeth in deſpair; when the joy of the whole church ſhall be perfected.

NOTES.

CHAP. XXXVI.] V. 1. *Ye mountains*, &c.] The whole land was at this time wholly uninhabited: but the Lord had a peculiar favour to it, though deſolate; and the prophet was ordered to addreſs himſelf to the mountains of Iſrael, as the moſt eminent and conſpicuous parts of the land. This might be meant as a reproof to the people, who refuſed to hear his word; but it was a great encouragement to thoſe, who regarded it, and aſſured them, that the Lord had yet mercy in reſerve for them.

V. 3. *Taken up*, &c.] The vain talkers among the heathen derided the pretenſions of the Jews, and Iſraelites to the divine, and excluſive right to the land of Canaan; as well as the language of the ſacred writers, in calling it the glory of all lands, and the Lord's holy mountain, &c. Whereas it now lay deſolate, uncultivated, profaned, and ſeized upon by the nations. Nor did the Lord interfere to make good his claim, in behalf of his people: and they therefore thought, that it might more properly be called an infamous, than a glorious land.

V. 5. *Surely*, &c.] This expreſſion ſeems equivalent to the more general form, by which the Lord ſware by himſelf, "As I live, &c." In burning jealouſy for the honour of his name, which had been thus inſulted by his enemies, he had ſpoken againſt, and determined to put them to ſhame, and to take vengeance on them; eſpecially on the Edomites, who deemed the land of Iſrael already their own poſſeſſion, and who rejoiced exceedingly over the ſufferings of the Jews, both out of covetouſneſs, and out of the malice, and enmity of their deſpiteful hearts: and they aided the Chaldeans to caſt them out, that the land might be a prey unto them. (v. 7.)

V. 8. *At hand*, &c.] The predicted 70 years of the captivity were wearing away; and the time would ſoon arrive for the Jews to repoſſeſs, and cultivate their own land, and to eat the fruits of it.

V. 11. *Do better*, &c.] As the outward ſtate of the Jews was never ſo proſperous after the captivity, as it had been before that cataſtrophe; ſo we muſt underſtand this expreſſion of their preſervation from idolatry, and their adherence to the worſhip of God; and eſpecially of the coming of the promiſed Saviour amongſt them. Some interpreters think, that all theſe predictions refer alſo to a future return of the Jews to their own land, when converted to Chriſt: and then indeed the Lord will do better unto them, and their land, than at their beginnings.

thou ſhalt no more henceforth bereave them *of men*.

13 Thus ſaith the Lord GOD; Becauſe they ſay unto you, Thou *land* devoureſt up men, and haſt bereaved thy nations;

14 Therefore thou ſhalt devour men no more, neither bereave thy nations any more, ſaith the Lord GOD.

15 Neither will I cauſe *men* to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord GOD.

16 Moreover the word of the LORD came unto me, ſaying,

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanneſs of a removed woman.

18 Wherefore I poured my fury upon them, for the blood that they had ſhed upon the land, and for their idols *wherewith* they had polluted it:

19 And I ſcattered them among the heathen, and they were diſperſed through the countries: according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they ſaid to them, Theſe *are* the people of the Lord, and are gone forth out of his land.

21 But I had pity for mine holy name which the houſe of Iſrael had profaned among the heathen, whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy name's ſake, which ye have profaned among the heathen whither ye went.

23 And I will ſanctify my great name which was profaned among the heathen, which ye have profaned in the midſt of them; and the heathen ſhall know that I *am* the LORD, ſaith the Lord GOD, when I ſhall be ſanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols, will I cleanſe you.

V. 13—15.] The Canaanites had been extirpated out of the land by Iſrael; and now Iſrael had been deſtroyed, or driven out by the Aſſyrians, and Chaldeans, and by ſword, famine, and peſtilence: the heathen therefore, who probably were pleaſed to find a *ſeeming* contrariety between the Jewiſh ſcriptures, and theſe facts, repreſented the good land, as unwholeſome, unfruitful, and deſtructive of its inhabitants; (*Num.* c. xiii. v. 32:) Yet they were ready enough to take poſſeſſion of it for themſelves! But the Lord declared, that he would repleniſh the land, and not ſuffer it any more to be deſolated, as it had been during the Babyloniſh captivity; and that he would not any more give the heathen occaſion thus to reproach it. Though the whole land of Iſrael was not deſolated, after the deſtruction of Jeruſalem by the Romans, as it had been after that by the Chaldeans: yet the ſlaughter made amongſt the Jews was far greater; and they were entirely driven out of the land, and have continued in a ſtate of exile from it, for above 1700 years. It ſeems therefore unavoidable, but that we muſt refer the full completion of this prophecy to ſome future event: when the land ſhall again become fruitful, and be inhabited by the nation of Iſrael to the end of time.

V. 20—24.] The Jews, when ſcattered among the gentiles, appeared to them an abject, and wretched company of people. They were noticed as the worſhippers of Jehovah, wherever they went: but they were looked upon as a viler race, than any of the idolaters, amongſt whom they were driven: and having been carried captive out of their own land, and being reduced to a miſerable ſlavery by their enemies, Jehovah was deſpiſed, and blaſphemed by them, as if he had been unable to protect his worſhippers, and as if there had been no profit in ſerving him. For many of the gentiles would aſcribe their wickedneſs to the tendency of their religion, which they abhorred; and not to their having acted inconſiſtent with it: and they would regard their miſeries, not as the puniſhment of their ſins, but as proofs that their God was not able to protect them. Thus the name of Jehovah was profaned; and this reproach muſt have reſted upon it, had he ſuffered his enemies finally to prevail againſt his people. He was therefore determined to ſhew mercy on them, from regard to the honour of his own name; though there was nothing in their characters to induce him to it. By their reformation he meant to wipe off the diſhonour caſt upon his name by their wickedneſs: and by gathering them from amongſt the nations, and reſtoring them to their own land, he intended to glorify his power, truth, and goodneſs; and to ſhew himſelf ſuperior to all the idols of the nations, before the eyes of their devoted worſhippers.

V. 25—27.] In alluſion to the divers waſhings, and

26 A new heart alſo will I give you, and a new ſpirit will I put within you: and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

27 And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*.

28 And ye ſhall dwell in the land that I gave to your fathers; and ye ſhall be my people, and I will be your God.

29 I will alſo ſave you from all your uncleanneſſes: and I will call for the corn, and will increaſe it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen.

31 Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall lothe yourſelves in your own ſight, for your iniquities, and for your abominations.

32 Not for your ſakes do I *this*, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael.

33 Thus ſaith the Lord God; In the day that I ſhall have cleanſed you from all your iniquities I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded.

34 And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by.

35 And they ſhall ſay, This land that was deſolate is become like the garden of Eden; and the waſte and deſolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round

ſprinklings of the ritual law, the Lord promiſed "to "ſprinkle clean water on his people, and make them "clean;" "from all their filthineſs and idols." Clean water is the univerſal purifier of our perſons, garments, houſes, ſtreets, and cities: and under both diſpenſations it hath been uſed as an emblem of the cleanſing of our polluted ſouls from ſin. But no water, however clean, or in what mode ſoever it be applied, can do more, than take away the filth of the fleſh: except as it is uſed for an outward ſign of the inward, and ſpiritual grace of the goſpel. Water ſeems in general to be the ſacramental ſign of the ſanctifying influences of the Holy Ghoſt: yet this is always connected with the atoning blood of Chriſt. When the latter is really applied to the conſcience, in the exerciſe of humble faith, to cleanſe it from dead works; the former is always applied to all the powers of the ſoul to purify it from the love, and pollution of ſin: and thus the ſinner is waſhed, ſanctified, and juſtified in the name of our Lord Jeſus, and by the Spirit of our God. Accordingly it is here promiſed, that the Lord would cleanſe both the land, and their ſouls, from the guilt, and pollution of their wickedneſs, and idols; from the filthineſs beforementioned, (v. 17,) which had made them loathſome to him, and rendered a ſeparation neceſſary. This would be effected, through his appointed ordinances, and by his mercy, and grace in the promiſed Saviour; that being pardoned, and purified, they might no more return to their idolatries. The following expreſſions have before been explained; (c. xi. v. 19, 20. c. xviii. v. 30—32. *Jer.* c. xxxii. v. 38—41.) But it is here added, that their Lord "would put his own "Spirit within them." Having prepared the heart by his grace, he would dwell in them by his Spirit: and thus holy affections, and diſpoſitions, being produced, preſerved, and continually invigorated by his bleſſed influence, they would walk in his ſtatutes, and obſerve, and keep his commandments. Theſe bleſſings would be given them for this purpoſe, and the Lord would thus efficaciouſly cauſe them to do ſo. But of whom was this ſpoken? Doubtleſs many of the Jews, who returned from Babylon, were thus renewed, and ſanctified: yet numbers of them ſeem to have continued ſtrangers to theſe ſpecial bleſſings, though cured of their outward idolatry. Theſe are indeed promiſes pleaded by, and fulfilled to all true believers, in every age: and this may be called the ſpiritual meaning. But the context ſpeaks ſo expreſly, and repeatedly of the houſe of Iſrael being reſtored to the land, that the Lord had given to their fathers, that, in the prophetic meaning, I apprehend, it greatly confirms the opinion of thoſe, who ſuppoſe, that after the Jews ſhall be converted to Chriſt, they ſhall alſo be reſtored to their own land. Thus theſe promiſes will be fulfilled to them in their fulleſt meaning; and the reſt of the prophecy ſhall be accompliſhed, in the literal meaning of the words, in the ſight of all the nations: and probably the Jews are preſerved a diſtinct people, on purpoſe to make way for this great diſplay of the Lord's power, and truth, and thus to demonſtrate to all the world the divine original of the holy ſcriptures.

V. 30. *I will*, &c.] Though Canaan is now become a barren land, for the wickedneſs of thoſe, who dwelt therein: yet the Lord can eaſily render it more fruitful than ever; and thus ſilence the reproach before ſpoken of, (v. 13—15) Some underſtand this, and ſome of the following verſes, of the great ſucceſs to be given to the preached goſpel, eſpecially in the times before alluded to.

V. 31. *Then*, &c.] (c. xvi. v. 60—63.) If we conſider this paſſage, as a prediction of the converſion of the Jews to Chriſt, and their reſtoration to their own land; the iniquities, which they ſhall eſpecially remember with ſelf-abhorrence, muſt mean their obſtinate rejection of their Meſſiah, and their long continued oppoſition to his about you ſhall know that I the LORD build the ruined *places, and* plant that that was deſolate: I the LORD have ſpoken *it*, and I will do *it*.

37 Thus ſaith the Lord GOD; I will yet *for* this be enquired of by the houſe of Iſrael, to do *it* for them; I will increaſe them with men like a flock.

38 As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts, ſo ſhall the waſte cities be filled with flocks of men: and they ſhall know that I *am* the LORD.

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cauſe; and all their other ſins as connected with, and reſulting from that unbelief.

V. 37. *I will*, &c.] Though the Lord would do theſe things freely for his own name's ſake, and not for any merit, or excellency of the people's (as they were always diſpoſed to imagine:) yet he would have them to plead this promiſe with him, enquiring about the time, and manner of its accompliſhment, and earneſtly begging of him to perform it: and he intended to pour out the Spirit of grace and ſupplication upon them, that they might be excited thus to enquire of him, to do it for them. (*Zec.* c. xii. v. 6—14.) And then Jeruſalem, and the cities of Judah would be repleniſhed with multitudes of inhabitants, like thoſe who thronged thither to their ſolemn feaſts; rapidly increaſing in number, as well as living harmonious, and inoffenſive, like flocks of ſheep. This may ſignify the increaſing number of worſhipping congregations, all over the land, and in every part of the earth, in thoſe happy days, that were predicted.

PRACTICAL OBSERVATIONS.

The moſt ſacred truths, ordinances, and works of God, and every perſon, or thing, which relates to him, are taken up in the lips of profane talkers; who divert themſelves, and gratify their pride, and malice by endeavouring to repreſent *that* as deſpicable, and infamous, which God hath pronounced holy, honourable, and excellent. And ſuch vain talkers, and deceivers triumph, and boaſt upon every apparent ſucceſs, as if they had ſwallowed up the church, and ſhe were become a deriſion, and a prey to her enemies: and their alacrity, and joy in their ſucceſsful efforts againſt her are increaſed, when they can gratify their covetouſneſs, as well as their malice, by their deſpiteful perſecutions. But in this manner, they provoke the Lord to jealouſy; and he will return upon them the contempt, and affliction, which they have cauſed to his people: and he will puniſh them for their impious, and ſcornful words againſt, as well as for their unjuſt and cruel behaviour towards, his ſervants. For, though the truth, and the cauſe of God may be run down, they cannot be kept down: the mountains of Iſrael, however waſted, profaned, or forſaken, will again be peopled, cultivated, and rendered fruitful: the Lord is with them, who then can be againſt them? And the time is at hand, when He will purify, and ſettle his church, and repleniſh her with numerous converts, and do better for her, than even in the beginnings of the goſpel diſpenſation. Then will He ſilence the calumnies, cavils, and objections of ungodly men: the whole word of God ſhall appear to all men conſiſtent with facts; and the whole hiſtory of mankind ſhall ſhew the truth of the ſcriptures, the excellency of true religion, and the happineſs of the people of God. When we conſider the abominations, that have prevailed in the viſible church, we ſhall not wonder, that the Lord hath repeatedly put away one part, or another of it, with abhorrence, and indignation; but ſhall rather admire at his patience, and mercy, in ſtill maintaining his cauſe amidſt ſuch multiplied provocations: and when we compare his juſtice, and holineſs with our guilt, and pollution, and recollect how we have defiled ourſelves, and all his good gifts, by our evil ways, and doings; we ſhall often be amazed, that he hath not poured out his fury upon us before this, and puniſhed us according to our deſervings. But the glory of his own great name always ſupplies him with motives for doing good to his people: and even when he cuts off hypocrites, and apoſtates, and ſeverely corrects his offending children, he will not have his honour profaned amongſt his enemies, by letting them wholly trample down his worſhippers: and therefore for the ſake of his own name, he will render his cauſe triumphant in the event. Not that he will connive at the ſins of thoſe, who are called by his name; for this would ſtill more embolden the blaſphemies of ungodly men: but he will ſave his people from all their ſins: and when he ſeparates them from the company of thoſe, that periſh, he will alſo redeem them from all their iniquities, and purify them unto himſelf a peculiar people zealous of good works. Indeed he finds us all fooliſh, diſobedient, deceived, ſlaves to divers luſts, and pleaſures, and polluted with thoſe abominable things which he lothes, and abhors: but when the loving-kindneſs of God our Saviour towards us is made manifeſt, he ſaves us by the waſhing of regeneration, and the renewing of the Holy Ghoſt, which he pours upon us abundantly, through Jeſus Chriſt our Lord. Theſe bleſſed influences, like purifying water, then bedew, and cleanſe all the powers of our ſouls; and our being cleanſed from all our filthineſs, and from the love, and prevailing power of every ſin; and our being detached from our idolatrous affection for every created object, proves our intereſt in the blood of ſprinkling, and that our ſins are forgiven us. When the Lord ſpeaks, and ſays, "I will, be thou clean," the leproſy of our depraved nature is cleanſed: he who firſt created our ſouls, can new create them to holineſs, now that ſin hath marred their beauty, and ruined their health. He gives all his believing people a new heart, and puts a new ſpirit within them: and when the heart of ſtone is changed for an heart of fleſh, they become ſuſceptible of every holy affection, and are influenced in a proper manner by his word, and the diſpenſations of his Providence: and the bleſſed Spirit of God, dwelling in his new creature, as a Teacher, Sanctifier, and Comforter, gently leads them to love, and to walk, with increaſing liberty, and delight, in all his ordinances, and commandments. Our God is ever ready to fulfil theſe moſt precious promiſes to every

CHAP. XXXVII.

Contains 1ſt. The viſion of the dry bones becoming an army of living men, whilſt Ezekiel propheſied to them, explained to mean that the Jews ſhould be reſtored from their ruined, and helpleſs condition by the power of God, 1---14. *2d. The reunion of the Jews and Iſraelites under the rule of the Meſſiah illuſtrated, by two ſticks uniting in the hand of the prophet,* 15---22. *3d. Further predictions of ſpiritual bleſſings to Iſrael,* 23---28.

THE hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and ſet me down in the midſt of the valley, which *was* full of bones.

2 And cauſed me to paſs by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

3 And he ſaid unto me, Son of man, can theſe bones live? And I anſwered, O Lord GOD, thou knoweſt.

4 Again he ſaid unto me, Propheſy upon theſe bones, and ſay unto them, O ye dry bones, hear the word of the LORD.

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one, who perceives his need of them, and their ſuitableneſs to his caſe, and who pleads them in prayer in the name of our glorious Advocate: and by the performance of theſe promiſes, the moſt polluted, and inveterate tranſgreſſor may become a humble, holy, and ſpiritual worſhipper, and ſervant of God; one meet to be numbered with his people, and to enjoy his favour, as his all-ſufficient, and eternal Portion. And when the Lord thus ſaves men from all their uncleanneſſes, He will ſupply all their wants, and cauſe every event to concur in doing them good. An humble diſpoſition of mind, leading a man frequently to remember his evil ways with lothing, and ſelf-abhorrence, and cordially to confeſs his unworthineſs of the leaſt mercy, even whilſt he expects the richeſt bleſſings from the abounding grace of God, is an eſſential, and inſeparable concomitant of the new heart, and ſpirit beſtowed on true believers. Nor is there any more deciſive proof, that a man is yet in his ſins, than a diſpoſition to juſtify himſelf, and to expect God's favour as the reward of his own goodneſs. The Lord will make it known to all the heirs of ſalvation, and that in proportion to their growth in grace, that "boaſting is for "ever excluded," that ſhame and miſery are all, that ſinners can deſerve; and that they are ſaved to the praiſe of the glory of his grace; and for the honour of his great name. This conviction prepares them for every part of their duty on earth: and when they ſhall come to glory, it will prepare them to caſt their crowns before the throne, and to aſcribe ſalvation to God, and the Lamb for evermore. In ſome of theſe promiſes, the Lord, as it were, paſſes by, and ſays to the ſinner, "Wilt thou be made "clean? Aſk me, and I will cleanſe thee;" and ſo waits to be enquired of by them, to do theſe things for them; and to do them more and more perfectly for believers: others of them invite us to pray for the increaſing purity, proſperity, and ſpread of true religion. He waits to be enquired of by his people to fulfil theſe prophecies, and to fill the earth with his holy flock, and with the congregations of his ſaints. Let us then give ourſelves unto prayer, and turn all theſe promiſes, and predictions into petitions, and ſupplications; and thus ſeek increaſing holineſs, fruitfulneſs, and comfort to our own ſouls, and expect more glorious times for the church of God.

NOTES.

CHAP. XXXVII.] V. 1—10.] The predictions of the preceding chapter, taken in their fulleſt ſenſe, ſeemed very unlikely, and almoſt impoſſible to be fulfilled, conſidering the ruined, and diſperſed ſtate of Judah, and Iſrael. The prophet was therefore ſhewn in a viſion, by what power, and in what way, they would be performed. Under the influence of the prophetic Spirit he was carried in a viſion into the midſt of a valley, that was full of bones; ſuch as thoſe were, in which great battles had been fought, and vaſt multitudes ſlain, who had been left unburied, till the fleſh was all conſumed, and the bones were dried, divided, and ſcattered about. When he had gone round, and carefully ſurveyed theſe bones, and found them very many, and very dry; the marrow from within, as well as the fleſh without being utterly waſted; the Lord enquired of him, "Whether "theſe dry bones could live?" To which he anſwered with a proper mixture of humility, and faith "Lord "thou knoweſt." No created power could reſtore them to life: but if the Lord ſhould pleaſe to put forth his power, they might be raiſed from the dead, and live. Theſe bones repreſented the entirely ruined condition of the nation, and church of Iſrael, which was, as it were, dead, waſted, dried up, and deprived both of help, and hope; and which no power, except that of God could reſtore to its former proſperous condition; which ſeemed as unlikely, as that theſe dry bones ſhould live again. The Lord then ordered the prophet to propheſy upon theſe bones; to predict their reſurrection, to call upon them to hear the word of the Lord, and to ſpeak over them the promiſes that follow, concerning their being reunited, and reſtored to life, that they might know his power and Godhead. This would appear a more hopeleſs work, than to propheſy the reſtoration of Iſrael to their proſperity, or to preach to the moſt hardened ſinners: yet the prophet ſtarted no objections, but obeyed his orders. And whilſt he was ſpeaking, he ſeemed, in his viſion, to hear a noiſe, and to ſee a great commotion amongſt the dry bones; for behold, they were, ſo to ſpeak, every one of them in queſt of its kindred bone, and, under the divine direction, and influence, each ſpeedily found its proper place, and was jointed to thoſe bones, that belonged to the ſame body, till the whole were formed into a vaſt number of complete ſkeletons; and then ſinews, fleſh, and ſkin covered them, and they became entire human bodies, but without life. The prophet was next ordered to propheſy to the wind, and to command it, in the name of the Lord, to blow from the four quarters of the heaven upon theſe ſlain men, that they might live: and whilſt

5 Thus ſaith the Lord GOD unto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall live:

6 And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with ſkin, and put breath in you, and ye ſhall live; and ye ſhall know that I *am* the LORD.

7 So I propheſied as I was commanded: and as I propheſied, there was a noiſe, and behold a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinews and the fleſh came up upon them, and the ſkin covered them above: but *there was* no breath in them.

9 Then ſaid he unto me, Propheſy unto the wind, propheſy, ſon of man, and ſay to the wind, Thus ſaith the Lord GOD; Come from the four winds, O breath, and breathe upon theſe ſlain, that they may live.

10 So I propheſied as he commanded me, and the breath came into them, and they lived, and ſtood up upon their feet, an exceeding great army.

11 Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael: behold, they ſay, Our bones are dried, and our hope is loſt: we are cut off for our parts.

12 Therefore propheſy and ſay unto them, Thus ſaith the Lord GOD, Behold, O my people, I will open your graves and cauſe you to come up out of your graves, and bring you into the land of Iſrael.

13 And ye ſhall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves.

14 And ſhall put my Spirit in you, and ye ſhall live, and I ſhall place you in your own land: then ſhall ye know that I the LORD have ſpoken *it*, and performed *it*, ſaith the LORD.

15 The word of the LORD came again unto me, ſaying,

16 Moreover, thou ſon of man, take thee one ſtick, and write upon it, For Judah, and for the children of Iſrael his companions: then take another ſtick, and write upon it,

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he obeyed his orders, they were reſtored to life, and he was ſurrounded with a great army of men. The wind was the emblem of the Spirit of God, the Author, and Giver of life: and the ſame original word ſignifies both the wind, breath, and the ſpirit. This therefore repreſented the prophet's calling upon God, by his Spirit to quicken theſe dead bodies, that by his power they might become living men. This was only done in viſion: but it was an inſtructive emblem of the power of God operating by means, which of themſelves muſt be entirely inefficacious, and thereby producing moſt ſtupendous effects. The ſubſequent expoſition ſhews, that it was primarily intended to encourage the hopes of Iſrael reſpecting their reſtoration to their own land: and it was probably meant to predict their recovery from their preſent long continued diſperſion. But it alſo aptly repreſents the manner in which the Lord converts ſinners by his word, and Spirit: it ſhews the way, in which the Lord recovers his church from her deepeſt diſtreſſes; and it would ſerve to inſtruct the Jews in the great doctrine of the reſurrection of the dead. Each of theſe may ſuggeſt to us ſome practical improvements.

V. 11. *Our*, &c.] This was the language of unbelief mingled with impatience; ſecond cauſes ſeemed not to give the people any proſpect of deliverance; and they overlooked the great firſt Cauſe of all: and they conſidered the ſtate of the nation to be as deſperate, as that of theſe dead bones.

V. 14. *My Spirit*, &c.] When Cyrus iſſued his proclamation, the Lord, as it were, opened the graves of the houſe of Iſrael; and when he ſtirred up their ſpirits to embrace the proffered liberty, he put his Spirit into them, that they might live: and their re-eſtabliſhment in their own land evinced the truth of God in the prediction, and his power in its accompliſhment.

V. 15—22.] The prophet was next ordered to take two ſticks, or ſmall pieces of wood, and to ſignify by writing, that the one was the emblem of Judah, and thoſe of the other tribes of Iſrael, that joined themſelves unto them, under the government of the houſe of David; and that the other was the emblem of the tribes of Ephraim, and Manaſſeh, and the other tribes that formed the kingdom of Iſrael. Theſe he was to join together, by ſome proper method, that they might become one ſtick in his hand. When he did this before the people, they would be ſure to conclude, that he had ſome prophetic meaning in it; and to enquire whether he would not inform them of it: and he was ordered to ſhew them, that it denoted, that the Lord would unite theſe two kingdoms by his power, and in conſequence of their union with him. Their diſunion had greatly weakened them, and their furious conteſts had made vaſt havock of them both; and thus they became a prey to their common enemies. But it was here predicted, that they ſhould be united, and eſtabliſhed together in the ſervice, and favour of God. This was partially accompliſhed, after the Babyloniſh captivity; when all the Iſraelites, that returned with the Jews from Babylon, ſettled under the ſame government, and formed with them one nation. But it is probable, that there will hereafter be a more re-

For Joſeph, the ſtick of Ephraim, and *for* all the houſe of Iſrael his companions:

17 And join them one to another into one ſtick, and they ſhall become one in thine hand.

18 And when the children of thy people ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou *meaneſt* by theſe?

19 Say unto them, Thus ſaith the Lord God; Behold, I will take the ſtick of Joſeph, which *is* in the hand of Ephraim, and the tribes of Iſrael his fellows, and will put them with him, *even* with the ſtick of Judah, and make them one ſtick, and they ſhall be one in mine hand.

20 And the ſticks whereon thou writeſt ſhall be in thine hand before their eyes.

21 And ſay unto them, Thus ſaith the Lord God; Behold, I will take the children of Iſrael from among the heathen, whither they be gone, and will gather them on every ſide, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Iſrael; and one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all.

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And David my ſervant *ſhall be* king over them; and they all ſhall have one Shepherd: they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and do them.

25 And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt; and they ſhall dwell therein, *even* they, and their children, and their children's children for ever: and my ſervant David *ſhall be* their prince for ever.

26 Moreover I will make a covenant of peace with them; it ſhall be an everlaſting covenant with them: and I will place them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore.

27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people.

28 And the heathen ſhall know that I the Lord do ſanctify Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

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markable accompliſhment of it. It may alſo be conſidered as an emblem of the union of the Jews, Iſraelites, Samaritans, and Gentiles in the church of Chriſt, being all made one by their union with him, their common Head: and it may be conſidered as an intimation of a more entire harmony amongſt profeſſing chriſtians, than hath yet taken place. And it is plain, that the times of the goſpel were eſpecially intended: for it was promiſed, that they ſhould all be gathered into their own land, and to become one nation under one king; and that that king ſhould be David: but the Jews, and Iſraelites were never governed, as one nation, by any ſuch king, to whom the name of David could properly be given, from the time of the captivity to the coming of Chriſt.

V. 23. *Out of all*, &c.] The Lord promiſed, that he would deliver them from all the places, where they had been living in ſin; and bring them into his church, as true believers, both juſtified and ſanctified; that they might be his people, and He the object of their worſhip, and the ſource of their felicity.

V. 24. *And*, &c.] (c. xxxiv. v. 23, 24.)

V. 25. *And*, &c.] This cannot be interpreted of any events, that took place before the coming of Chriſt: and after his coming, the Jews were ſoon driven from their own land, and have never regained poſſeſſion of it. Yet the language is ſo expreſſive, that it ſeems plainly to mean, that the Jews ſhould dwell in Canaan, under the rule of Chriſt, from the time intended, through all generations to the end of the world.

V. 26. *Set*, &c.] This ſignifies, that the Lord would eſtabliſh his true religion, and accepted worſhip amongſt them, of which the ſanctuary had been ſo long the centre.

V. 28. *Heathen*, &c.] The nations of the earth ſhall witneſs God's peculiar favour to, and powerful interpoſition in behalf of Iſrael, according to his promiſe: and this probably will be the means of bringing them to believe the ſcriptures, and to embrace chriſtianity.

PRACTICAL OBSERVATIONS.

As the Almighty power of God is engaged to perform his whole word; ſo our objections, and doubts, as they reſpect difficulties, or *apparent* impoſſibilities, are the offspring of ignorance, and unbelief. That omnipotent word, who once ſpake this fair creation into exiſtence, and ſtill upholds it; and which ſhall hereafter call forth from their graves the innumerable millions of the dead, to a life of endleſs happineſs or miſery, muſt needs be ſufficient to remove all obſtacles, and effect all purpoſes, which form a part of the divine plan. On this power miniſters muſt abſolutely depend, when they

CHAP. XXXVIII.

Contains a prophecy of the formidable preparations of Gog, and Magog, and their allies, to invade, and ravage the land of Iſrael: and of the glorious, and terrible power of God to be diſplayed in their deſtruction, 1---23.

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt Gog, the land of Magog, the chief prince of Meſhech and Tubal, and propheſy againſt him.

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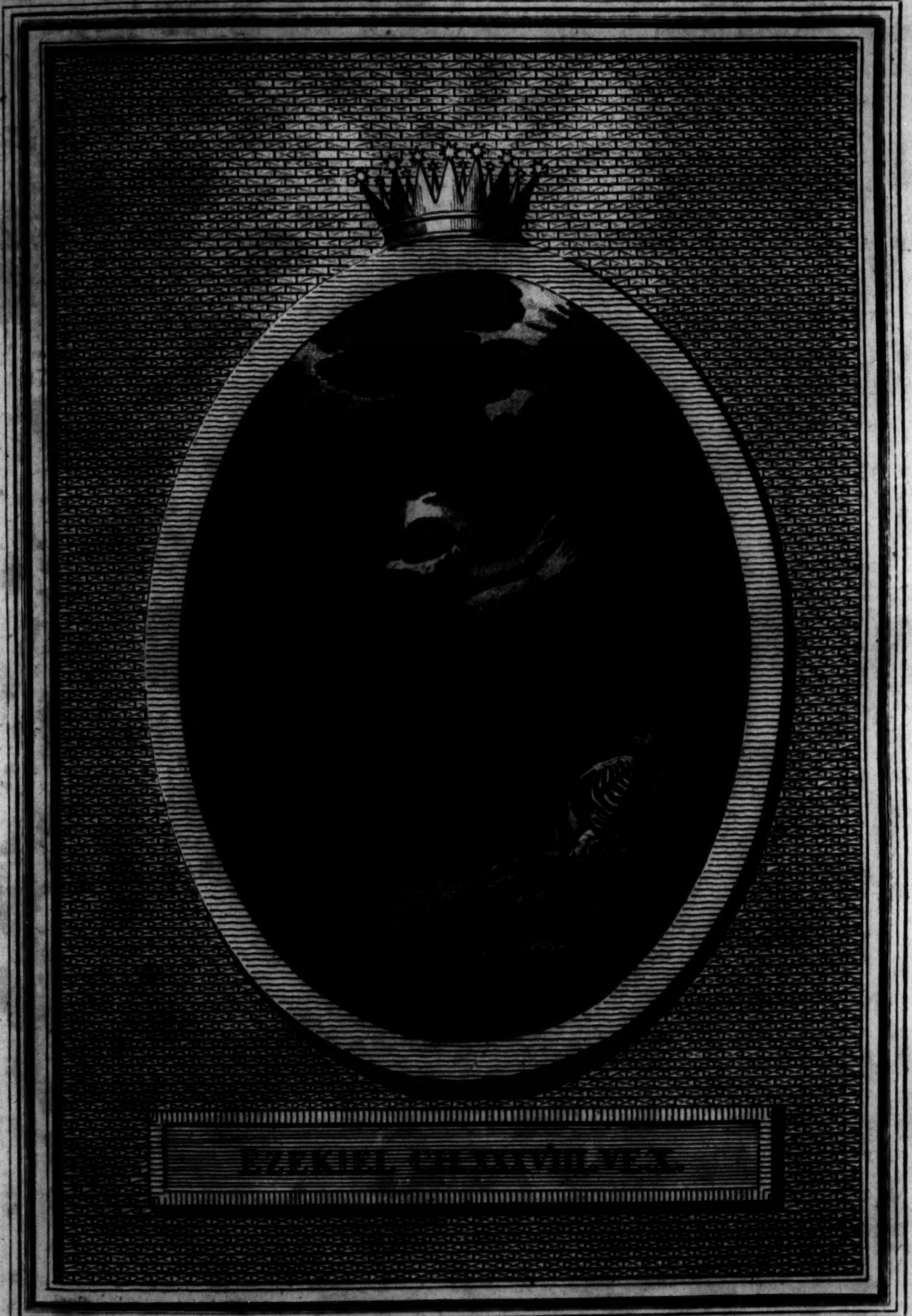
preach the goſpel: for the ſtate of thoſe, that are dead in ſin, and enmity againſt God, ſlaves to ſatan, and their own luſts, and habituated to various evils, is as deſperate in itſelf, and they are as much without ſtrength; as theſe dry bones were: nor could any created power reſtore them to God, and holineſs. But the true miniſter hath ſome experience of the exceeding greatneſs of that mighty power, which wrought in Chriſt, when he was raiſed from the dead, and which hath wrought, and ſtill worketh in every believer: and he knows it to be ſufficient to ſoften the hardeſt, and cleanſe the moſt polluted heart. When he therefore conſiders the caſe of proud infidels, and phariſees, or of abandoned profligates, and blaſphemers; the Lord, as it were aſks him, Whether theſe dry bones can live? Whether they can be made his ſaints, and ſervants? And his anſwer is, "Lord "thou knoweſt." If He pleaſe to work, the dry bones will live: nor can we make any exception to this rule, without limiting the power of our God. But though the work be wholly his; yet he commands us to uſe means: and if he ordered us to preach to the dry bones in a charnel houſe; our wiſdom, and duty would be to obey; and only pride, and unbelief could ſtart any objection. If ſinners then were as devoid of life, and ſenſe as the dry bones, we ought to preach unto them, and to call on them to hear the word of the Lord, and to ſet before them his truths, invitations, and promiſes; warning, exhorting, inviting, and perſuading them to come to Chriſt for ſalvation: and to hope that the Lord would powerfully work, whilſt we were uſing the appointed means. But the incapacity of ſinners, though equally entire, is of another kind: they are rational creatures, whoſe underſtandings, conſciences, affections, and imaginations may be addreſſed, and who are capable of fears, hopes, deſires, &c. Surely then we ſhould be ready at the Lord's command to go to the highways, and hedges, in order to invite, and even compel men to come in, as far as arguments, and perſuaſions can do it; to beſeech rebels to be reconciled to God, and to command them to repent, and believe the goſpel; accompanying all our endeavours with earneſt prayers, that the Spirit of God may come, and breathe on dead ſinners, that they may live. Under this kind of preaching various effects will be produced: ſinners will be made to tremble, and to enquire what they muſt do to be ſaved? And a great commotion will ſometimes be excited amongſt thoſe, who have been careleſs, and ſecure: there will be a gathering of the people to hear the word, and to confer about the matters of religion: many will be induced to attend on the means of grace; and even thoſe, who eventually are converted, often do many things outwardly, before they are actuated by a vital principle within. We ſhould indeed be careful not to reſt in any thing ſhort of true converſion; and we ſhould warn the people not to ſettle in forms, notions, or external reformation: yet this ſhaking amongſt the dry bones may encourage us to proceed, preaching earneſtly, praying fervently, and waiting patiently: and we may hope in due time to ſee a large company of ſpiritual ſoldiers, warring under the banner of Chriſt, againſt ſin, the world, and the devil, raiſed up from thoſe, who before were dead in treſpaſſes, and ſins. Let us alſo remember, that the ſame power is equally engaged to raiſe the church from her loweſt depreſſions, and our ſouls from their deepeſt diſcouragements; and to perform all that for us, and ours, which is truly good for us. Our part is to uſe proper means, to wait, and pray, and not to yield to diſcouragement, becauſe of difficulties, as if our hope was loſt, or we were cut off, when our trials are heavy, and our proſpects gloomy. But let us look to him, who will at laſt open our graves, and bring us forth to judgment, that he may now deliver us from ſin, and put his Spirit within us, and keep us by his power through faith into ſalvation: then we ſhall at laſt come forth victorious from all out conflicts, and for ever bleſs our God for our preſent ſharpeſt tribulations. Nothing hath ſo hindered the ſucceſs of the goſpel hitherto, as the diviſions amongſt profeſſed chriſtians: and it requires the ſame power of God to unite diſcordant perſons, and parties, ſo that they may be one in his hand, as is requiſite to raiſe his church from the moſt diſcouraging ſituation. They who deſire the proſperity, ſhould labour, and pray for the peace, of Jeruſalem: and in this ſenſe eſpecially, bleſſed are the peace-makers, for they ſhall be called the children of God. We have all one King, and Shepherd; and are all one nation, and family; nay one body, as united to Chriſt our Head: how unnatural for us then to be as two armies, fighting againſt, and weakening each other! Let us then ſtudy to keep the unity of the Spirit in the bond of peace: let us with one accord ſeek for divine grace, to keep us from any more defiling ourſelves with our idols, deteſtable things, or any of our tranſgreſſions: let us pray that the Lord would in like manner cleanſe his church; that he may be known among the nations, as the Sanctifier of Iſrael: let us thank him, that he hath ſet his tabernacle amongſt us, by his preached goſpel, and appointed ordinances, and beg of him to continue it in the midſt of us for ever-more; and that he would alſo place it again amongſt his ancient people the Jews, and vouchſafe it to all other nations of the earth: that this everlaſting covenant of peace may be with them, as well as with us: that we may altogether be the obedient and happy ſubjects of the Son of David, and that the Lord may be our God, and we his people for evermore.

NOTES.

CHAP. XXXVIII.] V. 2, *Gog*, &c.] It is not agreed what people, or tranſactions were predicted in

3 And

THE REVD. MR. SCOTT's BIBLE.



EZEKIEL, CH. XXVIII. VER. X.

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3 And ſay, Thus ſaith the Lord God; Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horſes and horſemen, all of them clothed with all ſorts *of armour*, *even* a great company *with* bucklers and ſhields, all of them handling ſwords:

5 Perſia, Ethiopia, and Libya with them; all of them with ſhield and helmet:

6 Gomer, and all his bands; the houſe of Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 Be thou prepared, and prepare for thyſelf, thou, and all thy company that are aſſembled unto thee, and be thou a guard unto them.

8 After many days, thou ſhalt be viſited: in the latter years thou ſhalt come into the land *that is* brought back from the ſword, *and is* gathered out of many people, againſt the mountains of Iſrael, which have been always waſte: but it is brought forth out of the nations, and they ſhall dwell ſafely all of them.

9 Thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lord God; It ſhall alſo come to paſs, *that* at the ſame time ſhall things come into thy mind, and thou ſhalt think an evil thought:

11 And thou ſhalt ſay, I will go up to the land of unwalled villages; I will go to them that are at reſt, that dwell ſafely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a ſpoil, and to take a prey; to turn thine hand upon the deſolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midſt of the land.

13 Sheba, and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof ſhall ſay unto thee, Art thou come to take a ſpoil? haſt thou gathered thy company to take a prey? to carry away ſilver and gold, to take away cattle and goods, to take a great ſpoil?

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this, and the following chapter: but it ſeems evident, that they are not yet accompliſhed. There ſeems not to have been any thing in the wars waged by the Syro-grecian kings againſt the Jews, after the captivity, or in their conflicts with Antiochus Epiphanes the chief of them, that anſwer to theſe predictions: and it was foretold, that it would be in the latter days, or in the times of the goſpel, that they would be fulfilled. It is therefore probably ſuppoſed, that the intended events will be poſterior to the converſion of the Jews, and their reſtoration to their own land: and that the Turks, Tartars, or Scythians, from the northern parts of Aſia, uniting with the inhabitants of ſome more ſouthern regions, and of ſome parts of Africa, will make war upon the Jews, and be cut off, in the manner here predicted. But it would be vain to attempt a particular explication, when the prophecy is not fulfilled. Gog, and Magog are alſo mentioned by St. John, (*Rev.* c. xx. v. 8, 9.) But though the inhabitants of the ſame regions ſeem to be intended; yet it is probable that different events are predicted: for that aſſault of Gog, and Magog will follow the millennium, and happen juſt before the general judgment; but this ſeems rather to refer to the times, that will introduce the millennium. Gog ſeems to be the name of the prince, Magog of his land, or people.

V. 4. *I will*, &c.] The Lord predicted the ruin of theſe formidable enemies, previous to the prediction of their aſſault. He will ſo order matters in his Providence, as ſhall tend to induce them to make this invaſion: and then he will defeat it, as he did that of Sennacherib, by putting his hook in their jaws, &c.

V. 7. *Be thou*, &c.] This is an ironical exhortation to Gog, to make all poſſible preparation, and to uſe every precaution, to defend himſelf, and his army, and to enſure victory: and it intimates, that it will all be in vain.

V. 8. *After*, &c.] Theſe expreſſions lead our thoughts far beyond the times of Antiochus Epiphanes; and the land of Iſrael having been "always," or perpetually, "waſtes," ſeems to denote a much longer deſolation, than that of the Babyloniſh captivity.

V. 10. *Shall*, &c.] The Lord ſees from ages, and generations, every thought, good or bad, that will ever come into the mind of any of his creatures, and every purpoſe, that reſults from it: and all theſe infinitely numerous apparent contingencies form a part of his vaſt plan: but ſuch knowledge is too wonderful for us at all to comprehend it!

V. 11. *At reſt*, &c.] The converted Jews will live in peace, and holy confidence in God, without attempting to moleſt others, or fear of being moleſted: they will therefore have neither walls, gates, or bars; and this will tempt theſe depredators to invade them.

V. 13. *Sheba*, &c.] The Arabians, and other tribes

14 Therefore, ſon of man, propheſy and ſay unto Gog, Thus ſaith the Lord GOD; In that day when my people of Iſrael dwelleth ſafely, ſhalt thou not know *it?*

15 And thou ſhalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horſes, a great company, and a mighty army:

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land; it ſhall be in the latter days, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord GOD; *Art* thou he, of whom I have ſpoken in old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days *many* years, that I would bring thee againſt them?

18 And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord GOD, *that* my fury ſhall come up in my face.

19 For in my jealouſy, *and* in the fire of my wrath have I ſpoken, Surely in that day there ſhall be a great ſhaking in the land of Iſrael;

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground.

21 And I will call for a ſword againſt him throughout all my mountains, ſaith the Lord GOD: every man's ſword ſhall be againſt his brother.

22 And I will plead againſt him with peſtilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailſtones, fire, and brimſtone.

23 Thus will I magnify myſelf, and ſanctify myſelf; and I will be known in the eyes of many nations, and they ſhall know that I *am* the LORD.

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in that vicinity are here introduced, as expreſſing their ſurpriſe, that theſe enemies ſhould come up with ſuch vaſt preparations, merely to ſeize the ſpoil of a defenceleſs country: or perhaps to ridicule their attempt as vain, raſh, and ruinous.

V. 16, 17.] The exact accompliſhment of theſe ancient prophecies will turn to a teſtimony to the nations, that ſhall witneſs them: they will recollect, that thus it was written, and thus it had come to paſs; and ſo they will give God the glory.

V. 19. *A great*, &c.] Not ſo much for the terror occaſioned by the numerous armies of Gog, and Magog; as the terror of the Lord's judgments upon the invaders: all nature will be, as it were, thrown into convulſions at his preſence, and concur in executing his vengeance on them.

V. 21. *A ſword*, &c.] Some think that this ſignifies, that the Lord will ſend aſſiſtance to his people Iſrael, by the armies of chriſtian princes: in addition however to all external oppoſition, He will ſow diſcord amongſt them, and they ſhall deſtroy one another; as well as periſh by peſtilence, hail-ſtones, fire, and brimſtone.

PRACTICAL OBSERVATIONS.

When the Lord moſt effectually works to promote his cauſe, and to proſper his church, in unity, and purity; ſatan will be moſt buſy, (if permitted,) in exciting his ſervants, with combined efforts to oppoſe it: and they, who on other occaſions are moſt hoſtile, often confederate to fight againſt the people of God. But, He, whoſe all-ſeeing eye penetrates the deepeſt receſſes of the human heart, through long ſeries of ages, yea from eternity; and who foreſees what things will come into men's minds, and what evil thoughts they will think, is equally able to diſappoint their devices. In vain do men prepare for the defence, and ſucceſs of themſelves, and their companions, when the Lord is pleaſed to fight againſt them; for though hand join in hand the wicked ſhall not be unpuniſhed. They, who enjoy the Lord's protection, are ſafe and may be ſecure, though they have no other defence. It is moſt atrocious to deviſe miſchief againſt thoſe who ſerve God in quietneſs, and honeſty, and are harmleſs, inoffenſive, and unſuſpecting. But the love of riches, and the hatred of God, and holineſs, will incite men to the moſt baſe, and deſtructive enterprizes: and when any perſons dwell ſecurely, ſuch men ſoon know of it, and mark them as their prey. Hence it is become neceſſary for thoſe communities, that deſire peace, to learn, and encourage war, as a ſcience, or a trade! All oppoſition to the cauſe of God will eventually tend to the ſanctifying of his great name, and to fulfill the writings of his ancient prophets; and that in proportion as they are formidable. They, who love to terify their neighbours, will be made to tremble, at the power, and indignation of the Lord. The whole creation will concur in the deſtruction of his devoted enemies: nay they will help forward their own, and each other's, ruin, till they are driven by the tempeſt of his jealouſy into the lake, that burneth with fire, and brimſtone; and thus he will be magnified, and ſanctified

CHAP. XXXIX.

Contains 1ſt. A more particular prediction of the deſtruction of Gog, and Magog; and ſeveral circumſtantial illuſtrations of the greatneſs of the ſlaughter made of them, 1---23. *2d. Promiſes of further favours to Iſrael, and to the Gentiles by means of God's dealings with that nation,* 24---29.

THerefore, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord GOD; Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal;

2 And I will turn thee back, and leave but the ſixth part of thee, and will cauſe thee to come up from the north parts, and will bring thee upon the mountains of Iſrael:

3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand.

4 Thou ſhalt fall upon the mountains of Iſrael, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every ſort, and *to* the beaſts of the field to be devoured.

5 Thou ſhalt fall upon the open field: for I have ſpoken *it*, ſaith the Lord GOD.

6 And I will ſend a fire on Magog, and among them that dwell careleſly in the iſles: and they ſhall know that I *am* the LORD.

7 So will I make my holy name known in the midſt of my people Iſrael; and I will not *let them* pollute my holy name any more: and the heathen ſhall know that I *am* the LORD, the Holy One in Iſrael.

8 Behold, it is come, and it is done, ſaith the Lord GOD; this *is* the day whereof I have ſpoken.

9 And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the hand-ſtaves, and the ſpears, and they ſhall burn them with fire ſeven years.

10 So that they ſhall take no wood out of the field, neither cut down *any* out of the foreſts; for they ſhall burn the weapons with fire: and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord GOD.

11 And it ſhall come to paſs in that day, *that* I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea: and it ſhall ſtop the *noſes* of the paſſengers: and there ſhall they bury Gog and all his multitude: and they ſhall call *it* The valley of Hamon-gog.

12 And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

13 Yea, all the people of the land ſhall bury *them*; and it ſhall be to them a renown, the day that I ſhall be glorified, ſaith the Lord GOD.

14 And they ſhall ſever out men of continual employment, paſſing through the land to bury with the paſſengers thoſe, that remain upon the face of the earth, to cleanſe it: after the end of ſeven months ſhall they ſearch.

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upon all thoſe, who refuſe to ſubmit to, and ſerve him.

NOTES.

CHAP. XXXIX.] V. 2. *Leave*, &c.] It does not appear, that any of the army of Gog, and Magog will eſcape. But this ſixth part ſeems to refer to all the inhabitants of the countries, whence they come. The vaſt army, which they lead forth, will almoſt empty the land, and the ſubſequent judgments of God upon thoſe, that remain at home, will reduce them to the ſixth part of the whole, (v. 6.)

V. 8. *It is*, &c.] This was predicted many hundred years before the event: yet the prophet ſpake of it, as already come, and done, to denote the certainty of it; and as ſeeing, in viſion, its actual accompliſhment. And indeed a thouſand years, or ſeveral thouſand, are but as one day, in the ſight of God, or in the judgment of ſtrong faith.

V, 9, 10.] This may be conſidered, as an hyperbolical expreſſion of the vaſtneſs of the ſlaughter to be made: it will be ſo great, that the wood of their weapons will ſerve at leaſt the adjacent cities of Iſrael for fuel, during ſeven years; without their having the trouble, or expence of cutting down any other wood for that purpoſe. But when we conſider how little fuel, comparatively, is required in thoſe warm climates, we may conceive of it's being literally verified: but the event alone can determine this. The Iſraelites will not keep theſe weapons for their own uſe; being men of faith, and prayer; nor will they preſerve them as trophies of their victory; for they will give all the glory to God. But they will uſe them for fuel, and this uſe of them will continually remind them of the greatneſs of their deliverance.

V. 11—16.] Gog will expect to ſeize the whole

15 And the paſſengers *that* paſs through the land, when *any* ſeeth a man's bone, then ſhall he ſet up a ſign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And alſo the name of the city *ſhall be* Hamonah. Thus ſhall they cleanſe the land.

17 And thou, ſon of man, thus ſaith the Lord God; Speak unto every feathered fowl, and to every beaſt of the field, Aſſemble yourſelves, and come; gather yourſelves on every ſide to my ſacrifice that I do ſacrifice for you, *even* a great ſacrifice upon the mountains of Iſrael, that ye may eat fleſh, and drink blood.

18 Ye ſhall eat the fleſh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Baſhan.

19 And ye ſhall eat fat till ye be full, and drink blood till ye be drunken, of my ſacrifice which I have ſacrificed for you.

20 Thus ye ſhall be filled at my table with horſes and chariots, with mighty men, and with all men of war, ſaith the Lord God.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed, and my hand that I have laid upon them.

22 So the houſe of Iſrael ſhall know that I *am* the Lord their God from that day and forward.

23 And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity: becauſe they treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies: ſo fell they all by the ſword.

24 According to their uncleanneſs, and according to their tranſgreſſions have I done unto them, and hid my face from them.

25 Therefore thus ſaith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name;

26 After that they have borne their ſhame, and all their treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies lands, and am ſanctified in them in the ſight of many nations;

28 Then ſhall they know that I *am* the Lord their God, which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my Spirit upon the houſe of Iſrael, ſaith the Lord God.

land for his army, and people; but the Lord will only give them a place of graves, in ſome part of it; and not that, till their bodies have lain ſome time unburied. The multitudes of the ſlain will infect the air with their ſtench, before they are buried, and cauſe the travellers to ſtop their noſes; or they will lie in the way, and obſtruct thoſe, that are paſſing on the road. So that the Iſraelites muſt have the trouble of burying them; though they had neither trouble, nor peril in vanquiſhing them. This will be the work of ſeven months to all the people of the land; that is, of all ſuch, as can be ſpared from other needful employments. But it will be neceſſary in order to cleanſe the land. Though the ceremonial law will have no regard paid to it, at the time, when this prediction will be fulfilled; yet the prophet probably had reſpect to its injunctions, in the language that he uſed; but it will be alſo needful to cleanſe the land from the natural defilement, which might otherwiſe cauſe an infection. This labour of Iſrael will bring great honour to them, as well as redound to the glory of God. And after the general cleanſing of the land, perſons will be appointed to attend, or obſerve the directions of the paſſengers; that every remains of the ſlaughtered enemy may be collected and buried: and there will be a city called "Hamonah," or "the multitude," "in the valley of Hamon-gog," or "of the multitude of Gog," in commemoration of theſe events. But no ſuch city hath yet been builded, that we can learn of.

V. 17—20.] (*Iſaiah*, c. xxxiv. v. 1—8. *Jer.* c. xii. v. 9. *Rev.* c. xix. v. 12—17.) Before the ſlaughtered foes were buried, the birds and beaſts of prey are prophetically invited to feaſt upon the Lord's ſacrifice, which he would make to his juſtice, of theſe mighty chieftains, and warriors; as if they were ſo many fatted cattle.

V. 23—29.] Theſe verſes ſeem to refer to this, and all the preceding prophecies, concerning the reſtoration, and ſubſequent proſperity of Iſrael. They went not into captivity to Babylon, becauſe the Lord was unable to protect them, or through any breach of his promiſe; but becauſe of their tranſgreſſions, which provoked him to

CHAP. XL.

Contains 1*ſt. A general account of the enſuing viſion of the holy city, and temple, and of him, that directed Ezekiel's obſervations on it,* 1--4. 2*d. A more particular deſcription of the outer wall, the gates, courts, chambers, tables for ſacrifice, porch, and pillars of the temple,* 5---49.

hide his face from them, and to leave them in the hands of their enemies. In like manner they were expelled from the land by the Romans, and continue in a captive, or exiled ſtate to this day; becauſe they rejected, and crucified Chriſt, and pertinaciouſly fought againſt his goſpel: and he hath accordingly dealt with them. But when he ſhall at length have mercy on the whole houſe of Iſrael, by converting them to chriſtianity, for the glory of his own name; and when they ſhall have borne the ſhame of his rejection for their national ſins, when they dwelt ſafely in their own land; and ſhall again be gathered into it: then the nations ſhall perceive his juſtice, truth, and goodneſs in his dealings with his people, and ſhall learn to know, worſhip, and ſerve the Lord: and Iſrael alſo ſhall perceive them, and ſhall know the Lord their God, in an humbling ſpiritual manner, as revealed in, and by Jeſus Chriſt, whom they have ſo long rejected. At this time they ſhall all be gathered into their own land: the Lord will no more hide his face from them, as he will have poured out his Spirit upon them. The return of a few Jews from Babylon, and their continuance, increaſe, and partial reformation, and proſperity, till the days of Chriſt, followed by their preſent long continued diſperſion, under the frown of God, and deſtitute of his Spirit, could in no wiſe anſwer to theſe predictions. We muſt therefore either explain them excluſively of the bleſſings conferred on the true Iſrael; or conclude that ſome future events exactly anſwerable to them ſhall take place, in reſpect of the nation of Iſrael: and this latter is far more conſiſtent with the moſt obvious method of interpreting the ſcriptures.

PRACTICAL OBSERVATIONS.

The Lord will ſurely make all men, even the moſt careleſs, and inveterate, to know his holy name; either by feeling the power of his righteous indignation, or by experiencing the riches of his mercy, and grace: and he will ſo make himſelf known, as dwelling amongſt his people; that he will at length wipe off every aſperſion, that hath been caſt on his name, and not ſuffer it to be polluted any more. This time is at hand: this is, as it were, already done: the day of which God hath ſpoken is about to be uſhered in; his promiſes, and judgments will ſoon be exactly accompliſhed: let us then go forth to meet him, and to anticipate by faith, and prayer the approach of his promiſed bleſſings to ourſelves, and to his church. Speedily the weapons of war, which are ſo much in uſe all over the world, will be rendered needleſs; and they might now be all burned, or buried in the depth of the ſea, to the great benefit of mankind; and they would be diſpoſed of in ſome ſuch way, did not men more reſemble ſatan in pride, malice, and treachery, than the Lord in juſtice, truth, goodneſs, and mercy; and if they did not take more delight in robbing, murdering, or domineering over others, than in love, and good works. Yet it is the common lot of ſuch ſpoilers to be ſpoiled and ſlaughtered by thoſe, whom they ſeek to injure. After all the diſturbance, that is made by men of vaſt ambition, or inſatiable avarice; and after all their mighty expectations, and atchievements, a place of graves is all, that the Lord gives them on earth; and ſometimes even that is denied, that the indignities exerciſed towards their dead bodies may be an emblem of the contempt, and miſery, to which their guilty ſouls are doomed in the inviſible world. It is our duty to ſhew an humane diſpoſition even towards the moſt injurious: yet ſelf-love may ſuffice to induce the ſurvivors to bury the dead; as a putrifying human body is of all objects the moſt offenſive to the ſenſes: for death is the wages of ſin, and the loathſome, and infectious nature, and effects of ſin are thereby exhibited. It ſhould therefore moderate our regard to theſe mortal bodies, and their decoration, and indulgence; and our attention to external accompliſhments in others, to conſider, that commonly, in two or three days after death, the human body becomes too deformed a ſpectacle, to be looked on without horror, by thoſe, who uſed moſt to love and admire it. When the Lord is glorified in the ruin of his enemies, and in the good conduct, and proſperity of his people; it becomes a day of great renown to them: but it is the chief renown of any land, when all ranks and orders of men concur in cleanſing it from the filthineſs of ſin, which is far worſe than any natural, or ceremonial pollution whatſoever. This is a good work, which will require perſevering diligence; that it may not be done ſuperficially, but that ſearch may be made into the ſecret receſſes of iniquity, by perſons ſevered for that ſervice, and with the aſſiſtance of all, that are able to give them information. The moſt mighty, and proſperous of ſinners are only fattened for the ſlaughter, like the bulls, and rams of Baſhan: at length they will all be made a ſacrifice to the divine juſtice, for the diſplay of the glory of God, before the nations of the earth: whilſt the poor and afflicted people, that truſt in him, ſhall certainly know, and experience his power, truth, and love, in their timely deliverance, and advancement. But even the profeſſing people of God often fall into the hand of their enemies, or into divers, and ſore calamities: becauſe they have treſpaſſed againſt him, and he deals with them according to their uncleanneſs, and their tranſgreſſions. And indeed, if a true believer yield to temptation, and commit any deliberate wickedneſs; the Lord will hide his face from him, and inflict ſharp correction on him; and he will walk in darkneſs, and his enemies will ſeem to inſult over him. But though ſuch perſons may thus be deſerted, tempted, corrected, and diſtreſſed; yet they have a ſure refuge in the Lord's mercy, for a ſeaſon they bear their ſhame, till being truly penitent, he again hath mercy on them, for the honour of his own name: and then they dwell ſafely, and comfortably under his protection, and none can make them afraid. For the name of God will finally be hallowed:

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was ſmitten, in the ſelf ſame day the hand of the LORD was upon me, and brought me thither.

2 In the viſions of God brought he me into the land of Iſrael, and ſet me upon a very high mountain, by which *was* as the frame of a city on the ſouth.

3 And he brought me thither, and, behold, *there was* a man, whoſe appearance *was* like the appearance of braſs, with a line of flax in his hand, and a meaſuring reed; and he ſtood in the gate.

4 And the man ſaid unto me, Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee; for to the intent that I might ſhew *them* unto thee *art* thou brought hither; declare all that thou ſeeſt to the houſe of Iſrael.

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his cauſe will be triumphant on earth, and in heaven: he will yet have mercy on the diſperſed houſe of Iſrael, and gather them out of their captivity: and he will never finally hide his face from any of thoſe, on whom he hath poured out his ſanctifying Spirit. But we muſt not expect to be wholly exempted from temptation, diſtreſs and trouble, till we come to heaven: then we ſhall be filled with the Spirit of holineſs, and behold the face of our God without one frown, or intervening cloud for evermore.

NOTES.

CHAP. XL.] V. 1. *In the*, &c.] The viſion, contained in the remainder of this book, is allowed by commentators to be one of the moſt obſcure parts of the ſacred ſcripture: nor is it agreed what city, temple, and land were intended; or whether it had reference to former, or to future times; whether it be to be underſtood literally, or figuratively; or whether it relate to the church on earth or that in heaven. Upon ſo obſcure, and dubious a ſubject, it would be very unſuitable to the deſign of this publication, to be copious: but indeed the author is free to confeſs, that he hath little to communicate; as he never yet was able to obtain any ſatisfactory views of it in his own mind. Upon the whole, he ſuppoſes it to be prophetical, and hitherto unaccompliſhed; and as referring to ſome future ſtate of the church on earth, and to be underſtood figuratively. The reaſons of theſe ſentiments will be beſt adduced, in ſhort notes on the paſſages, from which they are taken. The accompliſhment of the prophecy will doubtleſs clear up the difficulties; and there will be ſomething in the ſtate of the church in the latter days, anſwerable to the particulars of the deſcription here given; and ſome hints may be gleaned of ſuch matters, as are deſirable in every place, and age: but it is vain to attempt laying down rules for church government, diſcipline, worſhip, &c, from ſuch an obſcure viſion; ſeeing men of lively imaginations, and contrary ſentiments may, with perhaps equal plauſibility, attempt to accommodate it to their own ſyſtems. But we will leave the zealots of party to ſettle ſuch queſtions: and perhaps we ſhall be as well employed, if we learn to give the Lord credit for his wiſdom, and goodneſs, in inſerting theſe chapters in the ſcriptures; even if we cannot find out the meaning, or the uſe of them. Some think the following deſcription of the temple, was intended to ſhew what Solomon's temple had been, with all the outbuildings, that had been added to it: but the ſituation, ſize, and ſtructure of this temple can by no means accord therewith: yet the viſion might be intended to remind the Jews of what they had loſt by their ſins, whilſt they compared this deſcription with their preſent deſtitute ſtate. (Notes, &c. 1 *Kings*, c. vi, vii.) Others explain it of the ſecond temple, and of the city, after they were rebuilded, and arrived at their greateſt proſperity. This ſeems equally inadmiſſible: yet it might be intended to encourage the hopes of the Jews, and to aſſure them that the temple, and city ſhould be rebuilded. But it was eſpecially ſuited to give them ſome idea of the future prevalence of that cauſe, which at that time was ſo depreſſed, by alluſions to thoſe ſubjects, with which they were ſo intimately acquainted. If we would judge of the propriety, with which thoſe glorious days were predicted, under ſuch alluſions; we muſt place ourſelves in the ſituation of the pious Jews, when in captivity, who favoured the very duſt, and ſtones of their city, and temple; and who could not well detach their ideas of Zion's proſperity, from that of the external ſplendour of the ſanctuary; or conceive of more glorious times for the worſhip of God, abſtracted from the expectation of a larger temple, and city. Probably the more immediate accompliſhment of the prophecy will be ſubſequent to the converſion of the Jews, their reſtoration to their own land, the deſtruction of Gog, and Magog, and the pouring out of the Spirit mentioned in the cloſe of the foregoing chapter: and it will perhaps continue through the thouſand years, during which ſatan will be chained up in the bottomleſs pit. But whether there will be any external forms, analogous to thoſe here predicted, I will not pretend to determine: though in ſome reſpects it ſeems very improbable.

V. 2. *A very*, &c.] This is not ſaid to have been Mount Zion, or Moriah, on which the temple had been builded; nor does it ſeem to accord with the accounts elſewhere given of thoſe mountains: and this tends to evince, that neither the firſt, or ſecond temple were intended: but it rather refers to the preeminence, which the church of Chriſt will attain in the latter days, above all enemies and rivals. (*Iſaiah*, c. ii. v. 2.) By this mountain the prophet ſaw the frame, or plan of the city, which was afterwards to be builded; which he deſcribed after that of the temple connected with it.

V. 3. *A man*, &c.] This ſeems to have been the eternal Son of God, anticipating his incarnation, by appearing in human form. He is the builder, as well as

5 And behold, a wall on the outſide of the houſe round about, and in the man's hand a meaſuring reed of ſix cubits *long*, by the cubit and an hand breadth: ſo he meaſured the breadth of the building, one reed; and the height, one reed.

6 Then came he unto the gate which looketh toward the eaſt, and went up the ſtairs thereof, and meaſured the threſhold of the gate, *which was* one reed broad; and the other threſhold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threſhold of the gate by the porch of the gate within *was* one reed.

8 He meaſured alſo the porch of the gate within, one reed.

9 Then meaſured he the porch of the gate, eight cubits; and the poſts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eaſtward *were* three on this ſide, and three on that ſide; they three *were* of one meaſure: and the poſts had one meaſure on this ſide and on that ſide.

11 And he meaſured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The ſpace alſo before the little chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide: and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide,

13 He meaſured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door againſt door.

14 He made alſo poſts of threeſcore cubits, even unto the poſt of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the arches: and windows *were* round about inward: and upon *each* poſt *were* palm trees.

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the ſide of the gates over againſt the length of the gates, *was* the lower pavement.

19 Then he meaſured the breadth from the fore front of the lower gate unto the fore front of the inner court without, an hundred cubits eaſtward and northward.

20 And the gate of the outward court, that looked toward the north, he meaſured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this ſide, and three on that ſide; and the poſts thereof, and the arches thereof, were after the meaſure of the firſt gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the meaſure of the gate that looketh toward the eaſt; and they went up unto it by ſeven ſteps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over againſt the gate toward the north, and toward the eaſt; and he meaſured from gate to gate an hundred cubits.

24 After that he brought me toward the

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the foundation, and corner ſtone of the ſpiritual temple: his appearance as braſs might denote his durable ſtability, and glory, in his perſon, and mediatorial government: (*Rev.* c. i. v. 15.) The line, and meaſuring reed denote his revealed word, or ſecret decrees, according to which he will regulate every thing, that relates to the doctrine, worſhip, and practice of his church.

V. 5. *A wall*, &c.] This wall is ſuppoſed to have ſurrounded the temple, and all its out-buildings; and it may be an emblem of the church's ſeparation from the world, and its ſecurity under the divine protection. The reed, with which the prophet's inſtructor meaſured, is computed to have been near four yards long. But it would be both tedious, and difficult to explain even the outward ſtructure of this myſterious building: and the application of it to any ſpiritual purpoſes is generally doubtful, and inconcluſive. Inſtead therefore of attempting it, I ſhall only ſubjoin a few brief practical hints.

ſouth, and behold a gate toward the ſouth: and he meaſured the poſts thereof, and the arches thereof, according to theſe meaſures.

25 And *there were* windows in it and in the arches thereof round about, like thoſe windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* ſeven ſteps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this ſide, and another on that ſide, upon the poſts thereof.

27 And *there was* a gate in the inner court toward the ſouth: and he meaſured from gate to gate toward the ſouth an hundred cubits.

28 And he brought me to the inner court by the ſouth gate: and he meaſured the ſouth gate according to theſe meaſures;

29 And the little chambers thereof, and the poſts thereof, and the arches thereof, according to theſe meaſures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the outer court; and palm trees *were* upon the poſts thereof: and the going up to it *had* eight ſteps.

32 And he brought me into the inner court toward the eaſt: and he meaſured the gate according to theſe meaſures.

33 And the little chambers thereof, and the poſts thereof, and the arches thereof, *were* according to theſe meaſures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the poſts thereof, on this ſide, and on that ſide: and the going up to it *had* eight ſteps.

35 And he brought me to the north gate, and meaſured *it* according to theſe meaſures.

30 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the outer court; and palm trees *were* upon the poſts thereof on this ſide, and on that ſide: and the going up to it *had* eight ſteps.

38 And the chambers, and the entries thereof, *were* by the poſts of the gates, where they waſhed the burnt-offering.

39 And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt offering, and the ſin offering, and the treſpaſs offering.

40 And at the ſide without, as one goeth up to the entry of the north gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this ſide, and four tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices*.

42 And the four tables *were* of hewn ſtone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they laid the inſtruments, wherewith they ſlew the burnt offering and the ſacrifice.

43 And within *were* hooks, an hand broad, faſtened round about: and upon the tables *was* the fleſh of the offering.

44 And without the inner gate *were* the chambers of the ſingers in the inner court, which *was* at the ſide of the north gate; and their proſpect *was* toward the ſouth; one at the ſide of the eaſt gate, *having* the proſpect toward the north.

45 And he ſaid unto me, This chamber, whoſe proſpect *is* toward the ſouth, *is* for the prieſts, the keepers of the charge of the houſe.

46 And the chamber whoſe proſpect *is* toward the north *is* for the prieſts, the keepers of the charge of the altar: theſe *are* the ſons of Zadok, among the ſons of Levi, which come near to the LORD to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, four ſquare, and the altar *that was* before the houſe.

48 And he brought me to the porch of the houſe, and meaſured *each* poſt of the

porch, five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the ſteps whereby they went up to it; and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

CHAP. XLI.

Contains an account of the temple itſelf, deſcribing its poſts, doors, walls, chambers, foundations, dimenſions, diviſions, ornaments, furniture, &c. 1---26.

AFterward he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits; and the ſides of the door *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof, forty cubits; and the breadth, twenty cubits.

3 Then went he inward, and meaſured the poſt of the door two cubits; and the door ſix cubits; and the breadth of the door ſeven cubits.

4 So he meaſured the length thereof, twenty cubits; and the breadth twenty cubits, before the temple; and he ſaid unto me, This *is* the moſt holy *place*.

5 After he meaſured the wall of the houſe ſix cubits; and the breadth of *every* ſide-chamber, four cubits, round about the houſe on every ſide.

6 And the ſide-chambers *were* three, one

PRACTICAL OBSERVATIONS.

In the depth of the tribulations of the church, and of the believer, the Lord commonly gives ſome diſtant glimpſes of approaching deliverance, and comfort, to ſupport their faith, and patient expectation. The great Builder of our ſpiritual temple, whoſe power, and glory are infinite and eternal, always works by rule: and whilſt he performs his ſecret counſels, he requires us to compare all our works with the ſtandard of his word. This we ſhould ſtudy carefully, that we may be fellow-workers together with him; and that our worſhip, and obedience may be regulated by faith, and not by fancy, or carnal wiſdom. We ſhould therefore behold with our eyes, and hear with our ears, and ſet our heart upon all, that the Lord ſheweth us; attending to the whole revelation of his will, and ſeeking the teaching of his Spirit; that we may be thoroughly furniſhed for every good work; and, if employed as miniſters, may be able to declare the whole counſel of God to the people alſo. Every part of ſcripture is divine, uſeful, and important, in different ways, or to divers perſons; but it may not all be ſo immediately uſeful to us: others have had, and others will have, the benefit of ſome portions of God's word, which are to us not ſo intelligible, or full of inſtruction. But if we cannot underſtand, or edify by any portion of ſcripture; we ſhould humbly acknowledge our own ignorance, and adore the divine wiſdom, and knowledge: and not allow ourſelves to ſtart objections on that account. Yet as ſome parts are more clear, and to us at leaſt more important than others: ſo a fondneſs for the ſtudy of the obſcure parts, in preference to the obvious, and for the tything of mint, and cummin, above the weightier matters of the law, is a folly, and a temptation ſometimes even of godly men. The church of God, and every chriſtian are ſeparated from the world, and protected of God; they are built on an immoveable foundation, and exalted in excellency, and privilege above the nations of the earth; and they are continually and gradually aſcending towards the ſanctuary above. A ſmall chamber in this true temple is preferable to the moſt magnificent palace of the wicked: how glorious then muſt be the many manſions prepared in heaven for the diſciples of Chriſt! There are even now vaſt numbers of the churches of the ſaints; yet we may hope, and pray, for their immenſe increaſe in numbers, and in grace, and peace. They are all ſupported, and ſheltered by omnipotence: they have their meaſure of light, through ordinances, and inſtruments, from Chriſt the Light of the world; by which they may walk, and work comfortably: but it is not ſufficient to gratify the thirſt of knowledge of thoſe, who cannot be content now to ſee through a glaſs darkly. Into theſe churches men have acceſs as living members by faith in Chriſt; there they flouriſh as the palm-tree, by communion with God, and his people; and they ſhall at length be made more than conquerors. The nearer we approach to God in profeſſion or office, the more ſpiritual we ſhould be. This will be beſt effected by daily looking to, and feeding on, our great ſacrifice, by faith in our hearts with thankſgiving: nor ſhould we be ſlack to commemorate his death, who hath waſhed us from our ſins in his blood, and made us kings and prieſts to God; that we may here in this outer court of his temple ripen for our removal to the ſanctuary above, there to rejoice in his love, and glorify his name for evermore.

NOTES.

CHAP. XLI.] V. 1. *Afterwards*, &c.] This chapter circumſtantially deſcribes the various conſtituent parts of this myſtical temple. With a competent knowledge of architecture the external meaning might be explained, and perhaps a plan formed by, and an edifice erected according to it: but this work ſuits neither the talent, nor inclination of the author; and he wants either ſagacity, or ſuitable information, to diſcern the inſtruction contained in it: and in general can find no ſatisfaction in what others have written upon it. As far therefore, over another, and thirty in order: and they entered into the wall, which *was* of the houſe for the ſide-chambers round about, that they might have hold; but they had not hold in the wall of the houſe.

7 And *there was* an enlarging, and a winding about ſtill upward to the ſide-chambers: for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and it increaſed *from* the loweſt *chamber* to the higheſt by the midſt.

8 I ſaw alſo the height of the houſe round about: the foundations of the ſide-chambers *were* a full reed of ſix great cubits.

9 The thickneſs of the wall, which *was* for the ſide-chamber without, *was* five cubits; and *that* which *was* left *was* the place of the ſide-chambers that *were* within.

10 And between the chambers *was* the wideneſs of twenty cubits round about the houſe on every ſide.

11 And the doors of the ſide-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the ſouth: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the ſeparate place at the end toward the weſt *was* ſeventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits

13 So he meaſured the houſe, an hundred cubits long; and the ſeparate place, and the building, with the walls thereof, an hundred cubits long;

14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits.

15 And he meaſured the length of the building over againſt the ſeparate place which *was* behind it, and the galleries thereof on the one ſide, and on the other ſide, an hundred cubits, with the inner temple, and the porches of the court;

16 The door poſts, and the narrow windows, and the galleries round about on their three ſtories, over againſt the door, cieled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner houſe and without, and by all the wall round about, within and without, by meaſure.

18 And *it was* made with cherubims and palm trees, ſo that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces.

19 So that the face of a man *was* toward the palm tree on the one ſide, and the face of a young lion toward the palm tree on the other ſide: *it was* made through all the houſe round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The poſts of the temple *were* ſquared, *and* the face of the ſanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he ſaid unto me, This *is* the table that *is* before the LORD.

23 And the temple and the ſanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and

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as he is concerned, the reader muſt be left almoſt in the dark, about it; till the light of heaven, or the evident fulfilment of the prophecy explain it. In general the dimenſions of the temple, and of its utenſils are greater, than either in the tabernacle of Moſes, or in the temple of Solomon: and the accurate reader will mark ſeveral variations from the accounts given us of thoſe buildings; to ſome of which it will be adverted in the Practical Obſervations, as far as any hint may be ſuggeſted from them.

palm trees on the one ſide and on the other ſide, on the ſides of the porch, and *upon* the ſide-chambers of the houſe, and thick planks.

CHAP. XLII.

Contains 1ſt. A deſcription of the chambers within the wall of the court, 1---14. *2d. The dimenſions of the ground, on which the whole of theſe buildings ſtood,* 15---20.

THEN he brought me forth into the outer court, the way toward the north, and he brought me into the chamber that *was* over againſt the ſeparate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty.

3 Over againſt the twenty *cubits* which *were* for the inner court, and over againſt the pavement which *was* for the outer court, *was* gallery againſt gallery in three *ſtories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* ſhorter: for the galleries were higher than theſe, than the lower, and than the middlemoſt of the building.

6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitened more than the loweſt, and the middlemoſt from the ground.

7 And the wall that *was* without over againſt the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under theſe chambers *was* the entry on the eaſt ſide, as one goeth into them from the outer court.

10 The chambers *were* in the thickneſs of the wall of the court toward the eaſt, over againſt the ſeparate place, and over againſt the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their faſhions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the ſouth, *was* a door in the head of the way, *even* the way directly before the wall toward the eaſt, as one entereth into them.

13 Then ſaid he unto me, The north chambers *and* the ſouth chambers which *are* before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the LORD ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat offering, and the ſin offering, and the treſpaſs offering; for the place *is* holy.

14 When the prieſts enter therein, then

PRACTICAL OBSERVATIONS.

When we carefully improve our inſtructions concerning the introductory parts of religion, we ſhall be led forward by our great Teacher into the interior parts of divine truth; that we may go forward in knowledge, wiſdom, and experience, till we arrive in the moſt holy place above. The ſpiritual building, which the Lord is erecting, will prove both ſtable, and lofty: and our ſtanding in the grace of God will be firmer, and our views, and hearts more enlarged, in proportion as we mount upward in our affections, and converſation; and all the windings, and intricacies of a chriſtian's path, ſtill lead him upward. The peace, and enlargement of the church, and the believer's comfort, and growth in grace, commonly make progreſs together. The cauſe of God gains ground gradually amidſt all revolutions, under every diſpenſation: the boundaries of the church were vaſtly extended by the firſt preaching of the goſpel to the Gentiles; but they will be much more enlarged, when the Jews ſhall be converted, and all nations ſhall do ſervice to the great Redeemer. We have fellowſhip with angels, in our employment, and felicity, in proportion as we grow devoted to the ſervice of our God, and Saviour. Prudence, affection, and fortitude ſhould unite with fervency, in all our ſervices. The ordinances of God have hitherto been rendered more ſimple and ſpiritual: the table of the Lord has ſucceeded to altars, and ſacrifices; and the worſhip of God in ſpirit, and truth, and the beauty of holineſs, to the burthenſome rites, and coſtly ornaments of the old diſpenſation. We ſhould therefore alſo endeavour to grow more ſimple in our dependance, and in our intentions, and purſuits, and more ſpiritual in our affections and worſhip; which evidently mark the progreſs of the church, and every believer towards the perfection of the heavenly world.

NOTES.

CHAP. XLII.] V. 13. *The north*, &c.] That is the chambers before deſcribed.

ſhall they not go out of the holy *place* into the outer court, but there they ſhall lay their garments wherein they miniſter; for they *are* holy; and ſhall put on other garments, and ſhall approach to *thoſe things* which *are* for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect *is* toward the eaſt, and meaſured it round about.

16 He meaſured the eaſt ſide with the meaſuring reed, five hundred reeds, with the meaſuring reed round about.

17 He meaſured the north ſide five hundred reeds, with the meaſuring reed round about.

18 He meaſured the ſouth ſide five hundred reeds, with the meaſuring reed.

19 He turned about to the weſt ſide, *and* meaſured five hundred reeds, with the meaſuring reed.

20 He meaſured it by the four ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary, and the profane place.

CHAP. XLIII.

Contains 1ſt. The glory of God taking poſſeſſion of the temple, 1---6. *2d. The Lord engaging to preſerve the people from the abominations of their fathers, and to continue his preſence with them; commanding them to put away their idolatries, and ordering the prophet to ſhew them the pattern of the houſe, &c. in order to make them aſhamed of their ſins, and to direct their reformation,* 7---12. *3d. A deſcription of the altar of burnt-offering, and rules for the conſecration of it, and of the prieſts,* 13---27.

AFterward he brought me to the gate, *even* the gate that looketh toward the eaſt.

2 And, behold, the glory of the God of Iſrael came from the way of the eaſt: and his voice *was* like a noiſe of many waters: and the earth ſhined with his glory.

3 And *it was* according to the appearance of the viſion which I ſaw, *even* according to the viſion that I ſaw when I came to deſtroy the city: and the viſions *were* like the vi-

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V. 16. *Five hundred*, &c] This temple, and it's out-buildings are here ſtated to be built on a ſquare above an Engliſh mile on each ſide, or above four miles in circuit. This is far greater than either Solomon's temple, or that after the captivity ever were; or indeed than the mountain of the temple was capable of containing, according to the deſcription of the Jewiſh writers. This ſhews that this viſion is not to be explained of any temple that hath hitherto been builded, or indeed of any literal temple; but figuratively, and myſtically: as may be clearly underſtood, when the prophecy ſhall be accompliſhed.

PRACTICAL OBSERVATIONS.

The public worſhip of God in his courts, the ſecret devotion of the cloſet, and the ſocial intercourſe of Chriſtians ſhould all be attended to in their places; in order to produce a converſation becoming the Goſpel of Chriſt. When true religion ſhall diffuſe its benign influence through the nations, and the churches of the ſaints ſhall be exceedingly multiplied, we may expect greater unity in judgment, worſhip, and practice, than there is in the preſent low, and divided ſtate of vital godlineſs. Whilſt as ſpiritual prieſts we approach to the Lord, through our glorified High Prieſt, feed on the ſacrifice, that he hath offered, and appear before God clothed in his robe of ſpotleſs righteouſneſs: we ſhould be careful to exemplify the tendency of our principles in the holineſs of our lives. We ſhould in every thing ſupport the diſtinction between ſacred, and profane: the miniſter muſt not leave the ſanctuary to pollute himſelf by ſin, to involve himſelf in ſecular concerns, or to renounce his miniſtry. The man, that hath put his hand to the plough, and looketh back, is not fit for the kingdom of God: true believers continue to the end in the ways, and ſervice of the Lord; this is their privilege, their deſire, and their practice. Sacred things muſt not be made ſubſervient to ſecular intereſts; but theſe muſt be ſubordinated to the concerns of religion, and kept diſtinct from, or rendered ſubſervient to them. However the privileges, and liberty of believers may be enlarged, or the boundaries of the church extended; a ſeparation ſtill ſubſiſts betwixt the righteous and the wicked, which will be manifeſted, and made final, and eternal, in the approaching day of righteous retribution.

NOTES.

CHAP. XLIII.] V. 1—6.] (*Exod.* c. xl. v. 34. 1 *Kings*, c. viii. v. 10, 11. 2 *Chron.* c. v. ver. 14.) When the prophet had been informed about the conſtruction of this myſtical temple; he was called to witneſs the glory of the Lord coming to take poſſeſſion of it. We do not find, that this circumſtance attended the conſecration of the temple after the captivity, as it had that of the tabernacle, and that of Solomon's Temple: but Chriſt the brightneſs of the Father's glory, perſonally came to it; and thus its glory exceeded that of the former temple; (*Hag.* c. ii. v. 9.) Yet this part of the viſion ſeems rather to relate to the times, which are ſuppoſed to be predicted in the whole of this deſcription; namely thoſe, that ſhall ſucceed the converſion of the Jews, and their reſtoration to their own land. The ſion that I ſaw by the river Chebar: and I fell upon my face.

4 And the glory of the LORD came into the houſe by the way of the gate, whoſe proſpect *is* toward the eaſt.

5 So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe: and the man ſtood by me.

7 And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name, ſhall the houſe of Iſrael no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcaſes of their kings in their high places.

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger.

9 Now let them put away their whoredom, and the carcaſes of their kings far from me, and I will dwell in the midſt of them for ever.

10 Thou ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities: and let them meaſure the pattern.

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in there-

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prophet ſaw the glory of the God of Iſrael coming from the eaſt. Chriſt is the Sun of righteouſneſs: and as the ſun ariſeth in the eaſt; ſo did he ariſe in the eaſtern regions, and thence his light hath been communicated to the weſtern world. We do not find a dark cloud attending this viſible glory of the Lord, as under former diſpenſations; for the full light of the goſpel diſpels thoſe thick clouds, that before obſcured the diſplay of God to his people. It was attended by a voice, like the noiſe of many waters; which may denote the efficacy of the preached goſpel, in alarming and converting ſinners, and the terror of the denunciations of God's vengeance on all oppoſers of his people, whom he will affright, and overwhelm, as by the roaring, and vehemence of ſome great inundation. The earth alſo ſhined with his glory: for the light of divine truth, diſplaying the glory of God in Jeſus Chriſt, ſhall illuminate all the nations, when thoſe times ſhall arrive. The glory of God, which the prophet ſaw, reſembled that, which had before appeared to him; (c. i. iii. x.) He had then predicted the deſtruction of Jeruſalem, with ſuch exactneſs, that it might be ſaid, that he came to deſtroy it: but now he came to predict the Lord's return to the city, and its proſperity; and he had a renewal of the ſame viſion, which cauſed him to proſtrate himſelf in humble adoration of the divine majeſty. Thus the glory of God took poſſeſſion of the temple: the Spirit of God brought the prophet to witneſs that tranſaction; he heard a voice out of the temple ſpeaking to him; and the man, beforementioned, (c. xl. v. 3,) ſtood by him. If this man were Chriſt, as ſeems moſt probable; then the prophet had a viſion of the three perſons in the ſacred Trinity manifeſting in different ways their preſence with him: and may not this intimate that in the predicted ſeaſon the glory of the triune Jehovah ſhall be more fully, and univerſally known through the whole viſible church of God? (*Matt.* c. iii. v. 16, 17. c. xvii. v. 9.)

V. 7—9.] The Lord had had his throne, and his footſtool amongſt the children of Iſrael, in the temple, the holy place, the ark, mercy-ſeat, and viſible glory, &c: but they, and their kings had defiled that place, and his holy name by their idolatries. Their dead idols were loathſome as putrid carcaſes; yet their kings had eſtabliſhed them upon the high places: or it may mean the images of Molech, that abominable idol. However the kings of Judah erected their idol temples near to the temple of God, and ſet their poſts and pillars over againſt his, and rendered them his rivals, or gave them the preference. Thus they builded, as it were, a wall betwixt God, and them: or, there was but a wall betwixt Him, and their idols; and they provoked him to conſume them in his anger. But, in the predicted times, the Lord engaged that they ſhould do this no more for ever: and he exhorted the Jews immediately to put away their idols, and thus to meet the promiſed bleſſing, that God might dwell amongſt them for ever. After the return of the Jews from Babylon, they relapſed no more to groſs idolatry: but they ſoon were led to prefer their own traditions, and ſuperſtitions to God's commandments; and they rejected Chriſt, to cleave to their own formal, or phariſaical righteouſneſs. Thus they ſet their threſholds by God's threſhold, &c, and excluded themſelves from his favour. The ſame hath been more or leſs done by every denomination of chriſtians, and their rulers: but the Lord will ſhortly purify his whole church from all ſuch abuſes; and he calls upon us all to prepare for this his coming, by renouncing all ſuperſtition, and human inventions in his worſhip: and when this is done, he will come gloriouſly to dwell in his church for ever; on earth to the end of the world, in heaven to all eternity.

V. 10—12] The Jews were to be ſhewn the meaſure, and pattern of the houſe, in order to render them aſhamed of their idolatries, and iniquities; and if this produced its effect, they were to be more fully informed concerning all the regulations, and laws of it; which of, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof, and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; Upon the top of the mountain, the whole limit thereof round about *ſhall be* moſt holy. Behold, this *is* the law of the houſe.

13 And theſe *are* the meaſures of the altar after the cubits. The cubit *is* a cubit and an hand breadth; even the bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *ſhall be* a ſpan: and this *ſhall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower ſettle *ſhall be* two cubits, and the breadth one cubit, and from the leſſer ſettle *even* to the greater ſettle *ſhall be* four cubits, and the breadth *one* cubit.

15 So the altar *ſhall be* four cubits; and from the altar and upwards *ſhall be* four horns.

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long and fourteen broad in the four ſquares thereof: and the border about it *ſhall be* half a cubit: and the bottom thereof *ſhall be* a cubit about: and his ſtairs ſhall look toward the eaſt.

18 And he ſaid unto me, Son of man, thus ſaith the Lord GOD. Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinkle blood thereon.

19 And thou ſhalt give to the prieſts the Levites that be of the ſeed of Zadok, which approach unto me, to miniſter unto me, ſaith the Lord GOD, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed place of the houſe without the ſanctuary.

22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering: and they ſhall cleanſe the altar, as they did cleanſe *it* with the bullock.

23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock without blemiſh.

24 And thou ſhalt offer them before the LORD, and the prieſts ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt-offering unto the LORD.

25 Seven days ſhalt thou prepare every day a goat *for* a ſin-offering: they ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh.

26 Seven days ſhall they purge the al-

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were to be written before them, that they might do them. This might tend to remind them of what the Lord had done for them in times paſt, and to ſhew them what he had reſerved for them in future; and on both accounts to make them aſhamed of their rebellions: it would alſo ſerve to expoſe their ſins, and to direct their reformation. This may alſo refer to the times, when the whole church ſhall be reformed, according to the ſtandard of ſcripture; when all denominations of chriſtians ſhall diſcern by that light their deviations from the truth of God, in doctrine, diſcipline, worſhip, and practice, repent of them, and attempt to rectify them: and this beginning of humiliation will make way for their more complete inſtruction, in every part of the divine will.

V. 13—17.] The worſhip of the future proſperous times of the church was here prophetically deſcribed, with a reference to the rites, and uſages of the Moſaic diſpenſation, which were then in uſe. This deſcription of the altar is ſomewhat obſcure: it is repreſented as wideſt at the bottom, and as benching in on every ſide, at different heights, by three gradations to the top: and to be ſomewhat larger and higher, than that of Solomon; and with an aſcent to the top towards the eaſt: but what we are to learn from theſe particulars is not ſo eaſily determined.

V. 18—27.] Theſe rules for the dedication of the altar, &c, in ſome things agreed with, in other differed from, thoſe preſcribed by Moſes; which intimated, that ſuch ordinances were mutable, and that that diſpenſation was to be ſuperſeded. But the inſtruction ſeems to be much the ſame, as hath been deduced from theſe types tar and purify it; and they ſhall conſecrate themſelves.

27 And when theſe days are expired, it ſhall be, *that* upon the eighth day, and *ſo* forward, the prieſt ſhall make your burnt-offerings upon the altar, and your peace-offerings: and I will accept you, ſaith the Lord God.

CHAP. XLIV.

Contains 1ſt. An order for ſhutting the eaſt-gate, and appropriating it to the prince alone, 1---3. 2d. The prophet directed to reprove Iſrael for admitting improper perſons into the courts, and to the work of the temple, and to call them to amend their conduct, 4---8. 3d. A prediction that God would exclude the uncircumciſed from his ſanctuary; and degrade thoſe prieſts, that had led the people into ido-

and ſhadows of the ceremonial law, in the books of Exodus, Leviticus, and Numbers: and the ſame evangelical truths are here prophetically propoſed, as were there in the way of poſitive injunction; to which ſome reference will be made in the practical application of the ſubject.

PRACTICAL OBSERVATIONS.

All the external inſtitutions of religion derive their excellency, and efficacy from the preſence, and manifeſted glory of God in them: without this they are but a lifeleſs image, or carcaſe, without energy, or real benefit. As this glory is diſplayed by Chriſt our Sun of righteouſneſs, we ſinners may behold it with comfort. His voice alſo is very terrible to his enemies, and at firſt excites great commotion, and conſternation in the hearts of his choſen people: but when they are brought under the influences of the Holy Spirit, and have it interpreted to them by the incarnate Saviour, they experience its power accompanied with peace, and comfort to their ſouls. Every diſplay of the divine glory ſhould inſpire our hearts with reverential awe; and the condeſcenſion, and multiplied viſits of our gracious God ſhould never cauſe us to forget our own unworthineſs, and vileneſs. He may for a time hide his face from his church, or any of his ſervants, to rebuke their ſins, and to humble them for their good: but in due time he will return: and as his glory irradiates the ſoul of him, that beholds it; ſo it will ere long illuminate the whole earth. It is of the infinite mercy of our God, that He reigns upon the throne of grace over his redeemed people, and makes his church the place of the ſoles of his feet. But if we would have the aſſurance, and comfort of this his condeſcending love, we muſt ſeek his ſanctifying grace; that we may no more defile his holy name, or our ſouls, that are his temple, by our ſins; or his church by our immoralities, or impieties, our ſuperſtitions, and inventions, or by any device added, by human authority to, or put in competition with, his truths, ordinances and commandments. For by thus ſetting up their threſholds, and poſts in oppoſition to his, even kings have often ſubſtituted a loathſome carcaſe of ſuperſtition, in the place of vital, and evangelical godlineſs. On the contrary we muſt believe his teſtimony, embrace his promiſes, approach him in his appointed way of acceſs, and uſe the means he hath preſcribed; that we may come to, and walk with him, and that he may dwell with us for ever. And becauſe of the neglect of theſe things, God hath abhorred the ſervices of his profeſſed people, and conſumed them in his anger, from age to age. As matters will be thus regulated, and reformed in that happy period, which approaches: ſo we ſhould now put away, and ſhun whatever hath diſpleaſed God, in the conduct of his people in other ages; that we may perſonally anticipate thoſe times, and do our little towards preparing for them. The goodneſs of God towards us ſhould lead us to repentance; and the diſcovery of the rule, and pattern for our conduct, will ſhew us the neceſſity of it, and direct us in it; for by the law is the knowledge of ſin. But when Chriſt crucified, and the things, that are freely given us of God through him, are ſhewn to the ſoul, they peculiarly fill us with ſhame for all our iniquities. This penitent frame of mind prepares us for fuller diſcoveries of the myſteries of redeeming love, and for a more diſtinct underſtanding of all the ordinances, and commandments of God; and without this humiliation before God, we cannot underſtand aright any part of the divine truth, or will. The whole of the ſcriptures are written and ſhould be opened, and applied, that men may perceive their ſins, and repent of them, and their duties, and do them; that all, which belong to the church of God may be moſt holy, according to the law of the houſe. But alas, we wretched ſinners can no more be holy, without the ſanctification of the Spirit, than we can be righteous, or have acceſs to God, except through Chriſt our Altar, Prieſt, and Oblation. We now need offer no more atoning ſacrifices; for by one offering he hath perfected for ever them, that are ſanctified; but the ſprinkling of his blood is inceſſantly requiſite to us, in all our approaches to God the Father. Even his royal, and choſen prieſthood, who miniſter unto him, could not be permitted to preſent their ſpiritual ſacrifices, were they not cleanſed from their guilt through his precious blood: all their powers, and faculties, and ſenſes needs the ſame cleanſing; before they can ſerve God acceptably in body and ſoul: their beſt ſervices contract ſo much pollution from their remaining ſinfulneſs of heart, that they can only be accepted, as ſprinkled with that blood, which cleanſeth from all ſin. But when they come in this appointed way to the mercy ſeat, their advocate pleads for them within the ſanctuary above, and his blood is the propitiation for their ſins: they themſelves become living ſacrifices holy, and acceptable to God through him; and being daily waſhed in his blood, and ſeaſoned with the ſalt of his purifying grace, they glorify him in body, and ſpirit, which are his. But all our approaches to God ſhould be with recollection, and deliberation: our hearts ſhould be previouſly prepared for attending on ſolemn ordinances, eſpecially for devoting ourſelves to the Lord at his table: miniſters ſhould ſeriouſly prepare for entering upon, and continually executing their important work: and we ſhould all daily be preparing to meet our God in death, *latry; and that he would eſtabliſh the prieſthood in the family of Zadok, which had adhered to his worſhip,* 9---16. *4th. Laws concerning the garments, hair, ſobriety, marriages, inſtructions, government, mourning, and maintenance of the prieſts,* 17---31.

THEN he brought me back the way of the gate of the outward ſanctuary, which looketh toward the eaſt; and it *was* ſhut.

2 Then ſaid the LORD unto me; This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it: becauſe the LORD the God of Iſrael hath entered in by it, therefore it ſhall be ſhut.

3 *It is* for the prince: the prince, he ſhall ſit in it to eat bread before the LORD; he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame.

4 Then brought he me the way of the north gate before the houſe: and I looked, and, behold, the glory of the LORD filled the houſe of the Lord: and I fell upon my face.

5 And the LORD ſaid unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the ordinances of the houſe of the LORD, and all the laws thereof; and mark well the entering in of the houſe, with every going forth of the ſanctuary.

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord GOD, O ye houſe of Iſrael, let it ſuffice you of all your abominations.

7 In that ye have brought *into my ſanctuary* ſtrangers uncircumciſed in heart, and uncirumciſed in fleſh, to be in my ſanctuary, to pollute it, *even* my houſe, when ye offer my bread, the fat and the blood, and they have broken my covenant, becauſe of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have ſet keepers of my charge in my ſanctuary for yourſelves.

9 Thus ſaith the Lord GOD, No ſtranger, uncircumciſed in heart, nor uncircumciſed in fleſh, ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael.

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and judgment; that we may then find his gracious acceptance, and render him our eternal Hallelujahs.

NOTES.

CHAP. XLIV.] V. 1—3.] The eaſt gate, by which the glory of the Lord had entered into the court of the temple, (c. xliii. v. 1—4,) was next ſhewn in viſion to the prophet to be ſhut up: and he was informed, that it ſhould be no more opened, and that no man ſhould enter by it. If it be underſtood literally, it may mean that the honour of God required, that none ſhould enter by that way, which he had choſen for the diſplay of his glory: but no ſuch rule was obſerved concerning Solomon's temple. Perhaps it means that none can enter heaven, that true ſanctuary, as Chriſt did; namely, by virtue of his own excellency, his perſonal holineſs, righteouſneſs, and ſtrength. He entered this way, who is the Brightneſs of Jehovah's glory: but it is now finally ſhut to the whole human race; and we all muſt enter as ſinners, by faith in his blood, and by the communication of his grace. Chriſt ſeems alſo to be intended by the prince, who, having an entrance by the porch of this gate, was there to ſit to eat bread before the Lord: this may ſignify the Lord's meeting his people, and communing with them in his ordinances, and eſpecially at his table; and coming to, and returning from them to his heavenly palace, ſo to ſpeak, by a way of his own; as the kings of the houſe of David did from their palace to the temple, and back again. It is uncertain whether any thing analogous to this will take place in the times here predicted.

V. 6. *Let it,* &c.] When the prophet had well compared the conduct of his people with the laws of the houſe, it would be evident to him, that they had been guilty of many abominations; and he was to call them to repent of, and ceaſe from them, as they had already become exceeding guilty. This may be applied to the future more perfect reformation of the church, according to the ſtandard of the ſcriptures.

V. 7—9.] The introduction of ſtrangers, that had not been circumciſed, to eat of the peace-offerings, and oblations, or even to eat the fat, and the blood, of which none ought to have eaten, would have been a groſs violation of the Moſaic law. But the uncircumciſed *in heart*, as well as in fleſh, are here mentioned; and there was no law to exclude unregenerate perſons, who were circumciſed, and ritually clean, from the ordinances of the temple: ſo that this muſt denote a different conſtitution; and it ſeems to refer to the proſtitution of the chriſtian ſacraments, by admitting ungodly perſons to them, who come from ſecular motives, or in hypocriſy, to partake of them; and to the admiſſion of ſuch perſons into the miniſtry, as ſeek nothing but the emolument: which things are the ſcandal, and threaten the ruin of the proteſtant churches, as well as others. Thus God's covenant is broken, and it's ſeals, and the moſt ſacred inſtitutions of chriſtianity, are proſtituted, ſecularized, and abuſed; the charge of the moſt holy things is neglected, and keepers are placed over the charge of God in the ſanctuary, to pleaſe the humours, to flatter the pride, or to ſubſerve the luſts of men. Such abuſes will be terminated, when this prophecy ſhall be fulfilled.

10 And the Levites that are gone away far from me, when Iſrael went aſtray, which went aſtray away from me after their idols; they ſhall even bear their iniquity.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge of the gates of the houſe, and miniſtering to the houſe: they ſhall ſlay the burnt offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter unto them.

12 Becauſe they miniſtered unto them before their idols, and cauſed the houſe of Iſrael to fall into iniquity; therefore have I lifted up mine hand againſt them, ſaith the Lord God, and they ſhall bear their iniquity.

13 And they ſhall not come near unto me, to do the office of a prieſt unto me, nor to come near to any of my holy things, in the moſt holy *place*: but they ſhall bear their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein.

15 But the prieſts the Levites, the ſons of Zadok, that kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat, and the blood, ſaith the Lord God:

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table, to miniſter unto me, and they ſhall keep my charge.

17 And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be clothed with linen garments; and no wool ſhall come upon them, whilſt they miniſter in the gates of the inner court, and within.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loins: they ſhall not gird *themſelves* with any thing that cauſeth ſweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, they ſhall put off their garments wherein they miniſtered, and lay them in the holy chambers, and they ſhall put on other garments; and they ſhall not ſanctify the people with their garments.

20 Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long; they ſhall only poll their heads.

V. 10—14.] The whole of this thorough reformation of the church was here predicted under alluſions to the Moſaic ceremonial law. The prieſts, of the family of Aaron, who had led the people into idolatry, by their example, and influence, deſerved to be diſgracefully excluded from the prieſthood, or degraded to the rank of ordinary Levites: yet they might afterwards have been employed in ſlaying the ſacrifices, and keeping the doors, or in ſuch common, and laborious parts of the work; and they might have been allowed to partake of the emoluments appropriated to their offices. Thus perhaps, thoſe miniſters, who have countenanced antichriſtian idolatries, or who have been heretical in their doctrines, or ſcandalous in their lives, may be excluded from the ſacred ſervice, and otherwiſe puniſhed, and diſgraced; when the times here predicted ſhall arrive: yet being brought to repentance, they may be employed in the worſhip of God, and admitted to perform the more ordinary ſervices, relating thereto. Or in general it may mean, that effectual means will then be uſed to prevent the ſcandal, and miſchief of an unregenerate, and ungodly miniſtry.

V. 15, 16.] Zadok was made high prieſt by Solomon, when Abiathar was degraded for rebellion, according to the ſentence denounced againſt the family of Eli. (1 *Kings*. c. ii. v. 26, 27.) Zadok ſignifies righteous. His poſterity probably ſupported the worſhip of Jehovah, when others went aſtray from him; and therefore the prieſthood was to be eſtabliſhed amongſt them. They typified faithful, holy, and conſcientious miniſters of Chriſt: and it is here predicted under this alluſion, that ſuch miniſters ſhall greatly abound, and be encouraged in this happy period. It is obſervable, that the table in the ſanctuary is mentioned rather than the altar of incenſe; perhaps intimating the change in the external inſtitutions of divine worſhip, that would take place, before the accompliſhment of the prophecy.

V. 17—20.] The alluſion here alſo is made to the garments of the prieſts of the family of Aaron: though it varies in ſome things from them: (*Exod.* c. xxviii, xxxix.) The attire here mentioned ſeems to denote, that every thing ſhould be ſo deviſed, as to render chriſtians and miniſters moſt unincumbered, and prepared for their work; and that they ſhould avoid all appearance of evil, and whatever may prove offenſive, and diſguſtful in their deportment, and miniſtrations: therefore wool, which might cauſe ſweat, was not to be worn by them. The putting off of their garments, that they might not ſanctify the people with them, may refer to the ſuperſtitions in uſe amongſt the papiſts, which ſuppoſe ſome ſanctifying efficacy inherent in the garments or reliques of holy men. All ſuch rubbiſh will be

21 Neither ſhall any prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives a widow, nor her that is put away; but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that had a prieſt before.

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſy they ſhall ſtand in judgment; *and* they ſhall judge it according to my judgments: and they ſhall keep my laws, and my ſtatutes in all mine aſſemblies; and they ſhall hallow my ſabbaths.

25 And they ſhall come at no dead perſon to defile themſelves: but for father, or for mother, or for ſon, or for daughter, for brother, or for ſiſter that hath had no huſband, they may defile themſelves.

26 And after he is cleanſed, they ſhall reckon unto him ſeven days.

27 And in the day that he goeth into the ſanctuary, unto the inner court, to miniſter in the ſanctuary, he ſhall offer his ſin-offering, ſaith the Lord God.

28 And it ſhall be unto them for an inheritance: I *am* their inheritance: and ye ſhall give them no poſſeſſion in Iſrael: I *am* their poſſeſſion.

29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſs-offering; and every dedicated thing in Iſrael ſhall be theirs.

30 And the firſt of all the firſt-fruits of all *things*, and every oblation of all, of every *ſort* of your oblations ſhall be the prieſts: ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

31 The prieſts ſhall not eat of any thing that is dead of itſelf, or torn, whether it be fowl or beaſt.

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done away in due time; all ſuperſtition will be aboliſhed, and yet a decent diſtinction will be preſerved between things ſacred, and common. The way alſo, in which they were to have their hair, in the medium between oppoſite extremes, might denote the attention, that ſhould be paid to gravity, and decorum, in their external appearance, as well as the ſimplicity and ſpirituality of their hearts.

V. 21, *Neither*, &c.] (Notes, &c. *Lev.* c. x. v. 9, 10.)

V. 22. *Neither*, &c.] (Notes, &c. *Lev.* c. xxi. v. 13—15.) This regulation of the marriages of all the prieſts by the ancient law for the marriage of the High-Prieſt, intimated the ſuperior ſanctity of the times referred to. There is no reaſon, to induce us to a literal interpretation of this regulation, as if binding on chriſtian miniſters, any more than for ſuch an interpretation of the other rules of this viſion: it only implies, that in the predicted period, they would avoid all ſcandalous, or ſuſpicious connexions, and every thing, that could leſſen their characters amongſt the people. (1 *Tim.* c. iii. v. 2—12. *Titus*, c. i. v. 6—9.) Some think that it alſo denotes their ſcrupulouſly avoiding all approaches to the ſuperſtitions of the Antichriſtian church, which is called the great whore, and the mother of harlots; and their ſtanding aloof from communion with thoſe, that were ſuſpected of favouring that cauſe. It is obſervable, that marriage is always conſidered as conſiſtent with the moſt ſacred characters, and in the moſt holy perſons, under every diſpenſation of the church, and even in its higheſt ſtate of earthly purity.

V. 24. *And in*, &c.] The prieſts and Levites under the Moſaic diſpenſation frequently acted as magiſtrates. In allusion thereto, it is perhaps here intimated, that controverſies will, in the times predicted, be generally decided by arbitration; by reference to miniſters, and according to the law of God; and not by litigations before human tribunals, according to the laws of man.

V. 25—27.] (Notes, &c. *Lev.* c. xxi. v. 1—6.) The ſuperiority of chriſtian miniſters, in the approaching happy period, over their natural affections, is here denoted with alluſion to the law of Moſes: they are ſuppoſed to mourn for their near relations; but they are repreſented as moderating their grief, and not *long* permitting it to interrupt them in their important work. Their faith, piety, and holineſs are alſo ſignified; and their ſeparation from dead works, and the intimate ſociety of thoſe, that are dead in ſin. (*Luke*, c. ix, v. 59, 60.)

V. 31. *The*, &c.] This was forbidden to all Iſraelites by the law; here only to the prieſts: perhaps becauſe all chriſtians are ſpiritual prieſts; or as intimating a repeal, or alteration of the ancient ceremonial inſtitutions. (*Deut.* c. xiv. v. 21.) In general it may intimate, that they would keep at a diſtance from all polluting, inordinate, or inexpedient indulgence of their appetites.

PRACTICAL OBSERVATIONS.

No man ſhould preſume, in any particular, or even in appearance, to arrogate to himſelf that glory, which belongeth to God alone. It is alſo very proper that Chriſt our Prince ſhould in all things have the preeminence: but though the way, by which he hath entered into heaven, be for ever ſhut againſt the whole fallen race of Adam; yet he hath thereby opened for us a new and living way, by which we may find acceſs, and acceptance, through faith in his blood. From time to time he alſo graciouſly comes amongſt his aſſembled people, to com-

CHAP. XLV.

Contains 1*ſt. Directions for dividing the land, aſſigning the proportion, and ſituation of thoſe parts, that were to be appropriated to the temple, the prieſts, the Levites, the city, the prince, and the people,* 1---8. 2*d. The ordinances of juſtice to be obſerved by them,* 9---12. 3*d. The oblations to be preſented in the beginning of the year, at the paſſover, and in the feaſt of tabernacles,* 13---25.

MOreover, when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the LORD, an holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand. This *ſhall be* holy in all the borders thereof round about.

2 Of this there ſhall be for the ſanctuary

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mune with them, before they go to be with him in heaven. Then the glory of the Lord filleth his ſanctuary, and his people adore him with humble gratitude: and we ſhould carefully meditate on theſe goings of our God, and King; and hearken to all, that he ſays to us, concerning the ordinances and laws of his houſe; and we ſhould mark well the entrance into his courts, and all the goings out of them. Thus we ſhall be able to ſee how rebelliouſly even profeſſed chriſtians have proſtituted his ſacraments, and the ſacred miniſtry, by throwing them open to ſtrangers, enemies, and evidently unregenerate perſons; to the diſgrace of the goſpel, the grief of true believers, the diſhonour of God, and the encouragement of wicked men. Alas, they, to whom theſe charges have been committed, have not kept them: but have profaned them for ſecular intereſt, or carnal affection, to feed hungry relatives, or to enrich, or humour ungodly connexions. Or men have heaped to themſelves flattering teachers after their own luſts: or they have made the ſeals of God's covenant the paſſport to preferment. Theſe are groſs violations of the covenant, and great abominations, of which it ſhould ſuffice all the parties concerned. They have always been the ruin of vital godlineſs, in proportion as they have prevailed: and alas, they prevail almoſt univerſally. But whatever men may connive at, or determine: the Lord will certainly exclude all ſuch profeſſors, as are uncircumciſed in heart; and though they may enter into the outward ſanctuary, they ſhall find no admiſſion into heaven. And thoſe miniſters, who forſake God, and lead the people aſtray into idolatry, ſuperſtition, or wickedneſs, ſhall even bear their iniquity. If true miniſters fall into ſcandalous ſins, they ſhould not be haſty in returning to their work: and though they repent, and again ſerve God, and enjoy communion with him, and be in ſome reſpects employed by him; yet they may not be able to recover their influence, or to be uſeful as before: and if they ſhould be degraded, and bear their ſhame, for an example to others; they ſhould not complain, but be thankful for acceptance in the meaneſt place, or moſt laborious ſervices. But they, who indeed keep the charge of the ſanctuary, and who cloſely adhere to the Lord, when others go aſtray from him, and who boldly proteſt againſt prevailing crimes, ſhall be peculiarly honoured of God, as inſtruments of glorifying him, and of doing good to his people, by their prayers, examples, and miniſtrations. All, who are employed in this important ſervice, ſhould be of harmleſs, and blameleſs converſation, ſound in the faith, full of good works; of exemplary temperance, ſobriety, and gravity; walking humbly before God, and circumſpectly in the ſight of men; not arrogating honour to themſelves, or leading the people into a ſuperſtitious veneration of them; yet acting honorably, and maintaining a ſober peculiarity in their whole conduct. They ſhould perform the moſt common actions of life, in a pious, and ſanctified manner; their apparel, and the whole of their ſtyle of living, ſhould be plain, ſimple, frugal, and ſuch as manifeſts their indifference about worldly things: they ſhould be careful in forming connexions, and in the choice of their wives, and prudent in the management of their families; ſhewing that they are governed by reaſon, conſcience, and the fear of God, not by paſſion, and humour in all theſe matters. They ſhould teach the people, both by their words, and examples, the difference between the holy, and profane, the clean, and the unclean: they ſhould ſtudy to be peace makers, and ſhould regulate their judgment, and deciſions in all caſes, by the commandments of God; and not according to their own humours, intereſts, or partialities: they ſhould obſerve, and teach others to obſerve, the ſtatutes of the Lord, in all the ordinances of his houſe, and in hallowing his ſabbaths: they ſhould govern their paſſions, and moderate their ſorrows, by ſtricter rules, than they expect others to do; not ſuffering their work to be interrupted, or improperly performed, whenever they can help it, they ſhould delight in every part of their ſacred ſervices; and yet do all in an humble reliance on Chriſt our ſin-offering, and his precious blood, and prevailing interceſſion: and they ſhould be ſuperior to all avarice, and ſenſuality. The Lord himſelf is the Portion of ſuch miniſters; and they need not fear a temporal ſubſiſtence, though they have no poſſeſſion in Iſrael. Their God will incline his ſervants to perform their bounden duty, by ſupplying their wants: and thus he will cauſe his bleſſing to reſt on the houſes of their benefactors, in anſwer to their prayers for them. So that they will not generally be obliged to involve themſelves in worldly cares, and employments for a maintenance: much leſs will they be driven to do any thing ſinful, or ſcandalous through urgent neceſſity; but truſting in God, and doing his will, they ſhall be provided for, as is good for them; and having food, and raiment, they will learn to be therewith content. Lord increaſe the number of ſuch faithful, and exemplary miniſters; and enlarge and proſper the ſpiritual prieſthood, all over the whole earth!

NOTES.

CHAP. XLV.] V. 1—8.] This diviſion of the land entirely differs from that, which took place in the days of Joſhua; and nothing anſwerable to it occured, when the Jews returned from Babylon: but whether any thing literally correſpondent to it will be conſequent of the future reſtoration to their own land; or whether it five hundred *in length*, with five hundred *in breadth*, ſquare round about; and fifty cubits round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand; and in it ſhall be the ſanctuary *and* the moſt holy *place*.

4 The holy *portion* of the land ſhall be for the prieſts the miniſters of the ſanctuary, which ſhall come near to miniſter unto the LORD: and it ſhall be a place for their houſes, and an holy place for the ſanctuary.

5 And the five and twenty thouſand of length, and the ten thouſand of breadth, ſhall alſo the Levites, the miniſters of the houſe, have for themſelves, for a poſſeſſion for twenty chambers.

6 And he ſhall appoint the poſſeſſion of the city five thouſand broad and five and twenty thouſand long, over againſt the oblation of the holy *portion*: it ſhall be for the whole houſe of Iſrael.

7 And *a portion ſhall be* for the prince on the one ſide, and on the other ſide of the oblation of the holy *portion*, and of the poſſeſſion of the city before the oblation of the holy *portion*, and before the poſſeſſion of the city, from the weſt ſide weſtward, and from the eaſt ſide eaſtward: and the length *ſhall be* over againſt one of the portions, from the weſt border unto the eaſt border.

8 In the land ſhall be his poſſeſſion in Iſrael: and my princes ſhall no more oppreſs my people; and *the reſt of* the land ſhall they give to the houſe of Iſrael according to their tribes.

9 Thus ſaith the Lord GOD; Let it ſuffice you, O princes of Iſrael: remove violence and ſpoil, and execute judgment and juſtice, take away your exactions from my people, ſaith the Lord God.

10 Ye ſhall have juſt balances, and a juſt ephah, and a juſt bath.

11 The ephah and the bath ſhall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the meaſure thereof ſhall be after the homer.

12 And the ſhekel *ſhall be* twenty gerahs: twenty ſkekels, five and twenty ſkekels, fifteen ſkekels, ſhall be your maneh.

13 This *is* the oblation that ye ſhall offer: the ſixth part of an ephah of an homer of wheat, and ye ſhall give the ſixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye ſhall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat paſtures of Iſrael; for a meat-offering, and for a burnt-offering,

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figuratively deſcribe the exact regulations, which ſhall at length take place in the affairs of the church, need not to be poſitively determined. It ſeems evident, that our tranſlators did right in adding the word *reeds*, to the numbers mentioned in this admeaſurement; referring to the reed, that was in the hand of Ezekiel's divine conductor, which was about four yards long: for the length, and breadth of the ſanctuary are ſtated the ſame as before; (c. xlii. v. 16—20.) But ſome underſtand theſe meaſures to have been only cubits; I ſuppoſe, becauſe the portions here mentioned ſeem to them to exceed what the land of Canaan would admit of, if we explain them of a larger meaſure; as the lot aſſigned to the ſanctuary, prieſts, and Levites would be, according to this calculation about 25 miles wide, and 60 long. Some adopt other rules of computation, and make the meaſures immenſely larger ſtill: but I own I do not underſtand the grounds, on which they proceed; for if the prophet hath given us a right account of the meaſure in the hand of his conductor; the extent of the portion aſſigned to the ſanctuary, cannot be very much, either under, or over what hath been aſſigned, if it be reckoned by reeds; and there ſeems no ground to ſuppoſe, that it was by any larger meaſure. It muſt however be allowed, that the land of Canaan cannot admit of ſuch a proportion to the ſanctuary, &c, as is here mentioned; beſides all the reſt: and this was probably intended to intimate the larger ſpread of religion, under the Chriſtian, than under the Moſaic diſpenſation. It is difficult, and to us not very important, to ſtate the exact meaſures allotted to the temple, prieſts, Levites, city, prince and people, by this prophetical diviſion: but the ſanctuary, and it's out-buildings are repreſented as ſtanding upon a ſquare of 500 reeds, in the midſt of the portion, aſſigned to the prieſts, and Levites, for their houſes, chambers, eſtates, &c; and which is deſcribed as 10000 reeds wide, and 25000 long. The city ſeems to be repreſented as entirely diſtinct from this holy oblation; and the allotment of the prince to be on each ſide of them both. The whole ſeems to intimate, that in the predicted period the people will liberally ſupport the worſhip, and miniſters of God, and be themſelves amply provided for:

and for peace-offerings, to make reconciliation for them, ſaith the Lord GOD.

16 All the people of the land ſhall *give* this oblation for the prince in Iſrael.

17 And it ſhall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feaſts, and in the new-moons, and in the ſabbaths, in all ſolemnities of the houſe of Iſrael: he ſhall prepare the ſin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the houſe of Iſrael.

18 Thus ſaith the Lord GOD; In the firſt *month*, in the firſt *day* of the month, thou ſhalt take a young bullock without blemiſh, and cleanſe the ſanctuary:

19 And the prieſt ſhall take of the blood of the ſin-offering, and put *it* upon the poſts of the houſe, and upon the four corners of the ſettle of the altar, and upon the poſts of the gate of the inner court.

20 And ſo thou ſhalt do the ſeventh *day* of the month for every one that erreth, and for *him that is* ſimple: ſo ſhall ye reconcile the houſe.

21 In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſſover, a feaſt of ſeven days; unleavened bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf, and for all the people of the land a bullock *for* a ſin-offering.

23 And ſeven days of the feaſt he ſhall prepare a burnt-offering to the LORD, ſeven bullocks and ſeven rams without blemiſh, daily the ſeven days; and a kid of the goats daily *for* a ſin-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the ſeventh *month*, in the fifteenth day of the month, ſhall he do the like in the feaſt of the ſeven days, according to the ſin-offering according to the burnt-offering, and according to the meat-offering, and according to the oil.

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the princes will be both able and willing to defray the expences of government without oppreſſing their ſubjects; and they will rule over them with equity, and clemency, as the vicegerents of Chriſt; and the people will ſubmit to them conſcientiouſly, and live in peace, proſperity, and godlineſs. All theſe things are repreſented in language taken from the cuſtoms of the times, in which the prophet wrote.

V. 16. *For the*, &c.] Either to the prince, or in behalf of him.

V. 17. *Prince's*, &c.] If Chriſt be meant by the prince, as ſome think, this ſignifies, that He alone is the atoning ſacrifice for the ſins of his people: whatever oblations they preſent, or whatever ſervices they acceptably perform, muſt be offered in his name. The rules preſcribed in the ſubſequent part of the chapter materially differ from the ceremonial inſtitutions of Moſes: this intimated a change in the external conſtitution of the church; and the proportions obſerved in the oblations might imply, that under the goſpel believers would more abound in ſpiritual ſacrifices. (v. 24. *Num.* c. xxviii.) The feaſts ſpecified were typical of Chriſt, and his ſalvation; and repreſented the ſacred ſeaſons, and inſtituted ordinances in the church, by which they are commemorated, and the bleſſings of them applied to the ſoul; eſpecially the preached goſpel, the Lord's day, and the Lord's ſupper.

V. 18. *Thou ſhalt*, &c.] Either Ezekiel was directed to do this, becauſe he was to inſtruct thoſe, that would be employed in the ſervices intended: or the miniſter, or chriſtian in every age is addreſſed.

PRACTICAL OBSERVATIONS.

We ſhould preſent unto the Lord an oblation of the beſt, and firſt of every inheritance, that he allots us; that we may honour him with our ſubſtance, and obtain his bleſſing on all we poſſeſs, or enjoy. It is the duty of chriſtians, according to their ability, to provide for the decent, and comfortable ſubſiſtence of their miniſters, that they may attend to their work without diſtraction. But at the ſame time, it is the duty of miniſters, to be content even with a ſcanty proviſion, and to ſuffer all things, rather than hinder the goſpel of Chriſt. It is alſo deſirable, that they ſhould reſide near to their work, and as retired as may be from the vain buſtle, and hurry of the world; that they may give themſelves to the word of God, and prayer; and that every thing pertaining to them may ſavour of holineſs, and piety. Subjects alſo ſhould willingly contribute what is requiſite to the honourable ſupport of their governors, and the charges of government: and princes, eſpecially the princes of Iſrael, ought to imitate the equity, and lenity of Chriſt our King: they ſhould uſe their authority for the good of their ſubjects, and lay no needleſs, or oppreſſive burdens on them; that the people may comfortably enjoy their poſſeſſions. If any princes have deviated, as too many do, from theſe ſalutary rules; even they are to be warned to proceed no further, but to let the paſt iniquity ſuffice, to remove all violence and ſpoil, and to terminate all their exactions. Theſe are the duties of men in every age: but the happy time is coming, when all ranks of men, all over the earth will attend to them. Then there will be no more fraud, oppreſſion, tyranny, miſe-

CHAP. XLVI.

Contains 1ſt. Directions for the prince, people, and prieſts, in their worſhip, on the ſabbaths, on the new moons, and on every day, 1---15. *2d. Rules for the prince's diſpoſal of his inheritance to his children, or his ſervants,* 16---18. *3d. A deſcription of the places for boiling the ſacrifices,* 19---24.

THUS ſaith the Lord God; The gate of the inner court that looketh toward the eaſt ſhall be ſhut the ſix working days; but on the ſabbath it ſhall be opened, and in the day of the new-moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of *that* gate without, and ſhall ſtand by the poſt of the gate, and the prieſt ſhall prepare his burnt-offering, and his peace-offerings, and he ſhall worſhip at the threſhold of the gate: then he ſhall go forth: but the gate ſhall not be ſhut until the evening.

3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the Lord, in the ſabbaths, and in the new-moons.

4 And the burnt-offering that the prince ſhall offer unto the Lord, in the ſabbath day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambs as he ſhall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand ſhall attain unto, and an hin of oil to an ephah.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof.

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ry, wars, or devaſtation; but univerſal righteouſneſs, peace, and proſperity. It is an important part of the will of God, that men ſhould deal with exact honeſty, in all the tranſactions of life: no zeal, orthodoxy, or diligence in religion can compenſate for, (though they may for a time cloke,) the want of truth, and juſtice in our moral conduct: the Lord requires a juſt weight, and a true balance, and exactitude in every one of our dealings. All ranks of men alſo ſhould uſe their influence, and improve their talents, in promoting the cauſe of godlineſs: a proportion of all our gains ſhould be appropriated to ſuch ſervices: the beſt of our property, and not the refuſe, ſhould be devoted to God, as well as the prime of our time, and our affections: our years, months, weeks, and days ſhould be begun with his holy ſervice: His ſabbaths, and ordinances, and the commemoration of his benefits ſhould be our chief delight and ſatisfaction: and we ſhould aim to reduce our various duties to ſome regular method, that they may not interfere with each other; and to perſiſt in them, till they become habitual. And, though nothing we do can atone for ſin, or reconcile us to God: yet our zealous, devoted ſervices teſtify our acceptance of, and our intereſt in the ſacrifice of Chriſt our Prince, and High Prieſt, which, according to his part, he hath prepared for us, and to which we muſt have continual reſpect, in all our approaches to God. For our very beſt duties are polluted with ſin, and we pollute the ordinances in which we join, and all we are connected with; till they be cleanſed in the fountain of his blood: and our errors, ignorance, and ſimplicity, as well as our wilful ſins, need the ſame cleanſing. But his oblation of himſelf once offered is of infinite ſufficiency, and anſwers theſe, and all other purpoſes of mercy to the whole multitude of believers, in every age, and nation; and it would equally ſuffice for the whole human ſpecies, were they made willing to come to God by him, who by one offering hath perfected for ever them, that are ſanctified. As therefore Chriſt our paſſover is ſacrificed for us; let us keep the feaſt of faith in, and communion with him, not with the old leaven of malice, and wickedneſs, but with the unleavened bread of ſincerity, and truth: let us begin our years with renewed ſelf-examination, repentance, faith, prayer, and devotedneſs to God; and ſpend them in the ſame manner. Let us live like ſtrangers, and pilgrims on earth, rejoicing in Chriſt, as we paſs through the deſert to heaven: and then we ſhall ſoon arrive in thoſe manſions above, where is fulneſs of joy, and pleaſures at God's right hand for evermore.

NOTES.

CHAP. XLVI.] V. 1, 2.] It was before ordered, that this eaſt-gate, by which the glory of the Lord entered the temple, ſhould not be opened; (c. xliv. ver. 1—3:) But either it was meant, that the entrance of the prince was to be an exception to that rule; or that there was ſome poſtern near it, by which he was to enter, called, "the way of the porch of that gate, &c." There is an evident reference in this prediction to ſome expreſſions concerning the kings of Judah; (1 *Kings*, c. x. v. 5. 2 *Kings*, c. xi. v. 14;) and it ſeems to denote the conſtant, reverential, and exemplary attendance of kings, on the pure evangelical ordinances of religion, in the approaching flouriſhing days of the church. But ſome interpret it of Chriſt's meeting his aſſembled people, on their ſolemn feſtivals, eſpecially on his own day, to apply to them the benefits of his atonement, and prevailing mediation. The gate on the ſabbaths, and new moons was not to be ſhut till evening; which implied, 9 But when the people of the land ſhall come before the Lord in the ſolemn feaſts, he that entereth in by the way of the north gate to worſhip, ſhall go out by the way of the ſouth gate; and he that entereth by the way of the ſouth gate, ſhall go forth by the way of the north gate; he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it.

10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts and in the ſolemnities the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt-offering, or peace-offerings voluntarily unto the Lord, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering and his peace-offerings, as he did on the ſabbath day: then he ſhall go forth: and after his going forth *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the Lord *of* a lamb of the firſt year without blemiſh: thou ſhalt prepare it every morning.

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the Lord.

15 Thus ſhall they prepare the lamb, and the meat-offering, and the oil, every morning *for* a continual burnt-offering.

16 Thus ſaith the Lord God; If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after it ſhall return to the prince: but his inheritance ſhall be his ſons for them.

18 Moreover the prince ſhall not take of the people's inheritance by oppreſſion, to thruſt them out of their poſſeſſion; *but* he ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

19 After he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts, which looked toward the north; and, behold, there *was* a place on the two ſides weſtward.

20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſs-

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that thoſe days were to be wholly employed in religious exerciſes: whereas on other days they might attend as they had leiſure, and then return to their ordinary employments, (v. 12.)

V. 9. *But*, &c.] None but the prince could enter the ſanctuary from the eaſt, and it ſeems there would be no entrance from the weſt; So that all the people would enter from the north, or from the ſouth. But the Lord directed thoſe, that entered from the north, to go out by the ſouth; and thoſe that entered by the ſouth, to go out by the north. This might be intended to prevent confuſion; yet it ſeems alſo to intimate that men ſhould go forward, and make progreſs in religion, and go through with it; and not be ſuperficial, hypocritical, or apoſtate.

V. 10. *And the*, &c.] Though the prince was to enter, and return by a way of his own; yet he might enter the ſanctuary at the ſame time, and continue as long there, as the people; and thus teſtify his fellowſhip with them in the worſhip of God.

V. 13. *Every*, &c.] It is obſervable, that nothing is here ſaid about the evening ſacrifice: this intimates, as ſome think, that this prophecy related to times, ſubſequent to the coming of Chriſt, who was expected in the latter ages of the world; (*Heb.* c. i. v. 1.)

V. 16—18.] This may ſignify that princes in thoſe days would not waſte their revenues, in enriching their favourites, and dependants: the prince might ſettle a perpetual inheritance on his ſon; but the grant made to any ſervant, would expire at the year of jubile. Some think, that this ſignifies, that Chriſt our prince gives his children, or true believers, their inheritance unalienably: but they, whom he only endues with gifts, and talents, and employs in ſome part of his ſervice, whilſt they remain unregenerate, will be deprived of all, when true chriſtians receive the full poſſeſſion of their inheritance. And in this caſe, the laſt verſe may be conſidered as deſcriptive of the character, and government of our Prince of peace.

V. 20. *Shall boil*, &c.] The boiling of the fleſh of the ſacrifices, was neceſſary, in order to their being eaten according to the appointment of the law. This may denote, that miniſters ſhould prepare in retirement for offering and the ſin-offering, where they ſhall bake the meat-offering; that they bear *them* not out into the outer court, to ſanctify the people.

21 Then he brought me forth into the outer court, and cauſed me to paſs by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined, of forty *cubits* long and thirty broad: theſe four corners *were* of one meaſure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then ſaid he unto me, Theſe *are* the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifice of the people.

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their public miniſtrations; that they may render the proviſions made for the ſouls of the people wholeſome, and eaſy of digeſtion, according to their ſtates, characters, and experiences. The direction, "not to bear them out "into the outer court, to ſanctify the people," may intimate, that the peculiar privileges of believers muſt not be applied to unconverted perſons; and that they ſhould not promiſcuouſly be admitted to partake of the Lord's ſupper; as this tends to induce in them an opinion, that they are holy perſons, and need not converſion; and thus tends to much ſuperſtition, and deluſion.

PRACTICAL OBSERVATIONS.

We ſhould worſhip, and commune with God every day, in our cloſets, and in our families, and in public, as we have time, and opportunity: but on ſix days of the week we are called to ſerve him in our temporal employments, according to our ſtation in ſociety; and we muſt not neglect thoſe duties, even for the ſake of ſpending all our time in the more immediate worſhip of the Lord. However, on his own day, we muſt occupy ourſelves wholly in his ſacred ſervice: and laying aſide all other employments, and avocations, as much as may be; and ſhaking off ſloth, and inactivity, we muſt learn to delight in the ſucceſſion of one religious exerciſe to another, as the proper buſineſs of the whole day: and it may be right on ſome occaſions to appropriate another ſingle day, to be ſpent in a ſimilar manner. It behoves thoſe in authority to uſe their influence, and example, in promoting a general regard to the worſhip of God, and their wealth in preparing every thing for it: they ſhould frequent his holy ordinances with reverence, and attention, and without betraying any ſymptoms of wearineſs: for however, they may be diſtinguiſhed in other matters from their ſubjects, they are in the ſight of God entirely upon a level with them; and every diſtinction admiſſible reſpecting his worſhip, between them and others, muſt be confined merely to external circumſtances. But whether rulers will, or will not, join with us, in attending on the lively ordinances, where Chriſt is ſet forth as evidently crucified amongſt us; He, our Prince of Peace will ſurely manifeſt his preſence amongſt us, and eſpecially when we ſpend his holy day, with his aſſembled ſaints, and feed by humble faith on that ſacrifice, which he hath prepared, and offered for us. In expectation, and aſſurance of his glorious, and gracious preſence with us, we ſhould worſhip with reverence in his courts, abound in our ſpiritual ſacrifices; conſecrate our talents, and ſubſtance to him, according to our ability; and take care that every thing be done decently, and in order. We ſhould recollect, that "*preſs* "*forward*" is the chriſtian's motto: we muſt ſtill depart further, and further from our ſins, and ſinful purſuits, and connexions; and get further into the knowledge, practice, and experience of the goſpel; and we ſhould dread an hypocritical profeſſion, and worſhip, which generally terminate, in a man's returning by the way that he came, into his old courſe of ſin, and death. The Lord hath preſcribed us many duties, as of indiſpenſable obligation: but he hath alſo graciouſly left many things to our voluntary choice; eſpecially as to the proportion of our time, or ſubſtance, to be appropriated to his immediate worſhip, and ſervice: that they, who greatly delight in his commandments, may abound in them to his glory, the edification of their brethren, and their own benefit: without entangling their own conſciences, or preſcribing rules, that might be inexpedient to others; or induce them to formal ſervices, for which they have no heart; and in which God could have no pleaſure. However we muſt never omit to perform our daily worſhip, and continually to apply the ſacrifice of the Lamb of God to our ſouls, for pardon, peace, and ſalvation. Our King of peace, and righteouſneſs will enrich all his ſpiritual progeny with an unalienable inheritance: nor will he let any man, in any way ſerve him, without allotting him a ſuitable reward. But it will be dreadful to be put off with a revocable portion, and to be left utterly deſtitute, when the children ſhall receive their full liberty, and eternal inheritance: let us then reſt in nothing ſhort of regenerating grace, and the Spirit of adoption witneſſing with our ſpirits, that we are children, and heirs of God. If all princes had in them the mind of Chriſt; their peaceable ſubjects would never have cauſe to complain of being thruſt out of, or ſcattered from their poſſeſſions; in order that the favourites and dependents of the ruler might be enriched with the ſpoil. They would rather ſtraiten themſelves to enrich the people; as knowing the grace of Chriſt, who though he were rich, for our ſakes became poor, that we through his poverty might be made rich. The miniſter of the goſpel is as truly ſerving Chriſt, and the people, when in his ſtudy, he is ſearching the ſcriptures, meditating, and preparing for his work, as when he is publicly preaching the word to the congregation. He ſhould endeavour to get well acquainted with his inſtructions, and to ſpeak from a matured judgment, and an experienced heart, and with fervency of ſpirit: he ſhould be careful, both in diſpenſ-

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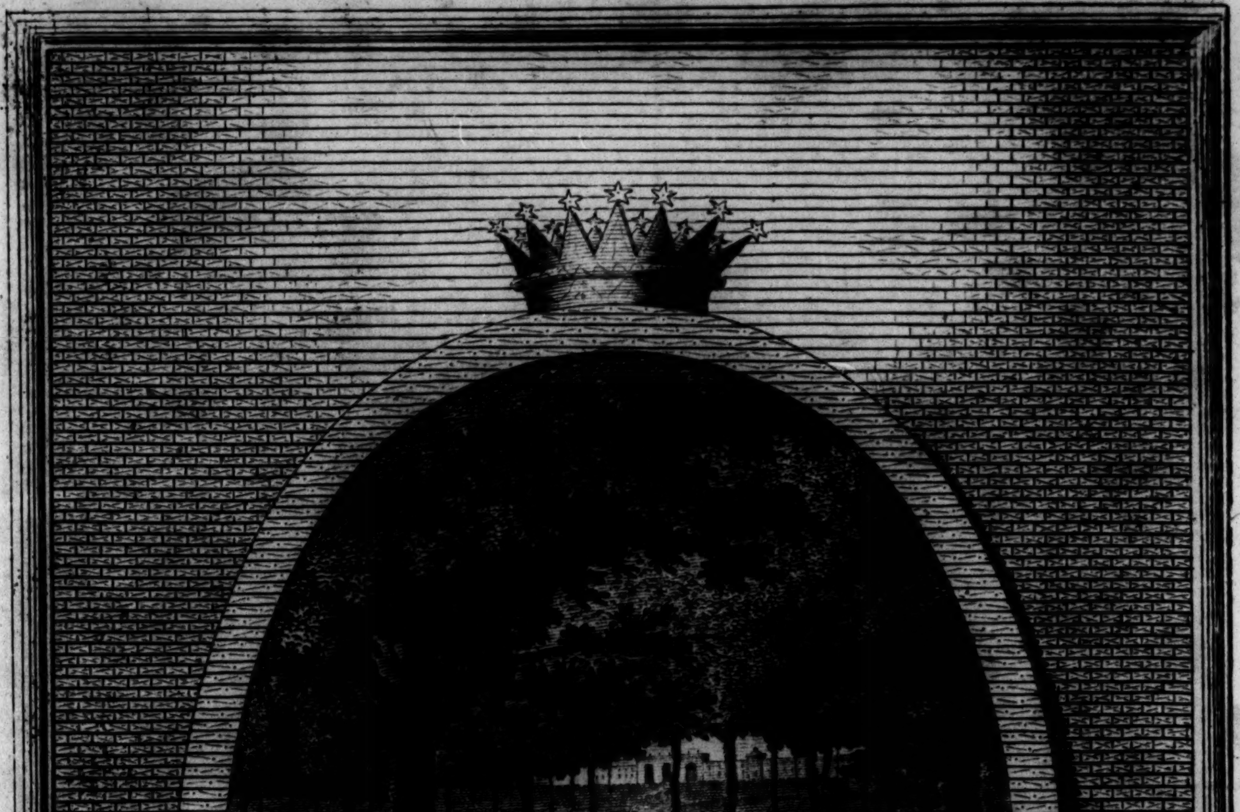

EZEKIEL CH. XLVII. VE. VII.

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CHAP. XLVII.

Contains 1ſt. *The prophet ſhewn waters iſſuing from under the threſhold of the temple, growing continually wider and deeper, and at length becoming an impaſſible river, that healed the deſert through which, and the ſea, into which it flowed; abounded with all kinds of fiſh; and had on each bank fruit-trees, filled with new fruit every month, and whoſe leaves ſerved for medicine,* 1---12. 2d, *The borders of the land appointed, as it was to be divided amongſt the Iſraelites, and ſojourners,* 13---23.

AFterward he brought me again unto the door of the houſe; and, behold, waters iſſued out from under the threſhold of the houſe eaſtward: for the fore-front of the houſe *ſtood toward* the eaſt, and the waters came down from under from the right ſide of the houſe, at the ſouth *ſide* of the altar.

2 Then he brought me out of the way of the gate northward, and led me about the way without unto the outer gate, by the way that looketh eaſtward; and, behold, there ran out waters on the right ſide.

3 And when the man that had the line in his hand went forth eaſtward, he meaſured a thouſand cubits, and he brought me through the waters; the waters *were* to the ancles.

4 Again he meaſured a thouſand, and brought me through the waters; the waters *were* to the knees. Again he meaſured a thouſand, and brought me through; the waters *were* to the loins.

5 Afterward he meaſured a thouſand; *and it was* a river that I could not paſs over: for the waters were riſen, waters to ſwim in, a river that could not be paſſed over.

6 And he ſaid unto me, Son of man, haſt thou ſeen *this?* Then he brought me, and cauſed me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one ſide, and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt country, and go down into the deſert, and go into the ſea:

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ing the word, and in adminiſtring the ſacraments, to guard the people againſt ſuperſtition, and falſe confidence, and from miſtaking the notion, or form for the power of godlineſs: and every thing, in his outward accommodations, and manner of life, and his method of ſpending his time, ſhould be ſo regulated, as may beſt tend to make him a workman that need not be aſhamed, rightly dividing the word of truth.

NOTES.

CHAP. XLVII.] V. 1—5.] This part of the viſion muſt be underſtood figuratively; which circumſtance tends to determine the interpretation of the reſt. Doubtleſs both Solomon's temple, and the ſecond temple were well ſupplied with water, conveyed thither, in order to waſh the ſacrifices, &c; and that in running off again, it might preſerve every thing clean, and wholeſome: but theſe waters flowed originally *from* the temple, not as a common ſewer, but as a delightful fertilizing river. The prophet had before ſurveyed the doors of the houſe; but he now firſt diſcovered a very ſmall ſtream of waters, (ſo the word ſignifies,) ſpringing forth from under the threſhold of the houſe eaſtward, at his right hand, and at the ſouth-ſide of the altar. (*Rev.* c. xxii. v. 1.) Theſe waters ſeem to be the emblem of the goſpel preached with the Holy Ghoſt ſent down from heaven, to render it effectual, and conveying with it all ſpiritual bleſſings to the ſouls of believers, and to the nations of the earth. Theſe waters flow from Chriſt, the door of admiſſion to ſinners into the church, and into heaven; and that in conſequence of his incarnation, humiliation, and atoning ſacrifice: and after his aſcenſion into heaven, the goſpel was ſent forth from him, and from Jeruſalem, and thence flowed to the nations of the earth. When the prophet had been ſhewn the ſource of theſe waters, he was led by his divine conductor to obſerve their progreſs, and increaſe: and, as the eaſt gate was ſhut, he was brought out from the temple northward, to follow the courſe of the waters. When his conductor, with the line in his hand, had meaſured the length of 1000 cubits from their ſource, he led the prophet acroſs the ſtream, which only reached to his ancles; but continuing to try their depth every thouſand cubits, he found them grow ſtill deeper every time, till they could no longer be forded, but were become a river impaſſible except by ſwimming. This ſeems to have been an emblem of the progreſs of the goſpel, from ſmall beginnings to a vaſt increaſe; and the latter part of the repreſentation ſeems to relate to the times, when the goſpel ſhall fill the earth, and produce the moſt extenſive, and important good effects upon the ſtate of mankind in every nation. Thus the river ſignifies the ſame as the ſtone, cut out without hands, and becoming a great mountain and filling the whole earth; and the grain of muſtard-ſeed becoming a large plant, like a tree, in which the fowls of the air make their neſts. It may alſo refer to the progreſſive growth in knowledge and holineſs of true chriſtians: and it is often applied to, and interpreted of the holy ſcriptures, in which are ſome things plain to the meaneſt capacity, and others incomprehenſible to the moſt exalted created underſtanding; and only to be apprehended by faith, as a river that cannot be forded.

V. 7. *Trees,* &c.] (v. 12.)

V. 8—10.] Theſe waters ran eaſtward into the de-

which being brought forth into the ſea, the waters ſhall be healed.

9 And it ſhall come to paſs *that* every thing that liveth, which moveth, whitherſoever the river ſhall come, ſhall live: and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be healed; and every thing ſhall live whither the river cometh.

10 And it ſhall come to paſs, *that* the fiſhers ſhall ſtand upon it from En-gedi even unto En-eglaim; they ſhall be a *place* to ſpread forth nets; their fiſh ſhall be according to their kinds, as the fiſh of the great ſea, exceeding many.

11 But the miry places thereof, and the marſhes thereof ſhall not be healed; they ſhall be given to ſalt.

12 And by the river upon the bank thereof, on this ſide and on that ſide, ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed: it ſhall bring forth new fruit according to his months, becauſe their waters they iſſued out of the ſanctuary: and the fruit thereof ſhall be for meat, and the leaf thereof for medicine.

13 Thus ſaith the Lord GOD; This *ſhall be* the border whereby ye ſhall inherit the land, according to the twelve tribes of Iſrael: Joſeph *ſhall have two* portions.

14 And ye ſhall inherit it, one as well as another; *concerning* the which I lifted up mine hand to give it unto your fathers: and this land ſhall fall unto you for inheritance.

15 And this *ſhall be* the border of the land

ſert, and then into the ſea; which is ſuppoſed to mean the dead ſea, or the lake of Sodom, that lay eaſt of Jeruſalem. In this ſea it is ſaid no living creature is found; and it was on this account an apt emblem of the Gentile world, where all were dead in treſpaſſes and ſins. But the prophet was informed by his conductor, that when theſe waters from the ſanctuary ſhould enter this ſea, its waters alſo would become wholeſome, and fit for the production, and habitation of fiſhes: and whitherſoever they flowed they would communicate life abundantly: ſo that fiſhers would ſpread their nets from one ſide of this lake of Sodom to another, and take exceeding great quantities of all thoſe kinds of fiſhes, that they had been uſed to catch in the Mediterranean ſea. This repreſented the efficacy of the goſpel, when attended by a divine influence, to communicate ſpiritual life to the moſt atrocious ſinners, like thoſe of Sodom: to render the Gentile nations productive of numerous converts; checking the progreſs of iniquity; undermining the foundations of idolatry; reforming cities, and countries, and bringing men to know, worſhip, and ſerve the one living and true God, where his name had not before been known. So that the miniſters of Chriſt would meet with abundant encouragement to labour, and to preach the goſpel, where before none ever thought of being thus employed: 'till at length the moſt hopeleſs, and benighted nations would be abundantly filled with the light, and holineſs of the goſpel.

V. 11. *But*, &c.] There would ſtill remain ſome marſhes, creeks, or ſwamps, into which theſe healing waters could not find an entrance; and theſe muſt be left incurably ſterile, and worthleſs. This repreſents the caſe of thoſe, who reject, or abuſe the goſpel; or thoſe countries, which exclude it from amongſt them. In ſhort it is the only healing medicine for the diſtempers of our fallen race; and they will be given up as reprobate to final ruin, who are not healed by it.

V. 12. *And*, &c.] (*Rev.* c. xxii. v. 2.) St. John hath almoſt tranſcribed this part of the viſion, and applied it to the ſalvation of Chriſt, as perfected in the felicity of heaven. In his viſion, the trees on each ſide of the river of the water of Life, ſeem to ſignify the ſeveral parts of the mediatorial work of Chriſt, and the ſufficiency of his ſalvation to ſupply all the various wants of believers, and to contribute to, and complete their uninterrupted felicity. But expoſitors commonly interpret this paſſage of believers, who are trees of righteouſneſs planted on the banks of this river, in great abundance. Yet the plenteous proviſions of the goſpel, and the precious promiſes of the word, and the privileges of believers, as communicated to their ſouls by the quickening Spirit, may be aptly thus repreſented. Theſe abound on each ſide of the river, wherever the goſpel is ſucceſsfully preached: they afford nouriſhment, and delight to the ſouls of men; they never fade, or wither; they are various, according to the variety of circumſtances, and occaſions, in the chriſtian's experience, as if a tree ſhould yield a ſucceſſion of different kinds of fruit, through the months of the year: and even the leaves ſerve as medicines to their ſouls; the warnings, and reproofs of the word, and the ſalutary corrections of their Father's rod, though generally leſs valued, and always leſs pleaſant, than divine conſolations; yet tend to cure the maladies of their ſouls, and to reſtore them to holineſs, and happineſs. If believers are intended by theſe trees, the emblem ſhews that they are rendered flouriſhing, and fruitful by the word, and Spirit of God; that they become exceeding uſeful to mankind; that they perſevere in their fruitfulneſs, and uſefulneſs, through the various changes of life; that they exerciſe various chriſtian graces in ſucceſſion; and that their profeſſion, doctrine, example, converſation, and endeavours powerfully tend to inſtruct, reform, and benefit mankind.

V. 13—23.] The prophet here again returns to the toward the north ſide, from the great ſea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which *is* between the border of Damaſcus, and the border of Hamath; Hazar-hatticon, which *is* by the coaſt of Hauran.

17 And the border from the ſea ſhall be Hazar-enan, the border of Damaſcus, and the north northward, and the border of Hamath. And *this is* the north ſide.

18 And the eaſt ſide ye ſhall meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael *by* Jordan, from the border unto the eaſt ſea. And *this is* the eaſt ſide.

19 And the ſouth ſide ſouthward, from Tamar *even* to the waters of ſtrife *in* Kadeſh, the river to the great ſea. And *this is* the ſouth ſide ſouthward,

20 The weſt ſide alſo *ſhall be* the great ſea from the border, till a man come over againſt Hamath. This *is* the weſt ſide.

21 So ſhall ye divide this land unto you, according to the tribes of Iſrael.

22 And it ſhall come to paſs, *that* ye ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which ſhall beget children among you: and they ſhall be unto you as born in the country among the children of Iſrael: they ſhall have inheritance with you among the tribes of Iſrael.

23 And it ſhall come to paſs, *that* in what tribe the ſtranger ſojourneth, there ſhall ye give *him* his inheritance, ſaith the Lord God.

diviſion of the Lord, which had been interrupted by intervening diſcoveries; (c. xlv. v. 1—8.) As no ſuch diviſion of Canaan took place after the captivity, this muſt be underſtood of future events. The Jews would underſtand the prophet's meaning expreſſed by the names of places, here mentioned as the boundaries of the land; but it is not conducive to edification for us particularly to attend to them. The circumſtance of the ſtrangers, that ſojourned amongſt the Iſraelites, being admitted to a ſhare in the inheritance, ſeems to intimate the calling of the Gentiles into the church, and their joint inheritance with the Jews in the heavenly felicity: but whether any literal diviſion of Canaan be predicted, or not is uncertain.

PRACTICAL OBSERVATIONS.

The more carefully we examine the things of God, and religion, the more intereſting will be our diſcoveries concerning them. All our invaluable privileges, and advantages, are conveyed to us through the goſpel; they flow from Chriſt, our temple, altar, and door of acceſs to the Father; they all ſpring from the everlaſting love, and mercy of our God, through his atoning ſacrifice, and by the ſanctification of the Holy Spirit. No obſtructions of men, or fallen angels can interrupt the communication of ſpiritual bleſſings from the fulneſs of Chriſt to the ſouls of his beloved people: and the courſe of the greateſt rivers might far more eaſily be ſtopped, than the progreſs of his goſpel. It hath hitherto continued gradually to diffuſe it's influence: and it will ſtill run wider, and deeper in its energy, and effects; 'till it fill, heal, cleanſe, and fructify the whole earth. We may rejoice in the aſſured hope of this happy event: and in the mean time we may be ſatisfied, that the water, which Chriſt gives his praying people, ſhall be in them a well of water, ſpringing up into everlaſting life. Whilſt we wait for the completion of our felicity, and are conflicting with various trials, and temptations; let us attend to the ſacred ſcriptures, beginning with the moſt obvious, and practical truths, and proceeding gradually to thoſe, that are moſt difficult; remembring that many things will be found incomprehenſible to us, which we muſt apprehend by faith, and humbly adore, but muſt not pretend to fathom, or to judge of by our limited powers, or our proud reaſonings. But we ſhould chiefly mark the bleſſed effects, which the word, and Spirit of God are every where repreſented, as producing on the ſouls of men; that we may enquire whether they have wrought ſuch a change in our judgments, diſpoſitions, and affections? Into whatever place, or heart of man, theſe healing waters flow, they communicate divine life, and holineſs; they counteract the various evil propenſities of our fallen nature, and teach men to deny ungodlineſs and wordly luſts, and to live ſoberly, righteouſly, and godly in this preſent world. So that where theſe ſtreams abound, knowledge, purity, piety, and equity, and every thing good, and uſeful abound likewiſe. How deſirable then muſt it be to be inſtrumental in ſending the word of God to thoſe regions, which before were given up to ignorance, impiety, and vice! And to ſee the preachers of the goſpel encouraged to caſt their nets, and to attend to their laborious work with patient hope, and ſome evident ſucceſs; where before ſin, and ſatan reigned with undiſturbed ſway! The time is coming when they ſhall thus labour, and proſper in thoſe diſtant regions, which are now enveloped in Pagan or Mahometan darkneſs; with as much encouragement, as the apoſtles did at Jeruſalem, when numbers were daily added to the church of ſuch as ſhould be ſaved: and their converts ſhall be of the ſame ſtamp as thoſe were, when great grace was upon them all. Yet is this bleſſed goſpel of ſalvation the ſavour of death to numbers in every age: and they, who are not made holy by it, becauſe they neglect, oppoſe, or abuſe it, muſt die in their ſins, and periſh without remedy. As the Lord hath ſo amply provided in Chriſt Jeſus all the rich variety of ſpiritual bleſſings, that can conduce to our comfort and holineſs; and as thoſe bleſſings loſe no part of their beauty, or excellency by the ſucceſſion of ages: ſo chriſtians alſo ſhould

CHAP. XLVIII.

Contains 1ſt. The portions of the land allotted to Dan, Aſher, Naphtali, Manaſſeh, Ephraim, Reuben, and Judah, 1---7. *2d. The allotments for the ſanctuary, the prieſts, Levites, city, and prince,* 8---22. *3d. The portions of Benjamin, Simeon, Iſſachar, Zebulun, and Gad,* 23---29. *4th. The plan of the city, its gates, dimenſions, and name,* 30---35.

NOW theſe *are* the names of the tribes; From the north end to the coaſt of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damaſcus northward, to the coaſt of Hamath; for theſe are his ſides eaſt *and* weſt, a *portion for* Dan.

2 And by the border of Dan, from the eaſt ſide unto the weſt ſide, a *portion for* Aſher.

3 And by the border of Aſher, from the eaſt ſide even unto the weſt ſide, a *portion for* Naphtali.

4 And by the border of Naphtali, from the eaſt ſide unto the weſt ſide, a *portion for* Manaſſeh.

5 And by the border of Manaſſeh, from the eaſt ſide even unto the weſt ſide, a *portion for* Ephraim.

6 And by the border of Ephraim, from the eaſt ſide even unto the weſt ſide, a *portion for* Reuben.

7 And by the border of Reuben, from the eaſt ſide unto the weſt ſide, a *portion for* Judah.

8 And by the border of Judah, from the eaſt ſide unto the weſt ſide, ſhall be the offering which ye ſhall offer of five and twenty thouſand *reeds in* breadth, and *in* length as one of the *other* parts, from the eaſt ſide unto the weſt ſide: and the ſanctuary ſhall be in the midſt of it.

9 The oblation that ye ſhall offer unto the LORD *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth.

10 And for them, *even* for the prieſts, ſhall be *this* holy oblation; toward the north five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length: and the ſanctuary of the LORD ſhall be in the midſt thereof.

11 *It ſhall be* for the prieſts that are ſanctified of the ſons of Zadok; which have kept my charge, which went not aſtray when the children of Iſrael went aſtray, as the Levites went aſtray.

12 And *this* oblation of the land that is offered ſhall be unto them a thing moſt holy, by the border of the Levites.

13 And over againſt the border of the prieſts, the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

ſtudy to be uſeful, and fruitful, the lights of the world, and the healing of the people; that their whole conduct, and all their endeavours may tend to render men wiſer, holier, and happier, on every ſide of them. They ſhould bring forth fruit ſuited to the ſeaſons of adverſity, and proſperity, and to the various occaſions, and circumſtances, in which they are called to act: they ſhould conſider it their duty, and their privilege to have their leaf unwithering, and their fruit increaſing; becauſe they are watered from the ſanctuary of God: and they ſhould delight in proceeding with increaſing zeal, and uſefulneſs, to ſerve him to the end of their lives. And ſurely none ſhould deem themſelves branches of the living vine, who do not in ſome meaſure bring forth ſuch fruits as He did, when he went about doing good to the ſouls, and bodies of men! And if all, that bear the name of chriſtians, and profeſs the doctrine of Chriſt, were of this character, his religion would appear to be moſt excellent, and beneficial in the eyes of all beholders. Such chriſtians need not doubt of their inheriting the good land, which Canaan typified, and which the Lord hath ſworn to give to all the ſeed of Abraham: all the Gentiles, who believe in Chriſt, and are united to him by the ſupply of his ſanctifying Spirit, are the children of Abraham, and heirs according to promiſe; and will ſhare the privileges of Iſraelites, without marring their inheritance: for there is room in the church, and in heaven, for all, who come for an intereſt in the bleſſings of that new covenant, of which Chriſt is the Surety, and Mediator.

NOTES.

CHAP. XLVIII.] V. 1—7.] This diviſion of the land entirely differs from that, which was made in the days of Joſhua; and it is not probable that it ſhould ever literally take place: but it ſeems to denote the equality of privilege, which ſubſiſts amongſt all the tribes of the redeemed, whatever their previous characters have been; and their intimate union, and communion with each other.

V. 8—13.] (c. xliv. v. 15, 16. c. xlv. ver. 1—8.)

V. 14. *They*, &c.] This may intimate, that what hath

14 And they ſhall not ſell of it, neither exchange, nor alienate the firſt-fruits of the land; for *it is* holy unto the LORD.

15 And the five thouſand, that are left in the breadth over againſt the five and twenty thouſand, ſhall be a profane *place* for the city; for dwelling and for ſuburbs: and the city ſhall be in the midſt thereof.

16 And theſe *ſhall be* the meaſures thereof; the north ſide four thouſand and five hundred, and the ſouth ſide four thouſand and five hundred, and on the eaſt ſide four thouſand and five hundred, and the weſt ſide four thouſand and five hundred.

17 And the ſuburbs of the city ſhall be toward the north two hundred and fifty, and toward the ſouth two hundred and fifty, and toward the eaſt two hundred and fifty, and toward the weſt two hundred and fifty.

18 And the reſidue in length over againſt the oblation of the holy *portion ſhall be* ten thouſand eaſtward, and ten thouſand weſtward: and it ſhall be over againſt the oblation of the holy *portion*; and the increaſe thereof ſhall be for food unto them that ſerve the city.

19 And they that ſerve the city, ſhall ſerve it out of all the tribes of Iſrael.

20 All the oblation *ſhall be* five and twenty thouſand, by five and twenty thouſand: ye ſhall offer the holy oblation four-ſquare, with the poſſeſſion of the city.

21 And the reſidue *ſhall be* for the prince, on the one ſide and on the other of the holy oblation, and of the poſſeſſion of the city over againſt the five and twenty thouſand of the oblation toward the eaſt border, and weſtward over againſt the five and twenty thouſand toward the weſt border, over againſt the portions for the prince: and it ſhall be the holy oblation; and the ſanctuary of the houſe *ſhall be* in the midſt thereof.

22 Moreover from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt *of that* which is the prince's, between the border of Judah, and the border of Benjamin, ſhall be for the prince.

23 As for the reſt of the tribes, from the eaſt ſide unto the weſt ſide, Benjamin *ſhall have* a *portion*.

24 And by the border of Benjamin, from the eaſt ſide unto the weſt ſide, Simeon *ſhall have* a *portion*.

25 And by the border of Simeon, from the eaſt ſide unto the weſt ſide, Iſſachar a *portion*.

26 And by the border of Iſſachar, from the eaſt ſide unto the weſt ſide, Zebulun a *portion*.

27 And by the border of Zebulun, from the eaſt ſide unto the weſt ſide, Gad a *portion*.

28 And by the border of Gad, at the ſouth ſide ſouthward, the border ſhall be even from Tamar *unto* the waters of ſtrife in Kadeſh, *and* to the river toward the great ſea.

29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the Lord GOD.

30 And theſe *are* the goings out of the city on the north ſide, four thouſand and five hundred meaſures.

31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the eaſt ſide four thouſand and five hundred: and three gates; and one gate of Joſeph, one gate of Benjamin, one gate of Dan.

33 And at the ſouth ſide four thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun.

34 At the weſt ſide four thouſand and

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been devoted to the immediate ſervice of God, ſhould not be alienated from it; that miniſters ſhould be contented with their proviſion, and not ſhew a fickle, or mercenary diſpoſition; and that the inheritance of believers is unchangeably ſecured to them.

V. 35. *Round*, &c.] It is moſt obvious to interpret theſe meaſures of the reed, which the prophet's conductor held in his hand: for what was the uſe of it, but to meaſure with? Or what meaſure ſhould we compute by, but that, which the Spirit of God hath pointed out to us? By this meaſure the city would be near 40 miles round, or 10 miles on each ſide of the ſquare; which was vaſtly five hundred, *with* their three gates: one gate of Gad, one gate of Aſher, one gate of Naphtali.

35 *It was* round about eighteen thouſand *meaſures*, and the name of the city from *that* day *ſhall be*, The LORD *is* there.

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larger, than Jeruſalem ever was. But ſome calculate theſe meaſures in ſo enormous a manner, as to make the circuit of this city far greater than the circumference of the earth: yet there ſeems no ground in the text for ſuch calculations. Doubtleſs the large dimenſions of the city, and land were intended to intimate the great increaſe of religion, and the ſpread of the goſpel, in the times predicted. The land here divided is never called Canaan; nor the city meaſured, Jeruſalem; probably becauſe they were merely figurative of ſpiritual bleſſings to the church: But Jehovah Shammah or the Lord is there, is the name given to this holy city; ſignifying that His powerful, and gracious preſence with his church is the ſource of all her peace, ſecurity, felicity, and holineſs; and that in the times predicted theſe bleſſings would be abundantly communicated, and his preſence, and glory ſignally diſplayed to, and amongſt his people. (*Rev.* c. xxi. xxii.)

PRACTICAL OBSERVATIONS.

When true converts enter the church, by faith in Jeſus Chriſt, all their former ſins are blotted out, every ſtigma is removed, all diſtinctions are ſwallowed up, and the vileſt of them are admitted to a full participation of all the privileges of the children of God, and made heirs according to the hope of eternal life. Yet on earth ſome of them muſt be placed more advantageouſly, than others, for their ſpiritual improvement; and in proportion to their degrees of grace, and fruitfulneſs on earth, ſo will be their capacity for, and enjoyment of the glory, and felicity of heaven. Our inheritance, as the prieſts of the living God, cannot be forfeited, or exchanged: nor ſhould we deſire to change the temporal portion, which our gracious Lord hath allotted us. Eſpecially it behoves the Lord's miniſters to be contented in their places, and with ſuch things as they have: and as they muſt by no means waſte or alienate the revenues appropriated to the maintenance of religion; ſo the Lord will call thoſe to a ſtrict account, who plunder them, or make the concerns of religion to ſubſerve their love of filthy lucre. In the viſible church on earth, there will ſtill be ſome part profane: and even believers muſt ſpend part of their time in thoſe employments, which do not immediately belong to religion; and though theſe muſt be performed from pious motives, and in a conſcientious manner; yet they ſhould be kept diſtinct from ſpiritual concerns. All that belong to the Iſrael of God ſhould ſerve the common cauſe, in their proper places, and according to their abilities: and they who occupy themſelves in ſo good a work, ſhould not be left deſtitute of ſuch things, as are needful for them. The way of acceſs into the church is open on every ſide, that ſinners may enter by faith, from all the quarters of the globe, and from amongſt all the tribes of the earth: and all that now enter the true church below, ſhall find at laſt, an entrance into the holy city above: for all things are ſo regulated, and eſtabliſhed by the power, truth, and love of God, that no believer ſhall ever be aſhamed of his confidence. Through the whole extent of the church, even when it ſhall fill the earth, the Lord will vouchſafe his gracious preſence, and bleſſing. May we be found citizens of this holy city, and act conſiſtent with that character: and have the benefit, and comfort of the Lord's preſence with us, in life, death, and for evermore.

The Book of DANIEL.

The penman of this book was cotemporary with, but probably younger than, Ezekiel; yet he began to propheſy before him, and continued in his prophetical office much longer. He was of the royal family of Judah; and having been early in life, carried captive to Babylon, he ſoon became renowned for his wiſdom, and was advanced to great authority under Nebuchadnezzar: he ſeems to have continued in an exalted ſtation, and in offices of great truſt, and power, through the whole period of the Chaldean monarchy, and then under Darius the Mede, and Cyrus the Perſian: yet he was all along more eminent for wiſdom, and piety, than for rank and authority. The Jews do not allow him the title of prophet, for which they aſſign ſeveral frivolous reaſons: but the truth is, his prophecies ſo fix the date of the Meſſiah's coming; that if they allow him to be a prophet in the ſtricteſt, and higheſt ſenſe of the word, they muſt ſtand condemned for rejecting Jeſus of Nazareth; and therefore they make ſeveral nice diſtinctions, to deduct from his authority, whilſt they profeſs a veneration for his character, and writings. But Chriſt hath called him "The prophet Daniel," and no inſpired writer hath left us more particular, and extraordinary predictions of future events, from his own time, to the coming of Chriſt, and even to the conſummation of all things. The firſt ſix chapters are chiefly hiſtorical; yet they contain ſome remarkable prophetical viſions. In them is recorded *an account of the captivity of Daniel, and his companions; and their education, and advancement in Babylon;* their *deliverance from the fiery furnace, and* his *from the Lion's den; and the connexion of theſe events with the affairs of Babylon, the ruin of the Chaldean monarchy, and the ſucceſſion of the Medo-perſian kings. The laſt ſix chapters are chiefly prophetical, and contain his own viſions concerning the future ſtate of the church, and of the world. From the whole we learn, that faith, and piety are not conſined to any place or ſtation in life, but that the Lord can preſerve his people humble, and ſpiritual in the midſt of all poſſible ſnares, and in the moſt entangling employments, to which his providence calls them. We ſhall find conſiderable difficulty in expounding the exact prophetical meaning in ſome places; but ſhall always meet with encouragement to our faith, and hope, examples worthy of our imitation, evidences of the divine original of the ſcriptures; or ſomething to direct our thoughts to Chriſt upon the croſs, and on his glorious throne.*

CHAP. I.

Contains 1ſt. A narration of Nebuchadnezzar's beſieging Jeruſalem, taking Jehoiakim priſoner, and carrying away ſome of the veſſels of the temple to the houſe of his idol at Babylon, 1, 2. *2d. Daniel, his companions, and other young Jews, choſen to be educated in the learning of the Chaldeans, and having a daily portion allotted them from the king's table,* 3---7. *3d. The royal proviſions refuſed by Daniel and his friends; their obtaining permiſſion to live on pulſe and water; and their increaſing health, vigour, and comelineſs, by uſing this diet,* 8---16. *4th. Their improvement in all knowledge, above their fellows; their decided pre-eminence above the wiſe men of Babylon; their preferment, and Daniel's long continuance in eminence, and authority,* 17---21.

IN the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of Shinar to the houſe of his god; and he brought the veſſels into the treaſure houſe of his god.

3 And the king ſpake unto Aſhpenaz the maſter of his eunuchs, that he ſhould bring *certain* of the children of Iſrael, and of the king's ſeed, and of the princes;

4 Children in whom *was* no blemiſh, but well favoured, and ſkilful in all wiſdom, and cunning in knowledge, and underſtanding ſcience, and ſuch as *had* ability in them to ſtand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily proviſion of the king's meat, and of the wine which he drank: ſo nouriſhing them three years, that at the end thereof they might ſtand before the king.

6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the*

NOTES.

CHAP. I.] V. 1, 2.] (2 *Kings*, c. xxiv. v. 1, 2 *Chron.* c. xxxvi. v. 5—7.) This is the firſt date of the ſeventy years of the captivity. Nebuchadnezzar came againſt Jeruſalem in the third year of Jehoiakim, and ſoon got poſſeſſion of the city: he at this time carried away part of the veſſels of the temple, to the land of Shinar, or Babylon, where they continued in the temple of his idol, to the time of Belſhazzar, (c. v. ver. 1—4;) and whence they were reſtored by Cyrus. At the ſame time he took Jehoiakim priſoner; but reſtored him to liberty, and authority, upon his ſubmiſſion, or by ſome compact: and he carried away ſome of the principal people of the land, amongſt whom were Daniel, and his companions.

V. 3—7.] Nebuchadnezzar having conveyed his captives to Babylon, purpoſed to ſelect from amongſt them ſome of the moſt comely, and ingenious, to be trained up for his ſervice, and employed in different offices about his court. He therefore ſpake to the maſter of his eunuchs about this buſineſs. The eaſtern monarchs were accuſtomed to have many eunuchs prepared, and *name* of Belteſhazzar: and to Hananiah, of Shadrach; and to Miſhael, of Meſhech; and to Azariah, of Abed-nego.

8 But Daniel purpoſed in his heart, that he would not defile himſelf with the portion of the king's meat, nor with the wine which he drank; therefore he requeſted of the prince of the eunuchs that he might not defile himſelf.

9 Now God had brought Daniel into favour, and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs ſaid unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces worſe liking than the children which *are* of your ſort? then ſhall ye make *me* endanger my head to the king.

11 Then ſaid Daniel to Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Prove thy ſervants, I beſeech thee, ten days: and let them give us pulſe to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in fleſh, than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink; and gave them pulſe.

17 As for theſe four children, God gave

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trained up to tend upon their women, and for ſuch like ſervices: as indeed is the cuſtom in thoſe regions to this day. Thence it came to paſs, that ſeveral officers were called eunuchs, that were not ſo in fact. It is not certain whether Daniel was an eunuch, or not; yet the former ſeems probable; (*Iſaiah*, c. xxxix. v. 7.) Aſhpenaz was ordered to ſelect from the young men of the nation of Iſrael, and eſpecially from thoſe of royal, and noble birth, ſuch as were unblemiſhed in their outward form, and of comely figure, who had good capacities, and had received the rudiments of a good education; and whoſe prudence, good ſenſe, and learning might render them fit to occupy ſome ſtation in the king's palace. It was then, as well as at preſent, deemed a branch of magnificence to be ſerved by foreigners: perhaps the king had obſerved ſeveral of the young Jews to be very ingenious, and of promiſing abilities; and he deſired to avail himſelf of the talents both of his native ſubjects, and of thoſe, whom he had acquired by conqueſt. Theſe young men were to be inſtructed in the language, and learning of the Chaldeans, and in every ſcience, that could qualify them for ſervice. Three years were allotted to finiſh their education; and perhaps they might be about 17, or 18 years of age, when they entered upon it: and to encourage them to be diligent, and obſequious, they were to be ſupplied with the richeſt viands and wines, every day from the king's own table. This education would tend, and probably was meant, to detach them from the intereſts of their people, and religion, and to attach them to thoſe of their new maſters. Amongſt the number ſelected on this occaſion, there were four more diſtinguiſhed, and conſcientious than the reſt: their names were all compounded with the original words for God, or Lord: Daniel ſignifying "God my "Judge;" Hananiah, "the grace of the Lord," or, "the Lord is gracious;" Miſhael, "He is the ſtrong "God;" and Azariah, "the Lord is a help." But the maſter of the eunuchs changed theſe names for others compounded with the names of the idols of Babylon; as intimating the change he deſired, or expected in their religion.

V. 8—16.] Daniel ſeems firſt to have formed his determination, and then to have brought over his companions to his views, and purpoſe. He did not conceive it unlawful to learn the ſciences, and language, as he was required; but probably conſidered it as a preparation for future uſefulneſs to his people, and religion, to which he was early, and zealouſly devoted: and we may hence conclude, they were not required to learn the arts of the magicians, aſtrologers, &c. However he reſolved not to defile himſelf with the portion of the king's meat. Many of the diſhes from the king's table would conſiſt, in part at leaſt, of ſuch meats, as were unclean according to the law: many of them would be ſuch, as had been offered unto idols; and the wine perhaps was preſented to them, and a part of it poured out for a libation on their altars. He probably thought that by eating, and drinking of theſe proviſions he ſhould have fellowſhip with idolaters; that he ſhould be corrupted with the prevailing luxury, and intemperance of the court; and that ſuch a ſelf-indulgent courſe of life was neither ſuited to the afflicted ſtate of his country, nor to his own condition as a captive, or his character, as a devoted worſhipper of the God of Iſrael. He was therefore reſolved not to defile himſelf: yet he did not violently, and rudely refuſe what was intended in kindneſs to him; but gently, and modeſtly requeſted the prince, or maſter of the eunuchs to indulge him in this matter, as his conſcience was concerned in it: and God, whom Daniel ſo conſcientiouſly ſerved had given him a place in them knowledge and ſkill in all learning and wiſdom: and Daniel had underſtanding in all viſions and dreams.

18 Now at the end of the days that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the king.

20 And in all matters of wiſdom *and* underſtanding that the king enquired of them, he found them ten times better than all the magicians *and* aſtrologers, that *were* in all his realm.

21 And Daniel continued *even* unto the firſt year of king Cyrus.

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the eſteem, and endeared affection of this ſtranger; the excellent abilities, diſcretion, courteouſneſs, and amiable qualities, with which God had endued him, had through the divine bleſſing made a proper impreſſion on the mind of Aſhpenaz. He was therefore diſpoſed to gratify Daniel: but he feared leſt the king, who had given orders about the diet of the young Jews, ſhould obſerve any of them to look meagre, and unhealthy, (as he took it for granted they would, if they lived on pulſe and water;) and comparing their countenances with thoſe, who were not ſo ſcrupulous, ſhould enquire into the cauſe of the difference; and finding that his orders had been diſobeyed, ſhould in a rage order him to be put to death. The ſubſequent hiſtory ſhews that he had ſome ground, in the character of the king, for theſe apprehenſions. However it ſeems, that he was willing to connive at the deſired change, though he would not order it: and perhaps he hinted to Daniel, that Melzar his deputy could do it with leſs danger: at leaſt Daniel applied to him, and beſought, that a trial might be made with him, and his companions, for the ſpace of ten days: during which time he deſired to live upon pulſe, or vegetables, and water, without any kind of animal food, or wine, (perhaps alſo excluding the more luxurious, or expenſive kinds of vegetables:) and if on this ſpare diet, they did not thrive as well, as their companions, who eat the king's portion, he might afterwards refuſe his concurrence. This temperate diet would probably be in its own nature wholeſome; yet it was not ſuited to render them fatter in fleſh, than the others: but doubtleſs Daniel's confidence was placed on the ſpecial bleſſing of God, to render it ſo nouriſhing, that he and his friends might no more be tempted to defile themſelves: otherwiſe we cannot ſuppoſe, that he would have conſented to eat forbidden food, whatever ſuffering his refuſal might have expoſed them to. But the Lord did not diſappoint his expectation; and his looks, and that of his pious companions ſatisfied Melzar, that he might ſafely leave them to their own plan; and ſo he took away as a perquiſite to himſelf the portion, that was allotted them from the king's table. This was a ſingular inſtance of conſcientious temperance, and ſelf-denial in ſuch young perſons, who had been brought up in affluence.

V. 17—21.] The Lord was pleaſed ſo to proſper the inſtructions given to Daniel, and his friends, and their application to their ſtudies; and ſo to communicate knowledge, and wiſdom from himſelf that they far excelled their fellow ſtudents in every thing: and Daniel was early endued with the ſupernatural ability of interpreting remarkable dreams; as Joſeph had been in Egypt. So that when they were brought before the king, (who hence appears to have been a man of learning, and penetration;) they were found far better qualified for his ſervice than any of the other ſtudents; nay they far excelled in learning, and in the ſatisfactory ſolution of difficult queſtions, all the magicians, and aſtrologers, and other pretenders to extraordinary diſcoveries, with which his realm abounded. They were therefore ſpeedily advanced to honourable ſtations in his palace: and Daniel continued to be employed in the affairs of government, through the whole duration of the Chaldean monarchy: and probably for ſome time after Cyrus got poſſeſſion of the government, on the death of Darius the Mede.

PRACTICAL OBSERVATIONS.

The ſucceſſes of ungodly men, even in their enterprizes againſt the profeſſed worſhippers of God, are to be aſcribed to His interpoſition: They could have no power againſt them, except it were given them from above; though they either take the glory of it to themſelves, or give it to their idols. The Lord will permit his enemies to profane even thoſe things, which have been conſecrated to his ſervice; when they have been profaned by the hypocriſy, or crimes of thoſe, who have been favoured with them. It is the prudence of princes to employ the abilities, and endowments of body or mind, and every qualification natural or acquired, which are to be found amongſt every claſs of their ſubjects: and it is the wiſdom of God thus to bring forth into ſcenes of uſefulneſs thoſe, whom he hath qualified to ſerve the public, or his church. He will ſometimes have a few of his ſervants to ſtand in king's palaces, to direct the deliberations of ſenates, or to ſway the affairs of kingdoms; as well as others to be employed in the more abſtracted work of the miniſtry, or in the obſcure occupations of private life. We ſhould therefore conſider ſeriouſly what is our proper work, and do it diligently; and not cenſure others, who aim to glorify God in a different ſphere. Youth is the time for acquiring uſeful knowledge: nor is it ſuperfluous for thoſe, who moſt ſimply ſeek wiſdom from God, to apply their minds, and employ their time in purſuing, various kinds of human learning. Kings, who would have able ſtateſmen, and ſervants, ſhould encourage literature, and ſupport men of abilities in proſecuting their ſtudies; for they will find but few diſpoſed to ſuch purſuits, except they have a proſpect of being comfortably ſupported, nay liberally rewarded. How careful

CHAP. II.

Contains 1*ſt. Nebuchadnezzar perplexed with a dream, which he had forgotten, inſiſting on his magicians, &c, telling him both his dream, and the interpretation, and ordering them all to immediate execution, becauſe they were unable to do it,* 1--13. 2*d. Daniel deſiring time, promiſing to do what was required, joining with his friends in prayer for information, obtaining a revelation of the matter, and bleſſing God for it,* 14---23. 3*d. Daniel brought in before the king, and ſhewing him his dream of a monſtrous image, compoſed in different parts of gold, ſilver, braſs, and iron, &c; and interpreting it of four ſucceſſive monarchies, that were all to give place to the kingdom of Chriſt,* 24---45. 4*th. Nebuchadnezzar attempting to pay divine honours to Daniel; acknowledging the preeminent majeſty of the God of Iſrael, and recompenſing Daniel, and his companions with great preferment,* 46---49.

AND in the ſecond year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his ſpirit was troubled, and his ſleep brake from him.

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then ſhould parents be, ſo to train up their children, that they may be qualified for future uſefulneſs to the community! But alas, the education, which is generally patronized by royal, or public bounty, tends more to corrupt men's principles, and morals, than to mend them; and to lead them from ſcriptural ſentiments, language, and behaviour, to adopt the names, notions, habits, and phraſeology of heathens: and inſtead of teaching youth to bridle their paſſions, and to exerciſe ſelf-denial; it tends to habituate them to, or to initiate them in luxury, and even licentiouſneſs. Yet if the Lord hath put it into the heart of any young perſon, from pure principles of evangelical religion, to purpoſe not to defile himſelf by any unlawful, or inexpedient indulgence; He will enable him to obtain the benefit, and to eſcape the dangers, of ſuch ſeminaries. But it will require much command over the appetites, and much firmneſs, meekneſs, and prudence, to eſcape ſuch ſnares, and to avoid giving needleſs offence: for even where conſcience and duty are concerned, modeſt perſuaſion, and intreaty are preferable to impetuoſity, moroſeneſs, and obſtinacy. When the Lord ſees good, he can bring his ſervants into favour and tender love even with ſtrangers to true religion: and indeed the genuine ſpirit of Chriſtianity, when connected with the meekneſs of wiſdom, and ſuperior abilities, is exceedingly amiable; and conciliating even in the eyes of ungodly men, ſo far as it interferes not with their pride, luſts, and intereſts. They, who firſt form ſalutary deſigns, will ſeldom be left alone in them; though few in general will concur, compared with the numbers, who will prefer preſent indulgence, or intereſt to their duty. Temperance, and even abſtinence are more conſiſtent with health, than men are apt to believe, who ſeek for excuſes for their ſelf-indulgence. Yet there may be ſeaſons, when a degree of abſtemiouſneſs may be needful, which in other circumſtances would not be proper. If this be undertaken by any man in the fear of God, and not from Phariſaical pride, or affectation, or with a ſpirit of cenſoriouſneſs: but either that he may not defile himſelf by an improper intercourſe with ungodly men, or that he may keep under his body, and bring it into ſubjection: he may expect a peculiar bleſſing on his ſpare diet, to ſupport his health, and to fit him for active ſervice; without burdening his conſcience, or making proviſion for the fleſh to fulfil the luſts thereof. But though a regard to health be a general duty: yet there may be caſes, when the care of keeping a conſcience void of offence may render even health a ſubordinate conſideration; which may in a meaſure be overlooked, upon the ſame principle, that the offending right hand muſt be cut off, or as the martyr yields up his life, rather than ſin againſt God. When men ſee it neceſſary to purpoſe ſuch deſigns in their hearts, and to mention them even to thoſe, who have a tender love for them; they will often find them an hindrance to their deſigns, out of fear, either reſpecting them, or on their own account. However when the trial is made ſuch fears are often found to have been mere temptations: and conſcientious temperance will always be found more beneficial, even to the comfort of this preſent life, than ſinful indulgence. It alſo exceedingly tends to fit a man for ſtudy, or any great, and continued mental exertions: and pious young men ſhould endeavour to excel their fellows in every uſeful purſuit; not that they may be praiſed, but for the honour of the Goſpel, and that they may be qualified for uſefulneſs. For whatever ſtation, or ſervice the Lord intends men, He will give them ſuitable endowments for them: and the wiſdom, that He beſtows, is ten thouſand times better than worldly policy, curious arts, or the moſt admired attainments of human learning; both for the management of ſecular concerns, and with reſpect to the eternal world. It is an happineſs to the realm, and an honour to the prince, when he is competent to judge who are beſt qualified to ſerve him; and when he impartially prefers them on that account. A youth ſpent in temperance, and piety, and in departing from evil, conduces to durable uſefulneſs, and eminency, and treaſures up joys for the future, either on earth, or in heaven. Let then young men keep their eyes ſteadily fixed on the examples of this chapter: let us all count every thing but loſs for the excellency of the knowledge of Chriſt, and the experience of his ſalvation; and always remember, that God will honour thoſe, that honour him, but that they who deſpiſe him, ſhall be lightly eſteemed.

NOTES.

CHAP. II.] V. 1. *Second*, &c.] Nebuchadnezzar was king of Babylon when he came up to Jeruſalem, and carried away Daniel, and his companions to Babylon; which was in the firſt year of his reign: yet after Daniel had been three years educating, he is ſaid to have had this dream in the ſecond year of his reign. Hence it is conjectured that he reigned ſome time along with his father; and that this was in the ſecond year of his

2 Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the Chaldeans, for to ſhew the king his dreams. So they came and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the Chaldeans to the king in Syriac, O king, live for ever: tell thy ſervants the dream, and we will ſhew the interpretation.

5 The king anſwered and ſaid to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye ſhall be cut in pieces, and your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts and rewards and great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwered again, and ſaid, Let the king tell his ſervants the dream, and we will ſhew the interpretation of it.

8 And the king anſwered and ſaid, I know of certainty that ye would gain the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 The Chaldeans anſwered before the king, and ſaid, There is not a man upon the earth that can ſhew the king's matter: therefore *there is* no king, lord, nor ruler, *that* aſked ſuch things at any magician, or aſtrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

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reigning alone. He was convinced, that his dream was ſupernatural, and was troubled about it, though he could not recollect the particular circumſtances of it: God ſo ordering it, that he might bring Daniel forth into notice, to make known his own glory, as the God of Iſrael, and of the whole earth.

V. 2. *Chaldeans*, &c.] This ſeems to be a general name for all the various kinds of magicians, or diviners: as the Chaldeans were peculiarly addicted to, and eminent in all thoſe imagined ſciences, which are in reality either human impoſtures, or diabolical deluſions: they were in great repute at Babylon, but the Lord determined on this occaſion to diſgrace them.

V. 4. *In Syriac*, &c.] Or in Chaldee, which were then the ſame, as it is ſuppoſed: from this verſe to the end of the ſeventh chapter Daniel wrote in Chaldee, and not in the Hebrew tongue: probably in order to induce the Chaldeans to read thoſe tranſactions, which ſo greatly concerned them: the expreſſion "O king live "for ever," was a cuſtomary ſalutation, implying a cordial deſire of his life, health, and permanent felicity; which was uſed by Daniel, and other pious men, as well as by the heathens, though probably with more extenſive meaning; and which was equivolent to "God ſave "the king," as it is in uſe amongſt us.

V. 5—9.] Nothing could be more unreaſonable, than this demand of Nebuchadnezzar; or more tyrannical, and cruel, than the ſentence annexed to it. The whole diſplays the arrogance, impetuoſity, and violence of his character; and illuſtrates the evil tendency, and fatal effect of arbitrary power, conſtant homage, and flattery, and uninterrupted proſperity, on the mind of fallen man. Perhaps he ſuſpected, that the magicians were impoſtors: but he raſhly involved Daniel, and his companions, and all other men of learning, and ſcience in the ſentence, without allowing them to ſpeak for themſelves. He was eager to recover the recollection of his dream, in order to it's interpretation; but this could only be done by divine inſpiration: yet if they did not immediately perform this impoſſibility, they were menaced with the moſt terrible death; and that their habitations ſhould be deſtroyed with contempt, their eſtates confiſcated, and their families degraded, and impoveriſhed, if not put to death: but if they could, they ſhould be rewarded in the moſt liberal, and honourable manner. When they reaſonably deſired to be informed of the dream, and alſo promiſed to give the interpretation thereof, by the rules of their art, (which they never could have performed;) he conſtrued this into a fraudulent intention of gaining time, and opportunity for the execution of ſome corrupt deſign. Perhaps, being terrified by his dream, he expected ſome ſudden revolution; and he might even ſuſpect them of having formed ſome ſuch deſign: ſo that he ſuppoſed that they waited till the time was changed, and the event had deprived him of the power of puniſhing them: but he was determined to know it directly, or to execute his barbarous intentions. If they could diſcover the dream, it would give a ſanction to their interpretation of it: but otherwiſe he ſhould conclude them to be baſe impoſtors.

V. 10—13.] The reſolute conduct of the king led the Chaldeans &c, not only to confeſs the impotency of their arts, and to remonſtrate that no king ever made ſuch a demand on any, who profeſſed ſuch ſciences; but

12 For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe *men* of Babylon.

13 And the decree went forth that the wiſe *men* ſhould be ſlain; and they ſought Daniel and his fellows to be ſlain.

14 Then Daniel anſwered with counſel and wiſdom to Arioch the captain of the king's guard, which was gone forth to ſlay the wiſe *men* of Babylon:

15 He anſwered and ſaid to Arioch the king's captain, Why *is* the decree *ſo* haſty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah his companions:

18 That they would deſire mercies of the GOD of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with reſt of the wiſe *men* of Babylon.

19 Then was the ſecret revealed unto Daniel in a night viſion. Then Daniel bleſſed the God of heaven.

20 Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his:

21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding:

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to deſtroy the wiſe *men* of Babylon: he went and ſaid thus unto him, Deſtroy not the wiſe *men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which

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to declare that the diſcovery was beyond the reach of all human, or created penetration; and only known to, and diſcoverable by the gods, whoſe dwelling was not with fleſh, or amongſt men. This they ſpake of their gods: but the only living and true God, who alone could reveal ſuch ſecrets, as were contained in this dream, indeed condeſcends to dwell amongſt men: and He actually made known the dream to Daniel, and ſo ſhewed the difference betwixt Jehovah, and his prophets, and the idols, and magicians of Babylon. But Nebuchadnezzar was the more exaſperated by this reply, and immediately iſſued a decree to deſtroy all the wiſe men of Babylon: and whether he meant ſo, or whether he ſpake in ſuch general terms, as to admit of this conſtruction, Daniel, and his fellows alſo were ſought for to be put to death. Had this been otherwiſe ordered, all the ſuppoſed wiſe men of Babylon might have been ſlain, and the city left no leſs wiſe, than it was before; and yet the dream have remained an impenetrable ſecret.

V. 16. *And that*, &c.] Daniel had underſtanding in dreams, and viſions previous to this, (c. i. v. 17:) but he would ſcarce have ſo confidently promiſed the deſired information to the king; had he not received ſome intimation from God, that it would in due time be communicated. We may ſuppoſe, that he was actuated by a zeal for the honour of God, and of true religion, as well as by a deſire of preſerving his own life, and that of his friends: though that was a very proper motive for his conduct, and plea to be uſed in prayer.

V. 19. *Then*, &c.] After the united prayers of Daniel, and his pious friends, the matter was revealed to the former, in ſo diſtinct, and clear a manner, that he had no doubt of it's being a divine inſpiration, and that it would approve itſelf to Nebuchadnezzar, as ſuch. He therefore immediately praiſed God, as the fountain of all wiſdom, and knowledge, and the author of all thoſe revolutions in empires, of which he had ſo vaſt a view before his mind, and which were to take place through a long ſucceſſion of ages: and he rendered thanks to him for this extraordinary revelation, in anſwer to prayer, and in a time of ſuch imminent danger.

V. 25. *Arioch*, &c.] Arioch ſeems to have claimed ſome merit to himſelf, for having found out a man, able to declare the dream, and it's interpretation; yet he alſo ſpake as one, that was glad to be rid of the bloody, and odious work, that had been aſſigned him.

V. 27—30.] Daniel plainly told the king, that it was impoſſible, that any of his wiſe men could declare to

I have ſeen, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded cannot the wiſe *men*, the aſtrologers, the magicians, the ſoothſayers ſhew unto the king:

28 But there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar what ſhall be in the latter days. Thy dream, and the viſions of thy head upon thy bed, are theſe;

29 As for thee, O king, thy thoughts came into *thy mind* upon thy bed, what ſhould come to paſs hereafter: and he that revealeth ſecrets maketh known to thee what ſhall come to paſs.

30 But as for me, this ſecret is not revealed to me, for *any* wiſdom that I have more than any living, but for *their* ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart.

31 Thou, O King, ſaweſt, and behold a great image. This great image, whoſe brightneſs *was* excellent, ſtood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs.

33 His legs of iron, his feet part of iron and part of clay.

34 Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſs, the ſilver, and the gold, broken to pieces together, and became like the chaff of the ſummer threſhing-floors; and the wind carried them away, that no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.

38 And whereſoever the children of men dwell, the beaſts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee ſhall ariſe another king-

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him his dreams; (which was a gentle intimation that his anger againſt them had been unreaſonable:) for the God of heaven had reſerved ſuch knowledge for himſelf, and to be communicated only to thoſe, who were favoured by the revelation of ſecret things from him: that God revealed to Nebuchadnezzar the events of future ages: that from Him thoſe thoughts had come into his head, which had ſo troubled him: that this ſecret was not revealed to him, (Daniel,) becauſe he was wiſer than all other men; but that God had made it known to him, that he might interpret it to the king, in order that he might ſhew more favour to that people, to whom the interpreter belonged, and treat them as the people of the God of heaven; and that he might recollect, and underſtand his own thoughts, and dream, and be convinced thereby, that Iſrael's God was the only true, and living Lord of all.

V. 37. *Thou*, &c.] Nebuchadnezzar was conſcious that he was a mighty prince; and he would be apt to aſcribe his great ſucceſs to his own valour, and conduct: but Daniel reminded him, that the God of heaven had given him his kingdom, and all the glory, and power of it.

V. 38. *Thou art*, &c.] The Chaldean monarchy, as founded by him, and at preſent under his government, and of which he was the only prince of great renown, was repreſented by the head of gold, that he had ſeen in his viſion, as belonging to the image: for not ſingle kings, but monarchies, under a ſucceſſion of princes of the ſame nation, are meant by kings, in the language of prophecy. Some make the Aſſyrian empire, as ſwallowed up in the Chaldean, to be included under this part of the viſion: but that was paſt, and therefore not the proper ſubject of prophecy. The tranſient dream, which ſo ſoon vaniſhed, and was forgotten, and the lifeleſs image, were both emblems of the emptineſs, and vanity of all earthly glory. The exceeding riches, magnificence, and proſperity of the Chaldean monarchy gave it that preeminence over the ſucceeding empires, that gold hath above other metals: perhaps more liberty, and peace were enjoyed under it, than under them: however it could not refer to it's duration; for it was of the ſhorteſt continuance of any of them. Its being the head of the image ſeems only to refer to priority in order of time.

V. 39. *After*, &c.] The breaſt, and the two arms of ſilver, which belonged to this image, repreſented that monarchy, which ſucceeded to the Chaldean: this was that of the Medes, and Perſians; whoſe united power, and authority might be denoted by the two arms, ſhoulders, &c. This was inferior to the Chaldean monarchy, as ſilver is to gold, perhaps in wealth, ſplendour, and proſperity; at leaſt it was ſo in the characters of the dom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth.

40 And the fourth kingdom ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces and ſubdueth all *things*: and as iron that breaketh all theſe, ſhall it break in pieces and bruiſe.

41 And whereas thou ſaweſt the feet and toes, part of potter's clay, and part of iron, the kingdom ſhall be divided: but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron and part of clay: *ſo* the kingdom ſhall be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt iron mixed with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, *but* it ſhall break in pieces and conſume all theſe kingdoms, and it ſhall ſtand for ever.

45 Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs hereafter: and the dream *is* certain, and the interpretation thereof ſure.

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kings; for the Perſian monarchs, from the death of Cyrus, to the ſubverſion of the monarchy, were perhaps as vile a ſet of men, as ever diſgraced human nature. The third kingdom, repreſented by the belly, and thighs of the image, that were formed of braſs, muſt be that of the Macedonians, or Grecians, which ſucceeded to the Perſian monarchy. This was eſtabliſhed by the conqueſts of Alexander the Great, and continued under his ſucceſſors. It had leſs external magnificence than thoſe, which preceded; and it was founded and ſupported by force of arms, many of which were then generally made of braſs. As it was more extenſive than either of the others, including many dominions in Europe, as well as thoſe of the Perſians in Aſia, and Africa, it is ſaid, that it would bear rule over all the earth; which may alſo allude to the vain-glorious boaſt of Alexander, that he had ſubdued the whole world.

V. 40—43.] Theſe verſes evidently deſcribe the Roman empire, as ſucceeding to that of the Macedonians. It was as ſtrong as iron, and like iron it brake, and ſubdued all before it. No people ever made ſuch extenſive conqueſts, through ſo many ages, as the Romans did: in the former part of their proſperity, they were only remarkable for valour, hardineſs, frugality, and poverty; of which iron is a proper emblem. The two conſuls, by which they were long governed; and the eaſtern, and weſtern empires, into which their dominions were at length divided, might be denoted by the two legs and feet, on which the image ſtood: and the ten toes, into which the feet divided, repreſented the ten kingdoms, into which at length the whole empire was broken. The conjunction of the Romans with the conquered nations, and afterwards with the Goths, Vandals, &c, that ſubverted the empire, was denoted by the compounding of the iron with the potter's clay, which cannot unite, or ſtrengthen each other. Thus the Roman empire decayed in ſtrength, even when it was growing more extenſive: at length it began evidently to decline, till it was divided into many ſubordinate kingdoms. This is alſo repreſented by the Romans mingling themſelves with the ſeed of men, or of other nations, by alliances, and intermarriages, which tended to the ſubverſion of the empire. Yet this monarchy ſtill ſubſiſts, in part at leaſt, in the toes, or kingdoms, into which it was broken, and of which we ſhall hereafter have occaſion to ſpeak more particularly.

V. 44, 45.] (v. 34, 35.) In the days of thoſe kings, or during the prevalence of the Roman authority, the God of heaven had determined to ſet up another kingdom, which would never be deſtroyed, or fall under the power of any conquerors; ſeeing it would break in pieces, and conſume all theſe kingdoms, and ſtand for ever. This was repreſented by a ſtone cut out without hands, which ſmote the image, and utterly deſtroyed it, and became a great mountain, that filled the whole earth. This was entirely diſtinct from the image, nay diametrically oppoſite to it, and all its intereſts: it muſt mean a kingdom ſet up by the power of God, without the concurrence of human policy, or force, and in oppoſition to all the authority, and combined efforts of the princes of this world. The kingdom of Chriſt was evidently intended: from ſmall beginnings, it hath already made a vaſt progreſs on earth; in proportion thereto, it hath ſubverted, and will continue to ſubvert, Pagan, and Antichriſtian kingdoms, and to entirely deſtroy, and diſperſe them: and at length it will triumph over all oppoſition, and become a great mountain, and fill the whole earth. This part of the prophecy yet remains to be accompliſhed: ſo that we have in this dream a moſt extraordinary prophetical abſtract of the moſt ſignal events, that would take place, through all ſucceeding ages, even to the conſummation of all things. As far as the accompliſhment hath proceeded, it hath been moſt exact, and undeniable; and future ages ſhall be filled with aſtoniſhment, and awe, by witneſſing this ſtone cut out without hands deſtroying the remaining toes of this image, and filling the

46 Then the king Nebuchadnezzar fell upon his face and worſhipped Daniel, and commanded that they ſhould offer an oblation and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe *men* of Babylon.

49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king.

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whole earth. Thus the great God made known to this heathen prince what was afterwards to come to paſs; and the dream was certain, and the interpretation thereof ſure!

V. 46—49.] Nebuchadnezzar was ſo aſtoniſhed by Daniel's ſo exactly declaring his dream, and ſhewing him ſuch wonderful events couched under it; that he deemed him a deity, and attempted to render him adoration, with ſacrifices, and incenſe. Doubtleſs Daniel withdrew him from this his purpoſe, and informed him more fully, to whom the honour was due: upon which he acknowledged the God of Daniel to be a God of gods, &c. Yet he ſeems not to have been convinced, that it was neceſſary for him to renounce his idolatry, and to become his worſhipper, and ſervant. However he greatly preferred, and enriched Daniel, and at his requeſt he preferred his companions alſo: but Daniel became one of his chief miniſters. Doubtleſs they accepted of theſe preferments, in hopes of rendering ſome ſervice to their people, and religion, as well as of doing ſome general good to mankind. Hence it is plain, that hitherto there were no religious teſts, or obſervances required by the king, previous to their admiſſion to places of truſt, and authority.

PRACTICAL OBSERVATIONS.

No greatneſs, or proſperity can ſecure ſo much as an undiſturbed night's ſleep; and when the Lord pleaſes he can render men miſerable even by uneaſy dreams. He hath various methods of making known his purpoſes: but he conſtantly takes care to manifeſt his own glory, to draw men's attention to his ſervants, and miniſters, and to evidence the authenticity of his ſacred oracles. Men are generally more eager to gratify their curioſity, or to dive into futurity, than to learn the way of ſalvation, or the path of duty: yet all foreknowledge of future events tends to the increaſe of anxiety, and trouble; except as it is counterpoiſed with ſubmiſſion to the will, and confidence in the wiſdom, truth and love of God. They, who attend on the courts of princes, learn *the language* of cordial benevolence: but the moſt emphatical wiſhes of health, life, or ſalvation, are frequently unmeaning compliments, which run counter to the real deſires of their hearts. Yet chriſtians ſhould adopt their language, as far as proper, and uſe it in ſincerity; praying for kings, and all in authority, that they may ſo fill up their high ſtations on earth, that they may live for ever in the felicity of heaven. It is a great evil, when multitudes are ſubjected to the arbitrary ſway of one capricious, and haughty tyrant, who may imperiouſly command the moſt abſurd, and impoſſible things; whoſe pride, having been long humoured, cannot brook denial, or delay; and who deals about death without feeling, or remorſe, on the moſt inoffenſive of his ſubjects. Such rulers are generally extremely jealous, and ſuſpicious, and apt to miſconſtrue the more reaſonable actions, or expreſſions into rebellion, and treaſon: and the rewards, that they confer, when gratified, are a very inadequate counterbalance for the miſeries they inflict, when enraged; and in which they generally involve the innocent with the guilty. We ſhould therefore be thankful to live under a limited monarchy, in which our ſovereign is authoriſed and enabled to do as much good, as he will, but has no legal power of doing any injuſtice: this is his honour, and happineſs, as well as the advantage of his ſubjects. Yet we ſhould remember that God is juſt, even when men are moſt unjuſt; and that they may on other accounts deſerve their doom, who fall victims to the cruel jealouſy of unreaſonable tyrants. The Lord alſo orders every event, as may beſt detect the folly, and impoſture of thoſe varied deluſions, which ſucceed one another in the world; and the inſufficiency of all human wiſdom, power, penetration, or dependances: that by the confeſſion even of thoſe, that oppoſe his truth, when they are baffled in their devices, it may appear, that the diſcoveries he makes, and the operations he performs, are impoſſible to all others. But the views of the moſt ſagacious of ungodly men, are ſtrangely confuſed, in reſpect of the glorious Lord of all; they have ſome faint idea of his pre-eminence, and of ſome of his perfections: but his majeſty, and mercy; his exaltation and condeſcenſion; his dwelling with human fleſh to ſave, and bleſs ſinful men, and all the glories diſplayed in the great work of redemption, are wholly hid from them: and they are more apt to conceive of God as diſtant, and as not interfering in the affairs of men; than to ſuppoſe that not a ſparrow falls to the ground, nor a hair from our heads without him. The furious rage of men may involve the ſervants of God in the ſame condemnation with the baſeſt impoſtors: they may be incapable of diſtinguiſhing between the pure, peaceable and holy wiſdom, which is from above, and that, which is earthly, ſenſual, and deviliſh: but the Lord knoweth how to reſcue his people out of danger, and even to make thoſe dangers the means of their greateſt good. He directs them to a gentle, and cautious deportment in the midſt of the greateſt injuries, and perils: but whatever methods they adopt for retarding the purpoſes, or pacifying the rage of wicked men; their grand means is to excite one another to prayer for mercies to the God of heaven, who is able to extricate them from every dif-

CHAP. III.

Contains 1ſt. Nebuchadnezzar framing, and dedicating an enormous golden image; commanding all his princes, &c, to worſhip it; alluring them by all kinds of muſic, menacing the diſobedient with being caſt into a fiery furnace, and meeting with a general compliance from moſt of the perſons concerned, 1---7. *2d. The Chaldeans accuſing Shadrach, Meſhach, and Abed-nego of diſobedience; the king ſending for, and interrogating them; offering to put them on another trial, renewing his threats of the fiery furnace, and defying their God to deliver them,* 8---15. *3d. Their calm, and determined anſwer, the king's extreme rage; his orders to increaſe ſeven-fold the heat of the furnace; the death of thoſe, who caſt them in; and the king's amazement at ſeeing them walking looſe in the midſt of the fire, with a fourth perſon, like the Son of God,* 16---25. *4th. Nebuchadnezzar calling them forth, and the whole aſſembled multitude witneſſing, that neither their bodies, nor garments had in the leaſt been affected by the fire,* 26, 27. *5th. Nebuchadnezzar bleſſing their God, decreeing ſevere puniſhment on all, who ſpake againſt him, and advancing them ſtill higher in his ſervice,* 28---30.

NEbuchadnezzar the king made an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king ſent to gather together the princes, the governors, and the captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces, to come to the dedication of the image, which Nebuchadnezzar had ſet up.

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ficulty, and to keep them from periſhing with the wicked. The ſecret of the Lord is with them that fear him: and though we do not expect ſuch immediate revelations from God, as Daniel was favoured with: yet he will anſwer our believing prayers for direction in every perplexity, ſhew us whatever is for our good, and turn our fears, and ſorrows into grateful praiſes. Every renewed mercy ſhould lead us to renew our adorations: we ſhould remember the glorious perfections of our God, the honour of his kingdom, and the wiſe and righteous diſpenſations of his providence, who changes times, and ſeaſons, and removeth and ſetteth up kings: we ſhould celebrate him, as the giver of knowledge, and wiſdom, as knowing what is in the darkneſs, and dwelling in inacceſſible light; whilſt we thank him for the favours beſtowed on us, and for granting us the inſtruction, help, and encouragement, that we ſought from him, in our tribulations. But when the Lord peculiarly honours us before men, we muſt be ſure to remember, and acknowledge, that it is not for our own ſakes, but for his name's ſake, and for the benefit of his church; and for the conviction of his enemies, that there is indeed a God in heaven, that can reveal ſuch ſecrets, and perform ſuch works, as it never entered into the heart of the wiſeſt man to conceive poſſible: of this the prophecies contained in the ſacred ſcriptures, and fulfilling through the ſucceſſive ages of the world, are a full demonſtration to every conſiderate mind. The moſt powerful, and renowned empires, that have been erected on earth, are but as the baſeleſs fabric of a disjointed viſion, which vaniſheth when we awake: they may excel in brightneſs, and be very terrible, but they are only a vain pageant of glory, and excellency; which are ſubſtantially to be found in God, and heavenly things alone. The kings, and conquerors of the earth have in every age kept the nations in an uproar, by their ambitious projects, and the revolutions they have occaſioned. Some have been more eminent for wealth, ſome for power, ſome for hardy courage, and ruinous ſucceſs; their delight has been in deſtroying, ſubduing, breaking in pieces, and cruſhing mankind: one form of tyranny hath often been ſuperſeded by another ſtill more baſe, and barbarous: and men in general have been groaning under the effects of their conteſts, and vices! But all human power, and prowe ſs tend to decay: many mighty empires have gradually been weakened, till they have been ſubverted by open enemies, or by inteſtine convulſions. In the midſt of all theſe events the God of heaven is ſetting up his kingdom, not by human might, or power, but by his Word, and Spirit. This would not interfere with the proper exerciſe of any human authority: but it will, by it's ſecret operation, overturn, and deſtroy all oppoſing, or intervening power, break in pieces every antichriſt, fill the earth, and continue for ever. May we be the willing ſubjects of this kingdom, and ſpend our lives, in ſeeking it's peace, and proſperity! It is natural for men to run into extremes; and either to deſpiſe and injure, or to idolize thoſe, who ſpeak the word of God to them: but our buſineſs is to direct their attention to the great Author, and Giver of every good gift. Many have ſome general apprehenſions of the power, and majeſty of God, and that others ought to worſhip him; who yet have no ſerious thoughts of worſhipping and ſerving him themſelves. However the Lord over-rules even ſuch convictions to bring his ſervants into thoſe ſtations, in which they are to be employed: and they may conſiſtently accept the favours offered them, when they give them an opportunity of doing good, and are not clogged with any ſinful conditions. It behoves thoſe, who are advanced, to be mindful of their former friends: but far more to uſe their influence in promoting the wiſe, and righteous, that God may be glorified, and the beſt intereſts of mankind furthered by them.

NOTES.

CHAP. III.] V. 1—7.] It is not certain at what time the events of this chapter occurred. Some think that Nebuchadnezzar had ſome reference in this image

3 Then the princes, the governors, and captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up; and they ſtood before the image that Nebuchadnezzar had ſet up.

4 Then an herald cried aloud, To you it *is* commanded, O people, nations, and languages,

5 *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſic ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up.

6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſic, all the people, the nations, and the languages, fell down *and* worſhipped the golden image, that Nebuchadnezzar the king had ſet up.

8 Wherefore at that time certain Chaldeans, came near, and accuſed the Jews.

9 They ſpake and ſaid to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, haſt made a decree, that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſic, ſhall fall down and worſhip the golden image.

11 And whoſo falleth not down and worſhippeth, *that* he ſhould be caſt into the midſt of a burning fiery furnace.

12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon, Shadrach, Meſhach, and Abed-nego;

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to that which he had ſeen in his dream: as if he would have one wholly of gold, and not be contented with being repreſented by the head of gold; as in contradiction to the deſign of that revelation; or as clearing himſelf of the ſuſpicion of favouring the Jewiſh religion: but all this is very dubious. It ſeems more probable that the impreſſion of his dream was worn off, and his ambition and arrogance ſtill further increaſed by his ſucceſſes; that his attachment to his idolatry was augmented by his victories over the people of Jehovah, before this tranſaction took place; and that this image was formed from the ſpoils of the conquered nations. It was of an enormous ſize, and muſt have coſt immenſe treaſure: his zeal for his idolatry might be ſome inducement to him to form it; yet he ſeems chiefly to have been influenced by oſtentation, and his domineering diſpoſition. The height of this image, (above 30 yards,) being ten times its breadth, or thickneſs, which is out of all proportion, favours the concluſion, that the pedeſtal alſo, on which it ſtood, was taken in under this admeaſurement. It was probably made hollow, but with plates of ſolid gold; and it was ſet up in ſome extenſive plain near Babylon, that might contain the concourſe of people, that were to aſſemble at it's dedication: and it was probably erected in honour of Belus, the chief idol of Babylon. Having completed the image, in order to render the worſhip of it more noticed, and to make the greater oſtentation of his own magnificence, and authority; Nebuchadnezzar ſummoned all his officers civil, and military, from every part of his extenſive dominions, to attend on it's dedication. When they were met together upon the plain, they were ordered by proclamation to fall down, and worſhip this new made deity, of whatever nation they were: the ſignal for this act of adoration was to be given, by the ſtriking up of all kinds of muſical inſtruments at once; this was intended to allure them by their ſoothing ſtrains to join in the worſhip, and inſpire fervour into their ſuppoſed devotion. But to ſecure uniformity in this vaſt company, it was alſo proclaimed, that every one, who refuſed compliance, ſhould immediately be caſt into a burning fiery furnace. It does not appear that any were obliged to attend, who did not hold places under government: others would doubtleſs be there, and then they muſt comply; but theſe were conſtrained to be preſent, at a vaſt trouble and expence from every part of the empire; and it was a ſort of religious teſt, by which they were to approve themſelves proper perſons, to be employed in the king's ſervice: and, as it is common on ſuch occaſions, there was a general conformity obſerved. Almoſt every perſon concerned was ſo overawed by the menaces, and power of the king, or ſo allured by the hopes of ingratiating themſelves with him; or ſo devoid of principle, knowledge, or conſcience; or ſo attached to a pompous idolatry, that they almoſt unanimouſly obſerved the ſignal and proſtrated themſelves in adoration of the golden image.

V. 8—12,] It hath been much diſputed, by what means Daniel was ſecured on this occaſion? We may be ſure that he did not worſhip the golden image; not only becauſe of the excellency of his character; but by reaſon of the ſilence of the ſcripture: for the ſame impartiality, which cauſed David's adultery, and murder, and Solomon's idolatry to be recorded, would have reported Daniel's ſin, if on this occaſion, he had been overcome by temptation. He might be elſewhere employed about the king's buſineſs, and be diſpenſed with in his abſence: or he might be preſent, and refuſe to worſhip the image; yet his enemies might fear beginning with him, and might be preparing the way for his ruin, by firſt attacking his friends; and be diſcouraged from proceeding, by theſe men, O king, have not regarded thee: they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego. Then they brought theſe men before the king.

14 Nebuchadnezzar ſpake and ſaid unto them, *Is it* true, O Shadrach, Meſhach, and Abed-nego, do not ye ſerve my gods, nor worſhip the golden image which I have ſet up.

15 Now if ye be ready that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſic, ye fall down and worſhip the image which I have made; *well:* but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a burning fiery furnace; and who *is* that God that ſhall deliver you out of my hands?

16 Shadrach, Meſhach, and Abed-nego anſwered, and ſaid to the king, O Nebuchadnezzar, we *are* not careful to anſwer thee in this matter.

17 If it be *ſo,* our God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.

the event of this proſecution. However it ſeems that Shadrach, and his two friends were preſent: and that they choſe rather to make this public proteſt againſt idolatry, than to abſent themſelves. The Chaldean accuſers ſeem to have been influenced by enmity to the Jewiſh religion; and ſtill more by envy of, and indignation at, the preferment beſtowed on theſe ſtrangers, and by a hope of ſucceeding to their places. There might not be any more Jews employed in offices under the king; or it muſt be ſuppoſed, degenerate as they were, more would have been found, that would have refuſed compliance with the decree. The accuſers, having paid the king the uſual compliment, and repeated the words of the law, for the breach of which they lodged their indictment, repreſented, that three of the captive Jews, who had been graciouſly promoted by the king, had proved themſelves unworthy of, and ungrateful for, his favour, by contemptuouſly diſobeying his will: as if they deſpiſed the king's authority, and were influenced by a ſpirit of obſtinate rebellion, rather than conſcientiouſneſs, in refuſing to worſhip the golden image. Thus they paid court to Nebuchadnezzar, and miſrepreſented the behaviour of theſe Jewiſh young men, in order to irritate him againſt them.

V. 13—15.] Nebuchadnezzar had formerly found theſe accuſed perſons ten times better, than all his magicians, &c; and he had employed them, and found them faithful, and able in every ſervice required of them. He could not but know, that the laws of their religion forbad their worſhipping any image, and that they acted conſiſtently in refuſing obedience. Yet his imperious, and furious temper could not endure the leaſt oppoſition; but he was filled with the moſt exceſſive rage, when he heard of their conduct: and having cited them before him, and renewed his orders, that when the muſic ſhould again play, they ſhould proſtrate themſelves in worſhip before his golden image; and his menace of the fiery furnace; he ſet their God, and all that was called God, or worſhipped, at defiance, by emphatically enquiring who that God was, that was able to deliver them out of his hand; (*Exod.* c. v. ver. 2. *Iſaiah.* c. xxxvi. v. 20;) though he had heretofore acknowledged Jehovah to be a God of gods, and a Lord of kings!

V. 16—18.] This anſwer hath a peculiar beauty, and propriety in it. The accuſed perſons uttered no outrageous language againſt the idols of Babylon, or the iniquity of this ſanguinary edict; and they uſed no ſoothing addreſs, mean ſupplications, or flattering expreſſions, to mollify the king's diſpleaſure: but they calmly aſſured him, that they were no ways perplexed about the anſwer they ſhould return to him: they had made up their minds on the ſubject; they wanted no time for deliberation, or to draw up their anſwer; they were not concerned about the conſequences; but they were ready in few and direct words to ſtate their opinion and determination. If it were ſo, that he ſhould caſt them into the furnace, that God, whom they worſhipped, was able to deliver them. Of this it ſeems they had ſome expectation; either becauſe of the numbers, who would witneſs the conteſt betwixt Jehovah, and this haughty idolater; or becauſe of the bold defiance of God, that he had uttered. If therefore he ſaw good, he would deliver them out of the hand of the king: but if he ſhould not pleaſe thus miraculouſly to interpoſe, they were not concerned about the event; but would have him to know, that they would on no account at any time worſhip any of his gods, or now adore his golden image. When we conſider the ſituation of theſe men as ſtrangers, and captives, at a diſtance from the land, and ordinances of God, and without any to countenance, or encourage them; that they had been under great obligations to the king; that moſt of their countrymen, even when in their own land, were given up to idolatry; that they were not required to abjure the God of Iſrael, or to enter upon a conſtant courſe of idolatry; but merely in one inſtance to comply with the king's humour; and in ſuch remarkable circumſtances, when the whole empire was againſt them, and the fiery furnace before them: I ſay, when theſe things are duly conſidered, we ſhall perceive, that this inſtance of heroic conſtancy, and intrepidity in a good cauſe, was ſcarce ever equalled, and never exceeded by any mere man, ſince

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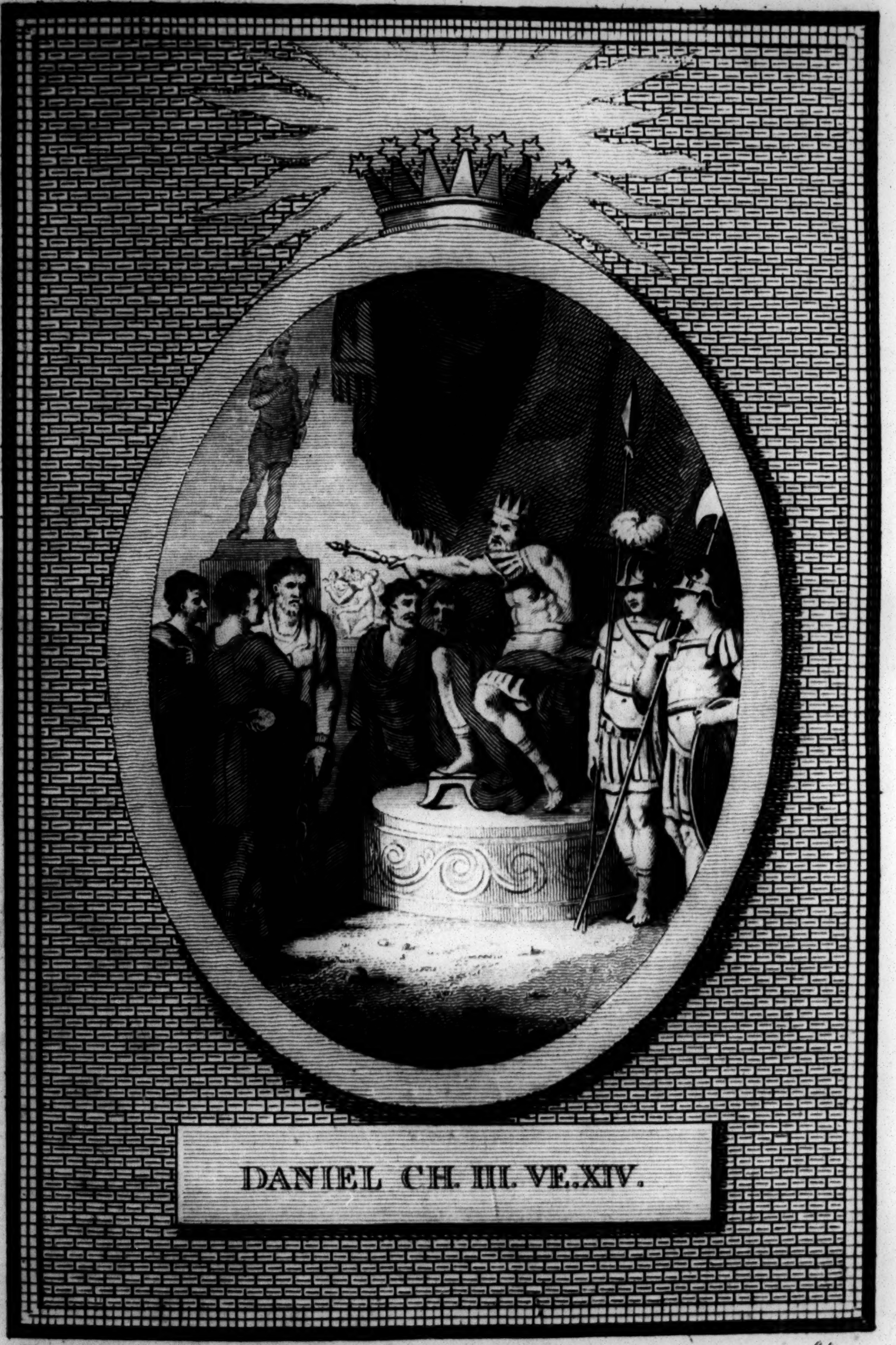

DANIEL CH. III. VE. XIV.

Metz del.

Stelzer sc.

Publish'd as the Act directs by Bellamy & Roberts Jan.y 31 1791.

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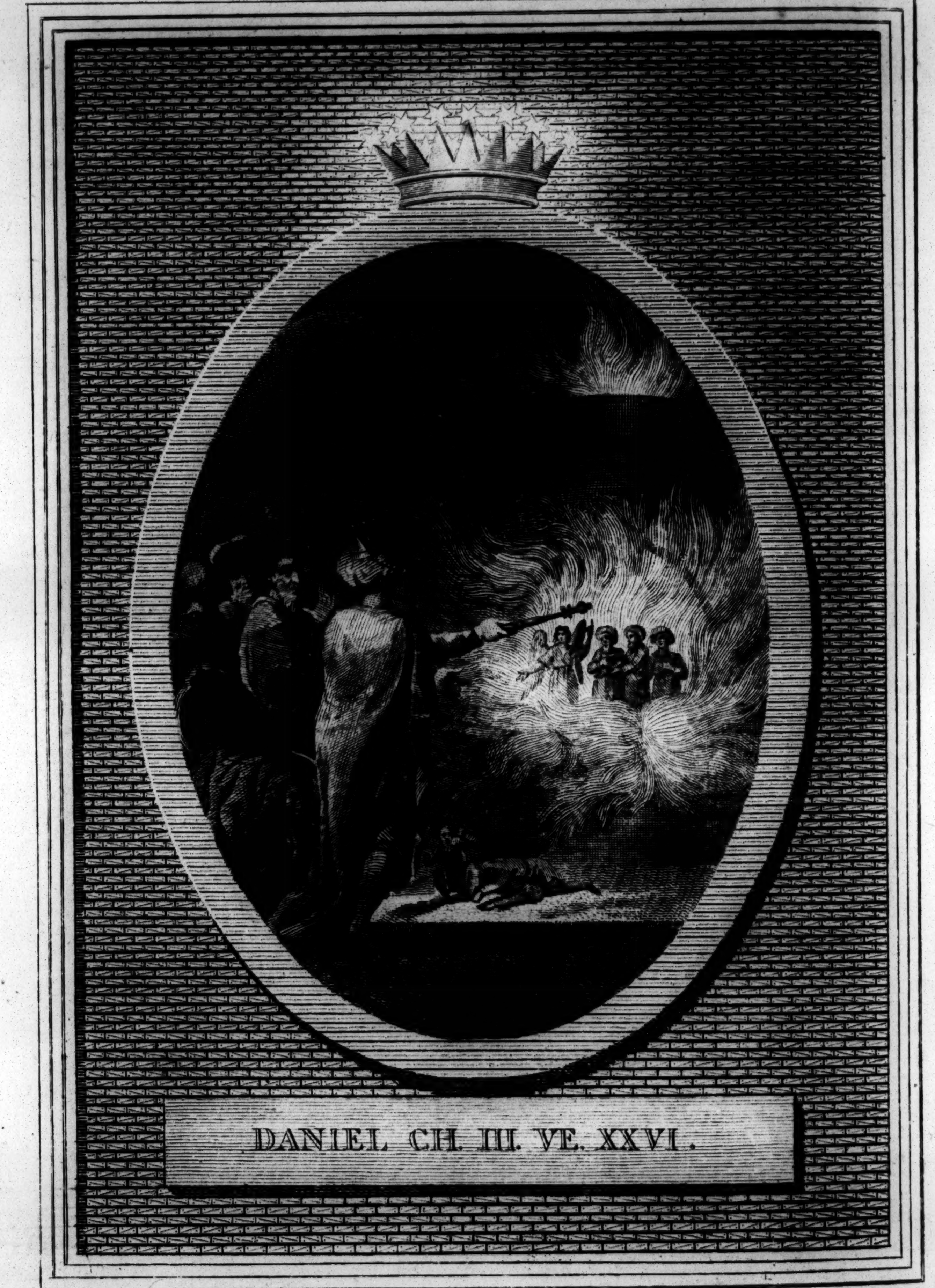

DANIEL CH. III. VE. XXVI.

Corbould del.

Angus Sc.

Publish'd as the Act directs by Bellamy & Roberts, Feb. 13. 1790.

19 Then was Nebuchadnezzar full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake and commanded that they ſhould heat the furnace one ſeven times more, than it was wont to be heated.

20 And he commanded the moſt mighty men that *were* in his army to bind Shadrach, Meſhach, and Abed-nego, *and* to caſt *them* into the burning fiery furnace.

21 Then theſe men were bound in their coats, their hoſen, and their hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace.

22 Therefore, becauſe the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abed-nego.

23 And theſe three men, Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace.

24 Then Nebuchadnezzar the king was aſtoniſhed, and roſe up in haſte, *and* ſpake, and ſaid unto his counſellors, Did not we caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king,

25 He anſwered and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* ſpake, and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither*. Then Shadrach, Meſhach, and Abed-nego, came forth of the midſt of the fire.

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the beginning of the world. The language commonly uſed, and the pictures formed on this ſubject, have led people to think of theſe perſons as children: but it ſeems far more probable, that they were in the full vigour of manhood, above thirty years of age, when this event took place.

V. 19—23.] The deciſive concluſion of the anſwer returned by theſe pious Jews, threw the proud tyrant into the utmoſt exceſs of rage, which appeared in the diſtortions, and purturbation of his countenance. To ſhew his indignation at the ſuppoſed atrociouſneſs of their conduct, he ordered the heat of the furnace to be increaſed ſeven-fold; which would indeed have ſhortened, and leſſened their torture, if the Lord had left them to be conſumed in the flames. He ſelected the mightieſt of his ſoldiers to caſt them into the furnace; and bound them with their clothes on, as if he would ſecure the deſtruction of all, that belonged to them. Thus they were caſt bound into this tremendous furnace of fire, at the time when it was heated to that extreme degree, that the executioners were ſlain by the vehement flame, that iſſued out of it. Probably they had been forward to comply with the king's orders, and to ſhew their malice againſt the Jews; and thus they fell victims to their own evil diſpoſitions. However the whole ſerved to illuſtrate the greatneſs of the miracle, in the preſervation of thoſe, who fell down bound into the fiery furnace.

V. 24, 25.] Some think that Nebuchadnezzar was aſtoniſhed by the death of his mighty men, or by the terrors of his conſcience: but it is more likely, that he ſaw at a diſtance the Jewiſh young men walking looſe in the fiery furnace. It ſeems, that it was large enough to admit of their walking about in it, and was probably formed like thoſe, in which lime is burned. He called his counſellors to witneſs this aſtoniſhing incident: they had thrown three men bound into the fire; but now four were walking about looſe, in the midſt of the furnace: and the fourth was ſo glorious, that he was like the Son of God. The fire, it ſeems, had power to burn their bonds, though not to ſinge their garments: they found no inconvenience, and felt no terror, in the midſt of this moſt vehement fire, nor any deſire to come forth from it: they probably were employed in thankful praiſe, and adoration of their great Deliverer; though the ſong aſcribed to them in the Apocrypha, does not appear to be genuine: and whatever the king might mean by the fourth perſon being like the Son of God; it is probable, that it was indeed the eternal, and co-equal Son of the Father, and not a created angel. (*Heb.* c. xi. v. 34.)

V. 26, 27.] When the king had viewed this ſurprizing ſcene, he was convinced of his error, and altered his conduct: he called to the pious Jews in the furnace, by the honourable appellation of the ſervants of the moſt high God, and ordered them to come forth. None could fetch them out; nor would they quit their place, without being called from it. But they then came forth; and all the multitude of the chief perſons, from every part of the empire, who witneſſed the tranſaction, collected together to examine them; and found, to their unſpeakable aſtoniſhment, that the fire had had no power at all over their bodies, or even any effect upon their raiment. Thus they would be prepared to return to their ſeveral homes, and to circulate, and authenticate in every province, the account of this wonderful interpoſition of the God of Iſrael in behalf of his zealous worſhippers. And though our curioſity be not gratified by a deduction of particulars: yet we cannot but ſuppoſe, that it had an happy effect upon the minds of many individuals; and that it tended to check the progreſs of idolatry, and to promote the worſhip of the living God.

V. 28—30.] This tranſaction alſo produced deep convictions in the mind of Nebuchadnezzar: inſomuch that at the time he rendered adoration before all his prin-

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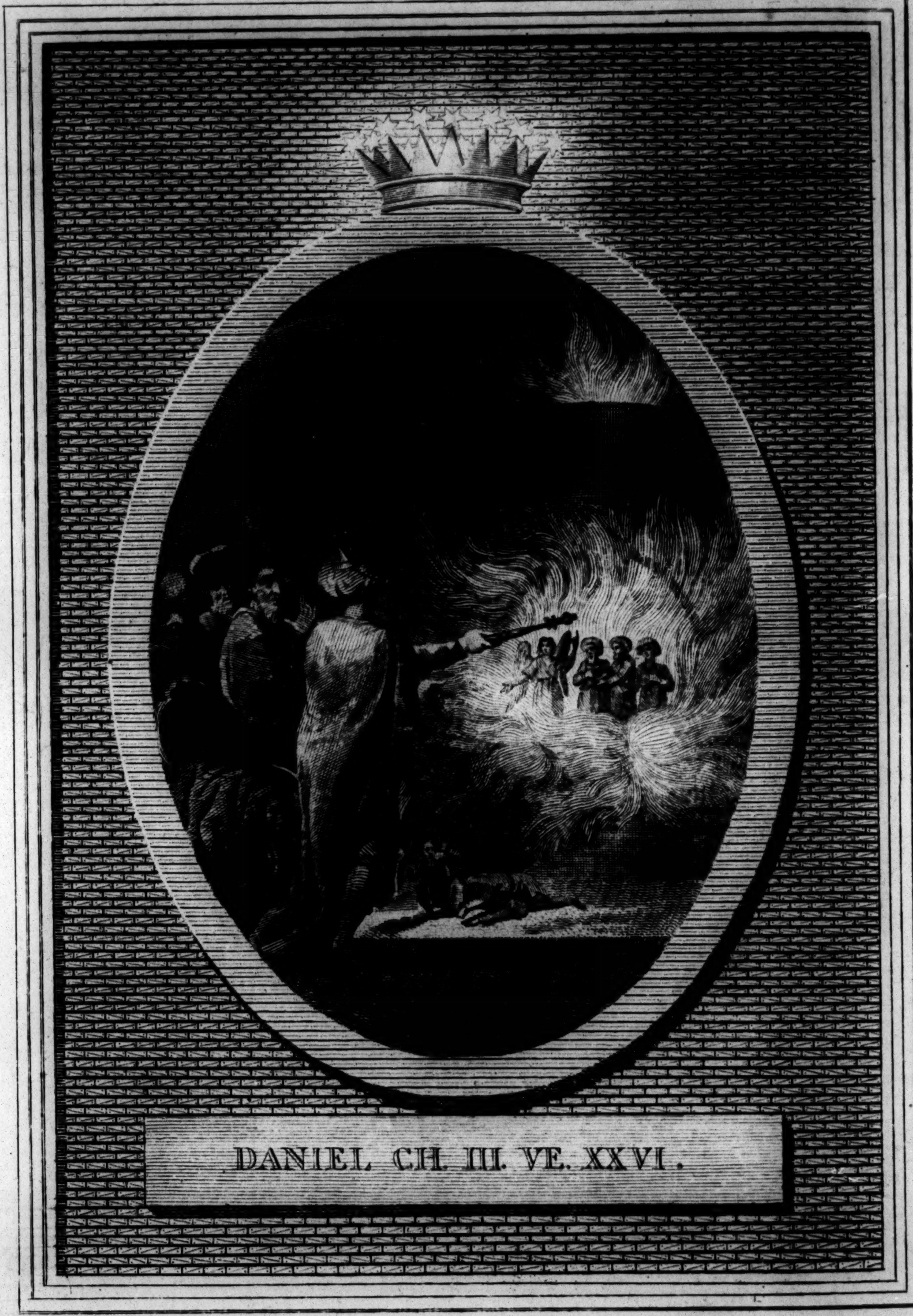

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the beginning of the world. The language commonly uſed, and the pictures formed on this ſubject, have led people to think of theſe perſons as children: but it ſeems far more probable, that they were in the full vigour of manhood, above thirty years of age, when this event took place.

V. 19—23.] The deciſive concluſion of the anſwer returned by theſe pious Jews, threw the proud tyrant into the utmoſt exceſs of rage, which appeared in the diſtortions, and purturbation of his countenance. To ſhew his indignation at the ſuppoſed atrociouſneſs of their conduct, he ordered the heat of the furnace to be increaſed ſeven-fold; which would indeed have ſhortened, and leſſened their torture, if the Lord had left them to be conſumed in the flames. He ſelected the mightieſt of his ſoldiers to caſt them into the furnace; and bound them with their clothes on, as if he would ſecure the deſtruction of all, that belonged to them. Thus they were caſt bound into this tremendous furnace of fire, at the time when it was heated to that extreme degree, that the executioners were ſlain by the vehement flame, that iſſued out of it. Probably they had been forward to comply with the king's orders, and to ſhew their malice againſt the Jews; and thus they fell victims to their own evil diſpoſitions. However the whole ſerved to illuſtrate the greatneſs of the miracle, in the preſervation of thoſe, who fell down bound into the fiery furnace.

V. 24, 25.] Some think that Nebuchadnezzar was aſtoniſhed by the death of his mighty men, or by the terrors of his conſcience: but it is more likely, that he ſaw at a diſtance the Jewiſh young men walking looſe in the fiery furnace. It ſeems, that it was large enough to admit of their walking about in it, and was probably formed like thoſe, in which lime is burned. He called his counſellors to witneſs this aſtoniſhing incident: they had thrown three men bound into the fire; but now four were walking about looſe, in the midſt of the furnace: and the fourth was ſo glorious, that he was like the Son of God. The fire, it ſeems, had power to burn their bonds, though not to ſinge their garments: they found no inconvenience, and felt no terror, in the midſt of this moſt vehement fire, nor any deſire to come forth from it: they probably were employed in thankful praiſe, and adoration of their great Deliverer; though the ſong aſcribed to them in the Apocrypha, does not appear to be genuine: and whatever the king might mean by the fourth perſon being like the Son of God; it is probable, that it was indeed the eternal, and co-equal Son of the Father, and not a created angel. (*Heb.* c. xi. v. 34.)

V. 26, 27.] When the king had viewed this ſurprizing ſcene, he was convinced of his error, and altered his conduct: he called to the pious Jews in the furnace, by the honourable appellation of the ſervants of the moſt high God, and ordered them to come forth. None could fetch them out; nor would they quit their place, without being called from it. But they then came forth; and all the multitude of the chief perſons, from every part of the empire, who witneſſed the tranſaction, collected together to examine them; and found, to their unſpeakable aſtoniſhment, that the fire had had no power at all over their bodies, or even any effect upon their raiment. Thus they would be prepared to return to their ſeveral homes, and to circulate, and authenticate in every province, the account of this wonderful interpoſition of the God of Iſrael in behalf of his zealous worſhippers. And though our curioſity be not gratified by a deduction of particulars: yet we cannot but ſuppoſe, that it had an happy effect upon the minds of many individuals; and that it tended to check the progreſs of idolatry, and to promote the worſhip of the living God.

V. 28—30.] This tranſaction alſo produced deep convictions in the mind of Nebuchadnezzar: inſomuch that at the time he rendered adoration before all his prin-

27 And the princes, governors, and captains, and the king's counſellors, being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

28 *Then* Nebuchadnezzar ſpake, and ſaid, Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his angel, and delivered his ſervants that truſted in him, and have changed the king's word, and yielded their bodies, that they might not ſerve nor worſhip any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghill; becauſe there is no other God that can deliver after this ſort.

30 Then the king promoted Shadrach, Meſhach, and Abed-nego, in the province of Babylon.

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ces to the God of Iſrael, who had ſent his angel to deliver his ſervants: he allowed, that they had done right, in truſting in the Lord, and withſtanding his word; and in rather yielding up their bodies to the flame, than worſhip any other God, but their own. And as if he were reſolved at all events to be a perſecutor, and a tyrant, he decreed moſt terrible puniſhments to thoſe, who dared to ſpeak a word againſt the God of Shadrach, &c; ſeeing no other God could deliver after that manner. But his convictions were tranſient, his pride was unhumbled; and no abiding change at this time took place in his diſpoſition, and conduct; as it will appear from the extraordinary narration of the enſuing chapter.

PRACTICAL OBSERVATIONS.

Ungodly men frequently ſpare no coſt in gratifying their pride, and luſts; and the devotees of idolatry, and ſuperſtition are often equally profuſe about their falſe worſhip: the ſervants of God then ſhould not be niggardly in ſhewing their attachment to his cauſe, and ſervice. Pride, and bigotry concur in diſpoſing princes to require their ſubjects, to conform to their religion, whether it be right, or wrong: and alas, there are but few in compariſon, even amongſt profeſſed chriſtians, that can give a much better reaſon for their religious obſervances, than theſe men could for worſhipping the golden image, which the king had ſet up. When worldly intereſt allures, and ſanguinary ſtatutes terrify, generally no great number will refuſe conformity; but fear, or hope will procure the golden image far more worſhippers, than will adhere to the God of heaven! Such conformity, and uniformity are perfectly eaſy to the ſlothful, the careleſs, the ſenſual, and the infidel; that is to a vaſt majority in moſt communities; whoſe worſhip, if paid at all, ſprings more from habit, intereſt, love of eaſe, or deſire of obtaining the ruler's favour; than from regard to the authority, and commandments of God. Satan hath ever ſtudied to entice men into antiſcriptural modes of worſhip, by external ſplendour, and whatever could enchant the ſenſes, enliven the imagination, or move the affections: and even muſic, though conſecrated to the ſervice of the ſanctuary, and capable of good improvement, in ſubſerviency to devotion; yet hath been, and is often, ſo wretchedly abuſed to the vileſt purpoſes, that it may well be queſtioned, whether it be now expedient to admit much of it into our religious ordinances: at leaſt jealouſy and caution ſhould be excited, leſt it ſhould produce a falſe fervour, and ſubſerve the cauſe of vice, deluſion, ſuperſtition, or enthuſiaſm, as it hath too often done. Whilſt the multitude, in every age, nation, and rank in ſociety, are ſervile in their compliance with the will of their ſuperiors, and ready to obey any laws about religion, which can conduce to their outward eaſe, ſafety, or emolument; without fear of God, or regard to conſcience: there will be a few witneſſes for the Lord, and his truth, in the moſt degenerate times, who will dare to be ſingular, and to venture all conſequences, in obeying God rather than man. Such will be ſure to meet with malicious accuſers; eſpecially if the liberty, favour, or property they enjoy, be worth envying, or coveting. Such perſons will pretend to be the only loyal, and dutiful ſubjects to their prince, and to be zealous for his welfare, the honour of the law, and the quiet of the realm: and they will repreſent the pious ſcruples of the ſervants of God, as ariſing from contumacy, contempt of authority, and diſaffection to the government; and as deſerving of the ſevereſt puniſhment denounced by the moſt cruel laws. They will not, if they can help it, leave ſuch ſtatutes to remain unexecuted: and they will plead, that if the religious tenets of the perſecuted do not deſerve puniſhment; yet their obſtinacy, and contempt of legal authority do. Thus princes have often been wrought up to the higheſt pitch of rage, and fury againſt their moſt uſeful, and inoffenſive ſubjects, and their moſt faithful ſervants: and chriſtians have been dragged as the vileſt malefactors before kings, and rulers; and put to the dreadful alternative, either to riſque the everlaſting wrath of God, by deliberate diſobedience to his commandments; or to prepare to ſuffer every torture, that the infernal rage, and cruelty of man can deviſe. They, who have been long accuſtomed to be obeyed with unreſerved ſervility, and to over-power all oppoſition, can often ſcarce conceive of a power above them, or a God able to deliver his ſervants out of their hands: but ſuch impious boaſts, and proud menaces are real kindneſſes to the perſecuted ſervants of God, by expreſſly engaging his honour in the conteſt: and they need not be careful, or fearful in anſwering in ſuch circumſtances. Indeed ſuch fiery trials will not ſuit the ſuperficial, looſe, and unſound profeſſor: his fear of man, and love of the

CHAP. IV.

Contains 1ſt. Nebuchadnezzar addreſſing himſelf, with expreſſions of good-will, to all people; purpoſing to inform them of the Lord's dealings with him; breaking out in admiration of his wonderful works, and glorious kingdom; declaring how he had been troubled by a dream, which his magicians could not interpret to him; how Daniel came in, and was conſulted by him, and how he related to him the dream of a flouriſhing tree, cut down, and left with the ſtump ſecured in the ground for ſeven years, &c. 1---18. *2d. A narration of Daniel's aſtoniſhment; of his interpretation of the dream to ſignify the king's being driven forth to live amongſt beaſts for ſeven years, till he had learned his obligations to, and dependance on the Lord; with the counſel, that he gave him,* 19---24. *3d. Nebuchadnezzar giving an account of the performance of the dream; of the dreadful ſtate, to which he was reduced; of his recovery, and reſtoration to his kingdom; and of his ſubſequent worſhip of, and obedience to the king of heaven, on account of his glorious perfections, his abſolute ſovereignty, and his wonderful works,* 25---37.

NEbuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to ſhew the ſigns and wonders, that the high God hath wrought toward me.

3 How great *are* his ſigns! and how mighty *are* his wonders! his kingdom *is* an everlaſting kingdom, and his dominion *is* from generation to generation.

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world, and want of fear, or love to God, and above all his want of faith, will concur in rendering him an apoſtate, in ſuch a time of temptation. Nor will every real believer be able to ſtand with ſerene, and unſhaken fortitude, when firſt caſt into ſuch a trying ſituation. But the Lord will ſtrengthen his people's faith in the time of need: and a firm reliance on the divine wiſdom, power, truth, and mercy; together with peace of conſcience, and an aſſured joyful hope of heaven, will gradually compoſe their minds, and determine them to venture all conſequences, rather than ſin againſt the Lord. He is as able as ever to preſerve the lives of his ſervants, in the moſt imminent perils, to ſupport them under the moſt exquiſite ſufferings, and abundantly to recompenſe all their loſſes for his ſake. A firm perſuaſion of theſe truths will deliver men from temptation to prevaricate, or to frame excuſes for denying, or being aſhamed of Chriſt: for no plea of neceſſity, danger, obligation, or example will be ſufficient; if we deliberately break God's commandments, for the ſake of temporal ſafety, or advantage. We may, and ſhould be meek in our replies, not rendering railing for railing; for the wrath of man worketh not the righteouſneſs of God: but we ſhould alſo be deciſive, that we will obey God rather than man, and take the conſequences. This indeed will greatly enrage proud perſecutors, whoſe furious countenances both ſhew the miſery of being the ſlaves of their own paſſions, and prove whoſe children they are, and what maſter they ſerve: but they are no more to be feared, when thus enraged, than at other times; for at moſt they can only kill the body: and by increaſing the intenſeneſs, they decreaſe the duration of the ſufferings, that they inflict; and only expoſe their own folly, and impotency. But what unknown guilt have perſecutors to anſwer for! The crimes of their numerous inſtruments will in ſome ſenſe be chargeable on them: and the ſouls of the murderers, (if not their lives alſo,) as well as the blood of the murdered, will be required at their hands. It muſt then be infinitely dangerous to all, whether principals, or acceſſaries, to meddle with this diabolical buſineſs: and could we ſee into the eternal world, we ſhould behold the perſecuted believer ſafe from the malice of his foes, and the executioners of the unjuſt rage of tyrants expoſed to, and conſumed by the wrath of God, in unquenchable fire. The Lord can render every furnace of affliction, and the bed of death, nay the rack, or the flames, the ſcene of ſweet communion betwixt him, and his people. Their ſufferings only tend to looſen their bonds, and to ſet them at liberty from ſin, and the world: they may be comfortable in any ſituation, by the manifeſted preſence of the Son of God; and this may be ſo notorious, as even to fill their perſecutors with aſtoniſhment, and diſmay. The Lord can ſoon convince the moſt proud, that he is above them, and ſhew them the madneſs, and folly of their rebellion againſt him: he will effectually cauſe the wrath of man to turn to his praiſe, and reſtrain the remainder of it: he can extort adorations even from his enemies; and make all men ſee how wiſe, ſafe, and happy they are, who adhere to his ſervice, in ſeaſons of peculiar danger, and difficulty. He can make thoſe inſtrumental in ſtopping the mouths of blaſphemers, and in promoting the knowledge of his great name, who have no real love to him: he can render the ſufferings of his people conducive to their temporal, as well as eternal good. O Lord God of hoſts, bleſſed is the man, who putteth his truſt in thee! And finally let us remember, that He, who preſerved theſe pious Jews in the fiery furnace, is able to uphold us in the hour of ſharp temptation, to keep us from falling into ſin, in the moſt unfavourable circumſtances; and to preſent us faultleſs before the preſence of his glory with exceeding joy.

NOTES.

CHAP. IV.] V. 1---3.] Nebuchadnezzar was the penman of this chapter: and Daniel was directed by the Lord to inſert this proclamation in his prophecy, whereby it received the ſanction of divine inſpiration. Nebuchadnezzar ſeems to have ſent the wonderful narrative of thoſe things, that had happened to him, connected with his convictions, and experience, into every part of

4 I Nebuchadnezzar was at reſt in mine houſe, and flouriſhing in my palace:

5 I ſaw a dream which made me afraid, and the thoughts upon my bed, and the viſions of my head, troubled me.

6 Therefore made I a decree to bring in all the wiſe *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Chaldeans, and the ſoothſayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the laſt Daniel came in before me, whoſe name *was* Belteſhazzar, according to the name of my god, and in whom *is* the Spirit of the holy gods: and before him I told the dream, *ſaying*,

9 O Belteſhazzar, maſter of the magicians, becauſe I know that the ſpirit of the holy Gods *is* in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

10 Thus *were* the viſions of mine head in my bed; I ſaw, and behold a tree in the midſt of the earth, and the height thereof *was* great.

his extenſive dominions, whilſt he was under that immediate impreſſion of divine things, which they had made upon his mind. We have heretofore repeatedly found this haughty monarch under ſome general convictions, concerning the pre-eminent power, and majeſty of Jehovah; yet it alſo was evident, that there was no gracious change in his diſpoſition, and conduct: but the beginning and the concluſion of this chapter lead us, at leaſt, to entertain ſome hope, that he was at laſt made a monument of the invincible power of divine grace, and the exceeding riches of divine mercy. Without any pompous addition to his name, and ſtyle of king, as was generally cuſtomary; (*Ezra*, c. vii. v. 12;) he addreſſed himſelf to all the inhabitants of the earth, meaning chiefly, but not excluſively, thoſe of his own dominions. He began by wiſhing them peace, as the ſum of all earthly bleſſings; which is the more obſervable, as he had ſpent his life in embroiling them in wars: he deemed it good thus publicly to declare the miraculous dealings of God with him; it was proper, reaſonable, becoming, and uſeful, though it tended to proclaim his own pride, and folly: and he concluded with breaking out into admiration of the greatneſs, and power of the wonderful works of the Lord; and an acknowledgment of his everlaſting authority, and kingdom. If we conſider Nebuchadnezzar's previous character, and the ſevere diſpenſation he had met with; we ſhall perceive that ſullen ſilence, or outrageous blaſphemies were more to have been expected from him; than ſuch an adoration of that God, who had ſo expoſed, and abaſed him.

V. 4—7.] After Nebuchadnezzar had ſucceſsfully finiſhed his wars, and the vaſt improvements, and buildings, which he made at Babylon, and of which many authors have written copiouſly, and as men filled with aſtoniſhment; he had uninterrupted peace, reſt, and proſperity in his palace, and probably expected to end his days in tranquil enjoyment: but he was ſuddenly alarmed by a remarkable dream, and by his thoughts upon his bed concerning it. According to cuſtom, therefore, he publiſhed an edict, commanding the attendance of all his wiſe men, that they might interpret the dream to him: but, though on a former occaſion they had promiſed to interpret his dream, if he would declare it to them; yet they were not able at this time to do it. Perhaps they thought that ſome calamity was foreboded, but not being able to determine any thing diſtinctly about it; they did not chooſe to riſque the conſequence of ſaying any thing, but rather to ſubmit to the diſgrace of not being able to interpret it: as no other puniſhment was denounced.

V. 8, 9.] Perhaps the king conſulted the other wiſe men to prove them, before he applied to Daniel; or perhaps he had rather have received the deſired information from them, than him: but he could ſcarce avoid recollecting, that Daniel had formerly ſhewn him both his dream, and the interpretation of it. However Daniel was at length brought before him, either by particular orders, or as ſuppoſing himſelf cited in the afore-mentioned decree. Nebuchadnezzar, in relating this, obſerved, that his name was Belteſhazzar, according to the name of his god, Bel, or Belus; meaning that he had formerly worſhipped this idol, as his god, though when he wrote this, he worſhipped the God of heaven. He alſo obſerved, that in him was the Spirit of the holy Gods, or of the holy God: the name of God being plural in the Hebrew, though generally uſed with a ſingular adjective, or verb; and we may conclude, that the king ſpake with reference to that peculiarity, though he did not expreſs himſelf accurately. He next noticed, that he had addreſſed Daniel, as the maſter of the magicians; as he was pre-eminent amongſt all the reputed wiſe men of Babylon; and when the king ſpake this, he had not learned to diſtinguiſh betwixt a prophet of the Lord, and ſuch impoſtors, except as he deemed Daniel more ſkilful than they. He expreſſed to him his aſſurance, that he ſpake by the Spirit of the holy Gods, or the Lord God of Iſrael, whom he ſeems to have meant; and that no ſecret was ſo concealed from him, as to occaſion him any perturbation of mind; and he therefore begged him to interpret his viſions to him: and as he declared the dream immediately; ſo it is plain, that he did not mean, that Daniel ſhould find it out of himſelf.

V. 10—18.] As the king lay aſleep on his bed, he dreamed that he ſaw a tree, in the centre of the earth, (conceiving of it, as of a wide extended plain;) which

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my bed, and, behold, a watcher and an holy One came down from heaven;

14 He cried aloud, and ſaid thus, Hew down the tree, and cut off his branches; ſhake off his leaves, and ſcatter his fruit; let the beaſts get away from under it, and the fowls from his branches.

15 Nevertheleſs, leave the ſtump of his roots in the earth, even with a band of iron and braſs, in the tender graſs of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts in the graſs of the earth.

16 Let his heart be changed from man's, and let a beaſt's heart be given unto him; and let ſeven times paſs over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

18 This dream I king Nebuchadnezzar have ſeen. Now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the Spirit of the holy Gods *is* in thee.

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repreſented him, as placed in authority, in the midſt of the then known world. This tree was of enormous height, and ſize, as if the top had reached to heaven, and as viſible to the extremity of the earth. It was covered with an exuberance of beautiful leaves, and loaded with immenſe quantities of fruit; its branches formed a covert for the beaſts of the field, and places for the neſts of the fowls of the air; and all the inhabitants of the earth fed upon its fruit. This repreſented the exceeding proſperous condition of Nebuchadnezzar, the height of his exaltation, the extent of his dominions, and renown, the ſplendour of his kingdom, the multitude of his ſubjects, who received protection from him; and the peace, and plenty, which they enjoyed under his adminiſtration. (*Ezek.* c. xxxi.) He then ſaw a watcher, and an holy One, either an holy angel, or a divine perſon, who was called a watcher, as watching over the affairs of men, (v. 23, 24,) who proclaimed with great authority, and energy, and as one giving orders to his ſervants, to hew down the tree, &c: yet, when the branches, leaves, and fruit ſhould be deſtroyed, or ſcattered, and the beaſts, and fowls driven away, the ſtump of the tree was to be preſerved in the earth, as if hooped round with iron, and braſs, being overgrown with graſs, and wet with the dew of heaven. In this a tranſition was made from the tree, to Nebuchadnezzar, who was intended by it; the tree being loſt ſight of, a perſon came in its ſtead; (as the imagination in dreams frequently paſſes from one thing to another, in a wild, and incoherent manner:) this perſon, who ſucceeded to the tree, after it had been hewn down, was repreſented as living on the graſs of the field, as wetted with the dew of heaven, and as having his portion with the beaſts; and as having loſt the heart, or diſpoſition of a man; being eſtranged from the purſuits, employments, and manners of life peculiar to the human ſpecies, and being fitted to aſſociate with, and live amongſt the beaſts of the field. This was to continue, 'till ſeven times paſſed over him, by which ſeven years moſt probably were meant; then this condition would be terminated, and he would be reſtored to his former capacities, and ſituation. All this would take place by the decree of the watchers, and by the demand of the holy Ones: which ſome underſtand of the holy angels, the miniſters of Providence, who obtained from God this decree, and commiſſion to carry it into execution, for the manifeſtation of the divine glory, in abaſing this proud man. Others by holy ones underſtand the ſaints of God, true believers, in anſwer to whoſe earneſt prayers for deliverance from oppreſſion, this decree was made. But ſome think that the Holy, Holy, Holy Lord God of Hoſts, the triune Jehovah, was meant by the watchers, and the Holy Ones; and that the dream contained ſome intimation of the myſtery of the Trinity, as well as of the Lord's ſuperintendency, and watchful holy care of the affairs of men: and indeed Daniel's interpretation gives great ſanction to this opinion: as he ſays that "this was the decree of the moſt "High." (v. 23, 24.) By his appointment this event was to take place, and to be notified to all, that lived on the earth, that they might know, that the moſt High was the ruler in the kingdom of men; that He was above the mightieſt monarchs, and diſpoſed of them, and their dominions as he pleaſed: and that he frequently placed over them, the meaneſt, and baſeſt of men. This dream Nebuchadnezzar had ſeen, and he deſired that Daniel would interpret it; as he, and he alone could do it, by the inſpiration of the Spirit of God.

V. 19. *Then*, &c.] When Daniel had heard this dream, and perceived what a terrible calamity was coming on his prince, and benefactor; for whom, in theſe

19 Then Daniel, whoſe name *was* Belteſhazzar, was aſtoniſhed for one hour, and his thoughts troubled him. The king ſpake, and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof, trouble thee. Belteſhazzar anſwered and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou ſaweſt which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth;

21 Whoſe leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It *is* thou, O king: that art grown and become ſtrong; for thy greatneſs is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher and an holy One coming down from heaven, and ſaying, Hew the tree down, and deſtroy it; yet leave the ſtump of the roots thereof in the earth, even with a band of iron and braſs, in the tender graſs of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts of the field, till ſeven times paſs over him;

24 This *is* the interpretation, O king, and this *is* the decree of the moſt High, which is come upon my lord the king;

25 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee; till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave the ſtump of the tree roots; thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be a lengthening of thy tranquillity.

characters, he had a benevolent regard; though he diſapproved of his idolatry, pride, tyranny, and oppreſſion: and when he conſidered the painful, and even perilous ſervice impoſed on him, of declaring this terrible meſſage from God to a man of ſo impetuous, and violent a temper; he was greatly aſtoniſhed, and kept ſilence for an hour, under perturbation of mind. This the king noticed, and bade him not be troubled at the dream, or its interpretation: intimating that he ſhould not be offended at him, for declaring the heavieſt tidings to him. Accordingly Daniel introduced the ſubject with a very courtly, yet doubtleſs ſincere, expreſſion of his good-will to him: had the matter reſted with him, the dream, and its interpretation would have concerned only his enemies; but the moſt high God had otherwiſe determined.

V. 20—27.] The application of the circumſtances of the dream to Nebuchadnezzar was very obvious. He was the flouriſhing tree; and all, that he had obſerved of it, repreſented the various inſtances of his power, fame, wealth, and proſperity: and the hewing down of this tree, with the circumſtances thereof, accorded to his loſs of theſe advantages, through that judgment of God, that was coming upon him: for being ſmitten with a moſt extraordinary madneſs, and becoming for a time like to a brute beaſt, he would be utterly incapable of all the functions of government; and being conſequently ſet aſide, others would aſſume the direction of public affairs: and no remedy being found for his malady, and he diſcovering in every thing the propenſities of a mere animal, (according to the dream, and its interpretation,) he would be driven from the dwellings of men, and left to aſſociate with the beaſts, feeding with them upon graſs, and expoſed without ſhelter, or covering to the inclemencies of the weather. This would continue for ſeven times, or years; till at length he would be made to know, that the moſt High ruled in the kingdom of men, and gave it to whom he pleaſed. It is obſervable, that Daniel omitted the laſt expreſſion, which the king had uſed; "And ſetteth up over it the baſeſt of men;" thinking perhaps the application mortifying enough without repeating it. At the ſame time he told him, that his kingdom would be enſured to him, after he was convinced, that, however high any of the kings of the earth might be exalted, the heavens, or the God of heaven, alone ruled with independant and abſolute authority. This dream, and its interpretation would probably become known in the court of Nebuchadnezzar: and as Daniel was in great authority there; when the former part of it received ſo remarkable an accompliſhment, he would uſe his influence to lead all parties concerned to expect the fulfilment of the latter part alſo: and thus God wonderfully inclined their hearts to wait for that event, managing the affairs of the empire by a regency, and not advancing any other perſon to the throne; that ſo it might be open for Nebuchadnezzar's reſtoration, when he returned to the uſe of his rational powers. Daniel therefore concluded by intreating the king to take in good part, and to profit by, the counſel that he was about

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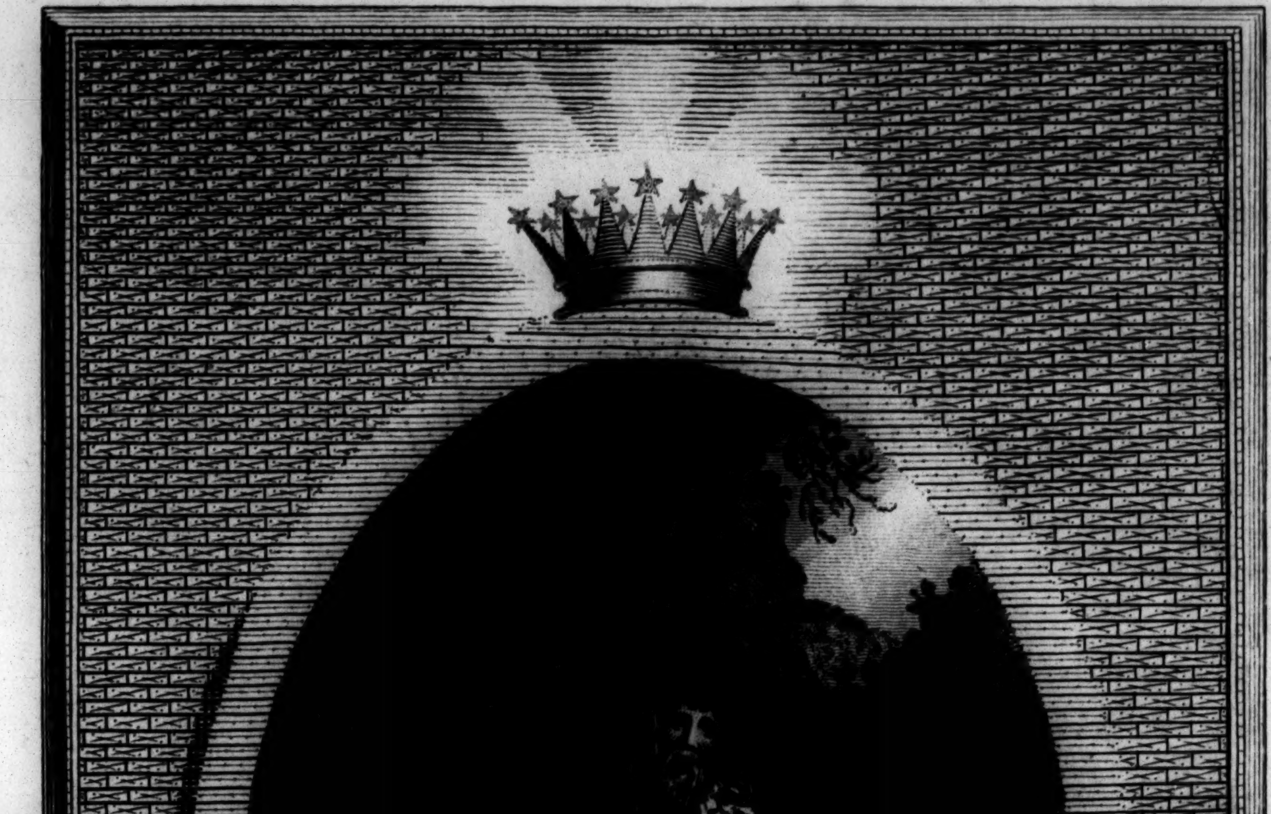

DANIEL CH. IV. VE. XXXIV.

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28 All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve months, he walked in the palace of the kingdom of Babylon.

30 The king ſpake and ſaid, Is not this great Babylon, that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken; The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and I praiſed and honoured him that liveth for ever, whoſe dominion *is* an everlaſting dominion, and his kingdom *is* from generation to generation:

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to give him; which was, that he ſhould immediately, and in good earneſt repent of, and renounce his ſins, and begin to lead a life of righteouſneſs; that he ſhould ceaſe from all his oppreſſions, and injuſtice, and ſhew mercy to his poor ſubjects, and captives, eſpecially thoſe of God's people; that ſo renouncing his idolatries, and vices, he might become the worſhipper and ſervant of the moſt High God; for perhaps this might prove a lengthening of his tranquillity. Daniel might not be ſure but that this judgment was *conditionally* denounced, (as the deſtruction of Nineveh by Jonah:) or it might be retarded, or alleviated; at leaſt the counſel was good, and it muſt have proved beneficial for him to have followed it.

V. 28—33.] The Lord gave Nebuchadnezzar a year's reſpite, to prove whether he would follow Daniel's counſel or no: but no reformation, or humiliation took place. He ſeems neither to have reſented, nor profited by, Daniel's plain-dealing; and probably the impreſſion wore off in the ſucceſſion of buſineſs, or pleaſure, in which he was engaged. So that after the expiration of a year, he was exceeding elated in his mind, by the conſideration of his great ſucceſs, and atchievements. He is generally ſuppoſed to have been walking in a terrace of thoſe hanging gardens, that were annexed to his moſt magnificent palace; which were raiſed to a vaſt height in the air, with ſurpriſing art, labour, and expence; and from the uppermoſt of which he had a view at once of the whole city, and all it's ſumptuous edifices. With theſe objects before his eyes, he ſaid, (probably in ſoliloquy,) "Is not this great Babylon, which I have "built, &c?" The city had been builded many ages before he was born: but he had vaſtly enlarged, beautified, enriched, repleniſhed, and fortified it; ſo that it become the wonder of the world for its walls, temples, palaces, and decorations; and therefore he ſpake, as if he had built it from the ground. The end he propoſed in theſe works was, that it might be "the houſe of his "kingdom," his royal city, the centre of his kingdom, and the ſeat of his government: this he ſuppoſed he had done by his own power; (not conſidering that God had given him his authority, ſucceſs, wealth, and capacities of every kind:) and he aimed in ſo doing to promote the honour of his own majeſty. Thus he took all the glory to himſelf, and overlooked entirely his obligations, and accountableneſs to God, and his dependance on him: he regarded all as his own, to be uſed according to his own will, and for his own glory; without any reſpect to the will, and glory of God. This was the language of a proud apoſtate rebel, of one, who aſpired to the throne of God, and was his rival: according to the firſt temptation, "ye ſhall be as gods," and according to the character of the ambitious tempter, who aſpires to be the god, and prince of this world; (compare 1 *Chron.* c. xxix. v. 1—20, with 2 *Theſ.* c. ii. v. 3, 4.) But whilſt this proud word was in the king's mouth, and probably known to none but God, and himſelf; a voice came from heaven directed to him by name, and denouncing the immediate execution of the ſentence, predicted in the dream. Theſe ſeem to have been the laſt words, that he underſtood, before he was deprived of his reaſon; and they were attended with ſuch terror, as might concur in bringing the judgment upon him: however he well recollected them, when at length he recovered his ſenſes. Immediately the ſentence was carried into execution; and he continued brutalized, (ſo to ſpeak,) till his hairs, (probably over his whole body,) were grown like eagle's feathers, and his nails like bird's claws. It is of no uſe to enquire particularly into the nature, and cauſes of this ſtrange malady, or to ſhew that any thing of the kind ever befel any other perſon. Nothing is too hard for the Lord: it was immediately from him, in execution of his righteous ſentence, for the diſplay of his own glory, and for other moſt merciful purpoſes, though it had the appearance of ſeverity The previous notice given, by the dream, and its interpretation, would tend to diſpoſe the perſons concerned to concur with the divine appointment, and to leave him for the time to the life of a brute.

V. 34—37.] At the end of the predicted ſeaſon, Nebuchadnezzar was ſuddenly reſtored to the perfect uſe of his reaſon: he lifted up his eyes to heaven, as a rational creature, and in adoration of the glorious majeſty

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou?

36 At the ſame time my reaſon returned unto me; and for the glory of my kingdom mine honour and brightneſs returned unto me; and my counſellors and my lords ſought unto me; and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar praiſe and extol and honour the king of heaven, all whoſe works *are* truth, and his ways judgment: and thoſe that walk in pride he is able to abaſe.

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of God, who there reigned over all the kings of the earth; and, inſtead of raging like a wild bull in a net, as ſo proud a man, under ſo mortifying a diſpenſation, would have been apt to do; he bleſſed, and praiſed the moſt high God; acknowledging the juſtice, wiſdom, and mercy of his dealings with him; thanking him for ſparing, and recovering him; and giving him honour, and worſhip, as the living, and true God, the univerſal, almighty, and everlaſting Sovereign; in compariſon of whom all the inhabitants of the earth, even the mightieſt monarchs and conquerors, are reputed as nothing; who doeth according to his own will both in the glorious armies of heaven, and amongſt the inhabitants of the earth; and as none can withſtand his power, or defeat his counſels; ſo none may find fault with any thing he doeth, to call him to account; ſeeing he hath an unalienable right to do what he will, and cannot deviate from the moſt perfect wiſdom, juſtice, truth, and goodneſs. This acknowledgement was the firſt evidence, that his reaſon was reſtored to him; and it ſhewed that he was far more rational, than he had ever before been; and more fit for ruling others, ſeeing he underſtood his ſubordination to God, as his Ruler, and Lord. Accordingly he was reinſtated in his honour, and proſperity; that his kingdom might be rendered more glorious, and renowned than ever: his counſellors, and princes, (induced perhaps by Daniel,) perceiving the predicted change, ſought to him, and replaced him on his throne; and he was more honoured, and proſpered, than he had been before, as he probably ruled more in righteouſneſs, and for the general good of his ſubjects. And now he declared to the whole world, that it was his buſineſs, and conſtant practice, to worſhip, and honour the king of heaven; (inſtead of ſeeking his own glory, or worſhipping his god Belus;) all whoſe works verify his holy word; all whoſe dealings with his creatures are in juſtice, and wiſdom, and who knows how to humble in repentance, or to abaſe in contempt, and deſtruction, thoſe, who walk in pride, and have been moſt habituated to it, or moſt odious in it. No better words could poſſibly have been ſpoken on the ſubject; nor can any comment reach their energy, and full meaning: and though we cannot perhaps certainly conclude any man's converſion, from his words, without we witneſs his works coincident with them: yet I cannot but deem it probable, that he was a true penitent, a convert to God, and a believer. The ſimplicity, and humility, with which he recorded his own proud, and vain-glorious language; and the diligence with which he circulated this mortifying narrative throughout his empire, concur with his excellent diſcourſe of God, and his works, and his dealings with him, in eſtabliſhing this concluſion. And though it may not be neceſſary abſolutely to decide on ſuch a queſtion: yet the exceeding riches of God's mercy and grace, in rendering ſuch a proud tyrant, idolater, and oppreſſor one of his children, and ſervants, ſhould not be veiled from our view. Nor have we any reaſon to doubt of it, more than in the caſe of other ſinners, who have given evidence of their humiliation, repentance, faith, reconciliation to God, love to him, and zeal for his glory, even when connected with their own diſgrace: for where ſin hath abounded grace much more abounds. It is computed that he did not live above a year after this reſtoration: and though the imperfect hiſtories, which remain of thoſe times, give no diſtinct account of theſe events; yet they mention that he propheſied of the conqueſt of Babylon by the Medes, and Perſians, and of other remote tranſactions: this muſt have ariſen from the attention, that he paid, towards the cloſe of his life, to the prophecies of Daniel, and the aſſurance, with which he declared his expectation of their accompliſhment.

PRACTICAL OBSERVATIONS.

The diſpaſſionate language of thoſe, who have moſt diſturbed the earth by their ambitious projects, implies that peace is the greateſt of all bleſſings; and that they are the beſt friends to mankind, and the moſt honourable characters, who do moſt towards promoting, and multiplying peace, temporal, and ſpiritual, betwixt God and man, betwixt man and man, and in men's hearts, and conſciences. When a ſinner comes to himſelf, whatever his previous character, and conduct hath been; he will deem it good to promote the welfare of mankind, by diffuſing the knowledge of God, and of his glorious perfections, and wonderful works; and if occaſion requires, he will be ready to declare the dealings of God with him, though they diſcover the ſinfulneſs, and folly of his own conduct, and the pride of his own heart. The more men get acquainted with God, and his works, the greater their admiration will be of his greatneſs, and glory; and the leſs they will think of their own attainments, and exaltation, whilſt they contemplate the majeſty of his everlaſting ſovereignty; and we ſhould all deem it good to propagate our diſcoveries on ſuch intereſting ſubjects, as far as we can; according to the meaſure of every man's ability, influence, or authority. When carnal men have accompliſhed any of their projects, and have arrived at the degree of proſperity, and affluence, to which they aſpired; when they are at reſt in their houſes, or palaces, and flou-

CHAP.

CHAP. V.

Contains 1ſt. King Belſhazzar making a great feaſt for his lords, &c, drinking wine out of the veſſels of God's temple, and celebrating the praiſes of his idols, 1---4. 2d. An hand ſeen writing on the wall occaſioning great terror to the king, and his nobles; and the inability of the aſtrologers, &c, to read what was written, 5---9. 3d. Daniel, by means of the queen mother, brought before the king; ſlighting his proffered rewards; ſharply reproving his wickedneſs; and explaining the hand-writing to mean the immediate ſubverſion of his kingdom, and his own irreverſible ruin, 10---28. 4th. Belſhazzar ordering Daniel the promiſed honours; and the execution of the ſentence that very night, in the death of the king, and the taking of the city by the Medes and Perſians, 29---31.

riſhing in their external circumſtances; when they are ſaying to their ſouls, in vain confident ſecurity, "ſoul "take thine eaſe, eat, drink, and be merry:" then there is good reaſon to conclude, that ſome heavy calamity impends over them; whether they have any previous intimations of it, or not. When terror ſeizes upon ungodly men, they generally firſt ſeek direction, or relief, from ſinful meaſures, or worthleſs deluſions: nor do we often apply to the Lord, or his ſervants for counſel, or comfort; till other counſellors, and comforters diſappoint our expectations. The more theſe are proved, the emptier they are found to be, and the plainer it appears, that they promiſe only to deceive. But it is happy, if *at laſt* we are willing humbly to hearken to thoſe, who are taught by the Spirit of our holy God, to make known to us his truth, and will. Yet many have general convictions, as well as repeated inſtructions, concerning the divine perfections, authority, and majeſty; and concerning a diſcrimination of characters between the faithful miniſters of Chriſt, and deceivers of every kind; whoſe views remain ſtrangely confuſed, whoſe hearts ſtill cleave to their idols, ſuperſtitions, and luſts; and who only apply for information, in their perplexity, without any diſpoſition to yield an obedient ear to the commandments of God. The utmoſt worldly proſperity, and exaltation of man is but as that of a tree growing out of the earth, to a great height, very conſpicuous, covered with leaves, and branches, and ſuch fruit, as may profit men in their temporal intereſts; and which muſt ſoon be cut down, deſtroyed, or caſt into the fire: but the trees of righteouſneſs, which the Lord hath planted, when they ceaſe to flouriſh and bear fruit on earth, ſhall be tranſplanted to heaven, and be fruitful and flouriſhing there for ever. Monarchs ſhould uſe their power to protect, and diffuſe good amongſt their ſubjects; but how feeble is their protection, and how trivial their good, compared with that of Chriſt our Prince, and Saviour! The degree, and continuance of human proſperity depends entirely on that glorious Lord, who orders all things according to the counſel of his own will, for the honour of his great name; often by the miniſtration of angels, and in anſwer to the prayers, and for the good of his people. He mercifully corrects, when he might juſtly deſtroy: and the moſt ſevere, and durable of all temporal calamities is unſpeakable mercy to a ſinner, if it conduce to, and iſſue in, the ſalvation of his ſoul. And though every kind, and degree of inſanity be juſtly dreaded, as the moſt terrible affliction, to which we are here expoſed: yet ſhould the moſt entire madneſs, idiotiſm, or even degradation, as it were, to the rank of the brutes for years, preſerve a ſinner from multiplying crimes, and treaſuring up wrath; there would be in it a degree of mercy, and it would eventually be preferable to an unreſtrained courſe of proſperous vice: and if at laſt it ſhould be over-ruled to his ſalvation, it would the ſubject of eternal praiſes. Nay, if the Lord ſhould ſee good by this means to keep a believer from diſhonouring his name, by any folly, or wickedneſs, to which he was powerfully tempted; the dreadful prevention would be far preferable to that evil, which would be thereby prevented. So that we know not what is beſt for us, all things conſidered; any more than what we may be reduced to. No honour, dignity, wealth, abilities, learning or uſefulneſs can enſure a man from the moſt degrading ſituation, in which human nature hath yet been placed: and it would be eaſy for the Lord to reduce any man to the extremeſt indigence, and miſery, that ever were experienced in an hoſpital, a dungeon, or a mad-houſe; or even to drive him forth amongſt the beaſts of the field, to feed, and herd with, and grow like unto them. We ſhould therefore be thankful for, and make a good uſe of, our reaſon, and advantages, whilſt we enjoy them: and we ſhould diligently ſeek the aſſurance of thoſe bleſſings, that can never be taken from us: we ſhould beware of pride, and forgetfulneſs of God, and ſtudy to be influenced by the conviction, that the moſt High ruleth over the whole world, and giveth it to whom he pleaſeth: and we ſhould not covet, or glory in thoſe outward diſtinctions, which are often conferred on the baſeſt of men; but rather ſeek thoſe bleſſings, that are peculiar to the ſaints, who are the excellent of the earth. It may well aſtoniſh and trouble a benevolent mind, to reflect on the miſeries, which impend over ungodly men; and even over many of thoſe, with whom we are moſt nearly connected, and to whom we are under the greateſt obligations. We ſhould, as opportunity offers, be faithful to the greateſt of men; yet recollection, and caution ſhould precede our addreſſes to them, as they muſt needs give pain, or offence: and they ſhould be delivered with ſuch expreſſions of good-will, as may evince, that we are grieved to ſpeak, what we dare not conceal; and would gladly avert, what we cannot but perceive to be coming upon them. They, who are in ſuperior ſtations ſhould encourage the ſervants of God to deal plainly with them: as they will be much tempted to the contrary; which would be the loſs of both parties. A great part of the miniſter's faithfulneſs conſiſts in applying general truths to particular perſons, or characters; that every ſinner may diſcern himſelf to be intended, and not others only: as his ſelf-love may ſuggeſt. This ſhould be ſo clearly ſtated, that men may ſee how the caſe, and character deſcribed in the word of God agree with their own

BElſhazzar the king made a great feaſt to a thouſand of his lords, and drank wine before the thouſand.

2 Belſhazzar, while he taſted the wine, commanded to bring the golden and ſilver veſſels, which his father Nebuchadnezzar had taken out of the temple which *was* in Jeruſalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden veſſels, that were taken out of the temple of the houſe of God which *was* at Jeruſalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praiſed the gods

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and how the doom denounced belongs to them, except they repent: for the decree of the moſt high God will be executed upon kings, as well as upon their meaneſt ſubjects. It may be doubtful, whether temporal calamities can by any means be averted: but final miſery may certainly be eſcaped by all, who repent and turn to God, and do works meet for repentance. And if it be the Father's good pleaſure to give us the kingdom, it will be made ſure to us, as with a band of iron, and braſs, and all our trials, and loſſes will work together to prepare us for, and put us in poſſeſſion of it; and to bring us to that knowledge of God, that ſubmiſſion to his righteouſneſs, teaching, and authority, and that humble love of his name, and zeal for his glory, which conſtitute the meetneſs for that inheritance. It behoves thoſe, who declare God's judgments againſt ſinners, to call them to repentance; and to ſhew them what they muſt ceaſe from, and ſet about; what they are to renounce, and what to chooſe: for there can be no true faith, or forgiveneſs, where men do not break off their ſins by righteouſneſs, and learn juſtice, equity, and mercy to the poor, and afflicted. Theſe things duly attended to may lengthen our temporal tranquillity; and if they ſpring from an upright heart, they will evidence our intereſt in heavenly bleſſings. But when the Lord gives time for repentance, as well as warnings, and calls to repent; and men grow hardened in pride, (c. v. ver. 20.) when they perſiſt, and increaſe in ſelf-ſufficiency, and ſelf-idolatry; in contempt of God, and his authority, juſtice, and mercy; and in ſacrilegeouſly robbing him of his glory: the ſentence that hath been long ſuſpended over them, muſt be executed ſuddenly, and without remedy. The voice of his condemning word will ſilence all the proud ſpeeches, which ſinners are uttering to themſelves, or to one another. Whatever dreadful miſery, or place, men fall into on earth; they will in one way or other, get out of them again: but they, who lift up their eyes in hell, will never be able to paſs that gulph, which ſeparates betwixt them, and the heirs of ſalvation. The Lord can increaſe, extend, limit, and terminate our troubles, as he pleaſes: and as he can deprive men of, or reſtore them to the uſe of their underſtandings; and diſqualify for, or again fit them for every place, and ſervice; as he can renew, humble, and ſoften the heart, and bring the proudeſt enemy to become his moſt devoted ſupplicant, and thankful worſhipper, and ſervant: ſo he can reſtrain the ambition of men, and lead thoſe to fulfill his purpoſes, who know him not; even where that requires ſuch an exactneſs in their conduct, as ſeems only capable of being produced by the moſt conſcientious, unreſerved, and ſelf-denying obedience to his precepts. When ſinners recover from that ſtate of infatuation, to which they are reduced by ſatan, and their luſts, and through which they pore, and grovel upon the earth, like the beaſts that periſh: they will firſt ſhew it, by lifting up their eyes to heaven, adoring, and expecting help from God, and ſetting their affections on things above: and when men recover from ſanctified affliction, inſtead of repining at the Lord's dealings with them, they will, with their reſtored health and faculties, bleſs the moſt high God for his gracious chaſtiſement, as well as for the removal of it; and endeavour to honour him, who liveth, and reigneth for evermore. In proportion to our near and diſtinct views of his holy, and righteous ſovereignty, and almighty power; the meaner will all the inhabitants of the earth appear in our eſtimation; for they are all reputed as nothing before Him. As he doeth what he will in heaven, and on earth, and none can ſtay his hand, or call him to account for his conduct: we ſhould learn to receive every thing, as his appointment, to ſubmit to his will, to ſeek his favour, and to rejoice that his counſel ſhall ſtand, and he will do all his pleaſure. Thus our trials, and deliverances will prove mercies; and we ſhall uſe every gift of God to promote the glory of the giver. This is our higheſt privilege, and the ſure path to immortal happineſs; wherein excellent majeſty will be added to us. In every circumſtance of life, and death, we ſhould bleſs, praiſe and honour our God, and Saviour, and excite others to do the ſame; for all his works are done in truth, and his ways are judgment: He knoweth how to abaſe thoſe, who walk in pride: but he giveth grace, and conſolation to the humble, and broken-hearted ſinner, that calls upon him.

NOTES.

CHAP. V.] V. 1—4.] Belſhazzar was the grandſon of Nebuchadnezzar, and not his immediate ſucceſſor, (Note, *Ezra.* c. i. v. 1—4.) He had at this time reigned 17 years; and had been engaged in unſucceſsful war with Cyrus, and the Medes, and Perſians, from the beginning of his reign, having ſucceeded to it, with his kingdom. Cyrus, having driven the Chaldean armies out of the field, at this time beſieged Babylon: but the king, and people, confiding in their impregnable fortifications, the abundance of proviſions ſtored up in the city, and the extent of cultivated lands within the walls, derided his attempts. Indeed it ſeemed ſcarce poſſible, that he ſhould take the city: but he was raiſed up of God for that ſervice, and was endued with extraordinary capacity, vigour, and perſeverance: whilſt Belſhazzar was a feeble, and negligent prince, given up to his pleaſures, and leaving all the affairs of his king-

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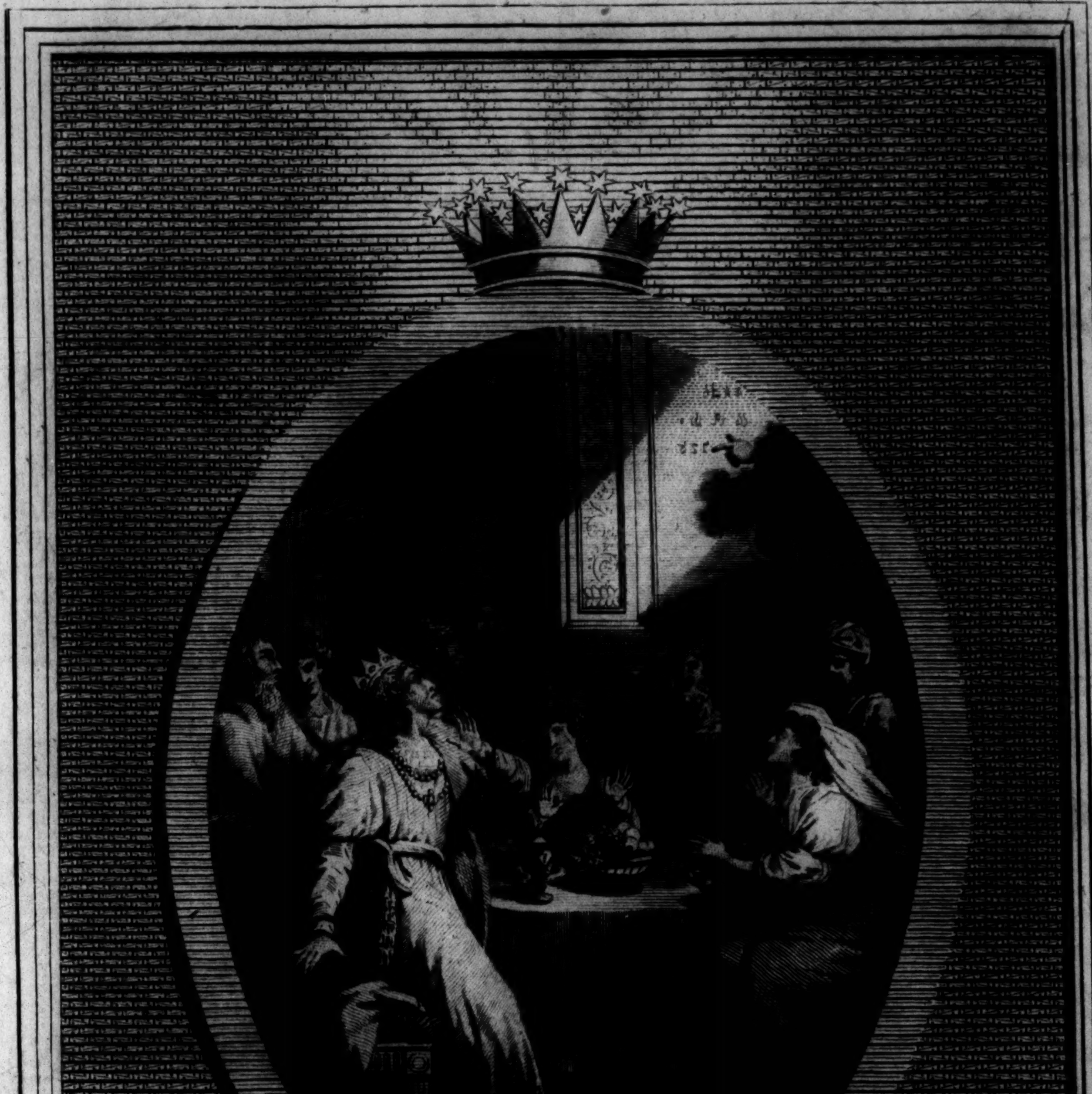

DANIEL. CH: V. V: V.

C. R. Ryley del. *Angus sculp.*

Publish'd by Bellamy & Robarts, May 10th 1788.

3

of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 In the ſame hour came forth fingers of a man's hand, and wrote over againſt the candleſtick upon the plaiſter of the wall of the king's palace: and the king ſaw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, ſo that the joints of his loins were looſed, and his knees ſmote one againſt another.

7 The king cried aloud to bring in the aſtrologers, the Chaldeans, and the ſoothſayers. *And* the king ſpake, and ſaid to the wiſe *men* of Babylon, whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be clothed with ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the king's wiſe *men:* but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his lords were aſtoniſhed.

10 *Now* the queen, by reaſon of the words of the king and his lords came into the banquet houſe: *and* the queen ſpake, and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

dom to the management of others. Cyrus had already formed his plan of operations, and had privately made preparation for draining off the waters of the Euphrates, into adjacent lakes, and reſervoirs; that he might march his army on its channel, into the city: and he waited for the feaſt here mentioned, as the proper time for the execution of his deſign. This was a ſtated feſtival, probably obſerved in honour of ſome of the idols of Babylon, on which it was cuſtomary for the people of every rank to give a full looſe to their appetites, in every kind of indulgence: and Cyrus reaſonably expected on that occaſion to find them off their guard, and in the utmoſt confuſion: nor was he diſappointed. For, regardleſs of ſo potent, and vigilant an enemy at the gates, Belſhazzar ſet his ſubjects the example of riot, and exceſs; and they copied it. He entertained a thouſand of his nobles at his own table; and it was deemed a great condeſcenſion, that he would ſit, and drink with them; for theſe princes did not generally mix with their ſubjects. Whilſt they were thus regaling themſelves with his generous wines, he propoſed to fetch the ſacred veſſels of God's temple to drink out of, in contempt of Jehovah, and his worſhippers. The 70 predicted years of the captivity, from Jehoiakim's firſt reduction, drew near to an end; and Belſhazzar might intend this to ſhew his diſregard of the prophecies, reſpecting the reſtoration of the Jews. The veſſels ſeem hitherto to have remained unmoleſted in the treaſury of the temple of Belus: but he at this time determined to appropriate them to his own uſe, and both to profane them to common purpoſes, and to pollute them by uſing them in idolatry as well as intemperance. Whilſt they drank their wine out of theſe ſacred veſſels, they celebrated the praiſes of their images, of whatever materials they were formed; probably ſinging ſongs of their pretended exploits, and to their honour; pouring out libations to them; and aſcribing all the victories of their anceſtors, and the greatneſs of their city to their aſſiſtance; eſpecially praiſing them as the authors of their ſucceſs againſt the worſhippers of Jehovah: thus they ſtrove to carry their impiety, and blaſphemy to the extreme.

V. 5—9.] Whilſt the king, his nobles, and women were thus rejoicing with vociferous mirth, in defiance of the power, providence, and word of God; there appeared on the wall of the room, the fingers of a man's hand, employed in writing. It was not ſeen, to whom this hand belonged, or from whence it came; but it wrote over againſt the candleſtick, that it might be ſeen by the light iſſuing thence: this was probably performed by the miniſtration of an angel. As the king, and his nobles ſaw the hand, which wrote, ſo the writing afterwards remained upon the wall. And though Belſhazzar underſtood not what was written: yet his conſcious guilt, in his laſt inſtance of daring impiety, led him to forebode ſome dreadful meaning, as couched under this miraculous appearance: his thoughts troubled him; his remorſe, and terror of conſcience cauſed him to turn pale; his whole frame was diſordered, ſo that the joints of his loins were looſed, through pain, and terror, and his knees ſmote againſt each other; (*Iſaiah*, c. xxi. v. 2—5. *Iſaiah*, c. xlv. ver. 1.) In great anguiſh of ſpirit therefore, he called to his ſervants to bring in the aſtrologers, &c: (for though theſe reputed wiſe men repeatedly ſhewed their inability to give information, or counſel, when moſt wanted; yet they were infatuated in their dotage on them :) and with large promiſes of honour, and preferment, he allured them to exert their utmoſt ſkill to read, and interpret this hand writing on the wall. But they were not able to do it: and many not very probable conjectures have been formed concerning the reaſon of this their inability: but we only know, that God was pleaſed, for the honour of his own name, to hide it from them. Their not being able to read, or interpret the writing renewed, or increaſed Belſhazzar's conſternation; which had perhaps been ſuſpended by the hopes he had conceived from them: and his nobles alſo, notwithſtanding their numbers, mirth, and wine, were diſmayed, and aſtoniſhed exceedingly.

V. 10—12.] This was not the queen conſort, as Belſhazzar's wives, and concubines were preſent at the feaſt; but the queen mother, or the queen regent. She was

11 There is a man in thy kingdom, in whom *is* the Spirit of the holy Gods; and in the days of thy father light and underſtanding and wiſdom, like the wiſdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I ſay*, thy father, made maſter of the magicians, aſtrologers, Chaldeans, *and* ſoothſayers;

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, interpreting of dreams, and ſhewing of hard ſentences, and diſſolving of doubts were found in the ſame Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king. *And* the king ſpake and ſaid unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the Spirit of the gods *is* in thee, and *that* light and underſtanding and excellent wiſdom is found in thee.

15 And now the wiſe *men*, the aſtrologers, have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing:

16 And I have heard of thee, that thou canſt make interpretations, and diſſolve doubts; now if thou canſt read the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

17 Then Daniel anſwered and ſaid, before the king, Let thy gifts be to thyſelf, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation,

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called Nitocris, and was the widow of Evil-merodach, the ſon of Nebuchadnezzar, and the father of Belſhazzar. She was a woman of great capacity, and reputation; and her active, and prudent management had been for ſome time one chief ſtay of the empire. She had been otherwiſe employed, than in attending on this riotous banquet: but hearing the tidings of the hand-writing on the wall, and the words of terror and deſpondency, occaſioned by it, ſhe came into the room; and, after the cuſtomary ſalutation, exhorted the king to reſume his courage, and not to yield to terror, or ſorrow: for though the wiſe men of Babylon could not read the writing, he had a man in his kingdom, who could. She then ſpake of Daniel in language ſimilar to what Nebuchadnezzar had uſed, and which ſhe probably had learned from him: for ſhe was advanced in life, and Nebuchadnezzar had not been dead above twenty-four years: and ſhe could doubtleſs well remember the extraordinary events which occurred towards the cloſe of his life. Having mentioned, that "in him was the Spirit of the holy "Gods" ſhe ſpake with admirationof the variety of knowledge, and wiſdom, that he poſſeſſed, like thoſe of the gods, (according to her confuſed ideas on that ſubject:) ſhe mentioned his being advanced above all the other wiſe men of Babylon; as having been proved repeatedly to be their ſuperior in excellency of knowledge and diſpoſition, and in interpreting dreams, or ſolving any other difficult queſtions; alluding no doubt to the inſtances, that have been conſidered. (c. ii. iv.) She called Nebuchadnezzar Belſhazzar's father, though ſtrictly ſpeaking he was his grandfather, which is very common in the ſcriptures. And ſhe obſerved, that if he were called, he would certainly read, and interpret the handwriting. Probably ſhe knew where to find him, though Belſhazzar did not; and ſhe might tacitly cenſure his neglect of ſo extraordinary a perſon.

V. 13—16.] Daniel was betwixt eighty and ninety years of age at this time; for it was almoſt ſeventy years after he had been carried captive. It hath been inferred from Belſhazzar's ignorance of him, that he had not been employed by him in public affairs: but it rather proves that the king minded pleaſure more than buſineſs; and was better acquainted with thoſe, who miniſtered to his ſenſuality, than with thoſe, that managed affairs of ſtate. It is certain that Daniel had been employed in the former years of Belſhazzar, (c. viii. v. 27;) and it ſeems probable, that he was never quite laid aſide, though he might comparatively be neglected. Indeed Belſhazzar ſpake to him with leſs reſpect, than Nebuchadnezzar had been uſed to do; and ſeems to have reflected on him as a ſtranger, and a captive, whilſt he acknowledged what he had heard of his extraordinary endowments. However, as the wiſe men could not read the writing, and he had been informed, that he could, he was willing that he ſhould, on that condition have the promiſed recompence.

V. 17. *Then*, &c.] Daniel ſpake to the king, without his uſual expreſſions of reſpect or good-will; and ſlighted his offers of honour, and preferment, as unworthy his notice, or acceptance. It hath been enquired why he behaved ſo differently to him, than he had been uſed to do to Nebuchadnezzar? To this it may be anſwered, that the latter was his ſenior, as well as his ſuperior in authority, and benefactor: but he ſpake to Belſhazzar as a very aged, and eminent perſon to one much younger than himſelf. He never indented with Nebuchadnezzar for any rewards, though he accepted them afterwards. He had before known, from prophecy, that the Chaldean

18 O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour:

19 And for the majeſty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he ſlew; and whom he would he kept alive; and whom he would he ſet up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was depoſed from his kingly throne, and they took his glory from him:

21 And he was driven from the ſons of men; and his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven; till he knew that the moſt high God ruled in the kingdom of men, and that he appointeth over it whomſoever he will.

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou knewеſt all this;

23 But haſt lifted up thyſelf againſt the Lord of heaven; and they have brought the veſſels of his houſe before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them: and thou, haſt praiſed the gods of ſilver, and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified.

24 Then was the part of the hand ſent from him; and this writing was written.

25 And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finiſhed it.

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monarchy would continue for ſome time, and his preferment therefore gave him an opportunity of being uſeful: but he was now aſſured that Belſhazzar's reign, and life, and the Chaldean monarchy were about to terminate together; and he had no further expectations from that quarter, of doing any good. Probably he was at this time as high in authority, as Belſhazzar proffered to advance him; and he could ſcarce avoid deſpiſing one, that was ſo ignorant of the affairs of his own kingdom. Nebuchadnezzar was a very faulty character: yet he had abilities, applied them to buſineſs, and was in many reſpects eminent as a monarch: but Belſhazzar was every way baſe, odious, and contemptible. Above all, he had that night been inſulting the God of heaven in the moſt daring manner, by profaning his ſacred veſſels, and extolling his own idols: and Daniel knew that his doom was irreverſible, and immediately to be put in execution; and therefore he did not ſpeak to him, as a ſubject to his prince; but as the delegate of heaven to denounce ſentence againſt him, as a malefactor.

V. 18—24.] Daniel called the king's attention to the example of Nebuchadnezzar, as an introduction to the explication of the hand-writing. Nebuchadnezzar had received all his power, and authority from God: and he had become terrible to, and abſolute over all the nations of his vaſt empire. And he uſed his unlimited authority, not always with equity and clemency, but often in an arbitrary, and unjuſt manner. Yet the immediate cauſe of that well-known judgment, to which he was expoſed, was the hardneſs of his heart, through pride, and preſumption, in arrogant contempt, and defiance of God: for which diabolical ſin, he was degraded, as it were to a brute, till he was brought to ſubmit to, and worſhip the Lord; which at length he did in language almoſt angelical. But though Belſhazzar had been fully informed of all theſe facts; yet he had not humbled himſelf before God: but had been guilty of an inſult on him more flagrant, than any of Nebuchadnezzar's crimes; having ſacrilegiouſly uſed his conſecrated veſſels, in honour of his baſe idols; and thus refuſed to glorify, the God, “in whoſe hand his breath was, and whoſe were all his ways.” And it was at the very time, when he was thus ſetting the Lord at defiance, that the hand-writing denounced his condemnation.

V. 25—28.] The literal meaning of the words written ſeems to be: “He hath numbered, He hath numbered; He hath weighed, and they have divided.” This Daniel interpreted to ſignify, that God had certainly numbered the years or days of the Chaldean monarchy, and of Belſhazzar's life; and they were now fully accompliſhed: the meaſure of the king's days were finiſhed, and the meaſure of his iniquity was filled; and God would no more ſpare him. “Tekel” in Chaldee, ſignifies “he weighed,” in Hebrew, “it is found wanting:” this ſignified, that the king was weighed in the impartial balances of divine juſtice, and found deſerving of the deepeſt condemnation. “Peres” is the ſame as Upharſin, without the prefix, and the termination, and ſignifies, “it is divided:” but the ſimilarity between Peres, and the original word for Perſians may alſo be referred to: and it was therefore interpreted to mean, that his kingdom was divided from him, and given to the Medes and Perſians. Thus the word of God, the hand-writing againſt every impenitent ſinner, decrees his death, when his days are meaſured, and finiſhed; then in judgment he is weighed in the balances, and found wanting: and whilſt his heirs on earth divide his poſſeſſions, his ſoul becomes the prey of the devil, and his angels. It is

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Perſians.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 In that night was Belſhazzar the king of the Chaldeans ſlain.

31 And Darius the Median took the kingdom, *being* about threeſcore and two years old.

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remarkable, that Daniel never exhorted Belſhazzar to repentance: he knew that his doom was fixed, and that it was then too late (Note, 1 *Sam.* c. xxviii. v. 12—19.)

V. 29. *Then*, &c.] It is probable, that Belſhazzar did not underſtand that the ſentence was to be executed immediately: but, whether he believed Daniel, or not, he made a point of ſhewing no reſentment againſt him, and of ordering him the promiſed recompence: and though Daniel had previouſly expreſſed his contempt of the honours intended him; yet he ſeems not to have refuſed them. But he could have no value for them, as he foreſaw the immediate termination of that authority, by which they were conferred.

V. 30, 31.] Whilſt theſe things were tranſacting in the palace, two diviſions of Cyrus's army had marched on the channel of the river, into the city, from each end of it: and finding the gates of braſs, intended to bar the entrance from the river into the ſtreets, left open, through the careleſſneſs, and intoxication of the beſieged; they met, and marched into the heart of the city, without oppoſition, and ſurpriſed the palace before the alarm was given: and having broken in, and ſlain Belſhazzar, and proclaimed peace and ſafety to all, who laid down their arms, a general ſubmiſſion followed, and the city was taken, and the empire reduced almoſt without further blood-ſhed. Cyrus was ſon-in-law, and nephew to Darius, or Cyaxares the Mede; to whom he left the title of king, and the civil authority, till his death which happened about two years after: but Cyrus ſtill retained the command of the army, and great power over the whole empire. It is computed that Darius was born that very year, in which Jeconiah was carried captive to Babylon, and a fatal blow given to the kingdom of Judah.

PRACTICAL OBSERVATIONS.

Carnal men are often moſt ſecure, and given up to exceſſive indulgence, when deſtruction impends over their heads. They pay no more regard to the corrections of God's providence, than to the warnings of his word. Oſtentation, and ſtudied magnificence unite with ſenſuality in ſtupifying their conſciences, and hardening their hearts: and if we could ſee how ſoon ſuch joyous, and luxurious revels are exchanged for weeping, wailing, and gnaſhing of teeth; we ſhould compaſſionate thoſe, who frequent them, as we ſhould a company of condemned malefactors, whom we ſaw intoxicated, and dancing in their chains, immediately before the hour appointed for their execution. Such drunken carouſals might conſiſt very well with the characters of the worſhippers of lifeleſs images, and of unclean ſpirits, as repreſented by them: and it might be expected, that ſuch objects, and ordinances of religious worſhip, would lead men to impious defiance of, and blaſphemy againſt the God of heaven: and that ſatan would not be content with tempting his worſhippers to ſenſual luſts, without puſhing them forwards into every expreſſion of enmity to, and contempt of the Lord, and his ſacred inſtitutions. But what have chriſtians to do with ſuch revellings, banquetings, and abominable idolatries? And what better are the ſongs uſed, in many feaſts amongſt us, extolling intemperate indulgences and licentious amours, than the praiſes formerly ſung to Bacchus, and Venus, or any other of the filthy group of Pagan deities? Or what are theſe things but a direct inſult on that triune God, in whoſe name we have been baptized? Yet many think it ſtrange, that we will not run with them to the ſame exceſs of riot, ſpeaking evil of us. And ſome men think no pleaſures to have their higheſt reliſh, if they be not ſeaſoned with impiety, or ſacrilege; and they not only ſin, for the gratification of their ſenſual luſts, but for the ſake of ſinning; as if their oaths, blaſphemies, and profaneneſs were pleaſant to them, in proportion, as they are provoking to God: and the more join together in ſuch outrages, the bolder they grow in them. But how eaſily can the Lord diſmay ſuch daring enemies! He needeth not to commiſſion his thunders, lightenings or earthquakes: He can do it effectually by a hand writing on a wall, or by ſhewing them what he hath written in his word. One glimpſe of his glorious, and holy majeſty; one realizing apprehenſion of his wrath revealed againſt all ungodlineſs, and unrighteouſneſs of men, is ſufficient to appal the heart, to change the countenance, and to agitate the whole frame of the ſtouteſt rebel on earth, that ever defied his omnipotent Creator. But no bodily pain, or anguiſh can give an adequate conception of that inward agony, which ſometimes ſeizes the ſinner, in the midſt of his mirth, and jovial company, when enjoying all the delights of ſenſe, with all the magnificence of a palace, or the exhilerations of a banqueting houſe. For the Lord need but let a man's conſcience looſe upon him; and then his own thoughts will ſo trouble him, that his feelings will be an anticipation of the ſorrows of death, and of the pains of hell. How important then is it, that we, above all things ſeek to be at peace with God, and with our own conſciences! Sometimes indeed ſuch terrors are ſalutary, and cauſe a man to cry out, "What "muſt I do to be ſaved?" And ſo lead him to Chriſt for pardon, and peace. But many cry out through horror of conſcience, and fear of wrath, who are not humbled for their ſins; and who ſeek relief from their anguiſh by lying vanities. They will liberally reward thoſe, who will help them to forget their miſery, or amuſe them with vain hopes; or who gratify their curioſity,

CHAP. VI.

Contains 1ſt. Daniel preferred by Darius, and envied by his courtiers, who could find no occaſion againſt him, except in reſpect of his religion, 1---5. 2d. Darius applied to, and prevailed on, to ſign a decree, prohibiting any petition being preſented, during thirty days, to either God, or man, except to the king; under pain of being caſt into the den of lions, 6---9. 3d. Daniel praying three times a day to the Lord, as uſual; accuſed before Darius, the execution of the ſentence clamorouſly demanded, and Daniel caſt into the den of lions, 10---17. 4th. The king's ſorrow; Daniel's miraculous preſervation; his accuſers devoured by the lions; and Darius publicly commanding all his ſubjects to fear before the Almighty God, whom Daniel ſerved; and Daniel's ſubſequent proſperity, 18---28.

IT pleaſed Darius to ſet over the kingdom an hundred and twenty princes, which ſhould be over the whole kingdom;

2 And over theſe three preſidents; of whom Daniel *was* firſt: that the princes might give accounts unto them, and the king ſhould have no damage.

3 Then this Daniel was preferred above

pride, or ſenſuality. When the Lord pleaſes to lay his hand on men, ſuch expedients do not afford ſo much as a temporary relief: and he often blinds, and infatuates the wiſe men of this world, that he may bring into notice thoſe, whom he hath endued with heavenly wiſdom; nor can all human ſagacity develope the plaineſt matter, that he is pleaſed to conceal. They, that apply in their diſtreſs to ſuch counſellors, and bolſter up their hopes by relying on them, will in the event be left in more aggravated perplexity: and all the ignorance, and uncertainty, which profeſſedly wiſe men manifeſt, concerning the meaning of God's written word, tends to drive awakened ſinners to deſpair. But in this evil world the moſt excellent, and uſeful perſons are often left in obſcurity, like diamonds in the rubbiſh of the quarry; becauſe their value is not perceived: yet, if the Lord have work for them, he will, by one means or other, bring them forth to do it. The encouragement given by perſons, in other reſpects, of great abilities, to ſinners, not to let their thoughts trouble them, often goes upon as erroneous principles, as thoſe, on which the queen comforted Belſhazzar. Alas, what did it avail him, that Daniel could read the writing, when it contained his irrevocable condemnation! And what elſe can the holy law do for tranſgreſſors, when men are taught to ſeek righteouſneſs, and ſalvation by their own perſonal obedience to it? Many have heard of, and been led to admire, and applaud the light, underſtanding, and wiſdom of ſome eminent ſervant of God; to deem him almoſt more than man, to aſcribe his attainments to a divine influence, and to conſider him, as of a more excellent ſpirit, than other men; who yet only wiſhed to conſult him, (as a ſuperior kind of magician,) to interpret their dreams, to ſolve curious queſtions, and to explain difficult, and controverted ſubjects; without enquiring after the way of ſalvation, or the path of duty! But if any one hath, by ſuch means acceſs to the great, and powerful, when under tribulations, or convictions: at whatever diſtance he may be kept, or however they may ſooth him by promiſes, or flatteries; he muſt remember his own character, and work, and not be content with gratifying his prince's humour, or his own love of lucre, or honour. In ſome caſes it is right to reject their proffered kindneſs with deciſion, or even diſdain; at all times he ſhould ſhew an indifference about ſuch matters, and be far more earneſt to diſcharge his duty, and do them good. When ſinners have long neglected to profit by the judgments of God on others; their own aggravated deſtruction may be ſuppoſed to approach. Their anceſtors, or neighbours, have proſpered, and forgotten their Maker; they have been intoxicated with their exaltation, and have abuſed it in tyranny, and oppreſſion, and have become terrible in proportion, as they have been powerful: and they have been hardened in proud contempt of God, inſtead of being rendered thankful to him. Perhaps God hath made examples of them in the view of others, by ſome ſignal judgments, till they have learned to ſubmit, and to adore: yet the perſons, who have known all this, have in ſimilar circumſtances imitated, and exceeded their pride, and tyranny, and proceeded to further impieties, and crimes; regardleſs of that God, in whom they live, and move, and are. In ſuch ways men fill up the meaſure of their iniquity, and bring upon themſelves the judgment, that is written. Whatever be their rank, or ſituation, perſons of this deſcription ſhould expect to hear nothing but ſevere rebukes, and awful denunciations from the ſervants of God; who muſt not be men pleaſers, but declare His whole counſel. Soon will every impenitent ſinner find the hand writing of God's word, that now ſtands out againſt him, executed upon him; whether he be weighed in the balance of the law, as a phariſee, or in that of the goſpel, as a painted hypocrite. His days will ſoon be numbered, and finiſhed; himſelf judged and condemned, and all, that he ſeemed to have, taken from him, and divided amongſt his enemies, or ſucceſſors, whilſt nothing will remain for himſelf, but indignation, and wrath, tribulation, and anguiſh for evermore. Ere the uncertain term of life then be finiſhed, let us judge ourſelves, according to the word of God: let us weigh our characters in his impartial balances, that though the law condemn us as ſinners, yet we may not be adjudged unbelievers, by the goſpel; but may find an intereſt in thoſe bleſſings, which iſſue in a kingdom that cannot be moved, or taken from us. Having theſe good things, we may deſpiſe the honour that cometh from man; and we ſhall rejoice, and be exalted, whilſt ſudden, and inevitable deſtruction ſhall overtake all the workers of iniquity.

NOTES.

CHAP. VI.] V. 3. *Thought*, &c.] Probably Daniel's interpretation of the hand-writing, juſt before the

the preſidents and princes, becauſe an excellent ſpirit *was* in him; and the king thought to ſet him over the whole realm.

4 Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom; but they could find none occaſion nor fault; foraſmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then ſaid theſe men, We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the preſidents of the kingdom, the governors, and the princes, the counſellors, and the captains, have conſulted together to eſtabliſh a royal ſtatute, and to make a firm decree, that whoſoever ſhall aſk a petition of any God or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, eſtabliſh the decree, and ſign the writing, that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius ſigned the writing and the decree.

10 Now when Daniel knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

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taking of the city, might render him known to Darius: however his renown for wiſdom, and integrity was very great; and he was found upon trial to deſerve all the reputation he had acquired: ſo that Darius, when he made a new arrangement of his dominions, upon this vaſt acceſſion of territory, and placed its 120 provinces, and their rulers, under three preſidents, thought good to make Daniel the chief of them; and as it were the viceroy of the whole empire.

V. 4, 5.] The great reputation, and preferment of a ſtranger could not but give umbrage to Darius's own ſubjects: the nobles of his court would envy his proſperity, diſdain ſubjection to him, and covet his high ſtation, as well as hate him for his religion: and probably his circumſpection, integrity, experience and penetration would preclude many about the court, from thoſe fraudulent advantages, which they expected from their places; and would tend to expoſe many of their practices to ſhame; ſo that they could not obtain their cuſtomary perquiſites, till he ſhould be removed: and thus various paſſions would concur in producing this combination againſt him. But ſuch was his unexceptionable conduct, ſuch his unbiaſſed impartiality, his ſtrict integrity, and conſummate prudence, that they could find no handle againſt him, or diſcover ſo much as a fault, or miſtake, of which to accuſe him before the king. And they were conſtrained to confeſs to each other, in their ſecret cabals, that they could not find any occaſion againſt him at all, except they could render his religion criminal; and in this they knew him to be very exact, and conſcientious; and one, who would not deviate from his plan for any intereſt, or to avoid any danger.

V. 6—9.] (Notes, *Eſther*, c. ii. v. 1, 2.) We can ſcarce imagine a more abſurd decree, than this here propoſed to Darius to be rendered irreverſible! And at firſt ſight it ſeems almoſt inconceivable that any man could be induced, by influence, and perſuaſion, and without the ſhadow of an argument, to paſs ſuch an edict. But power, and proſperity are intoxicating; and this propoſed decree ſeemed to make the king, for a month, the ſole deity, and benefactor in his empire: and thus it addreſſed itſelf to his pride, and vain glory. His nobles would doubtleſs pretend, that it was deemed a proper honour to be conferred on ſo illuſtrious a prince, and that it would conduce to the public tranquillity. At the inſtance therefore of ſo many of his chief men; perhaps deeming it a ſort of a compliment; and having but faint impreſſions of a ſupreme being, to whom all men have conſtant need to preſent their petitions, he heedleſsly ſigned the decree, without ſuſpecting the malice, that was concealed under it. They pretended, that all the preſidents were conſulted, and concurred in propoſing this matter to him: but Daniel, the chief of them, knew nothing of it: and ſo *all* ſignified no more, than *two* of them. Probably the reſt of the perſons mentioned, had yielded aſſent to it, ſome heedleſsly, others maliciouſly. Thus the matter paſſed: and not only was all the exerciſe of every kind of religion ſuſpended by law, through this vaſt empire, for the ſpace of a month; except they choſe to worſhip their vain-glorious king, who perhaps would not have admitted, or granted many of their petitions; but no requeſt might be made by one man to another; and the edict was ſo framed, that a child might have been condemned by it, for aſking bread of his father, or a ſtarving beggar for craving relief. But they, who framed the law had one object in view, and meant not to make any other uſe of it.

V. 10, 11.] Daniel was either abſent from court, when this buſineſs was tranſacted, or it was ſtudiouſly concealed from him; for he ſeems not to have heard of it, till it was ſigned by the king, and made public. But when he knew what had been done; he did not go to Darius to complain of hard uſage, or to exclaim againſt the abſurdity, impiety, and iniquity of the edict; to make intereſt to have it repealed, or to get a diſpenſation in his favour. He knew that he was aimed at, and his people

11 Then theſe men aſſembled, and found Daniel, praying and making ſupplication before his God.

12 Then they came near, and ſpake before the king concerning the king's decree; Haſt thou not ſigned a decree; that every man that ſhall aſk *a petition* of any God or man within thirty days, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king, when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him; and he laboured till the going down of the ſun to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, That no decree nor ſtatute which the king eſtabliſheth may be changed.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions. *Now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought and laid upon the mouth of the den; and the king ſealed

through him: and therefore as a public and eminent perſon, he determined to ſet an example of the exerciſe of his religion, without fearing what man could do to him. He deemed himſelf called to proteſt againſt the law in this manner, either diſregarding his life in ſo good a cauſe, or expecting a miraculous deliverance. He therefore continued his ſtated devotions in his chamber, morning, noon, and evening, with his windows open, and, probably his door alſo; for his accuſers entered without interruption, and found him preſenting his ſupplications to his God. Though the city, and temple were deſolated, yet he prayed towards Jeruſalem, as was cuſtomary, with reference to the temple, that had been a type of Chriſt: though he was very old, yet he prayed upon his knees: whatever he had done at other times, or whatever other Jews might do in this emergency, he would by no means conceal his religion; and though he was a man of much buſineſs, he had three ſtated ſeaſons of devotion every day.

V. 12—17.] When Daniel's enemies had obtained the decree againſt him, and undeniable evidence of his diſobedience to it; they yet ſeem to have doubted of ſucceſs: being aware how much the king valued ſo able, and upright a ſervant; and how evidently he would perceive their malice, in this machination againſt him. They therefore firſt propoſed it as a quere, whether he had paſſed ſuch a decree, ſeeking to draw from him an acknowledgement, that it was irreverſible by the law of the Medes and Perſians. Having ſucceeded in this, they copied the example of thoſe, who accuſed Shadrach, &c, before Nebuchadnezzar: inſtead of mentioning Daniel, as a man of great dignity, wiſdom, and excellency; they deſcribed him contemptuouſly, as *that* Daniel, the captive Jew, who had been favoured, and preferred: and they accuſed him of diſregarding the king and his decree; as if his worſhip of God had reſulted from pride, ingratitude, and rebellion againſt Darius: and they reported that he made his petition three times a day, ſo that his offences were multiplied; but they did not mention the object of his worſhip, leſt that ſhould ſuggeſt a vindication of his conduct. Yet as ſoon as the king heard their general charge, he perceived for what purpoſe the decree had been ſolicited: and he was exceedingly diſpleaſed with himſelf, that he had ſuffered himſelf to be ſo deluded; for that under pretence of honouring him above all, that was called god, or worſhipped, they had deviſed to render him acceſſary to the murder of the moſt eminent, and excellent perſon in his dominions. According to this conviction, he was very earneſt to deliver Daniel; and he ſpent the day in conſidering how it might be done, and in trying to effect it: either by evading, or diſpenſing with the edict, or in perſuading his nobles not to inſiſt on the execution of it. But the fooliſh conſtitution of this government, (exactly the reverſe of the happy rule for our monarch's conduct;) allowed indeed their kings to be as tyrannical, and miſchievous as they pleaſed; but tied them up from pardoning any perſon, who had broken one of theſe capricious, and arbitrary decrees! They might be cruel, and unjuſt; but in many caſes they might not be merciful, and in ſome they were reſtrained from doing juſtice. Thus the ringleaders of this vile faction turbulently aſſembled themſelves before Darius, and as it were demanded the execution of this moſt iniquitous ſentence on Daniel, as their conſtitutional right; ſo that he was at length given up to their implacable rage. In this Darius was to blame; for he ſhould have refuſed his conſent to ſo palpable an act of injuſtice, whatever had been the conſequence. However he entertained ſome expectations, that Daniel's God, whom he had worſhipped ſo long, and devotedly, would reſcue him from this danger; having probably heard of the preſervation of the three pious Jews in the fiery furnace. Thus he allowed, that Daniel had done right and pleaſed God, in violating his decree, and in that very action, for which he was prevailed on to caſt him into the den of lions: as Pilate afterwards juſtified Chriſt, when he delivered him to be crucified. Daniel was therefore it with his own ſignet, and with the ſignet of his lords: that the purpoſe might not be changed concerning Daniel.

18 Then the king went to his palace, and paſſed the night faſting: neither were inſtruments of muſic brought before him: and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, *is* thy Gdo, whom thou ſerveſt continually, able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouths, that they have not hurt me; foraſmuch as before him innocency was found in me; and alſo before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he believed in his God.

24 And the king commanded, and they brought thoſe men which had accuſed Daniel, and they caſt *them* into the den of lions, them, their children, and their wives: and the lions had the maſtery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every domi-

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caſt into the den of lions; and it might have been expected, that he would have been devoured at once. Yet either it was ſeen, that the lions did not ſeize on him; or ſome general expectation of a miraculous interpoſition, induced them to cover the mouth of the den with a ſtone, ſealed with the king's own ſignet and that of his lords; that there might be full ſecurity againſt all colluſion, and that he might be confined all night amongſt the lions.

V. 18—23.] We may be ſure, that Daniel ſpent a far more pleaſant night amongſt the lions, whilſt employed in fervent prayer, and admiring grateful praiſe, than either the king, or his malicious proſecutors. As for the former, he was ſo grieved and aſhamed of his folly, and ſo affected with the conſideration of having caſt his faithful ſervant into the den of lions; and ſo anxious about the event; that he ſpent the night faſting, and without any of his ordinary recreations, nor could he cloſe his eyes to ſleep. And as ſoon as the morning allowed him, he repaired to the den, having yet ſome hopes, that Daniel had been miraculouſly preſerved. And, the ſentence of the decree having been now complied with, we may ſuppoſe, that he ordered the removal of the ſtone; and then, through fear, and conſcious miſconduct, he dolefully ventured to ſpeak to Daniel, as if yet alive, in order to know where he were ſo, or not; and whether the living God, whom he ſerved continually, had ſhewn himſelf able to deliver him. Some indeed think, that he ſaw Daniel before he ſpake; but the contrary ſeems more probable: and his expectation of a miracle ſhews, that he had ſtrong convictions of the power of Iſrael's God, though his corruptions retained him amongſt the worſhippers of worthleſs idols. To this enquiry of the king, Daniel, being ſafe, and eaſy both in body, and mind, anſwered with the utmoſt compoſure, without any complaint of his unkindneſs, but with a reſpectful expreſſion of his good-will. His God had indeed commiſſioned his angel to ſhut the lions mouths: not only was *He* able to deliver him; but one of his miniſtring ſpirits was powerful enough to protect him from the lions, when ſent of God for that purpoſe. And this he had done to teſtify to his innocence in this matter, for which he had been condemned; for as he had approved himſelf upright before God; ſo he had neither intended, or expreſſed any contempt, or diſregard of the king, or his laws. This anſwer was very welcome to Darius, who now ventured to exerciſe his authority by ordering Daniel to be taken up out of the den: and he was found entirely unhurt; becauſe he had believed in his God, and truſted in his protection, whilſt he obeyed his commandments.

V. 24. *And*, &c.] The law of the Medes and Perſians forbad the king to pardon Daniel; but it did not reſtrain him from caſting his accuſers into the lions den in his ſtead: nay perhaps malicious proſecutors, and falſe accuſers were legally expoſed to the ſame ſentence, that they ſought to bring upon the innocent; which hath been a ſalutary proviſion in many nations. However the ringleaders of this conſpiracy were caſt into the den: for we cannot ſuppoſe, that all the great men beforementioned were thus ſerved; nor indeed could the lions have devoured ſo great a number at one time. If Darius had only thus puniſhed the criminals, and had not caſt in their wives, and children with them, the ſentence had been unexceptionable: but this was unjuſt, and cruel. However by this meaſure, the reality, and greatneſs of the miracle wrought in Daniel's deliverance, were evidenced: for the lions ſoon maſtered, and deſtroyed all thoſe, that were caſt into the den; though they had not touched the aged ſervant of God: and thus it appeared, that they were exceeding fierce, and rave-

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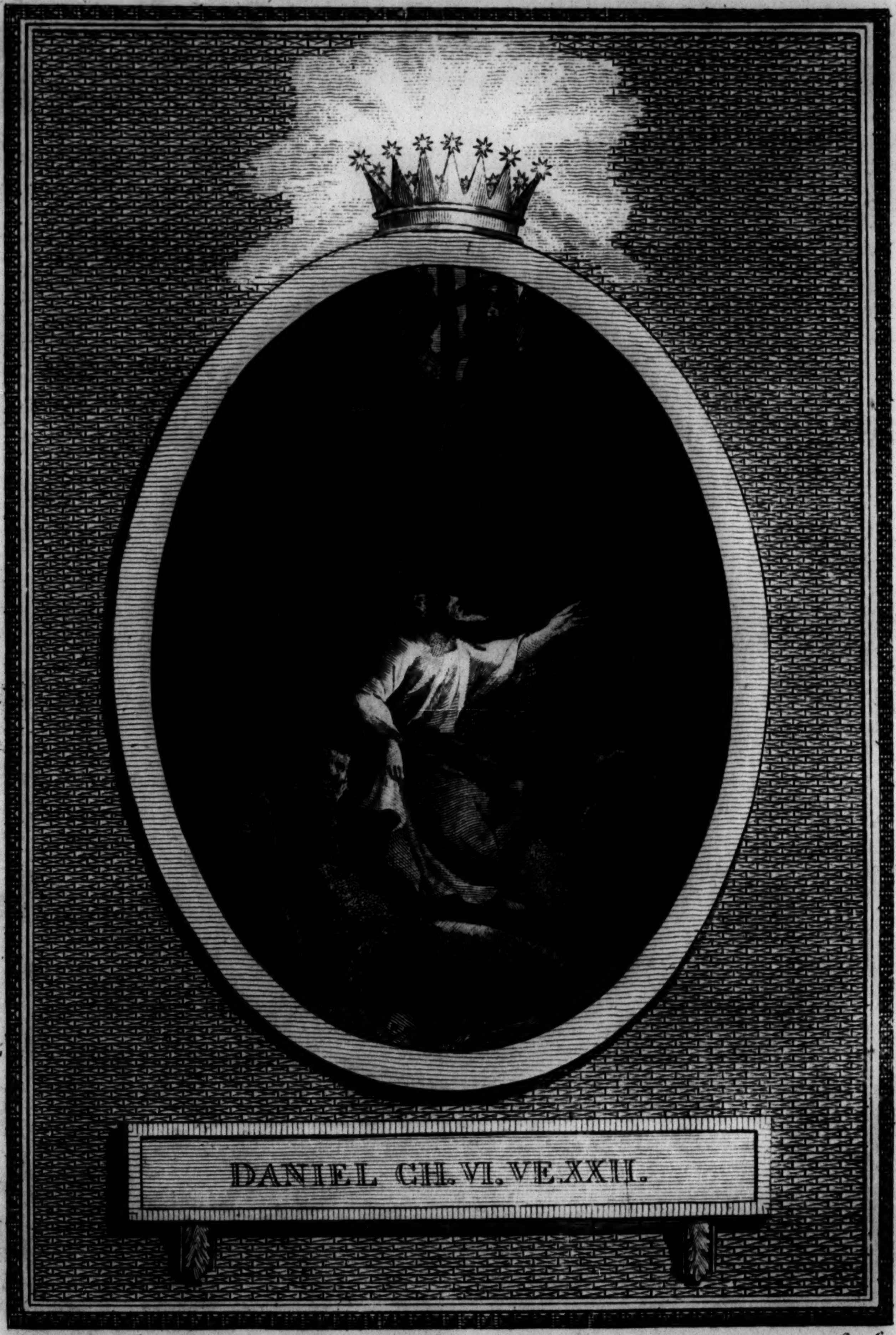

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nion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be deſtroyed, and his dominion *ſhall be even* unto the end.

27 He delivereth and reſcueth, and he worketh ſigns and wonders, in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

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nous, and only reſtrained by a ſupernatural power; which being removed, they were the more voracious, through the hunger, that had thus grown upon them.

V. 25—28.] After this, Darius, perhaps by Daniel's counſel, and in imitation of Nebuchadnezzar's example, publiſhed an account of theſe facts to all his ſubjects, in their ſeveral languages; and decreed, that they ſhould all fear, and tremble before the God of Daniel. He ſpake, in this addreſs, very honourably of the Lord, as the living God; and of the immutable ſtedfaſtneſs of his purpoſes, laws, and authority; and of his power to work miracles, and to deliver his ſervants: and he required his people to do him honour. But we do not find, that he renounced his idolatry, to become his worſhipper; and his language is not comparable to that of Nebuchadnezzar's, after his reſtoration to his reaſon, and his throne: eſpecially it wants that ſavour of humiliation, and ſelf-abaſement, which appears in the other. Theſe events thus authoritatively made known, through ſo many nations, muſt have tended to prepare the way, for the diffuſion of further light, by the Jews, who went to ſojourn in different countries, and at length by the preaching of the goſpel. After this Daniel continued in authority, and proſperity under Darius, and his ſucceſſor Cyrus, who reigned ſeven years. Daniel was living in the third of Cyrus; but probably he died not long after. (c. x. v. 1.)

PRACTICAL OBSERVATIONS.

Piety, wiſdom, and integrity will be profitable to a man, in all poſſible circumſtances: and they will often induce others to favour ſuch, as poſſeſs them, merely from regard to their own intereſts. In large kingdoms numbers muſt be employed in managing public affairs: but alas, how ſeldom are many of them decidedly of an excellent ſpirit? And how ſeldom do kings prefer men entirely on that account? Yet nothing elſe can fully prevent damage to both prince, and people. In ſome caſes men may continue in favour, and power, notwithſtanding repeated, and entire revolutions; not by a criminal fickleneſs, but through an immoveable adherence to integrity, and prudence, and a readineſs by every lawful means, to do good to mankind. Extraordinary honour, wiſdom, or exaltation always excite envy, and enmity: but eſpecially where one man's inflexible honeſty diſappoints, or detects the knavery, and avarice of numbers. They, that are thus expoſed to the view, malice, and ſevere ſcrutiny of multitudes, who are their competitors, and enemies, have need to act with great circumſpection, and wiſdom; that no fault, or error, no evil, or appearance of evil, may be found in them: and it is moſt honourable to God, and religion, when the moſt enraged, and pertinacious opponents, can find no fault with any part of the conduct of an eminent believer, except they can convert his piety, and ſtedfaſtneſs in the faith into an accuſation againſt him. He, who enabled Daniel thus to walk in wiſdom towards them, that were without, in his difficult ſituation; and thus wrought more powerfully than when he protected him in the den of lions, is equally able to give us wiſdom, and grace ſufficient for us, that we may copy his example, and by well-doing put to ſhame and ſilence, thoſe, that would falſe accuſe our good converſation in Chriſt. Yet this conduct of believers often drives their enemies to avowed perſecution, as their only weapon. How much powerful princes are ſurrounded by deſigning men, whoſe flatteries are the covering of their malice, and ſelfiſhneſs! And how pride, and vain-glory lay men open to be impoſed on by the groſſeſt artifices! Whilſt they affect to be honoured as gods, they are proved to want the underſtanding of men: and the groſs abſurdities, which have been ſanctioned by the authority of renowned monarchs, and by the approbation of ſenates, and councils, have been a libel upon human nature, and have ſeemed intended to expoſe the folly, and impiety of our fallen race. It is well that no human laws can deprive us of the privilege of aſking petitions of the God of heaven: for except he continually uphold, protect, and ſupply us, with all things needful for ſoul, and body; we muſt needs ſink into extreme miſery. Were the Lord as regardleſs of men, as they are of him: and did he withhold his communications as long, as they do their petitions, and thankſgivings, they would ſpeedily be left without comfort or hope. Yet how little is this conſidered? Indeed it is to be feared, that they, who, (without any prohibitory decree,) preſent no hearty, and ſerious prayers to God, for more than 30 days together, are far more numerous, than they, who ſerve him continually, and worſhip him with bended knees, and humble thankful hearts, praying, and giving thanks to him three times a day. No wonder then that laws have been more frequently made to cramp, than to encourage ſerious godlineſs: for the majority even of legiſlators have been ſtrangers, or enemies to the truth, and have hated it, for interfering with their worldly purſuits, and pleaſures. We indeed have great cauſe for thankfulneſs in this reſpect: but ſhould we ever witneſs the revival of ſanguinary, and perſecuting ſtatutes, we ought not to marvel at the matter. They are indeed always obtained, and enacted upon falſe pretences, and are replete with abſurdity, impiety, and injuſtice: but it does not behove Chriſtians to vent bitter complaints, or ſarcaſtical revilings. We ſhould quietly obey God rather than man; and commit the keeping of our lives and ſouls to him in well-doing: and inſtead of intermitting the exerciſe of our religion to eſcape the croſs, we ſhould deem ourſelves called to make a more open

CHAP. VII.

Contains 1*ſt. Daniel's viſion of four beaſts riſing in ſucceſſion out of the ſea, repreſenting the four great monarchies, that were to ſucceed each other on earth: and the ſubverſion of the laſt of them, to make way for the eſtabliſhment of the Meſſiah's kingdom,* 1---14. 2*d. An angel explaining the viſion to Daniel, who had been much perplexed with it: and eſpecially ſhewing the nature of the fourth kingdom, and the Antichriſtian power, that would ſpring up in it; and his deſtruction, to make way for the kingdom of God on earth,* 15---18.

IN the firſt year of Belſhazzar king of Babylon Daniel had a dream and viſions of his head upon his bed: then he wrote the dream, *and* told the ſum of the matters.

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profeſſion of it: for that conduct, which in ordinary caſes might appear oſtentatious, becomes in other circumſtances our proper proteſt againſt prevailing impiety, and an edifying example to our brethren. Such chriſtians, and miniſters eſpecially, as are of eminent reputation, ſhould deem themſelves, on theſe emergencies, called upon to ſtand forth in the moſt intrepid, and decided manner, and to riſque all conſequences by a conduct, that may not be required of more obſcure perſons. But the moſt eminent ſervants of God will ſee cauſe to proſtrate themſelves before him, with every expreſſion of the moſt profound reverence, humility, and ſelf-abaſement, and the moſt entire reliance on his mercy, through the mediation of Chriſt. They, that fill the moſt exalted ſtations, and are moſt extenſively uſeful, muſt not only find time for communion with God, but they ſhould abound therein more than others; having more to pray, and to return thanks for: and with advancing years men ſhould grow more fervent, and conſtant in their devotions; that the conſolations of God may make up for the loſs of other comforts, or for their want of reliſh for them; and that they may conſtantly be in a proper frame for joining the worſhip of the ſaints in light. But in this evil world, that conduct, which is moſt according to the will of God, will often be turned into matter of accuſation againſt us. However it is far better to ſuffer for well-doing, than for evil-doing: for though ſuch perſons cannot place much confidence in the protection of thoſe princes, whom they have moſt faithfully ſerved, and who are moſt convinced of their wiſdom, and uprightneſs; yet they may in all caſes be aſſured of the divine favour and conſolation. Various perſonal, and political intereſts may render kings irreſolute in defending their beſt friends againſt the aſſaults of their enemies. They may inconſiderately give the occaſion of injuring them: and however diſpleaſed with themſelves, or earneſt in labouring to extricate them from danger; they may with ſorrow find, that they cannot do it without hazarding ſuch conſequences, or making ſuch ſacrifices, as they cannot venture upon. Thus fear of man, iniquitous laws, fooliſh and raſh meaſures, and malignant accuſers may concur in extorting the ſentence of condemnation againſt thoſe, who deſerve all poſſible honour, and reward. But that God, whom believers ſerve continually, is able to deliver them out of every danger, and temptation; and to change all the purpoſes of their perſecutors to deſtroy them: and it is far better to truſt in him, than to put any confidence in princes. Even the moſt powerful of men may pity, where he cannot deliver; and mourn over thoſe oppreſſions, that he cannot redreſs; and be conſtrained, or ſeduced into thoſe meaſures, which fill his heart with anguiſh, his conſcience with remorſe, and mar all his enjoyments. So vain is all earthly greatneſs! And ſo unavailing all the materials of earthly ſatisfaction! But the perſecuted believer may be happy in the moſt dreary dungeon, or the moſt perilous ſituation; as nothing can exclude him from the throne of grace, or from that peace of God, which paſſeth all underſtanding. Through faith even the mouths of lions may be ſtopped: and if temporal ſafety be good for us, we ſhall be preſerved in the very jaws of deſtruction; and hungry lions ſhall be as harmleſs as lambs, and their preſence ſhall only tend to increaſe our admiration of the Lord's power, and our gratitude for his goodneſs: and even ſatan, that roaring lion, who goeth about, ſeeking whom he may devour, ſhall be ſo reſtrained, that he ſhall not be able to harm, or even to frighten us, whilſt we are exerciſing faith in the promiſes, and attending to the commandments of our God. We ſhould then exerciſe ourſelves to have a conſcience void of offence towards God, and man; that we may rejoice in it's teſtimony, in difficult circumſtances: we ſhould be ready to anſwer with meekneſs, and kindneſs even to thoſe, that have injured us, eſpecially if they are ſenſible of their fault. However our temporal trials may end, we ſhall come forth of them all: no hurt will be found to have come on thoſe, who have believed in God, and kept his way. But whilſt their troubles iſſue in their greater honour, comfort, and felicity; the ſhort lived triumphing of the wicked will terminate in their unpitied, and irreverſible ruin; in which their relatives are often involved along with them. Thus the Lord taketh the wiſe in their own craftineſs; and He takes occaſion from their devices againſt him, to make known his own eternal power, and Godhead amongſt the nations of the earth, and to bring ſuch as were far off, to adore, and tremble before him. He is the living, and unchangeable God, who alone is ſtedfaſt for ever: His decrees, purpoſes, and laws are, and ought to be, eſtabliſhed, ſo that none can change them: His is the kingdom, the power, and the glory for ever: and he delivereth, and reſcueth, and worketh ſigns, and wonders in heaven and earth. Theſe things are ſometimes made evident even to thoſe, who yet are not influenced to worſhip him: and many are uſed as his inſtruments, in making known his perfections, and wonderful works to others, who themſelves remain ſtrangers to his ſaving grace. May we then be believers, and doers of the word; and not merely hear, preach, or write about it: leſt we ſhould be found at laſt to have deceived our ownſelves.

NOTES.

CHAP. VII.] V. 1. *In*, &c.] The laſt chapter concluded the hiſtorical records, which Daniel was directed

2 Daniel ſpake and ſaid, I ſaw in my viſion by night, and, behold, the four winds of the heaven ſtrove upon the great ſea.

3 And four great beaſts came up from the ſea, diverſe one from another.

4 The firſt *was* like a lion, and had eagles wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made ſtand upon the feet as a man, and a man's heart was given to it.

5 And, behold, another beaſt, a ſecond like to a bear, and it raiſed up itſelf on one ſide, and *it had* three ribs in the mouth of it between the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh.

6 After this I beheld, and, lo another, like a leopard, which had upon the back of it four wings of a fowl; the beaſt had alſo four heads; and dominion was given to it.

7 After this I ſaw in the night viſions, and

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to tranſmit to poſterity for their edification: in this we enter upon the prophetical diſcoveries, that were made to him, for the benefit of the church, to the end of time. We are therefore led back again to the beginning of Belſhazzar's reign, when he had the extraordinary prophetical viſion recorded in this chapter. A viſionary repreſentation was made to his mind, in a dream, which he perfectly remembered when he awoke, and both committed to writing, and told particularly to his friends and people. It contains for ſubſtance the ſame prophetical intimations with Nebuchadnezzar's dream, (c. ii;) but under different alluſions, and with additions, of which a ſatisfactory account may be given.

V. 2, 3.] The great ſea agitated by the four winds, repreſented the earth, and its inhabitants, as thrown into perpetual convulſions, by ambitious princes, and mighty conquerors, which ariſe in the ſeveral parts of it; and who turn every thing into confuſion, and wild uproar by their furious conteſts for victory, and dominion. The four beaſts ſignified the ſame, with the four conſtiſtituent parts of Nebuchadnezzar's viſionary image. To his carnal mind, mighty conquerors, and extenſive flouriſhing empires, would have a ſhew of glory, which was repreſented by a ſplendid and immenſe image: to the ſpiritual mind of Daniel, they would only appear terrible, odious, and deſtructive, which was more aptly denoted by devouring beaſts. They ſeemed to ariſe out of the ſea, not all at once, but one after another: which ſignified that their kingdoms would be eſtabliſhed in conſequence of fierce, and bloody wars, in which the nations intended would acquire the aſcendancy, and eſtabliſh their dominion over many other nations; and that they would ſubvert, and ſucceed to each other. They were diverſe from one another; and like the image, whoſe head was of gold, &c.; the firſt was the more noble, the laſt moſt terrible. Theſe beaſts were monſtrous productions; for no animal could in every thing ſerve as an emblem of the monarchies intended.

V. 4. *The firſt*, &c.] The Chaldean empire, as advanced to its ſummit of proſperity under Nebuchadnezzar, and, at the time when Daniel wrote, as declining under Belſhazzar, was intended by this beaſt. The lion was an emblem of Nebuchadnezzar's courage, and ſucceſs in acquiring the dominion over his neighbours; and perhaps of his ſuperior generoſity, and magnanimity, with which he ruled over the nations. The eagles wings denoted the rapidity, and unabated vigour, with which he proſecuted his victories. But as the prophet ſaw this, he obſerved, "that the wings thereof were "plucked." After the death of Nebuchadnezzar, the Chaldeans made no more conqueſts; ſeveral of the ſubjected nations revolted; the Medes and Perſians ſoon began to ſtraiten them; till at length Babylon was beſieged, and taken, and ſo that monarchy was terminated. No longer did this beaſt appear rapid in conqueſt, as an eagle, or courageous, and terrible as a lion: but it was changed as it were into an human creature; it "ſtood "on its feet as a man, and had a man's heart given to "it." After Nebuchadnezzar's death, the kings of Babylon became more moderate in their claims, and cautious in their meaſures; leſs terrible to their foes, and ſubjects, and more timorous, and fearful. Thus Belſhazzar ſhut up himſelf in Babylon, and dared not to face Cyrus: as a man would not venture to face a raging bear, which a lion would deſpiſe. (*Pſalm* ix. v. 20.)

V. 5. *And*, &c.] Whilſt Daniel beheld how the firſt beaſt was weakened, and changed, he ſaw another beaſt come up out of the ſea, to ſubvert, and ſupplant him. This repreſented the kingdom of the Medes, and Perſians. Its emblem was a bear; leſs noble and courageous, but more voracious, and ſavage than a lion. This beaſt raiſed up itſelf on one ſide, for the Medes and Perſians extended their conqueſts almoſt wholly to the weſt of their own countries: it had three ribs between its teeth, which it was devouring; this is interpreted of the three kingdoms of Babylon, Lydia, and Egypt, which the Perſians conquered, and grievouſly ſpoiled, and oppreſſed. And there were thoſe ſtanding by, who called on the beaſt to ariſe, and devour much fleſh: this is explained in general of the providential diſpenſations, which excited the Medes, and Perſians to attempt ſuch extenſive conqueſts; and of the cruelty of the Perſian kings, which perhaps never was exceeded, or equalled: but may it not alſo denote their attempts to ſubdue the Thracians, Macedonians, Greeks, and other European nations, which at length occaſioned the ruin of their monarchy?

V. 6. *After*, &c.] This bear, having diſappeared, the prophet ſaw an extraordinary leopard riſe up in its ſtead. This was the emblem of the Grecian or Macedonian empire, which for the time was the moſt renowned in the world. It was erected by Alexander the Great, on the ruins of the Perſian monarchy, and it was continued in four diviſions under his ſucceſſors. The leopard, being exceeding fierce, and nimble, repreſented behold a fourth beaſt, dreadful and terrible, and ſtrong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and ſtamped the reſidue with the feet of it: and it *was* diverſe from all the beaſts that *were* before it; and it had ten horns.

8 I conſidered the horns, and behold, there came up among them another little horn, before whom there were three of the firſt horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth ſpeaking great things.

9 I beheld till the thrones were caſt down, and the Ancient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wool: his throne *was like* the fiery frame, *and* his wheels *as* burning fire.

that kingdom, and eſpecially Alexander its founder: and ſome think that the leopard's ſpotted ſkin was an emblem of the illuſtrious qualities, and odious vices; which met in his character. But the ſwiftneſs of a quadruped could not ſufficiently repreſent the rapidity of his conqueſts, who ſubdued nations more ſpeedily, than others could march their armies through them. The leopard was therefore ſeen with the four wings of a fowl upon its back. When Alexander died, his kingdom was, after many conteſts amongſt his captains, divided into four parts, Egypt, Syria, Macedonia, and Thrace with ſome regions of Leſſer Aſia. Theſe were the four heads of this third beaſt; and under them dominion was given to it, till it was gradually reduced by the Romans.

V. 7, 8.] (v. 19—26.) Many expoſitors have explained this fourth beaſt of the ſucceſſors of Alexander, and have endeavoured to make out Antiochus Epiphanes to be the little horn. But were any, or all, of Alexander's ſucceſſors, more powerful, and dreadful than he had been? Were their conqueſts more extenſive, and deſtructive, than his? For thoſe of this fourth beaſt evidently were. The ten horns were kings, or kingdoms, (according to the language of prophecy,) all exiſting at once, and not individual princes, riſing in ſucceſſion. The little horn was not one of the ten, but aroſe among, and after them; which cannot agree with this hypotheſis. And this beaſt in one form or other was to ſubſiſt, till the eſtabliſhment of the kingdom of Chriſt, as afterwards predicted. Theſe reaſons have induced almoſt all modern proteſtant expoſitors to look elſewhere for this fourth beaſt: and the emblems are ſo appoſite, that there can be little danger of miſtake, or reaſon for heſitation, as to the grand outlines of the prediction. This fourth beaſt accords with the legs, and feet of iron, which were ſeen by Nebuchadnezzar, in his viſionary image, and which were at length divided into ten toes, (c. ii. v. 40—45.) It far exceeded in power, fierceneſs, and deſtructive rage, all that had gone before it: and no animal could be found ſo terrible, and furious, as to lend it a ſuitable name. This was doubtleſs an emblem of the Roman ſtate, whoſe invincible fortitude, hardineſs, and force were never equalled; and whoſe wars, and conqueſts bare down all oppoſition, and reduced almoſt every kingdom, or ſtate in the known world, into ſome kind, or degree of dependance on it: and drew all the ſpoil, and wealth of many conquered nations to enrich their proud capital, and tyrannized grievouſly over all, that did not quietly yield obedience to their authority. This fourth empire was governed in another manner, and by other maxims than any of the preceding: and in proceſs of time, it was divided into ten kingdoms, which have been thus numbered, 800 years after Chriſt. 1. The Senate of Rome. 2. The Greeks at Ravenna. 3. The Lombards in Lombardy. 4. The Huns in Hungary. 5. The Alemanes in Germany. 6. The Franks in France. 7. The Burgundians in Burgundy. 8. The Goths in Spain. 9. The Britons. 10. The Saxons in Britain. In ſhort they were nearly the ſame with the principal kingdoms in Europe at this day; excepting ſome of the more northern regions, and thoſe poſſeſſed by the Turks. But whether we can determine exactly which theſe ten kingdoms were, or no, it is certain the Roman empire was thus divided; and though afterwards they were ſometimes more, and ſometimes fewer; yet they were ſtill known by the name of the ten kingdoms of the weſtern empire. For though the Romans ſubdued thoſe countries in the eaſt, which had ſucceſſively belonged to the Chaldeans, the Perſians, and the Macedonians: yet their empire, or the body, head, and horns of the beaſt were in the weſt. Whilſt the prophet was conſidering theſe ten horns, he ſaw another little horn ſpringing up amongſt them. This evidently points out the power of the church, and Biſhop of Rome, which from ſmall beginnings, thruſt itſelf up amongſt the ten kingdoms, and at length got poſſeſſion of three of them, having turned out thoſe, who held them; viz: the Exarchate of Ravenna, the kingdom of the Lombards, and the ſtate of Rome; and the dominion of the Roman Pontiff over theſe three kingdoms has been ever ſince denoted by his triple crown. In this horn, (as the church of Rome became, when it obtained temporal authority,) were eyes like the eyes of a man; which denoted the policy, ſagacity, ſubtlety, and watchfulneſs, whereby this power would ſpy out occaſions of extending, and eſtabliſhing its intereſts, and advancing its exorbitant pretenſions; for which the court of Rome has ever been remarkable above all the ſtates in the world, as every ſmatterer in modern hiſtory muſt know. It had alſo a mouth ſpeaking great things: and we ſhall have frequent occaſion to ſpeak of the arrogant claims, blaſphemous titles, and great ſwelling words of vanity, of this horn. The ſtyle of "his holineſs," and the claim of infallibility, and of a power to diſpenſe with God's laws, and to forgive ſins, and to ſell admiſſion into heaven, may ſerve for a ſpecimen of the great things, which this mouth hath ſpoken. (2 *Theſ.* c. ii. v. 5—10. *Rev.* c. xiii.)

V. 9—14.] The prophet continued to contemplate the ſcene, that paſſed before his mind, 'till at length all

10 A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgment was ſet, and the books were opened.

11 I beheld then, becauſe of the voice of the great words which the horn ſpake: I beheld, *even* till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.

12 As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and time.

13 I ſaw in the night viſions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom *that* which ſhall not be deſtroyed.

15 I Daniel was grieved in my ſpirit in the midſt of *my* body, and the viſions of my head troubled me.

16 I came near unto one of them that ſtood by, and aſked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 Theſe great beaſts, which are four, *are* four kings, *which* ſhall ariſe out of the earth.

18 But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the

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theſe thrones were caſt down; and the Ancient of days, or the eternal God, who exiſted before time was, even from everlaſting, was emblematically repreſented as placed on his throne. His garment white as ſnow was the emblem of his moſt perfect juſtice, and holineſs; the hair of his head like the pure wool, denoted his unerring wiſdom, and awful majeſty; his throne like the fiery flame ſignified his terrible vengeance on the wicked; and the wheels, (on which it was fixed as a chariot,) being as burning fire, repreſented, that his providence would execute the awful ſentence of his juſtice on his enemies; (*Ezek.* c. i. v. 15—28;) which was alſo ſhewn, and its terror illuſtrated by the fiery ſtream, that came forth from before him. An immenſe multitude of angels miniſtered unto him; and unnumbered millions of his creatures were gathered before his tribunal: for the judgment was ſet, and the books were opened; the book of God's law, and of theſe prophecies, and the regiſter of the offences of the criminals to be judged, &c. This language is applicable to the general judgment; but that cannot be the prophetic meaning of the paſſage: for it is plain that God the Father is here ſpoken of as the Judge; whereas the Son will appear as the ſole Judge in the day of final retribution: and this will precede the introduction of the millennium, the other will ſucceed to the conſummation of all things here on earth. In ſhort this was ſpoken of the coming of the Lord to deſtroy the kingdom of antichriſt, and to ſet up the kingdom of God on earth. For the great God, being filled with indignation at the blaſphemous words of the little horn, will deſtroy all the remains of the power of the fourth beaſt, to which it belongs; that is of the Roman empire, as far as it is inimical to the cauſe of Chriſt: and his body ſhall be deſtroyed, and given to the flames. Rome will be wholly deſolated, and her hierarchy aboliſhed; every antichriſtian power will be cruſhed; and the whole will be reduced under the government of Chriſt, and thoſe who rule under, and for him. Indeed the other beaſts were deprived of their dominion; yet their lives were prolonged for a ſeaſon: the countries, that had been governed by the Chaldeans, Perſians, and Macedonians, though no longer in poſſeſſion of empire, yet continued under the government of idolaters, or enemies to true religion; for a beaſt in the prophetic language is an idolatrous, or perſecuting power: but when the fourth beaſt ſhall loſe his authority, his life alſo ſhall be taken away; and no idolatrous, or antichriſtian power ſhall remain in any of the nations, that were ſubject to it: nor indeed in any other; for the other beaſts muſt then be ſlain, as is intimated by their lives being ſpared *for a ſeaſon*. For the prophet further ſaw one like the Son of Man coming with, or in the clouds of heaven, that is with divine majeſty, and glory: this muſt point out Chriſt to us, as the eternal Son of God, appearing in human nature, and coming to receive the kingdom covenanted to him; (*Pſ.* ii. v. 8, 9.) He came to the Ancient of days, who ſat on the throne, and was brought in before him by the angelic attendants; and he received a glorious, univerſal, and everlaſting kingdom, which would never vaniſh, or be ſubverted, or ſucceeded by any other.

V. 15—18,] When Daniel had conſidered theſe emblems of future times, he foreſaw that theſe idolatrous empires would occaſion much miſchief to the church of God, before an happy event could be expected: yet he did not fully underſtand what was meant, nor how matters would end; and he was therefore much grieved, and troubled in mind. So he went to one of the numerous attendants of Him, that ſat on the throne, and deſired information on this ſubject, and in conſequence received the following interpretation. In general the angel ſhewed him that the four beaſts, ſignified four kings, or kingdoms, that were to ariſe up on earth, which would oppoſe the church of God: yet the ſaints would at length take the kingdom, and poſſeſs it for ever, not only perſonally in heaven, but collectively on fourth beaſt, which was diverſe from all the others, exceeding dreadful, whoſe teeth *were of* iron, and his nails *of* braſs; *which* devoured, brake in pieces, and ſtamped the reſidue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that ſpake very great things, whoſe look *was* more ſtout than his fellows.

21 I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them;

22 Until the Ancient of days came, and judgment was given to the ſaints of the moſt high; and the time came that the ſaints poſſeſſed the kingdom.

23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be diverſe from all kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* ſhall ariſe: and another ſhall riſe after them; and he ſhall be diverſe from the firſt, and he ſhall ſubdue three kings.

25 And he ſhall ſpeak *great* words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws; and they ſhall be given into his hand until a time and times, and the dividing of time.

26 But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy *it* unto the end.

27 And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom *is* an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

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earth, after the ruin of the fourth kingdom; for they would rule with and for Chriſt to the end of time, and nothing would ſucceed this kingdom on earth, but the everlaſting glory of heaven.

V. 19—22.] Daniel was not curious to know more about the three firſt kingdoms; he underſtood, that they would reſemble ſuch monarchies, as he had ſeen: but he was anxious to learn more about the kingdom intended by the fourth beaſt, which was ſo different from all the reſt, and ſo formidable with teeth of iron, and nails of braſs, &c. He ſuppoſed this beaſt to repreſent ſome more formidable enemy of the church, than any of the others; as well as far more powerful, and oppreſſive in it's conqueſts. He wanted alſo to know ſomething more of the ten horns: but eſpecially of the little horn, of which he had further obſerved, that his look was more ſtout than his fellows." The Roman court and pontiff for many ages domineered over thoſe kingdoms intended by the ten horns, in the moſt audacious manner; laying them under interdicts and excommunications, levying heavy taxes from them; depoſing kings, and diſpoſing of their dominions; abſolving their ſubjects from their oaths of allegiance, and exciting them to rebellions, and inſurrections; claiming a ſupremacy in all cauſes, and trampling on the greateſt monarchs, in ſuch ways, as never was done by any other power. He had alſo noticed, that it had made war with, and prevailed againſt the ſaints: and the perſecutions, maſſacres, and religious wars, excited by the church, and biſhop of Rome, have occaſioned the ſhedding of far more blood of the ſaints of God, than all the perſecutions of profeſſed heathens, from the foundation of the world. This we ſhall find to be the character of the ſame power, as deſcribed by St. John, as the great harlot, who was drunk with the blood of the ſaints, and martyrs of Jeſus. (*Rev.* c. xvii. v. 6.) This horn would prevail againſt the ſaints to ſhed their blood, and grievouſly oppreſs them; until the Ancient of days ſhould come, to give judgment againſt it, in favour of his ſaints; and till they ſhould be put in poſſeſſion of the kingdom, as united with Chriſt their glorious head; and this certainly refers to future times. Theſe were the particulars, which Daniel wanted to have interpreted to him: And there was a great propriety in theſe things being thus fully revealed to him, whoſe chief concern would be about the affairs of the church, and of true religion: whilſt Nebuchadnezzar's dream, of the ſame four monarchies, related wholly to their temporal dominion.

V. 23—28.] The anſwer, that the angel made to Daniel's enquiry, has been peculiarly adverted to, in the preceding interpretation. He informed the prophet, that the fourth beaſt was the fourth kingdom, that would ariſe upon earth; which could only be the Roman empire. It would be diverſe from all the others: the kingdoms of Alexander's ſucceſſors were not remarkably different from thoſe, that had preceded them; as the Roman ſtate was in it's forms of government, and in various particulars. It would devour the whole earth, and tread it down and break it in pieces: if we ſhould explain this only of the land of Judah, it is obvious that the Chaldeans did more harm to that land, than ever the ſucceſſors of Alexander did; but not ſo much as the Romans: yet it ſeems rather to refer to their extenſive conqueſts in every part of the known world.

CHAP. VIII.

Contains 1*ſt. Daniel's viſion of the ram, and the he-goat, that overcame the ram; of the breaking of the ram's horn, and of four horns, that came up in it's ſtead; and of one little horn, that ſprang up from one of them, and became exceeding great, and did great miſchief to God's people: and of the duration of theſe events,* 1---14. 2*d. An angel ordered to interpret the viſion to Daniel, and ſhewing him, that it related to the kingdom of the Medes, and Perſians, as conquered by the Macedonians, and to a power, that would thence ariſe to perſecute the church,* 15---25. 3*d. The certainty, and diſtant futurity of ſome of the events; with Daniel's grief, aſtoniſhment, ſickneſs, and return to his employment,* 26---27.

After this kingdom had been divided into ten horns, or kingdoms, another ſhould come up amongſt them, diverſe from the firſt, who ſhould ſubdue three kings, or three of the kingdoms before-mentioned, (v. 8.) But how was Antiochus Epiphanes different from his predeceſſors? Or how could he ſubdue three of the kings, that were in order of ſucceſſion before him? Or how could he come up after the ten horns, if he were one of them? We can therefore find this little horn no where, but within the Roman empire; and the monſtrous power of the church and biſhop of Rome, hath been more different from every other ſpecies of tyranny, than the Roman empire from all other monarchies: and we have ſeen how this power ſubdued three of the ten kingdoms. This little horn would ſpeak great things againſt the moſt High; and we have noticed, and ſhall have frequent occaſion to mention, ſome of the blaſphemous, and impious words of the Roman Antichriſt. He would alſo *wear out* the ſaints of the moſt High: the perſecutions of Antiochus Epiphanes were only for a few years; whereas thoſe of the Pope, and his inſtruments have continued through many centuries; and though now ſomewhat ſuſpended, are probably not terminated: ſo that their duration, and ſeverity have worn out the ſaints of God, more than any other ever did. He would alſo think, or deviſe "to change times, and "laws." And hath not this power arrogated the prerogative of making times holy, or unholy, contrary to the word of God? He hath commanded men to abſtain from meat, and ceaſe from work, when God required no ſuch thing; and has multiplied his holy days, till ſcarce four of the ſix working days have been left for man's labour: at the ſame time he hath licenſed intemperance and exceſs on his feſtivals, and carnivals, and authoriſed diſſipated and licentious diverſions on the Lord's own holy day. And he hath pretended to change God's laws, or to diſpenſe with obedience to them, that his own new laws might be obſerved, forbidding to marry, and licenſing fornication, and many things of this ſort. Thus matters would be left in his hands, "till "a time, and times, and the dividing of time," that is for three years, and an half, or 42 months, which reckoning 30 days to a month, (which was the general computation,) make juſt 1260 days; and thoſe prophetical days ſignify 1260 years; a number we ſhall repeatedly meet with in the Revelation of St. John; where we ſhall have occaſion to conſider it more fully. At the expiration of this term, which is now not far diſtant, the dominion of this horn will ceaſe, and he will be judged, condemned and conſumed, and his authority never be revived to the end of the world. Then the kingdom, &c, under *the whole heaven* will be given to the people of God's ſaints: he will ſet up his everlaſting and univerſal kingdom amongſt, over, and by them; and all other rulers, and governors will ſerve, and obey him. Can this mean any thing leſs, than an univerſal prevalence of true religion, under the countenance of chriſtian princes, even to the end of the world; without any remarkable declenſion, or ſucceſsful oppoſition? And hath not enough of this extraordinary prophecy been already fulfilled, to warrant our aſſurance, that the remainder will be ſo too, as well as to demonſtrate the divinity of the ſcriptures? Thus, the angel informed Daniel, matters would proceed and terminate. But he, foreſeeing the calamities of the church, and the ſufferings of believers, for ſo long a ſeaſon, previous to the arrival of the joyful event, was greatly troubled in mind, which affected his body alſo. However he laid up the matter in his memory and heart, that he might meditate upon it, and derive inſtruction from it.

PRACTICAL OBSERVATIONS.

Thoſe ſplendid atchievements, and that extenſive authority, which excite man's admiration, applauſe, envy, or ambition, often rank men in the ſame claſs with deſtructive hurricanes, and ſavage beaſts; in the judgment of God, and of his ſaints. They are the inſtruments of divine vengeance on a guilty world, which is kept in perpetual agitation by their conteſts; as the great ſea by the raging of the conflicting winds. They are indeed diverſe from each other: but they agree in their aim to aggrandize themſelves, and to gain the dominion, by making havock of the human ſpecies, and trampling men under their feet: and many around them, by their flattering encomiums, and deluſive oratory, call on them to ariſe, and devour much fleſh. The greater renown ſuch chieftains receive with poſterity, the more miſchievous were they to their cotemporaries: and whilſt our youth are taught to admire the exploits of the Greeks, and Romans; they are ſeldom led to reflect on the dire carnage, and wide ſpread deſolations, which their wars occaſioned. No ſavage beaſt, nor all the worſt qualities of them all put together, can equal the odious conſtituents of an ambitious conqueror's character: and an Alexander, or a Julius Cæſar may be conſidered as a compound of pride, ambition, ſelfiſhneſs, rage, and cruelty; whilſt he can glory in the ſlaughter of a million of his own ſpecies, for the ſole purpoſe of advancing his own reputation, and greatneſs, or of extending the dominions, and wealth of his idolized country. But when we look at ſuch beaſts, as dreadful, and terrible, and exceedingly ſtrong, and conſider their fatal ſucceſſes; we ſhould recollect, that they are under the ſecret direction of God

IN the third year of the reign of king Belſhazzar a viſion appeared unto me, *even unto* me Daniel, after that which appeared unto me at the firſt.

2 And I ſaw in a viſion; and it came to paſs, when I ſaw, that I *was* at Shuſhan *in* the palace, which *is* in the province of Elam; and I ſaw in a viſion, and I was by the river Ulai.

3 Then I lifted up mine eyes, and ſaw,

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whoſe counſel ſhall ſtand, and he will do all his pleaſure: and thus we ſhall be preſerved from either admiring, or dreading them. For theſe lions, and monſters of more ſavage breed, are all chained: the dominion given them has its appointed extent, and duration; their wrath ſhall turn to the praiſe of the Lord, and the remainder of it he will reſtrain. Whilſt he has work for them, as his executioners, they have rapid ſucceſs; when that is done they diſappear, or are broken in pieces: and as one of them after another is removed, and the earth ſeems to be at reſt, being delivered from a ſcourge, and a curſe; another perhaps riſes up ſtill more outrageous, and miſchievous. But in whatever form, age or place they practice, and proſper: or whatever be their courage and ſagacity, or their arrogance, impiety, and cruelty in war, or in perſecution; their thrones will be caſt down, to make way for the kingdom of the Ancient of days, the everlaſting God, whoſe works, and counſels are all in glorious juſtice, holineſs, wiſdom, and majeſty: and whoſe wrath is a devouring fire againſt all his enemies round about. He will put down all authority, that exalteth itſelf againſt him: and the terrible diſplays of his power, and wrath, in his temporal judgments on the nations, form an emblem of that day, when we muſt all appear before his tribunal, to give an account of our works; when the books ſhall be opened, and all, whoſe names ſhall not be found written in the book of life, will be caſt into the lake of fire: when thouſand thouſands ſhall miniſter unto him, and ten thouſand times ten thouſand ſhall ſtand before him. Ere that ſolemn deciſive ſeaſon ſhall arrive, for the manifeſtation of the Lord's glory to all worlds, in his dealings with his creatures; the doom of each of us will be determined, at the hour of our death: and before the end ſhall come, the Father will openly, and actually give unto his incarnate Son, as our Mediator, and Judge, the inheritance of the nations, as his willing ſubjects. Of this he gave a proof, when he raiſed him from the dead, and gave him glory; when he aſcended up on high, and was brought by his attending angels before the Ancient of days; and all power in heaven, and earth was given to him. Yet hitherto it hath been permitted, that the depravity of man ſhould be expoſed, in the conduct of many rivals, and competitors; of many Antichriſts, who have oppoſed his cauſe, and made havock of innumerable multitudes of his ſaints; and have prevented the ſucceſs of their efforts in ſpreading that glorious cauſe, which they loved more than their lives. Yet they have never prevented the eternal felicity of any one choſen veſſel of mercy; nor could the gates of hell ever prevail againſt the church. Idolatry, impiety, arrogance, and perſecution have generally been concomitants, and have always been odious, and pernicious; but never ſo odious, and pernicious, as when covered with a maſk of true religion. There have been and will be many Antichriſts: but he that ſits in the temple of God, and exalts himſelf above all, that is called God, or is worſhipped, hath been more fierce, and ſtout than his fellows; and hath worn out the ſaints of the moſt High, and thought to change times and laws, more than they all: and his condemnation will be proportionably dreadful; for the judgment ſhall ſit, and the Lord will deſtroy him with the breath of his mouth, and with the brightneſs of his coming. Other tyrants, and perſecutors may be ſpared for a ſeaſon, even when dethroned; but this enemy ſhall be wholly deſtroyed, and caſt into the fire; (*Rev.* c. xvii. v. 17.) Then all idolatry, and falſe worſhip ſhall ceaſe: and our Redeemer ſhall receive dominion, and glory, and a kingdom, over all people, nations, and languages, which ſhall never paſs away, nor be deſtroyed. We may not indeed be ambitious of temporal power, or uſe unhallowed means to ſubvert even Antichriſtian tyranny: but we may pray to the Lord to plead his own cauſe, and fulfil his word, and to make his truth victorious: we may deſire to be inſtrumental in forwarding theſe happy events in any way, in which it may pleaſe God to employ us; and we may anticipate with joy thoſe glorious times, when all nations ſhall fall down before our Redeemer, and all kings ſhall do him ſervice; and when every throne on earth ſhall be filled by thoſe, that do his will, and ſeek his glory. We ſhould make ſerious enquiry into theſe matters, as well as into other parts of God's word; and by proper examination, and humble prayer, we ſhall thence deduce encouragement to our hope, and find ſtrength added to our faith. We ſhould keep them in our hearts, and expect the approaching period, when the ſaints ſhall receive the kingdom, and their cauſe ſhall finally triumph over all oppoſition: and the trouble, that the views we receive of the ſufferings to be endured by God's people, will be counterbalanced by the expectation of ſo glorious a cataſtrophe. May we be numbered with the ſaints, now they are under the croſs, that we may ſhare all their triumphs, and be numbered with them in glory everlaſting.

NOTES.

CHAP. VIII.] V. 1. *In*, &c.] As the Chaldeans were not particularly concerned in the ſubſequent prophecies, they were penned in the Hebrew tongue, as more uſeful to the Jews.

V. 2. *Shuſan*, &c.] Shuſan, or Suſa was afterwards the capital city of the Perſian empire; and commentators generally ſuppoſe, that Daniel was only carried thither in viſion, (as Ezekiel had been to Jeruſalem,) but that he was actually at Babylon at the time: for they cannot conceive what he ſhould do at Shuſan, at the time when Belſhazzar, who employed him, was at war with the Medes and Perſians. But he might be at Shuſan, as employed in ſome embaſſy from Belſhazzar, to Cyrus, or ſome of the parties engaged in war againſt him: and ſome think that Shuſan was at this time in the hands of the king of Babylon.

and, behold, there ſtood before the river a ram which had *two* horns; and the *two* horns *were* high; but one *was* higher than the other, and the higher came up laſt.

4 I ſaw the ram puſhing weſtward, and northward, and ſouthward; ſo that no beaſts might ſtand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was conſidering, behold, an he-goat came from the weſt on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power.

7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns: and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and

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V. 3, 4.] (v. 20.) The angel expreſſly interpreted this ram to mean the kings of Media, and Perſia; but why was this empire, that had been repreſented by a ravenous bear, here denoted by a feeble and inoffenſive ſheep? For even rams, though they will fight with each other, are not formidable to, but liable to be devoured by, other beaſts. Some think that this emblem might be intended to ſignify the gentleneſs of the Perſian kings to the Jews: but the true reaſon ſeems to be, that this was the common emblem of this united dominion, in uſe amongſt themſelves. The original word for a ram, and that for Elam, or Perſia have a great affinity: it was uſual for the kings of Perſia to wear a diadem made like a ram's head of gold, &c: and it is ſaid that, "rams heads with horns, one higher, and the other "lower, are ſtill to be ſeen on the pillars at Perſepolis." The Chaldean monarchy was drawing near to its end, when Daniel had this viſion; and the way, in which it was to be ſubverted, had been ſufficiently predicted: and ſo no repreſentation was here made of it; but it began with the emblem of the Medo-Perſian empire. The two horns of this ram, one higher than the other, do not mean Darius, and Cyrus, nor two princes; for the ram had two horns, when he was ſmitten by the goat, or the Macedonians: but they ſignify the joint power of the Medes and Perſians forming one monarchy. The Medes were the moſt ancient of the two nations, and had been moſt eminent: but the Perſians became moſt powerful, and renowned; ſo that the higher horn came up laſt. This ram, though comparatively ſo feeble an animal, was ſeen puſhing weſtward, &c, ſo that none could withſtand, or eſcape him, or prevent his executing his purpoſes, and becoming great. The Perſian kings extended their conqueſts weſtward, as far as the Egean ſea; north, and north weſt, they ſubdued various people even to the Caſpian, and Euxine ſea; and to the ſouth, and ſouth weſt they vanquiſhed Egypt, and ſeveral of the adjacent regions. Some of the latter kings of Perſia carried their arms alſo far into the eaſt; but as this was not much within the obſervation of the Jews, it was not here mentioned.

V. 5—7.] (v. 21.) Whilſt the prophet beheld with aſtoniſhment the fury, and ſucceſs of the ram, he obſerved an he-goat come from the weſt to oppoſe him: this was interpreted to ſignify the kingdom of Greece, or Macedonia. A goat was the known emblem of this kingdom; and the Macedonians had been long called the goats people: "for Caranus going with a great multitude of Greeks, to ſeek new habitations in Macedonia, was commanded by the oracle to take the goats "for his guides to empire; and afterwards ſeeing an herd "of goats fleeing from a violent ſtorm; he followed "them to Edeſſa, and there fixed the ſeat of the empire, "made the goats his enſigns, and called the city *Ægeæ*, "or the goat's town, and the people *Ægeadæ*, or the "goat's people." (Newton.) The Perſian kings had made many very formidable, but unſucceſsful attempts to ſubdue the Greeks, and by repeated injuries, they had ſo exaſperated the whole nation, that laying aſide their petty quarrels, they were ready to unite againſt the common enemy. The politics, and ſucceſſes of Philip, king of Macedon, and other circumſtances had concurred to make way for the execution of the ambitious projects of his ſon Alexander the Great, of leading an army into Aſia, to conquer if poſſible the Perſian empire. With a ſmall body of moſt valiant, and well diſciplined ſoldiers, the flower of Greece, and Macedon, he marched into Aſia; and his progreſs, and ſucceſſes were ſo rapid, that his army ſeemed, as it were, to fly above, and not to touch the ſurface of the earth: and when Darius the Perſian king came to meet him, with an army perhaps twenty times as large, he was attacked with ſuch impetuoſity, and routed with ſuch immenſe ſlaughter; that by the loſs of three great battles, his power was utterly broken, he was purſued as a fugitive, and at length ſlain by his own ſervants: and afterwards Alexander with unexampled celerity marched his forces into every part of this vaſt empire, bearing down all oppoſition, and receiving the ſubmiſſion of cities, and nations; till the ram, the Medo-Perſian kingdom, was caſt down to the ground, and trodden under foot by the victor, and none could deliver it, or any part of it, out of the hands of the Macedonians. When Alexander firſt menaced Aſia with an invaſion, Darius treated his propoſals, and deſign with the moſt affronting contempt; and he afterwards attempted to bribe his phyſician to poiſon him: theſe injuries had ſo exaſperated the king, and his troops, that they purſued Darius rather as an aſſaſſin, than as a competitor for honour, and empire; and the he-goat attacked the ram, as moved with choler againſt him. It is recorded, that this prophecy was ſhewn to Alexander by the Jewiſh high prieſt on the following occaſion.

there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was ſtrong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the ſouth, and toward the eaſt, and toward the pleaſant *land*.

10 And it waxed great, *even* to the hoſt of heaven, and it caſt down *ſome* of the hoſt and of the ſtars to the ground, and ſtamped upon them.

Whilſt Alexander beſieged Tyre, the high prieſt of the Jews refuſed to pay tribute to him, becauſe he had ſworn allegiance to Darius; this refuſal ſo enraged the conqueror, that he ſet out in great haſte to avenge himſelf on that nation. But in anſwer to the prayers of the high-prieſt, and people, the former was directed in a viſion to go forth to meet Alexander, in his pontifical veſtments, attended by the other prieſts in their ſacred apparel: and when the enraged victor met this proceſſion, he bowed down before the high prieſt with religious awe, and veneration. This behaviour aſtoniſhed all preſent; but he informed them, that whilſt he was planning his expedition at Dio in Macedon, he had ſeen in a dream this very perſon in this very habit, inviting him to come into Aſia, and promiſing him ſucceſs in his expedition; and that he now meant to adore the God of the Jews, (who had directed and proſpered his expedition,) in the perſon of his high-prieſt. Accordingly he peaceably entered Jeruſalem, and offered ſacrifices at the temple, where the high-prieſt ſhewed him theſe prophecies of Daniel, wherein it was foretold, that a king of Greece ſhould ſubvert the Perſian empire. In conſequence of this he granted many peculiar privileges to the Jewiſh nation.

V. 8. *Therefore*, &c.] (Note, c. vii. v. 6.) After the Macedonian kingdom had arrived at vaſt greatneſs, and power, Alexander was cut off through exceſſive intemperance, and not without ſuſpicion of having been poiſoned, when he was in the prime of his life, and in the full career of victory, and proſperity: in a few years after, the inſignificant remains of his family were extinct; and then the great, and notable horn of the goat was broken. Afterwards his captains had fierce conteſts about his dominions 'till at length, four kingdoms aroſe, which continued for ſome time, and were eminent in the world: the kingdom of Egypt was to the ſouth, that of Syria, and its dependances to the eaſt, that of Thrace, with Bythinia, &c, to the north, and that of Macedonia to the weſt. (v. 22.) Thus four horns ſprung up from the head of the goat, in the place of that one, that had been broken: but the power neither continued in the ſame family, nor was any one of them equal to that of Alexander himſelf.

V. 9—14.] (v. 23—25.) Hitherto our progreſs in the interpretation of this viſion hath been eaſy, and ſatisfactory: but in what follows there is more difficulty. The generality of expoſitors have interpreted this little horn to mean Antiochus Epiphanes, of whoſe perſecutions we have an account in the books of Maccabees: but ſome have deemed him to have been a type of Antichriſt. However others, (eſpecially Biſhop Newton,) have attempted to ſhew that this interpretation does not yield full ſatisfaction; and they have given us another view of the ſubject, which is at leaſt worthy of our notice. I will ſeparately conſider the different interpretations, and then ſuggeſt my own idea on the ſubject. From one of the four kingdoms, into which the dominions of Alexander were divided, came forth a little horn: This may mean Antiochus Epiphanes, deſcending from the kings of Syria. This was to be "in the latter time of their "kingdom," (v. 23,) and Antiochus Epiphanes lived but a little time, before the Romans ſubdued the ſeveral diviſions of the Macedonian empire: and it would be "when the tranſgreſſors were come to the full;" that is when the Jews had made themſelves ripe for judgment by their crimes. This horn denoted "a king of fierce "countenance" and Antiochus was of a moſt ferocious cruelty; and one that "underſtood dark ſen"tences"; and he was a man of deſigning ſubtlety. His power would become mighty, but not by his own power: which may mean, that from very low beginnings he would ariſe to great proſperity not by the ſtrength of his own kingdom, but by the aſſiſtance of his allies. For after the Romans had conquered his father Antiochus the Great, and exceedingly weakened his dominions; and after Seleucus his brother had drained all his treaſures to pay the ſums of money, which were ſtipulated to the Romans; Antiochus, who had been an hoſtage at Rome, hearing of his brother's death, returned home in a very obſcure manner, and low condition; but being favoured by Eumenes, king of Pergamus, and by others, he obtained the kingdom in preference to his brother's poſterity, and became in time very powerful, and formidable; carrying war into Egypt, to the ſouth, and into Perſia, Armenia, &c. to the eaſt: and eſpecially he ſubdued and oppreſſed the land of Judah, called the Pleaſant Land, becauſe of the temple, and ordinances of God. Thus he waxed great, and grew very proud, and employed his power againſt the hoſt of heaven, and caſt down ſome of the ſtars to the ground, and ſtamped on them; this figuratively deſcribed his perſecution of God's worſhippers, and his cruelties exerciſed againſt many of the brighteſt, and moſt excellent, and eminent perſons amongſt them, whom he treated with the utmoſt indignity, and ſeverity. And he not only magnified himſelf againſt the high-prieſt, and the rulers of the Jews; but againſt God himſelf, the Prince of this hoſt, the Prince of princes: for he ſet up the image of Jupiter Olympius in the temple, profaned every thing with ſwine's fleſh, compelled the Jews to blaſpheme God; put a ſtop to the adminiſtration of all the ſacred inſtitutions, and deſolated, and polluted the whole ſanctuary. For, to puniſh the ſins of the Jews, an hoſt was given him againſt the daily ſacrifice, i. e. God gave him power to prevail againſt it; ſo that the truth was by him caſt

11 Yea, he magnified *himſelf* even to the prince of the hoſt, and by him the daily *ſacrifice* was taken away, and the place of his ſanctuary was caſt down.

12 And an hoſt was given *him* againſt the daily *ſacrifice*, by reaſon of tranſgreſſion, and it caſt down the truth to the ground; and it practiſed, and proſpered.

13 Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that certain *ſaint* which ſpake, How long *ſhall be* the viſion *concerning* the daily *ſacrifice*, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot?

14 And he ſaid unto me, Unto two thou-

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down to the ground, and he practiſed wickedneſs, and proſpered in it: deſtroying the mighty and holy people of God, and accompliſhing his deep, and dark machinations, by the moſt crafty politics; behaving with the utmoſt contempt, and arrogance; and making and infringing ſolemn treaties, and agreements to compaſs the deſtruction of multitudes. But at length, when he was coming, full of rage to execute vengeance on the Jews, who oppoſed his tyranny, he was ſeized with a moſt loathſome, and dire diſeaſe, and died miſerably by the evident judgment of God, without the intervention of any human power. Whilſt Daniel was witneſſing the viſionary repreſentation of theſe future events, he heard a ſaint, or holy one, ſpeaking to another ſaint, who enquired of him that firſt ſpake; (whoſe name, bearing ſome affinity to that of Wonderful, given to Chriſt by Iſaiah, induces many to interpret it of him;) to know how long this viſion concerning the tranſgreſſion of deſolation, &c, was to continue; and he was anſwered that it would be for 2300 days, and then the ſanctuary would be cleanſed. Theſe days, literally underſtood amount to about ſix years, and a quarter: but the profanation of the temple, and altar by Antiochus continued only about three years; they are therefore ſuppoſed to include the whole term of his oppreſſions: though there be ſome difficulty in applying them exactly. Thus the interpretation ſtands, as it is underſtood, wholly of Antiochus Epiphanes: what hath been added upon the ſuppoſition of his having been the type of Antichriſt, will coincide with part of what is to be adduced of another method of interpretation. In the language of this prophet, an horn does not, (ſay theſe expoſitors,) ſignify a ſingle king, but a ſucceſſion of princes: the notable horn of the goat did not mean Alexander perſonally, but the government, as exerciſed by him and his family; the little horn therefore does not ſo well accord to Antiochus Epiphanes, as a ſingle prince, as it would to a ſucceſſion of princes. He indeed aroſe from ſmall beginnings to ſome conſiderable power: but he was a moſt contemptible character, and far inferior in eminence, and extent of dominions, to his father Antiochus the Great. He indeed warred towards the ſouth and eaſt; but he was by no means remarkably ſucceſsful; and in many other particulars the viſion ſeems ſtrained in its application to him. They therefore ſuppoſe this little horn coming forth from one of the former horns to mean the empire of the Romans from the time, when they had got footing in Greece, and Macedonia; which formed one horn of the goat. They then entered on that ſtage, on which theſe events were to take place. At firſt they ſeemed to have little power within the regions, which Alexander had governed; yet that increaſed exceedingly, by the forces brought from Rome: and as this was no part of this goat, the horn grew ſtrong not by its own power. It is well known how the Romans, (from that time, when they got footing within one of the horns of the goat, and ſucceeded to the dominions meant by that horn,) extended their conqueſts weſtward into Aſia, and through almoſt all the regions conquered by Alexander; at length conquering Judea, and Egypt, as well as other ſouthern regions in Africa. This was in the latter times of the Macedonian kingdom, and terminated in its utter ſubverſion: and the Jews had more entirely filled up their meaſure of tranſgreſſion before their grievous ſufferings by the Romans, than when Antiochus firſt began to oppreſs them. Antiochus was ferocious, but he was far from being remarkable for courage: but no people were ever ſo renowned for this quality, as the Romans, or laid their ſchemes of univerſal empire in ſuch deep, and ſound policy, or waxed great, as they did. The calamities brought on the Jews by Antiochus, were ſlight and tranſient, compared with thoſe, which they at length endured from the Romans: when Jeruſalem was beſieged, and taken with moſt tremendous ſlaughter, when their whole civil, and religious conſtitution was ſubverted, and deſtroyed; when the whole of that people were treated with the moſt cruel contempt; when the city and temple were utterly deſtroyed, their ritual worſhip finally terminated, and their poor remains diſperſed as ſlaves, and vagabonds, throughout the earth. And after theſe events had begun to take place, the Roman emperors, when at the ſummit of their greatneſs, became terrible perſecutors of the Chriſtian church, putting to death many of the brighteſt ornaments of the goſpel, eſpecially ſeveral of the apoſtles of Chriſt; yea they magnified themſelves againſt this Prince of the hoſt, this King of kings; both as Pilate the Roman governor ordered his crucifixion; and as they perſecuted his followers for three centuries. And after the emperors became chriſtians, the civil authority of Rome became weak, and the empire began to be divided: and then the church, and biſhop of that city, aroſe to great authority, by power given from others; and they have proved rulers of fierce countenance, and underſtanding dark ſentences; being ever notorious for their ſavage cruelty, and their dark machinations againſt their oppoſers. By craftily engaging the princes, that are of their communion, to fight their battles, and deſtroy heretics, (as they call them,) and by a ſucceſſion of moſt inſidious ſchemes; they have caſt down the truth to the ground, and practiſed, and proſpered. Their profeſſed friendſhip, peace, or alliance have often proved more deſtructive, than their open enmity; as they have not ſand and three hundred days; then ſhall the ſanctuary be cleanſed.

15 And it came to paſs, when I, *even* I Daniel, had ſeen the viſion, and ſought for the meaning, then, behold, there ſtood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and ſaid, Gabriel, make this *man* to underſtand the viſion.

17 So he came near where I ſtood: and when he came I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O ſon of man: for at the time of the end *ſhall be* the viſion.

18 Now as he was ſpeaking with me, I was in a deep ſleep on my face toward the ground: but he touched me, and ſet me upright.

19 And he ſaid, Behold, I will make thee know what ſhall be in the laſt end of the indignation: for at the time appointed the end *ſhall be*.

20 The ram which thou ſaweſt having *two* horns *are* the kings of Media and Perſia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the firſt king.

22 Now, that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up.

24 And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the mighty and the holy people.

25 And through his policy alſo he ſhall cauſe craft to proſper in his hand; and he ſhall magnify *himſelf* in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the Prince of princes; but he ſhall be broken without hand.

26 And the viſion of the evening and the morning which was told is true: wherefore ſhut thou up the viſion; for it *ſhall be* for many days.

ſcrupled to violate the moſt ſacred engagements, and to maſſacre, and murder, in defiance of oaths, covenants, and ſafe conducts, &c. Thus have they ſtood up, and magnified themſelves againſt the Prince of the hoſt; they have deſolated the ſanctuary of God, put a ſtop to the pure adminiſtration of his ordinances, and caſt down his truth to the ground. But in due time this power will be broken without hand, by the immediate judgment of God: and if we compute the 2300 days, (each day for a year, according to the uſual ſtyle of prophecy;) and if we date them from the time of Alexander's invading Aſia, when the he-goat began his conqueſts, they will probably coincide with the 1260 days, before-mentioned, (*Note*, c. vii. v. 25;) as dated from the time of the Pope's becoming a temporal prince: at which period the ſanctuary will be cleanſed. The expreſſion, that the viſion was to be ſhut up, for it ſhould be for many days, leads our thoughts to later times, than thoſe of Antiochus Epiphanes, whoſe perſecutions began about 380 years after Daniel had his viſion; and to more continued oppreſſions, than thoſe which he occaſioned; which were as nothing compared with what both Jews, and chriſtians have experienced from Rome, Pagan, and Antichriſtian. As Rome imperial caſt down the city of Jeruſalem, and the temple to the ground, to be trodden under-foot of the Gentiles: ſo Rome papal hath caſt down, and trampled upon the truths, ordinances and people of Chriſt, more than any other power ever did. Upon the whole it ſeems to me probable, that the Holy Ghoſt had both events at once in view; and that the prediction was given in ſuch terms, as might have a partial, but real accompliſhment in the ravages, and profanations of Antiochus; and yet might be more fully anſwered, in the dominion of the Romans, and in the perſecutions, and ſufferings of the church, under both diſpenſations, from that quarter. For Rome has hitherto been the grand enemy to Chriſt, and true chriſtianity, under whatever form that enmity hath been exerciſed: and the prophecy will not be wholly accompliſhed, till that Antichriſtian power ſhall be finally deſtroyed.

V. 15—19.] We may ſuppoſe, that the eternal Son of God ſtood before the prophet, in the appearance of a man, and with an human voice called unto the angel Gabriel, to explain the viſion to him. But the glory of what he ſaw, and the overpowering influences of the prophetic Spirit, filled him with terror, and aſtoniſhment: ſo that he fell on his face, and ſunk into a deep ſleep; until he was awoke, and raiſed up, and made to know what would come upon his people, in the laſt end of the indignation, and about the time appointed for the termination of it. But in what ſenſe could Antiochus's perſecutions be called the laſt end of the indignation; ſeeing the deſtruction of Jeruſalem by the Romans was to follow, and all the calamities of the Jews to this day? If we underſtand it of the evils brought on both Jews, and Chriſtians by Rome: we ſhall then ſee, what is to be the laſt end of God's indignation againſt his church; and when this expires, his people will have peace and proſperity to the end of the world.

V. 27. *And I,* &c.] Daniel's fainting, ſickneſs, and

27 And I Daniel fainted, and was ſick *certain* days; afterward I roſe up, and did the king's buſineſs; and I was aſtoniſhed at the viſion, but none underſtood *it*.

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aſtoniſhment, at the proſpect of the evils, which he ſaw coming on his people, and on the church, are circumſtances, which favour the ſuppoſition, that more durable calamities were apprehended, than thoſe under Antiochus: for theſe bare no proportion to what the Jews had endured from the Chaldeans, and from which they were not at that time delivered. However at length the prophet recovered his health, and compoſure, and attended to the buſineſs, about which the king had employed him.

PRACTICAL OBSERVATIONS.

As the ſcriptures were written in the languages of the people, to whom they were ſpecially addreſſed; ſo ought they to be faithfully tranſlated into the vulgar tongue of every country, to which they are ſent: that men may have free acceſs to them, that by them they may be made wiſe unto eternal ſalvation. Indeed every thing in religion ſhould be made as plain, and familiar as poſſible to the meaneſt capacities of the moſt illiterate; and whatever counteracts this intention, ſavours more of the ſubtlety of Antichriſt, than of the wiſdom and ſimplicity of Chriſt. No wonder, when holy men of God ſpake as they were moved by the holy Ghoſt, that they declared future events, as if they had been eye-witneſſes of the performance of them. To this light, that ſhineth in a dark place, we ſhall do well to take heed, until the day of glory dawn in our hearts, and the witneſs in ourſelves eſtabliſh at once our belief of the truth of the ſcriptures, and our own intereſt in the bleſſings therein revealed. The moſt feeble of the creatures would become formidable enemies, if the Lord were pleaſed to employ them againſt us; and it often happens in providence as well as in grace, that the firſt become laſt, and the laſt firſt. Powerful men commonly employ themſelves in puſhing down their neighbours, and trampling upon them; they are not willing, that any ſhould ſtand before, or eſcape them; but they deſire to do their own will, and become unrivalled in greatneſs, whatever miſchiefs they bring upon others. But ſuch men lay the ax to the root of their own greatneſs; they multiply their enemies along with their ſucceſſes; and thus others are excited to avenge the cauſe of the oppreſſed, and to fulfil God's righteous judgments; even when urged forward by their own impetuous ambition, rapacity, or reſentment. Whilſt men thus drive furiouſly, and carry all before them, and millions admire their conſummate valour, and conduct, or their good fortune: perhaps their enterprizes are little better than madneſs; but rendered ſucceſsful by the providence of God, till they have reached their appointed limits: then in the midſt of their career of proſperity, they are ſuddenly removed; and whilſt men diſpute about the ſecond cauſes of the diſaſter; it is plain that the great firſt Cauſe of all had no more of his plan for them to execute, and therefore he removed them, to make room for other inſtruments. We perceive this clearly by comparing theſe prophecies with the records of their accompliſhment: and we ſhall ſee it as evident in the caſe of others, as in that of Alexander, if we ſteadily exerciſe our faith on the word of God, and judge of every event by that rule. When turbulent warriors are thus ſuddenly broken without remedy, their anger, ambition, and oſtentation ceaſe; and the earth might be quiet, but that others ariſe in their ſtead, to keep the nations in perpetual turmoil, and to drench the earth with the blood of its inhabitants. This is an abſtract of the hiſtory of mankind: nor have the pleaſant lands, where the light of heavenly truth hath moſt ſhined, eſcaped their ſhare of theſe deſolations; for they that fill the earth with war, are commonly diſpoſed to vex the church with perſecution; and they often do not think themſelves mighty in power, till they have declared war againſt the armies of the living God, and trampled down thoſe, who were burning and ſhining lights on earth, and who ſhall ſhine as ſtars in the kingdom of God for ever. Whether they intend it, or not; yet they magnify themſelves againſt the King of kings, the Prince of the holy army of martyrs, when they perſecute his people. They may indeed ſo far prevail, as to put a ſtop to the public preaching of the word, and adminiſtration of divine ordinances; they may ſilence the miniſters, and trample on the truths, and ſanctuary of Chriſt; they may deſtroy wonderfully the mighty, and holy people of God; they may unite fierceneſs with policy, and power, and practiſe, and proſper: yet their ſucceſſes will have an appointed period: when the hypocrites are detected, or cut off, and the believers are ſufficiently proved, and purified, or removed to their home; they will be broken without hand. Many, that for a time have had power given them for theſe purpoſes, have thus run their courſe, and have periſhed miſerably in their ſins; and the 2300 days will ſoon expire, when every enemy ſhall be deſtroyed, and the ſanctuary be cleanſed; when the time of the indignation ſhall come to an end, and the church's tears ſhall iſſue in joy, and praiſe. But whilſt ſome things are ſo plain in theſe prophecies, for our conviction; let us remember that difficulties are left in others, among other reaſons, to be a touchſtone of our modeſty, and ſincerity. If we humbly deſire to underſtand the meaning of them, our great Prophet will lead us into it, as far as good for us: but we may be thankful to be taught by the inſtrumentality of men, and by the ſilent teaching of the holy Spirit: for the glory even of angels, if they were to appear to us ſinful worms of the earth, would ſcarce be ſupportable, and the beſt of us ſhould need much encouragement to endure their viſible preſence, or to hear their kindeſt words: at ſo great a diſtance hath ſin placed us from the world of ſpirits, to which otherwiſe we ſhould have been ſo nearly allied. But amidſt all our doubts, and diſcouragements, on our own account, or that of the goſpel; we may, if we be true believers, look forward with a chearful hope of an happy event; and we ſhould thus endeavour to compoſe our minds for attending on the buſineſs, to which we are ſeverally appointed, in the church, and in the world.

CHAP. IX.

Contains 1ſt. Daniel praying with faſting for the performance of the Lord's promiſes to his people, and the ſubſtance of his prayer on that occaſion, 1---19. *2d. Gabriel ſent to aſſure him of the acceptance of his prayers; and to inſtruct him, concerning the time, when the Meſſiah would come; about his death, and the benefits reſulting from it; and about the abolition of their national covenant, and the rejection, and miſeries of the unbelieving Jews, &c.* 20---27.

IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, which was made king over the realm of the Chaldeans;

2 In the firſt year of his reign I Daniel underſtood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem.

3 And I ſet my face unto the Lord GOD, to ſeek by prayer and ſupplications, with faſting, and ſackcloth, and aſhes:

4 And I prayed unto the LORD my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have ſinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

6 Neither have we hearkened unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteouſneſs *belongeth* unto thee, but unto us confuſion of faces, as at this day; to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael, *that are* near, and *that are* far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee.

8 O Lord, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he ſet before us by his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, even by departing, that they might not obey thy voice; therefore the curſe is poured upon us, and the oath that *is* written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words,

NOTES.

CHAP. IX.] V. 1—3.] Daniel probably received that anſwer to his prayer, which is recorded in this chapter, ſome ſhort time before he was caſt into the den of lions, for his zealous attachment to that ſacred duty; and it was an excellent introduction to that trial of his faith. He learned from the books of the prophets, eſpecially from the writings of Jeremiah, that the deſolations of Jeruſalem were to continue for 70 years, which he underſtood were drawing to a concluſion. (*Jer.* c. xxv. ver. 11, 12. c. xxvii. v. 7. c. xxix. v. 10.) Theſe 70 years were dated from the beginning of the captivity in the third year of Jehoiakim, when Daniel was carried captive, and this was in the 69th year of them. The prophet was above 80 years of age at this time, and chief Preſident of the whole kingdom: yet he diligently ſet himſelf to ſeek from God, by prayer and faſting, with every cuſtomary token of ſorrow, humiliation, and ſelf-denial, the performance of his promiſed mercy to his afflicted people, and his future bleſſings upon them. He doubtleſs had his ſtated ſeaſons of prayer three times a day, and did not forget his people on thoſe occaſions: yet he deemed it expedient to ſet apart ſtated ſeaſons for mortification, and devotion!

V. 4. *And*, &c.] We may ſuppoſe that Daniel enlarged very much on theſe particulars, in his copious ſupplications, of which he hath given us a compendium. In theſe he firſt confeſſed the ſins of himſelf and his people, and profeſſed his belief of the terrible greatneſs, and power of Iſrael's God, and in his covenant love to thoſe, who loved him, and kept his commandments; for others were only nominal Iſraelites, who had forfeited their privileges by their crimes. (*Exod.* c. xx. v. 6. *Ezra*, c. ix. *Neh.* c ix.)

V. 7—10.] Daniel acknowledged, that God had acted according to his own eſſential righteouſneſs, or juſtice, in the puniſhments inflicted on the Jews: they had no right to complain of hard uſage; for ſhame, and confuſion of face belonged to them all, ſeeing their ſins had ſo juſtly merited theſe, and worſe calamities: however mercies, and forgiveneſſes in vaſt abundance were alſo to be found with God; ſo that they might hope in him, though they had merited deſtruction.

V. 11. *Curſe*, &c.] (*Deut.* c. xxviii, xxix. xxxii.)

which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jeruſalem.

13 As *it is* written in the law of Moſes, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt gotten thee renown, as at this day; we have ſinned, we have done wickedly.

16 O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary *that is* deſolate, for the Lord's ſake.

18 O my God, incline thine ear, and hear, open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken, and do: defer not, for thine own ſake, O my God: for thy city and thy people are called by thy name.

20 And while I was ſpeaking, and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and preſenting my ſupplication before the LORD my God, for the holy mountain of my God.

21 Yea, whiles I *was* ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to give thee ſkill and underſtanding.

V. 13. *Yet*, &c.] There were but few of the Jews, who humbly prayed for deliverance from their troubles, expecting it from the power, and mercy of God: and ſome, who prayed for help in their afflictions, did not ſeek for converting grace, nor did they deſire to be turned from their iniquities, or to underſtand God's truth.

V. 14. *Watched*, &c.] They had watched their opportunities of committing wickedneſs; and therefore the Lord watched his opportunity of executing deſerved puniſhment upon them.

V. 16. *Thy*, &c.] The Lord had glorified his righteouſneſs in puniſhing the people for their ſins: but his juſtice would alſo conſiſt with the exerciſe of mercy towards them: and as he had promiſed to deliver, and reſtore them, it was become in ſome ſenſe an act of righteouſneſs to do it; the honour of his word, and of his holy name required it from him, and it involved in it all the intereſts of truth, and righteouſneſs on earth.

V. 17. *Lord's*, &c.] That is, either, for his own name's ſake, and not for their ſake; (*Ezek.* c. xxxvi. v. 22. 31:) Or for the ſake of Chriſt the Lord, as moſt chriſtian interpreters have underſtood it.

V. 20. *My ſin*, &c.] Daniel's character ſtands ſo fair in ſcripture, for wiſdom and piety, from early youth to extreme old age, that we ſhould ſcarce have known that he was a ſinner, if he had not told us ſo: yet doubtleſs he was proportionably humbled before God for his ſins of heart, and life; and deemed the continuance of their national calamities a chaſtiſement for his offences, as well as thoſe of his countrymen.

V. 21—23.] Whilſt Daniel was thus humbling himſelf before God, and earneſtly pleading in behalf of his people, and Jeruſalem, and for bleſſings on the church of God; the angel Gabriel, (called here the man, becauſe he appeared in human form,) whom he had ſeen in a former viſion, (c. viii. v. 16,) came flying ſwiftly, as one in haſte, and earneſt, to anſwer his prayers, and relieve his anxiety. He touched Daniel about the time of the evening oblation, or the hour when it had been uſed to be offered: or about 3 o'clock in the afternoon; (about which hour Chriſt our Sacrifice ſeems to have expired.) Probably Daniel had ſpent the whole former part of the day, in faſting, prayer, and religious exerciſes, and was about to conclude for the preſent: but whilſt he was thus earneſtly engaged, the angel touched him, and excited his attention; informing him that he was commiſſioned to inſtruct him in ſome important matters, which ſtood connected with the ſubject of his prayers: for he had no ſooner began to pray, than the Lord had commanded him to come to him; as he was a man greatly beloved, a ſpecial favourite of heaven, even one, in whom the Lord greatly delighted. Therefore he was to

23 At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew *thee*; for thou *art* greatly beloved: therefore underſtand the matter, and conſider the viſion.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy.

25 Know therefore and underſtand, *that* from the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the Prince *ſhall be* ſeven weeks, and threeſcore and two weeks: the ſtreet ſhall be built again, and the wall, even in troublous times.

26 And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come ſhall deſtroy the city and the ſanctuary; and the end thereof *ſhall be* with a flood, and

understand the matter, and conſider the viſion. Probably Daniel had not only prayed for the reſtoration of the Jews from captivity, and the rebuilding of the city, and temple; but alſo, that they might be preſerved from returning to thoſe ſins, which had brought theſe calamities upon them; for the continuance of God's favour to them, and for all the bleſſings, which were expected from the coming of the promiſed Meſſiah. And the following viſion was an anſwer to theſe prayers, and deſires of his heart.

V. 24—27.] We have in theſe verſes one of the moſt undeniable prophecies of Chriſt, and of thoſe things which pertain to, and were connected with, his coming, and ſalvation, that is to be found in the whole Old Teſtament: and they contain the true reaſon, why the Jews heſitate to call Daniel a prophet; as this prediction demonſtrates that Jeſus was the promiſed Meſſiah, and that they are guilty of the moſt ſtupid, and obſtinate unbelief, in expecting another Meſſiah, ſo many centuries, after the time fixed for his coming, and after the actual accompliſhment of the other parts of the ſame prophecy. There are however ſome difficulties, in expounding the paſſage, which have occaſioned a variety of opinions amongſt commentators; who all agree in the great outlines, and in the inference above drawn from it: but brevity requires, that that which appears to me the ſimpleſt, and moſt ſatisfactory interpretation, be here alone introduced. It is univerſally agreed, that the 70 weeks here mentioned, mean 70 weeks of years, or what would be equivolent to 70 returns of the ſabbatical year: that is 490 years. This period was determined, or decided on, for the continuance of the Jews, and Jeruſalem, (that was about to be rebuilded,) in the poſſeſſion of their excluſive privileges, as the peculiar people of God. About the expiration of that term, a ſacrifice would be offered, which would make effectual atonement for ſin, and ſuperſede the neceſſity of their repeated legal ſacrifices, and ſin-offerings, and make way for their abolition; as well as for the reconciliation, and ſanctification of the true people of God: an everlaſting righteouſneſs would alſo be introduced for the complete juſtification of every believer: the time allotted for the law, and the prophets would expire, and the kingdom of God would be preached; and all the viſions, and prophecies of the ſcriptures concerning Chriſt would receive their accompliſhment, by this Holy One of God, being anointed by the Holy Ghoſt, and fully admitted to, and qualified for, the performance of his office of Meſſiah. Daniel was therefore to notice, and underſtand, that from the going forth of the commandment to reſtore Jeruſalem, unto the coming of the Meſſiah, would be ſeven weeks, and 62 weeks: during the ſeven weeks the ſtreets and walls of the city would be rebuilded, amidſt much oppoſition, and in very turbulent times: and *after* the expiration of the 62 weeks, (making 69 in all,) or in the 70th week, the Meſſiah would be cut off, by a violent death, but not for any offence of his own. This event would virtually terminate the Moſaic diſpenſation, and vacate all the rites of the Aaronic prieſthood, which might afterwards be tolerated, but could no longer have any efficacy, or obligation: and for the ſin of the Jewiſh nation in crucifying their Meſſiah, and rejecting the goſpel, the ſentence of condemnation would paſs againſt them; which the Romans, under Veſpaſian the emperor, and his ſon Titus, would come with an army to execute; and thus they would deſtroy both Jeruſalem, and the temple, and at the end bear down all before them like a deluge of waters; for unto the end of that war deſolations of the moſt dreadful kind were determined upon. In preparation for theſe judgments of God upon the Jewiſh nation, the Meſſiah would confirm the covenant with many during the laſt week; for in the half part of it, or toward the cloſe of it, by his own ſacrifice, (the purchaſe of all the covenanted bleſſings,) he would virtually terminate the other ſacrifices and oblations; and their ſin in this event would make way for the Roman armies, with their idolatrous ſtandards, &c, which the Jews had in abomination, to overſpread the land, and at length utterly to deſolate it; till their ſtate was brought to its appointed period, and conſummation, and the determined vengeance was poured upon the deſolated city, and it's devoted inhabitants. This ſeems to be the general meaning of the prophecy: it remains, that it be made to accord with matters of fact. The coming, and crucifixion of Chriſt for the ſins of his people, the deſtruction of Jeruſalem, and the ruin of the Jewiſh nation were evidently predicted: and the period aſſigned may in general be eaſily ſeen to reach ſomewhere about the time, when theſe events took place: and ſome obſcurity in ſo remarkable a prediction might have been expected, unto the end of the war deſolations are determined.

27 And he ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations he ſhall make *it* deſolate, even until the conſummation, and that determined ſhall be poured upon the deſolate.

as neceſſary to its accompliſhment: we need not then wonder, if we meet with ſome difficulty, and uncertainty, in leſſer matters. The date of the going forth of the decree to reſtore, and rebuild Jeruſalem, cannot be fixed to the time of Cyrus's decree; for that was 536 years before the coming of Chriſt; and it was more expreſſly a commiſſion to rebuild the temple, than to reſtore and rebuild Jeruſalem, and reinſtate the affairs of the Jews in their former flouriſhing condition. It is therefore generally fixed to the commiſſion granted to Ezra by Artaxerxes in the ſeventh year of his reign, (*Ezra*, c. vii:) though ſome prefer the commiſſion granted to Nehemiah by the ſame prince, in his 20th year, and ſo reckon the years by a ſhorter computation. But the former ſeems more ſatisfactory; and is only objected to, becauſe Nehemiah's commiſſion eſpecially related to the rebuilding the walls of Jeruſalem; whereas Ezra's was of a more general nature. But the expreſſions here uſed may be underſtood figuratively, of the reſettling the whole Jewiſh conſtitution in church and ſtate, which Ezra began, and Nehemiah finiſhed; as well as of the rebuilding, and fortifying the city; (*Pſalm* li. v. 18.) The moſt eminent chronologers compute it to have been 490 years from this commiſſion granted to Ezra, to the death of Chriſt; and ſome contend that it was ſo with the greateſt exactneſs. This period was divided into three ſubordinate ones. During ſeven weeks, or 49 years, the ſtreet, and wall, or rampart, were to be builded in troublous times. This takes in the ſpace, that intervened between the granting of Ezra's commiſſion, and the completion of Nehemiah's reformation, as recorded in the laſt chapter of his book, and which contains the laſt hiſtory in the Old Teſtament. From the return of the Jews, in virtue of Cyrus's decree, till the time of Artaxerxes Longimanus, the temple indeed had been rebuilded, and ſome parts of the city: but the affairs of the Jews ſeem to have continued in great diſorder, both as to the ſtate of the city, and the regulation of their civil, and religious concerns. From Ezra's commiſſion however, they began to aſſume a more promiſing aſpect: and notwithſtanding the troubles excited by their various enemies, matters were at length brought into better order; both as to the temple, and its worſhip, and as to the police, and defence of the city; and the ſtate was as it were hedged round with wholeſome laws, impartially executed. Theſe things were accompliſhed in very troubleſome times, as the hiſtories of Ezra, and Nehemiah ſhew: but afterwards the nation became populous, and powerful, and Jeruſalem became very ſtrong, and almoſt impregnable. Theſe were the events, that occurred in the firſt ſeven weeks, or in 49 years from the granting of Ezra's commiſſion. From the expiration of that term to the beginning of the goſpel by the miniſtry of John the Baptiſt, (*Mark*, c. i. v. 1,) is computed to have been 434 years, or 62 weeks: and the laſt week, or ſeven years, is allotted to the miniſtry of John, and of Chriſt himſelf, until his crucifixion: for he was to be cut off *after* the 62 weeks, or in the 70th week: but as it is ſaid, that in the midſt, or in the half part of the week, he would cauſe the ſacrifice to ceaſe, &c; ſome conclude, that the laſt week extended ſome time beyond his crucifixion, and to the time, when the goſpel began to be preached to the Gentiles alſo; but this is doubtful. However we cannot be abſolutely certain in reſpect of theſe more minute calculations, as chronologers are not all exactly agreed about them: but whether before, or juſt after the death of Chriſt, every thing was done within this laſt week, or ſeven years, which was requiſite for introducing the goſpel diſpenſation, for confirming the new covenant of grace, and for many of the Jews acceding to it. The legal ſacrifices then loſt their obligation, and efficacy; the condemnation of the Jewiſh nation was denounced, and ratified by Chriſt himſelf; and preparation was ſoon made for its execution, though it was not fully completed 'till about 40 years afterwards. Thoſe inſurrections ſoon began, which at length brought matters to a criſis, and induced the Romans to make war upon the Jews. Then the Roman armies fixed their ſtandards in the holy land, and about Jeruſalem, (*Mark*, c. xiii. v. 14;) the city was beſieged, taken, and deſolated, and left to be trodden down by the Gentiles; immenſe multitudes periſhed miſerably; the temple was deſtroyed; the remnant of the Jews were carried captive into, or diſperſed through all nations; and thoſe judgments were poured on that people, which have continued to this day. Thus the general interpretation is plain, which ſuffices for the purpoſe of this expoſition, and muſt prove beyond a doubt, that the ſufferings of the Jews, from the death of Chriſt to this day, are the puniſhment of their enormous guilt in that tranſaction, to which every unbelieving generation of Jews affix their approbation, and conſent.

PRACTICAL OBSERVATIONS.

They, who are moſt eminent in wiſdom, and piety, and are favoured with moſt frequent communications from heaven, will moſt reverence the written word of God: and ſpiritual pride, or enthuſiaſm alone render men regardleſs of this ſacred ſtandard, becauſe of any ſuppoſed immediate diſcoveries made to them; for the genuine Spirit of prophecy would have a contrary effect. The moſt exalted in rank, and they that are moſt occupied in important employments, ſhould ſpare time for the ſtudy of the ſcriptures, and prayer. The promiſes of God are intended to encourage our petitions for their accompliſhment. No perſonal eaſe, or proſperity can render the true believer regardleſs of the deſolations, or indifferent about the proſperity of Zion: and no conſtancy in ſtated exerciſes of devotion ſhould prevent us from ſometimes ſetting apart extraordinary ſeaſons for prayer,

CHAP. X.

Contains 1ſt. Daniel, after long continued mourning, and abſtinence, having a viſion of Chriſt in a glorious form; and the effects, that it had upon him, 1---9. *2d. An angel encouraging him with an aſſurance of the Lord's favour, and the expectation of fuller views of future events; aſſigning the reaſon of the delay to the anſwer of his prayers, and enabling him to bear the ſplendour of the viſion with more compoſure,* 10---21.

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and faſting; that we may more deeply humble ourſelves before God for our ſins, and thoſe of our people; and with more earneſt, and undivided attention ſeek his bleſſing on our undertakings, and on his cauſe. Nor will the aged believer, if thriving in grace, and not prevented by bodily infirmities, excuſe himſelf from ſuch ſelf-denying, and humiliating duties. Our addreſſes to the Lord our God ſhould always be attended with humble confeſſions of our own unworthineſs, and reverential awe of his holy, great, and terrible majeſty; even whilſt we plead before him, as the God, who keepeth covenant and mercy with his people. A diſpoſition to love him, and keep his commandments is the proper evidence, that we are intereſted in theſe bleſſings; nor can profeſſors, who live in the practice of ſin, and who are conſcious that they have committed iniquity, and done wickedly, and rebelled, in departing from his precepts, take comfort from his covenant and mercy; till they have renewed their repentance, and ſought for his renewed forgiveneſs, and have their hearts thus influenced to love, and obey him. But they, who thus freely confeſs their ſins, and labour for language to expreſs their ſenſe of the malignity, and multitude of their tranſgreſſions, give a hopeful evidence, that they are prepared for returning peace, and for a gracious anſwer to all their ſupplications. No rank, or order of men in the community are free from blame, in reſpect of the accumulation of national guilt: nor ſhould kings, or princes refuſe to hearken to God's faithful miniſters, whoſe labours, when neglected, increaſe men's condemnation. We ſhould therefore conſider it as the buſineſs of every man, to repent of our national ſins, and to ſeek pardon, and deliverance from merited judgments, by faith, and prayer. In all our ſufferings we ſhould acknowledge the juſtice of the Lord, and that he is glorious even in our puniſhment; and that ſhame, and confuſion of face are our portion; as we have ſinned away our mercies, and expoſed ourſelves to his ſevere rebukes. Yet we ſhould not yield to deſpondency: for to the Lord belong mercies, and forgiveneſſes, though we have rebelled againſt him; nay his pardoning grace is vaſter than all our crimes. He will indeed execute his threatened judgments on guilty nations, and pour out his curſe on impenitent ſinners, according as it is written in the book of the law: He will thus eſtabliſh his word, that he hath ſpoken againſt the wicked, in bringing a great evil upon them, even far greater than befel Jeruſalem: and ſo long as men neglect prayer, or do not pray to be turned from their iniquities, and to be made to underſtand God's truth, he will watch upon the evil to bring it upon them, being righteous in all his works. Yet he is ever ready to deliver thoſe, who humble themſelves before him, and call upon him, and to exert that power that he ſo gloriouſly diſplayed, when he brought Iſrael out of Egypt. When we are brought to confeſs our ſins, and plead his promiſes, and to beſeech him for the honour of his name, and the credit of his cauſe, to help, and deliver us, that Jeruſalem may not become a reproach; we may confidently expect in due time an anſwer of peace: and we never pray more acceptably, than when we are ſatisfied about our own concerns, and earneſtly beſeech the Lord to cauſe his face to ſhine on his ſanctuary, for the ſake of Chriſt the Lord our Righteouſneſs; and when we preſent our ſupplications before him, not for our righteouſneſs, but for his great mercies. Such importunate cries are well pleaſing to the Lord: He will forgive, and hearken, and do: whilſt we are ſpeaking he is preparing an anſwer; and all his angels, though *inviſibly*, are his miniſtring ſpirits to convey bleſſings to the heirs of ſalvation. They fly ſwiftly to execute every one of his commands; but they eſpecially delight in performing kind ſervices to praying ſouls; who being accepted in Chriſt, are greatly beloved, in proportion to the degree, in which they reſemble him, and ſeek his glory. The Lord ſtill gives ſkill, and underſtanding in anſwer to prayer, and they who well conſider his words, ſhall receive inſtruction in every thing, in which they are concerned. He doeth all things according to the counſel of his own will, and he worketh by his plan, which is ever before him: whether he ſhew mercy, or execute judgment. All bleſſings beſtowed on ſinners centre in Chriſt, and come to them through his all-ſufficient atoning ſacrifice: and the moſt eminent believers need frequently to be reminded to look off from forms, types, and ſhadows, and outward privileges, unto the anointed Holy One, who was cut off by an ignominious excruciating death, ſuffering once for ſins, the juſt for the unjuſt, that he might bring us to God. Thus he finiſhed whatever the types prefigured, the prophets foretold, or the juſtice of God, and the honour of the law required, in order to the pardoning, and ſubduing our tranſgreſſions, the atoning for our iniquity, our reconciliation to God, our everlaſting righteouſneſs, and ſanctification. Here is the foundation of our hope, our fountain opened for ſin and uncleanneſs, our way of acceſs to the throne of grace, and our entrance into heaven. This ſeals the ſum of propheſy, and confirms the covenant with many: and whilſt we rejoice in the bleſſings of ſalvation: we ſhould remember the groans, which the purchaſe of them coſt our Redeemer. But how can they eſcape, who neglect ſo great ſalvation? The deſolations of Jeruſalem, and the carnage, or long continued diſperſion of the Jews, by the overſpreading of abomination, and the pouring out of divine vengeance on the murderers of Chriſt, not only evince the truth of the ſcriptures, but loudly warn others not to copy ſo fatal an example. When the Lord commands, the city will be builded, and its proſperity ſecured, even in turbulent times; and at his word deſolations ruſh in like a flood, from which no outward privileges can defend us: but the ſtreets, and walls of the true Jeruſalem, which hath

CHAP. X.

IN the third year of Cyrus king of Perſia, a thing was revealed unto Daniel, whoſe name was called Belteſhazzar; and the thing *was* true, but the time appointed *was* long: and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe days I Daniel was mourning three full weeks.

3 I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint myſelf at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the firſt month, as I was by the ſide of the great river, which *is* Hiddekel.

5 Then I lifted up mine eyes, and looked, and, behold a certain man clothed in linen, whoſe loins *were* girded with fine gold of Uphaz:

6 His body alſo *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to poliſhed braſs, and the voice of his words like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me ſaw not the viſion; but a great quaking fell upon them, ſo that they fled to hide themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for my comelineſs was turned in me into corruption, and I retained no ſtrength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground.

been ſo long building, in troubleſome times, will at length be completed by the ruin of every adverſary: and peace will be within her walls, and proſperity within her palaces. Let us pray for this peace of Jeruſalem; for they ſhall proſper that love her.

NOTES.

CHAP. X.] V. 1. *Long*, &c.] This chapter begins Daniel's laſt viſion, which was about four years after the preceding one. It is continued to the end of the book; and as the things revealed would certainly take place, ſo the time would be long, before they would all be accompliſhed. To the death of Antiochus Epiphanes, to whom excluſively many apply the latter part of this viſion, was no more than 370 years; and Daniel had predicted events far more remote than this: but if we adopt another interpretation, we ſhall perceive, that many of them are not yet accompliſhed, and indeed that they look forward to the end of time. And thus Daniel himſelf ſeems to have underſtood them.

V. 2, 3.] Daniel had now been 73 years in captivity, and conſequently could not be far from 90 years of age: and it was the third year after the granting of Cyrus's decree. Probably his mourning was occaſioned by the ſlackneſs of the Jews to avail themſelves of that encouragement; to which he might fear (leſt his own example, in remaining in the ſervice of the Perſian king, ſhould have contributed;) and for the low condition of thoſe, who had returned to Jeruſalem; and for the machinations, carried on in the Perſian court againſt them. On theſe accounts he mourned, and humbled himſelf before God; and aged as he was, he perſiſted in this for three weeks together, abſtaining from all reliſhing and nouriſhing food, and from wine, and ſubſiſting only on the meaneſt bread, and vegetables, drinking only water, and avoiding the uſe of thoſe ointments, and other indulgences, which his ſtation, and time of life might have ſeemed to render neceſſary to him: (c. i. v. 8—16.) This was very different from thoſe impoſed faſts, in which men indeed abſtain from fleſh, but eat all other delicacies, and drink ſtrong liquors without reſtraint.

V. 4—9.] Daniel was not at Babylon, which ſtood upon the Euphrates, but at ſome place in the Perſian empire, which was upon the river Hiddekel, or the Tigris. Whilſt he walked on the banks of that river, for contemplation, or devotion, with his attendants at ſome diſtance, he lifted up his eyes, and ſaw a certain perſon, in the form of a man, who could be no other than the Son of God, (*Rev.* c. i. v. 12—20.) His prieſtly garment of linen was an emblem of his purity, and the equity of his adminiſtration, and the excellency of his mediatorial work. His girdle of the fineſt gold denoted his faithfulneſs to his word, and his readineſs to perform all things, which he had undertaken for his church: his body like the beryl might ſignify his heavenly beauty, and excellency: his face as lightening, and his eyes as lamps of fire might ſhew the terror of his frown, and his diſcernment, and knowledge of all hearts, and all events: his arms, and feet as poliſhed braſs might imply his glorious power, as engaged to defend, and ſupport his people, and to tread down their enemies: and the voice of his words like the voice of a multitude might ſignify the extenſive efficacy of his word, to ſave or to deſtroy. Daniel alone ſaw the viſion of this glorious perſon; for his attendants were ſo alarmed at ſome intimations of his preſence, that they fled to hide themſelves; and even he was overwhelmed by it, ſo that he was deprived of ſtrength, and courage, and the florid complexion of his countenance was changed into a pallid, and ghaſtly hue, like that of a corpſe, that is turning to corruption. Yet was he not wholly incapacitated for hearing the words of the Lord; though he lay proſtrate on the ground in humble adoration of his glorious majeſty.

V. 10—14.] Whilſt Daniel lay thus proſtrate, an hand touched him: this ſeems to have been an angel;

10 And, behold, an hand touched me, which ſet me upon my knees and *upon* the palms of my hands.

11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand upright: for unto thee am I now ſent. And when he had ſpoken this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Fear not, Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thyſelf before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Perſia withſtood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Perſia.

14 Now I am come to make thee underſtand what ſhall befal thy people in the latter days: for yet the viſion *is* for *many* days.

15 And when he had ſpoken ſuch words unto me, I ſet my face toward the ground, and I became dumb.

16 And, behold, *one* like the ſimilitude of the ſons of men touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength.

17 For how can the ſervant of this my lord talk with this my lord? for as for me ſtraightway there remained no ſtrength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he ſtrengthened me.

19 And ſaid, O man greatly beloved, fear not: peace *be* unto thee, be ſtrong, yea, be ſtrong. And when he had ſpoken unto me, I was ſtrengthened, and ſaid, Let my lord ſpeak; for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore

(and not the Son of God:) and he was thus lifted upon his knees, and hands, that he might attend to the viſion before him. The angel encouraged him as before (c. ix. v. 23,) by aſſuring him, that he was peculiarly dear to the Lord: and he called on him to underſtand what he had to ſpeak, and to ſtand on his feet for that purpoſe; as he was ſent on purpoſe to give the following information. Thus excited he aroſe, and ſtood trembling: and the angel proceeded to encourage him to lay aſide his terrors, for which he had no cauſe. For ſince the firſt day, that he ſet his heart to underſtand the cauſes of his people's continued calamities, and what would be the event of them: and to chaſten himſelf by faſting, and mortification for his ſins, and thoſe of his people; his prayers were heard, and he was now come to him for that purpoſe. But he had been employed during the three weeks of Daniel's faſting, and prayer, in warding off the miſchief, that was riſing againſt his people in the Perſian court. The prince of the kingdom of Perſia does not ſeem to mean king Cyrus, who was friendly to the Jews; but his ſon Cambyſes, who managed affairs in his father's abſence upon ſome expedition, and who was ſet againſt the Jews by their enemies, and was forming devices againſt them, and the angel had been ſo long watching over, in order to defeat, them. But ſome think an evil angel was meant, who preſided, under the god of this world, over that department, to watch his opportunity of doing miſchief to the church of God. However this angel was detained all this time to defeat theſe machinations, and yet could not have prevailed, but that Michael, one of the chief princes, (whom many think to mean Chriſt,) came to help him; (v. 21. *Rev.* c. xii. v. 7:) and having ſhewn him how to ſucceed, he was employed to watch the meaſures of the Perſian kings: but he was at that time ſent to make known to him what would befal his people in future ages, and in the latter days.

V. 15—19.] This angel, that was ſent, and helped by Michael, appeared ſo glorious to Daniel, that he was aſtoniſhed, and ſtruck dumb, by what he ſaw, and heard: but one like to a man, (whether it were Chriſt, or an angel, is not clear,) touched his lips, and then he was enabled to ſpeak to the angel, that ſtood before him; and he complained, that inſtead of deriving comfort from the viſion, his ſorrows were renewed by it, and he was utterly overcome; for how could the poor ſervant endure to ſpeak with his glorious Lord? So that it was no wonder that he was left fainting, and breathleſs. Again therefore one touched him, in appearance as a man; (whether it were Chriſt, or the angel,) and communicated ſtrength to him: and then the prophet was enabled to hear the words which he ſpake to him.

V. 20, 21.] The angel next enquired whether he well underſtood for what purpoſe he came to him? Thereby reminding him that he was ſent to inſtruct him concerning the things, that were to befal his people: but when he had executed this commiſſion he would return back, and continue to counteract the devices of the Perſian kings againſt the Jews, even till that monarchy ſhould terminate; by which means many fatal effects would be prevented, and many troubles averted. And when that commiſſion was executed, the prince of Grecia would come; or the Macedonian empire under Alexander, and his ſucceſſors, would be eſtabliſhed, and the chief danger and trouble to the Jews would ariſe from that quarter. But he would proceed more fully to open, I come unto thee? and now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the prince of Grecia ſhall come.

21 But I will ſhew thee that which is noted in the ſcripture of truth: and *there is* none that holdeth with me in theſe things, but Michael your prince.

CHAP. XI.

Contains predictions 1ſt. Of the eſtabliſhment of the Grecian empire upon the ruins of the Perſian, and of it's diviſion into four parts, 1---4. *2d. Of the proceedings of the Egyptian, and Syrian kings, through ſeveral ſucceſſions,* 5---20. *3d. Of the character and exploits of Antiochus Epiphanes; with various things, relating to Rome, imperial, and papal, the Saracens, Turks, &c, and to events, that are yet in futurity,* 21---45.

ALSO I, in the firſt year of Darius the Mede, *even* I, ſtood to confirm and to ſtrengthen him.

2 And now will I ſhew thee the truth,

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and enlarge upon the prophecies of the former ſcriptures to the ſame effect; or rather to ſhew what was written in the book, (ſo to ſpeak,) of God's ſecret purpoſes, of which all prophecies ſeem to be an abſtract. But Daniel might be aſſured, that he had none in the court of Perſia, that would concur with his deſigns in behalf of his people, but Michael their prince, and his angel, whom he employed for that purpoſe: and that he muſt depend on them alone to cruſh the deſigns that were forming againſt them. This forms the introduction to the prophecies in the next chapters, which were not emblems, but propoſed in plain language.

PRACTICAL OBSERVATIONS.

This world will continue to be a vale of tears to the greateſt and beſt of men, as long as they live in it: for when they are moſt exempted from perſonal trials; they will often ſee moſt cauſe to mourn over the afflictions, and calamities of the church, and for thoſe ſins, which occaſion them. When we duly lay theſe things to heart, and diligently ſeek to underſtand wherefore the Lord contendeth with us, or his people; and, as conſciouſly guilty, chaſten ourſelves by ſelf-denial in things lawful, diſreliſhing earthly comforts, while ſuch important concerns engroſs our attention; we may expect peculiar anſwers to our prayers. The more we delight in communion with God, the leſs we ſhall be attached to the pleaſures of ſenſe, and the more willing we ſhall be to forego them, that we may be at liberty for nobler joys: and they, who accuſtom themſelves in youth to ſelf-denial, will find it leſs grievous when they grow old: and in all caſes, faſting, temperance, meditation, and prayer, are happy means of obtaining diſcoveries of the glory of Chriſt to our ſouls. But we are better fitted to receive theſe diſcoveries by faith, than to behold with our bodily eyes the refulgency of his perſonal, and mediatorial excellencies: and the ſecret defence, and ſupport of his Providence and Grace are more ſuited to our ſtate in this world, than the thunder of his power manifeſted in our behalf, or his majeſtic word audibly ſpoken to us. Our frail and vile bodies are not able to ſupport ſuch glorious diſplays; nor will be till corruption ſhall be ſwallowed up of life: the leaſt intimations of the viſions of God would fill us with terror; nor could we behold them, (unleſs ſupernaturally ſupported,) without being overwhelmed with aſtoniſhment, and even reduced to corruption. We may then be thankful to be ſpoken to by men like ourſelves, and by the ſmall ſtill voice of his teaching, and comforting Spirit: and we ſhould learn from theſe records to adore the unſeen glorious Majeſty of God our Saviour, and to be humbled under the ſenſe of our meanneſs, and ſinfulneſs; ſeeing one of the beſt beloved of our race could not find courage and ſtrength, even to converſe with a miniſtring ſpirit of the world above, in whom he ſaw ſuch ſuperior excellency, and glory. However the Lord will ſupport his ſervants under the diſcoveries of his Majeſty, and the ſenſe of their own vileneſs: and he will prepare them to hear his word: when he hath caſt them down, he will again raiſe them up, and make them know that he hath loved them; and he will gradually turn their trembling, and ſorrow into holy joy and confidence in Him. And when we judge, and chaſten ourſelves before God, we are moſt likely to eſcape his chaſtening. Whilſt ſatan, and his angels, and various evil counſellors excite princes to deviſe miſchief againſt his church; we may rejoice that Chriſt our Prince, and all his mighty angels hold with us in theſe things, and counteract the machinations of our enemies: but we ſhould not expect that many others will favour us in this evil world, or in the courts of the princes of this world. However all things, that are written in the ſcriptures of truth, will certainly be accompliſhed, and the whole counſel of God ſhall be eſtabliſhed. Our prayers are often put in a way of being effectually anſwered, before we have any aſſurance of their being accepted: let us then not be weary of well-doing, but continue in prayer, and we ſhall certainly prevail if we faint not.

NOTES.

CHAP. XI.] V. 1. *Alſo,* &c.] The angel here continued his diſcourſe to Daniel, and to what he had ſaid of his ſuperintending the affairs of Perſia, he added, that in the firſt year of Darius, (when it ſeems to have been in agitation, whether the Jews ſhould be freed or not, and doubtleſs many things would be ſuggeſted againſt that meaſure,) he was employed to confirm, and eſtabliſh him in his favourable diſpoſitions, by keeping him from temptations to the contrary, or by ſuitable ſuggeſtions to his mind. This meaſure was then in contemplation, but it was not accompliſhed till after the death of Darius, and the ſucceſſion of Cyrus.

V. 2—4.] Theſe three kings of Perſia were Cambyſes the ſon of Cyrus; Smerdis the Magian, who falſely pretended to be another of his ſons; and Darius Hyſtaſpis, who married Cyrus's daughter. Zerxes the ſon of

Behold, there ſhall ſtand up yet three kings in Perſia; and the fourth ſhall be far richer than *they* all: and by his ſtrength through his riches he ſhall ſtir up all againſt the realm of Grecia.

3 And a mighty king ſhall ſtand up, that ſhall rule with great dominion, and do according to his will.

4 And when he ſhall ſtand up, his kingdom ſhall be broken, and ſhall be divided toward the four winds of heaven; and not to his poſterity, nor according to his dominion which he ruled: for his kingdom ſhall be plucked up, even for others beſides thoſe.

5 And the king of the ſouth ſhall be ſtrong, and *one* of his princes; and he ſhall be ſtrong above him, and have dominion; his dominion *ſhall be* a great dominion.

6 And in the end of years they ſhall join themſelves together; for the king's daughter of the ſouth ſhall come to the king of the north, to make an agreement: but ſhe ſhall not retain the power of the arm; neither ſhall he ſtand, nor his arm; but ſhe ſhall be given up, and they that brought her, and he that begat her, and he that ſtrengthened her in *theſe* times.

7 But out of a branch of her root ſhall *one* ſtand up in his eſtate, which ſhall come with an army, and ſhall enter into the fortreſs of the king of the north, and ſhall deal againſt them, and ſhall prevail:

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this Darius was the fourth king in Perſia, who having inherited, or acquired immenſe riches, ſtirred up all his ſubjects, and allies to invade Greece. For this expedition he collected the largeſt army, that we ever read of in all hiſtory, conſiſting, of all ſorts, of more than five millions of men: beſides the Carthaginians, and others, whom he excited to war againſt the Grecians in other quarters. But though this tremendous invaſion exceedingly waſted Greece; yet it was reſiſted by a very ſmall number of the inhabitants, with the moſt determined valour, and the moſt decided ſucceſs. The Perſian troops were ſhamefully routed, and diſperſed, incredible numbers periſhed, and Zerxes returned home in diſgrace, and almoſt unattended. This was one of the moſt memorable expeditions, that is recorded in hiſtory; and it gave riſe to thoſe long wars, and that inveterate hatred, betwixt the Grecians and Perſians, which ended in the ſubverſion of the Perſian empire by Alexander. So that the prophecy, touching upon the principal events, paſſes over the nine ſubſequent Perſian kings to the time of Alexander, as leſs worthy of notice; and contraſts his ſucceſsful expedition againſt Perſia, with Zerxes's unſucceſsful invaſion of Greece. Alexander is here called "a mighty king, that ſhould ſtand up, and rule with "great dominion, and do according to his will;" which implies not only his extenſive conqueſts, and abſolute authority; but his capricious tyranny, which coſt ſome of his moſt faithful followers their lives, when they ventured to oppoſe his inclinations. But when he had acquired the ſummit of ſucceſs, power, and renown, he was ſuddenly cut off, as we have ſeen; and his dominions were divided into four parts, not to his poſterity but his captains, and that did not equal the honour of his kingdom; which was thus plucked up, for the benefit of others, and not of his own family.

V. 5. *And*, &c.] Though the dominions of Alexander were parted into four; yet two of them ſoon became more eminent than the others, and often ſeized upon a great part of them: theſe were the kingdoms of Egypt, and of Syria, called here the kings of the ſouth, and of the north; as Egypt lay to the ſouth, and Syria to the north of Judea. Theſe two kingdoms alone are noticed in the former part of this prophecy: becauſe Judea lay betwixt them, and was affected by all their conteſts, and tranſactions. This verſe, as it ſtands here, is not very perſpicuous: however it means, that Ptolemy Lagus king of Egypt would ſoon become powerful, as one of Alexander's princes: but that another of them, even Seleucus Nicator, king of Syria, would be ſtrong above him; for he proved the conqueror of theſe conquerors, and gained the aſcendancy over them, engroſſed a vaſt proportion of Alexander's dominions, and outlived all his competitors.

V. 6. *And in*, &c.] After frequent wars betwixt the kings of Egypt, and Syria; and after that the throne of Syria was deſcended to Antiochus Theus, and that of Egypt to Ptolemy Philadelphus, and ſeveral years had intervened; the two kings agreed to a peace, and to unite their intereſts: and Antiochus ſtipulated to put away his wife Laodice with her ſons, and to marry Berenice the daughter of Ptolemy. The daughter of the king of the ſouth came to the king of the north, to make an agreement with him, and brought with her an immenſe dowry: but ſhe could not retain the power of the arm, the intereſt, that ſhe had acquired: for Antiochus recalled Laodice, and put away Berenice; and Laodice fearing another change poiſoned her huſband, and cauſed Berenice to be murdered, with her attendants. So that Antiochus himſelf could not ſtand his ground, or retain his power; and Berenice was delivered to deſtruction, and thoſe that brought her, and he, "whom ſhe had "brought forth", or her ſon, (for ſo the words ſhould be rendered:) nor was her father able to defend her, for he died about the ſame time. Such were the conſequences of this diſaſtrous marriage, and alliance.

V. 7—9.] Ptolemy Euergetes, brother to Berenice, a branch out of the ſame root, ſtanding up in his father's eſtate, came with a great army to avenge his ſiſter's death, on Seleucus Callinicus, ſon of Laodice, who had ſucceeded to the throne of Syria. And he entered forcibly into the fortreſſes, or provinces of that kingdom, and eaſily dealt with, and prevailed againſt Seleucus.

8 And ſhall alſo carry captives into Egypt their gods, with their princes, *and* with their precious veſſels of ſilver and of gold; and he ſhall continue *more* years than the king of the north.

9 So the king of the ſouth ſhall come into *his* kingdom, and ſhall return into his own land.

10 But his ſons ſhall be ſtirred up, and ſhall aſſemble a multitude of great forces: and *one* ſhall certainly come, and overflow, and paſs through: then ſhall he return, and be ſtirred up, *even* to his fortreſs.

11 And the king of the ſouth ſhall be moved with choler, and ſhall come forth and fight with him, *even* with the king of the north: and he ſhall ſet forth a great multitude; but the multitude ſhall be given into his hand.

12 *And* when he hath taken away the multitude, his heart ſhall be lifted up; and he ſhall caſt down *many* ten thouſands: but he ſhall not be ſtrengthened *by it.*

13 For the king of the north ſhall return and ſhall ſet forth a multitude greater than the former, and ſhall certainly come after certain years, with a great army and with much riches.

14 And in thoſe times there ſhall many ſtand up againſt the king of the ſouth: alſo the robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion; but they ſhall fall.

15 So the king of the north ſhall come, and caſt up a mount, and take the moſt fenced cities: and the arms of the ſouth ſhall not withſtand, neither his choſen people, neither *ſhall there be any* ſtrength to withſtand.

16 But he that cometh againſt him ſhall do according to his own will, and none ſhall

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So that when a ſedition in Egypt recalled him home, he carried away with him many captives; and not only the nobles, but the gods of Syria were thus brought into Egypt. It is ſaid that he took home with him no leſs, than 2500 idols; amongſt which were ſome, that Cambyſes had formerly carried out of Egypt: and for this ſervice the ſuperſtitious Egyptians honoured him with the title of Euergetes, or the benefactor. With theſe captive princes, and images, he alſo carried off vaſt treaſures; and having avenged himſelf on Seleucus, he continued more years than he, ſurviving him four, or five years, and remaining unmoleſted in his own kingdom.

V. 10—12.] Seleucus Ceraunus, and Antiochus the Great, the ſons of Seleucus Callinicus, were ſtirred up to war againſt the king of Egypt, in hopes of recovering the territories, which had been taken from their father. But Ceraunus was poiſoned by one of his diſcontented captains; and Antiochus was left to purſue the war alone. This circumſtance was marked in the prophecy; for after mention had been made of "his ſons," it is added "He," or one of them ſhall certainly come, &c. Ptolemy Philopater had ſucceeded Euergetes his father in the kingdom of Egypt, before theſe events took place: and Antiochus made war upon him, and over-run the countries, that he held in Aſia, and ſpread deſolations like a flood, wherever he paſſed through. Then making a truce with Ptolemy, during which both parties treated of peace, and prepared for war; Antiochus returned to attack Ptolemy's forces, and overcame them, and carried the war even to the borders of Egypt, which he threatened with an invaſion. This exceedingly exaſperated Ptolemy, who marched againſt him with a great army, and gave him battle, and entirely defeated Antiochus's numerous forces, and obliged him to retreat to Antioch, and thence to ſend ambaſſadors to treat of peace with Ptolemy. But the latter did not purſue the advantages of this deciſive victory; for being elated with his ſucceſs, he gave himſelf up to the moſt ſhameful debaucheries. And after the retreat of Antiochus, he viſited the cities of his Aſiatic dominions, and Jeruſalem amongſt the reſt; and being with difficulty reſtrained from entering into the holy of holies, he was ſo diſpleaſed with the Jewiſh nation, that he deſtroyed, ſome ſay 40,000, others 60,000 of his Jewiſh ſubjects in Egypt, by a moſt furious perſecution: and his caſting down ſo many tens of thouſands of his own ſubjects muſt needs weaken his kingdom, and conduce to its ruin.

V. 13—16.] After ſome years, Antiochus, having recovered from the effects of his late defeat: and Ptolemy Philopater being dead, and ſucceeded by his ſon Ptolemy Epiphanes, who was only four, or five years of age; Antiochus raiſed a greater army than before, and amaſſed vaſt ſums of money to defray the expences of the war, by which he hoped to deprive the minor king of his dominions. And at the ſame time, that Antiochus marched his army to attack the Egyptian provinces; many other enemies ſtood up againſt the young king. For the conduct of his father, and of thoſe abandoned miniſters, who now governed in the name of young Ptolemy, had ſo diſguſted many of the Egyptians, that they were ready to join Antiochus: and Philip, king of Macedon, made a league with him againſt Ptolemy, ſtipulating to divide his kingdom betwixt them. The perſecuted Jews alſo became refractory, and brake off from their allegiance to the king of Egypt, to join Antiochus; for this ſeems to be the meaning of the words tranſlated, "the robbers of thy people." Theſe *revolters* exalted themſelves againſt their former maſters, and ſo helped to eſtabliſh, or accompliſh this viſion, or prophecy: but they were reduced by Ptolemy's forces, who, under Scopas, gained many advantages againſt thoſe of Antiochus. However, the preſence of that prince turned the ſcale in his favour; for he ſoon recovered what Scopas ſtand before him: and he ſhall ſtand in the glorious land, which by his hand ſhall be conſumed.

17 He ſhall alſo ſet his face to enter with the ſtrength of his whole kingdom, and upright ones with him; thus ſhall he do: and he ſhall give him the daughter of women, corrupting her: but ſhe ſhall not ſtand *on his ſide*, neither be for him.

18 After this ſhall he turn his face unto the iſles, and ſhall take many: but a prince for his own behalf ſhall cauſe the reproach offered by him to ceaſe; without his own reproach he ſhall cauſe *it* to turn upon him.

19 Then he ſhall turn his face toward the fort of his own land: but he ſhall ſtumble and fall, and not be found.

20 Then ſhall ſtand up in his eſtate a raiſer of taxes *in* the glory of the kingdom: but within few days he ſhall be deſtroyed, neither in anger, nor in battle.

21 And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not give the honour of the kingdom: but he ſhall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood ſhall

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had taken, and beſieged and took Zidon, and others of Ptolemy's beſt fortified cities. So that the king of Egypt could not withſtand his arms, even with his choiceſt troops, but he carried all before him, and ſucceeded in his projects, and eſtabliſhed his authority in the land of Judah, the glorious land of God's choſen people, and his ſpecial preſence; which was by him conſumed, in furniſhing ſubſiſtence to his troops. Or rather it was by him perfected or eſtabliſhed; for it was favoured, and proſpered under his government.

V. 17. *He ſhall*, &c.] Antiochus then ſet himſelf with all the ſtrength of his kingdom, to enter into, and poſſeſs himſelf of Egypt; being aſſiſted by the Jews, called "upright ones," as worſhipping Jehovah, in contradiſtinction to idolaters: or, as the phraſe may mean, making "an agreement with him," or with Ptolemy: for he attempted to circumvent him by treaty, as well as to ſubdue him by arms. And thus he endeavoured to accompliſh his purpoſe: to induce Ptolemy to enter into treaty with him, he gave him his daughter Cleopatra in marriage; whoſe ſingular beauty is ſuppoſed to be intimated by the expreſſion, "the daughter of women," that is the moſt accompliſhed daughter of women. In this he meant fraudulently, for he thought to corrupt his daughter to betray the intereſts of her huſband; but the project failed: for Ptolemy was aware of the artifice, and kept upon his guard; and Cleopatra preferred the intereſts of her huſband, to that of her inſidious father, and even joined in an embaſſy to the Romans, craving protection againſt him.

V. 18, 19.] Antiochus, not being able to execute this project, turned his arms another way, and attacked many of the iſles, and cities bordering on the Mediterranean ſea. This offended the Romans, who deemed themſelves inſulted by this treatment of their allies: and in their own behalf, to vindicate the honour of their ſtate, they proclaimed war againſt him: and their conſuls, &c, ſoon drove him out of Europe, and purſued him into Aſia; and by a deciſive victory over him, they deprived him of a great part of his dominions, and compelled him to ſubmit to a very hard, and diſhonourable peace. Nor did he long ſurvive this diſgrace: for finding a difficulty in raiſing the ſums of money, which the Romans exacted from him, he attempted to plunder a rich temple of Jupiter Belus, in the province of Elymais, where he was ſlain by the enraged inhabitants. Thus he returned from his raſh European expedition to Antioch, his ſtrong-hold, and ſoon after ſtumbled, and fell, and was not found.

V. 20. *Then*, &c.] Or, "Then ſhall ſtand up one "in his eſtate, who cauſeth an exactor to paſs over the "glory of his kingdom." Seleucus Philopater, who ſucceeded his father, being obliged to pay a large annual tribute to the Romans, performed nothing memorable, except the ſqueezing of money from his ſubjects, for this, and other purpoſes. Theſe exactions tarniſhed the glory of his kingdom; and within a few days, or years, (for he reigned twelve years,) he was ſlain by Heliodorus, whom he had employed to rob the temple of God, at Jeruſalem. Thus he was deſtroyed neither in anger, nor in battle, but by treachery: for Heliodorus hoped to ſucceed to the throne; as Demetrius the ſon of Seleucus was an hoſtage at Rome, and Antiochus his brother was not returned from thence to the Syrian court. However this project was diſappointed.

V. 21. *And*, &c.] Antiochus, who ſucceeded his brother Seleucus, was returning from Rome, when he heard of his murder by Heliodorus: and the honour of the kingdom was not given to him; for Heliodorus intended to ſeize it for himſelf, others aimed to give it to the king of Egypt, and Demetrius the ſon of Seleucus was the proper heir of it: ſo that no party thought of placing Antiochus on the throne. But he came in peaceably, and obtained it by flatteries. He flattered Eumenes, king of Pergamus, and his brother Attalus, and by fair promiſes engaged them to ſupport him: he flattered the Syrians with a fair ſhew of clemency; and, as ſome ſay, by pretending to hold the crown for his nephew, till his return from Rome; by which he obtained peaceable poſſeſſion: and he flattered the Romans, with the aſſurance of being a faithful, and good ally; and thus he came in, to the excluſion of all his rivals. He was alſo in turn flattered with the title of Epiphanes, or the illuſtrious; though ſome more juſtly called him Epimanes, or the madman. However the expreſſion of the angel to Daniel "a vile perſon" beſt befitted him, for his frantic, indecent, and contemptible behaviour, in many reſpects, proved him to be all, that can be implied in ſuch a title.

V. 22, 23.] But vile as Antiochus was, he was they be overflown from before him, and ſhall be broken; yea, alſo the prince of the covenant.

23 And after the league *made* with him he ſhall work deceitfully: for he ſhall come up, and ſhall become ſtrong with a ſmall people.

24 He ſhall enter peaceably even upon the fatteſt places of the province; and he ſhall do *that* which his fathers have not done, nor his fathers' fathers; he ſhall ſcatter among them the prey, and ſpoil, and riches: *yea*, and he ſhall forecaſt his devices againſt the ſtrong holds, even for a time.

25 And he ſhall ſtir up his power, and his courage againſt the king of the ſouth with a great army: and the king of the ſouth ſhall be ſtirred up to battle with a very great and mighty army; but he ſhall not ſtand: for they ſhall forecaſt devices againſt him.

26 Yea, they that feed of the portion of his meat ſhall deſtroy him, and his army ſhall overflow: and many ſhall fall down ſlain.

27 And both theſe kings hearts *ſhall be* to do miſchief, and they ſhall ſpeak lies at one table; but it ſhall not proſper: for yet the end *ſhall be* at the time appointed.

28 Then ſhall he return into his land with great riches; and his heart *ſhall be* againſt the holy covenant; and he ſhall do *exploits*, and return to his own land.

29 At the time appointed he ſhall return,

ſucceſsful in his wars: for with the arms of a flood were his enemies overflown before him; that is, his victorious arms bare down like a torrent the oppoſition of Heliodorus, and his other opponents, and their forces were broken. "Yea alſo the prince of the covenant." Some underſtand this of the Jewiſh high-prieſt, the prince of God's covenanted people: for as ſoon as Antiochus was ſeated on the throne, he expelled Onias from the high-prieſthood, and ſold it to his younger brother Jaſon, for a large ſum of money: and Onias was ſoon after cruelly murdered by Antiochus's deputy. But after his agreement with Jaſon he acted deceitfully: for being bribed by another ſum of money, he depoſed Jaſon, and advanced Menelaus his brother, to that dignity in his ſtead. Others interpret this of the king of Egypt, with whom he made a ſolemn covenant: yet in this he wrought deceitfully; for coming up with a ſmall company as an ally, he became ſtrong againſt him, and ſucceſsfully warred even in Egypt againſt Ptolemy.

V. 24—26.] Antiochus, though at firſt he appeared with little force, yet ſoon became ſtrong, and had greater ſucceſs both againſt the Egyptian provinces in Aſia, and againſt that kingdom itſelf, than any of his predeceſſors had had: and he alſo exceeded them in liberality; for he ſcattered amongſt the people, wherever he went in his own dominions, the prey, that he had taken from his enemies, the ſpoil of cities, and temples, the riches of his friends, and his own revenues; ſo that his profuſion exceeded that of any of his progenitors. Thus he fixed the people in his intereſts: and when his authority was eſtabliſhed at home, he began to forecaſt devices againſt the ſtrongholds of Ptolemy, that ſtill held out againſt him; and he was preparing for ſome time for the war, that he meditated. At length with all his power, and courage he led a great army againſt the king of Egypt; who ſent his generals with a mighty army to oppoſe his progreſs: but Antiochus prevailed, through the fraudulent counſels, and treacherous conduct of Ptolemy's partizans. And the next year Antiochus obtained ſtill more decided advantages, and almoſt got poſſeſſion of all Egypt. For Ptolemy's miniſters, and ſervants helped in different ways to ruin his intereſts; as ſome of them betrayed his cauſe; and others exaſperated the people to revolt, by their baſe, and abominable practices: and thus Ptolemy Phyſcon his brother was ſet up for king in oppoſition to him. By theſe means Antiochus's forces prevailed, and great numbers of Ptolemy's were ſlain.

V. 27, 28.] By what means Ptolemy Philometor (who then reigned in Egypt,) came into the hands of Antiochus is not known; however he ſeems to have been his priſoner: and they frequently eat at the ſame table, or met at the ſame council board, and pretended to be amicably diſpoſed, and to enter into a treaty: but they were both bent on miſchief, and told lies to each other. Antiochus pretended a great regard to Ptolemy's intereſt, and to ſecure him againſt the deſigns of his brother; and Ptolemy pretended to confide in Antiochus, and to deem himſelf bound to him by the ſtrongeſt tyes: whereas Antiochus only meant to weaken the two brothers by fomenting their diſcords, till he ſhould be able to ſeize upon the whole kingdom; and Ptolemy was aiming to effect a reconciliation with his brother, that they might unite in expelling the invader. But this fraud did not fully proſper, on either ſide: Antiochus could not get poſſeſſion of the whole kingdom; and Ptolemy could not drive him out of it. However Antiochus returned at that time to his own land with great treaſures, that he had ſeized; and his heart was turned againſt the holy covenant: for the report being ſpread of his death, it occaſioned great rejoicings, and ſome inſurrections amongſt the Jews; which ſo exaſperated him, that he reſolved to be revenged on the nation. Accordingly he beſieged, and took Jeruſalem, with the ſlaughter of 40,000 of it's inhabitants, and he ſold twice that number for ſlaves; he polluted the temple with ſwine's fleſh, and various defilements; he brake into the holy of holies, and he plundered the ſacred treaſures; and having performed theſe exploits he returned home to Antioch.

V. 29, 30.] After an interval of two years, in the time before appointed of God, Antiochus returned to and come toward the ſouth; but it ſhall not be as the former, or as the latter.

30 For the ſhips of Chittim ſhall come againſt him: therefore he ſhall be grieved, and return, and have indignation againſt the holy covenant: ſo ſhall he do; he ſhall even return, and have intelligence with them that forſake the holy covenant.

31 And arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength,

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renew his attempts againſt Egypt, and finding that the two brothers were amicably providing for their common ſafety, he made war upon them with great impetuoſity, and ſucceſs. However this expedition terminated in a different manner, than either of the preceding: for the Roman ſtate ſent ambaſſadors to him, at the requeſt of the Ptolemies, commanding him to lay down his arms, and not to moleſt their allies. Perhaps theſe ambaſſadors came in Grecian ſhips, or the name Chittim ſignifies the ſeveral European countries, that border on the Mediterranean ſea. They executed their commiſſion in the moſt peremptory, and deciſive manner; for one of them made a circle with his cane round Antiochus, and inſiſted on his anſwer before he paſſed out of that circle; being determined to declare war againſt him, if he heſitated to comply with his demands: and Antiochus, not daring to bring upon himſelf the whole power of the Romans, who were then free from other wars, was forced to ſubmit. Thus he was checked in his full career of victory, to his extreme vexation; and returning home full of grief, and ſhame, he vented his indignation againſt the Jews, whom he hated for their religion, which diſtinguiſhed them as the covenant people of God: “for he detached Apollonius with an army of 22,000 men, who coming to Jeruſalem, ſlew great multitudes, plundered the city, ſet fire to it in ſeveral places, and pulled down the houſes. Then they builded a ſtrong fortreſs, which might command the temple; and iſſuing from thence, they fell on thoſe, that came to worſhip, and ſhed innocent blood on every ſide of the ſanctuary, to defile it: ſo that the temple was deſerted, and the whole ſervice omitted; the city was forſaken of the natives, and became an habitation for ſtrangers. So he did at that time, and after his return to Antioch, he publiſhed a decree, which obliged all perſons under pain of death to conform to the religion of the Greeks: and ſo the Jewiſh law was abrogated, and the heathen worſhip was ſet up in it's ſtead, and the temple itſelf was conſecrated to Jupiter Olympius. In tranſacting theſe matters, he had intelligence with them, that forſook the holy covenant, that is, with Menelaus, and other apoſtate Jews of his party,” (Newton.) And the diſtreſſes of the Jews in thoſe days aroſe principally from the machinations of their countrymen, who joined the enemies of their nation, and religion. “There is not ſo complete, and regular a ſeries of theſe kings, nor ſo conciſe and comprehenſive an account of their affairs to be found in any author of thoſe times.” “So that it is neceſſary to have recourſe to ſeveral authors, Greek, and Roman, Jewiſh, and Chriſtian, to collect ſomething from one, and ſomething from another, to explain, and illuſtrate the great variety of particulars contained in this prophecy.” (Newton.)

V. 31. *And,* &c.] Thus far the prophecy is clear, and the interpretation ſatisfactory: but the ſubſequent part is very difficult, and commentators have differed exceedingly about it. Some have explained the whole of Antiochus Epiphanes: others have made him a type of Antichriſt: others extend ſome parts of it to other Syrian kings: and others have left thoſe tranſactions entirely out of their expoſitions; except as they ſtop to ſhew us how impoſſible it is to apply many things in it to Antiochus. But though it cannot be right to confine all, that follows in this viſion, to the ſhort-lived exploits of this vile perſon: yet we may ſuppoſe, that a ſimilarity of character, and conduct betwixt him, and future oppreſſors of God's people, gave occaſion to the inſpired writer, or to the angel, that ſpake to him, to glide from one to the other, by an almoſt imperceptible tranſition; and that we need not entirely loſe ſight of him, whilſt we gradually more, and more diſcern other objects of greater importance unfolding to our view. As Antiochus had the power of the ſword on his part, his captains ſeized upon, and polluted the ſanctuary, which had been ſtrongly fortified, and which was itſelf the defence of the people; and they entirely ſuppreſſed the ſtated worſhip, and placed a baſe idol in God's temple, which was an abomination, that deſolated the city, and ſanctuary of all pious Jews; and they builded idol altars in all the cities of Judah. This therefore may apply to Antiochus. But very eminent expoſitors ſuppoſe, that the tranſition before-mentioned, begins here to take place: and that as it muſt ſhortly be admitted, it cannot be better introduced, than here. In the very year, that Antiochus was driven out of Egypt, the Romans conquered Macedonia, the fundamental kingdom of the Grecian monarchy; and thus they put an end to the third of the four kingdoms, that Daniel had repeatedly predicted. This event they ſuppoſe to be intimated by the expreſſion, which we tranſlate, “and arms ſhall ſtand on his part;” which they render, “after him ſhall arms ſtand up,” or an armed power, the Romans, who carried every thing by the ſword: they now ſtood up, and became powerful within the Grecian monarchy. Daniel had hitherto been inſtructed concerning the Syrian, and Egyptian princes, with whom the Jews for ſome time, would be chiefly moleſted: but as the Romans would then obtain the aſcendancy over them both; he was ſhewn what they would do in other parts of the Grecian kingdom, as preparatory to the concern, which his people would afterwards have with them. In proceſs of time the Romans got almoſt the whole of Alexander's dominions into their hands, and Judea amongſt the reſt: and at laſt they polluted, and deſtroyed both the temple, and Jeruſalem, finally put an end to the worſhip of God there performed, and after ſome time they built a temple to Jupiter Capitolinus, where the and ſhall take away the daily *ſacrifice*, and they ſhall place the abomination that maketh deſolate.

32 And ſuch as do wickedly againſt the covenant ſhall he corrupt by flatteries: but the people that do know their God ſhall be ſtrong, and do *exploits*.

33 And they that underſtand among the people ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by captivity, and by ſpoil, *many* days.

34 Now when they ſhall fall, they ſhall be holpen with a little help: but many ſhall cleave to them with flatteries.

35 And *ſome* of them of underſtanding ſhall fall, to try them, and to purge; and to make *them* white, *even* to the time of the end: becauſe *it is* yet for a time appointed.

36 And the king ſhall do according to his will; and he ſhall exalt himſelf, and magnify himſelf above every god, and ſhall

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temple of God had ſtood, and baniſhed the Jews from their own land, on pain of death; and then the abomination, that made deſolate was effectually placed in the holy mountain of God. As Chriſt hath applied this prediction of the abomination, that maketh deſolate, to the Roman ravages, &c; he ſeems to give his ſanction to this interpretation.

V. 32, 33.] Antiochus doubtleſs corrupted many of the Jews, who were prevailed on to do wickedly by his flattering promiſes, and rewards: and the remnant of the Jews, that knew, truſted, and loved their God were greatly ſtrengthened, and did wonders, both in ſupporting his cruel tortures, and reſiſting his uſurped, and abuſed authority: but it cannot ſo well be ſaid, that they inſtructed many, or made numerous converts to their religion. And though they endured ſevere things; yet it was not ſo for many days; three years and an half being a very ſhort time in the language of prophecy. But about the time, when the Romans deſtroyed Jeruſalem, and took away the daily ſacrifice; they alſo ſet themſelves to extirpate chriſtianity: and their magiſtrates uſed the moſt alluring promiſes, and flatteries, as well as the moſt terrible threatenings to prevail with the chriſtians to apoſtatize, and worſhip idols: and many were thus corrupted, and did wickedly. But the real chriſtians were enabled to reſiſt ſuch temptations, and to adhere to their duty with the moſt heroic conſtancy: and through the whole extent of the Roman empire, as well as in other places, they that underſtood the truth, inſtructed many in it, and multitudes were converted by the preaching of the goſpel. At the ſame time they were expoſed to death by the ſword, and flame, and to be carried captive, and ſpoiled, for many days: for the ten perſecutions of the Roman emperors, laſted during the ſpace of 300 years, with only ſhort intermiſſions of reſt, and peace.

V. 34, 35.] When the Jews fell under the perſecutions of Antiochus, Mattathias of Modin, and his ſon Judas Maccabeus revolted from the perſecutors: and after the death of Mattathias, Judas ſeveral times vanquiſhed the armies of Antiochus, with very inferior forces; and at length he recovered Jeruſalem, cleanſed the ſanctuary, reſtored the worſhip of God, and ſurvived Antiochus: and both the prieſthood, and ſovereignty remained in that family for ſeveral generations. The ſmall force of theſe Jewiſh heroes, might be called "a "little help;" yet in fact it proved a moſt effectual help. But if we advert to what ſucceeded the perſecutions before-mentioned, we ſhall perceive a more unexceptionable interpretation. After the chriſtians had long fallen under the power of their perſecutors, the converſion of Conſtantine gave them a deliverance: they were no longer perſecuted, but favoured by the Roman emperor, and his deputies. Yet this proved but a little help to the cauſe of true religion; it added much to the temporal proſperity of the church, but it greatly tended to debaſe the character of profeſſed chriſtians. Eſpecially it cauſed many to cleave to them with flatteries; for hypocriſy became prevalent amongſt both the clergy and laity, who were intent on flattering the emperor, and thoſe in authority, for their own intereſt. And indeed perſecution ſoon revived within the church, the different parties cruelly harraſſing each other by turns: and they, who had moſt underſtanding in true religion were commonly moſt run down; being permitted to fall into theſe calamities, to try, and prove them, and to diſtinguiſh them from falſe profeſſors, as well as purge away their defilement, and make them white. This was to continue "to the time of the end; becauſe it was yet for "an appointed time". It is not eaſy to apply this expreſſion to the perſecuted Jews in the days of Antiochus; for that did not bring either their calamities, or that of the church to an end: but the perſecutions, that chriſtians have ſuffered from their profeſſed fellow chriſtians, began from the days of Conſtantine, and have continued more or leſs to this day; and they are to continue till the appointed time of the Jews converſion, the ruin of every antichriſtian power, and the laſt great ſpread of the goſpel.

V. 36. *And*, &c.] After the Romans had ſtopped the progreſs of Antiochus in Egypt, he was no more able to do according to his will, or to exalt himſelf; except as he cruelly oppreſſed the Jews, and even in this he was finally baffled: he indeed ſpake marvellous things againſt the God of gods, and cauſed his ſtatue to be placed in the temple at Jeruſalem: but he could not be ſaid to magnify himſelf againſt every god; for he was remarkable for his ſuperſtition, and idolatry. It ſeems that St. Paul underſtood the prediction in another ſenſe, and that he refers to it, when propheſying about the man of ſin, (2 *Theſ.* c. ii. v. 3, 4.) The ſeries of the predicted events alſo leads us to the ſame interpretations. After the empire became chriſtian, a king, (or kingdom,) gradually ſprang up in it, of a moſt abſolute, and tyrannical na-ſpeak marvellous things againſt the God of gods, and ſhall proſper till the indignation be accompliſhed: for that that is determined ſhall be done.

37 Neither ſhall he regard the God of his fathers, nor the deſire of women, nor regard any god: for he ſhall magnify himſelf above all.

38 But in his eſtate ſhall he honour the God of forces: and a god whom his fathers knew not ſhall he honour with gold, and ſilver, and with precious ſtones, and pleaſant things.

39 Thus ſhall he do in the moſt ſtrong holds with a ſtrange god, whom he ſhall acknowledge *and* increaſe with glory: and

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ture “ doing according to his own will,” even in defiance of God's laws, diſpenſing with, or altering them at pleaſure; and requiring the moſt implicit obedience from men of all ranks, and orders, and nations: the emperors firſt exerciſed, or excited this power by their eccleſiaſtical councils; but it gradually paſſed into the hands of the clergy; and the biſhop and church of Rome at laſt carried it to the moſt enormous height; exalting, and magnifying themſelves above every god: theſe have long proſpered, and will, more or leſs, do ſo, till the Lord's indignation againſt the Jews ſhall be accompliſhed, and the determined period of the calamities of the church be expired.

V. 37—39.] In what ſenſe could it be ſaid, that Antiochus did not regard the God of his fathers, when he compelled the Jews to worſhip Jupiter Olympius? Or, that he regarded not the deſire of women, when beſides being married, he was exceſſive, and ſhameleſs in this indulgence of his luſt, and did nothing to reſtrain others from doing the ſame? But the chriſtian church, after the period before mentioned, ſoon turned aſide from the ſole worſhip of the God of the primitive chriſtians and the apoſtles, the God of Abraham, and of the Jews, even the God and Father of our Lord Jeſus Chriſt, to adore ſaints, and angels, which their fathers knew not. The words rendered “ the deſire of women,” evidently mean the natural deſire of women, which God for wiſe ends hath implanted in man's nature; and for the gratification of which he hath appointed and ſanctified marriage. It is well known how ſoon this ordinance of God was diſcountenanced, and diſgraced in the primitive church; how perpetual celibacy, or virginity were cried up, as far more honourable, than conjugal chaſtity; how monks were honoured, ſecond marriages condemned, and a number of reſtrictions impoſed, which at once tended to diſcourage, or hinder marriage, and to promote, or excuſe fornication, and unnatural luſts: at length married prieſts or miniſters were looked upon with a ſort of contempt; and at laſt they were abſolutely prohibited to marry, and even forced to ſeparate from the wives they had taken. And probably the laws, cuſtoms, and notions of moſt nations, where this antichriſtian opinion prevailed, retain ſome tincture of it to this day. Thus this eccleſiaſtical power magnified himſelf above every god, and contradicted one of the firſt appointments of the Creator to man in Paradiſe; determined in defiance of him, that it was good for man to be alone; and diſgraced that, which God had pronounced honourable in all perſons and caſes whatſoever. But whilſt this power thus exalted himſelf above all, that is called god, and is worſhipped; he ſtooped from his high eſtate, by a voluntary humility, “ to honour the god of forces,” or Mahuzzim, that is gods protectors, tutelar ſaints, and angels; and ſuch a god, as his fathers had not known, which ſome explain of the adoration of the conſecrated hoſt, according to the abſurd notion of tranſubſtantiation: or it may refer to the new objects of worſhip, which the adoration of ſaints, and martyrs, and their reliques continually ſupplied. “ And who is there ſo little acquainted with eccleſiaſtical hiſtory, as not to “ know, that the worſhip of ſaints, and angels was “ eſtabliſhed both in the Greek, and Latin church? “ They were not only invocated and adored, as patrons, “ interceſſors, and guardians of mankind; but feſtival “ days were inſtituted to them, miracles were aſcribed “ to them, churches were erected to them: their very “ reliques were worſhipped, and ſhrines and images were “ adorned with the moſt coſtly offerings, and were *honoured with gold, and ſilver; and with precious ſtones,* “ *and deſirable things.* And what renders the completion of the prophecy the more remarkable is, that they “ were adored under the title of Mahuzzim, of bulwarks, “ fortreſſes, of protectors, and guardians of mankind.” (Newton.) Even the dead bodies of ſaints were called by the fathers of the fourth century, “ great towers of “ the martyrs, fortifying cities more ſtrongly, than any “ impregnable wall of adamant,” and much more to this effect: and ſuch expreſſions are to be found in many ancient, and even modern liturgies, and manuals of prayers, applied to the virgin Mary, and to ſaints, and angels. And in the eighth century this idolatrous worſhip was fully eſtabliſhed by law. Thus this power would act in reſpect of this ſtrange god, ſtrange to thoſe who impoſed, and thoſe that worſhipped it: and to the protectors, or patrons of this worſhip. Mr. Mede applies this to the Mahuzzim themſelves, and paraphraſes it after this manner. “ Yea he ſhall diſtribute the earth among his Mahuzzim; he ſhall ſhare whole kingdoms, and provinces among them: St. George ſhall “ have England, St. Andrew Scotland, St. Denis France, “ St. James Spain, &c. as patrons of theſe ſeveral countries.” But as the word is uſed ſomething differently than in the foregoing verſe, it ſeems more naturally to mean the regular and ſecular clergy, the ſeveral orders of the monks, and the prieſts: who have been acknowledged, and increaſed with glory, and almoſt deified; and who were for many ages the zealous champions for this worſhip of tutelar ſaints, and angels: a very extenſive authority has been exerciſed by them, and they have divided the lands, through which they have been diſperſed, in order to carry on a lucrative trade, which the image worſhip hath not a little forwarded. Though the he ſhall cauſe them to rule over many, and ſhall divide the land for gain.

40 And at the time of the end ſhall the king of the ſouth puſh at him: and the king of the north ſhall come againſt him like a whirlwind, with chariots, and with horſemen, and with many ſhips; and he ſhall enter into the countries, and ſhall overflow and paſs over.

41 He ſhall enter alſo into the glorious land, and many *countries* ſhall be overthrown: but theſe ſhall eſcape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He ſhall ſtretch forth his hand alſo upon the countries: and the land of Egypt ſhall not eſcape.

43 But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *ſhall be* at his ſteps.

44 But tidings out of the eaſt and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many.

45 And he ſhall plant the tabernacle of his palaces between the ſeas, in the glorious holy mountain; yet he ſhall come to his end, and none ſhall help him.

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weſtern church, under the biſhop of Rome, has been moſt notorious for theſe things; yet the eaſtern, or Grecian church hath alſo been greatly leavened with the ſame corruptions; which ſeems to introduce the concluding part of the prophecy.

V. 40—43.] Antiochus Epiphanes had no more wars with the Egyptians, after the perſecutions of the Jews, as before ſtated; but ended his life in an expedition againſt the Perſians. Nor is it likely, that the prediction ſhould return from the times, we have been conſidering, to the ſubſequent wars of the Syrian, and Egyptian kings. But rather we ſhould expect, that the ſeries of events would proceed, or collateral circumſtances ſhould be noticed. The kings of the north, and the ſouth, were the kings of Syria, and Egypt, till theſe kingdoms were ſwallowed up by the Roman empire. But at the time of the end, that is of the proſperity of that empire, when it was about to be broken to pieces, "the king of the ſouth would puſh at him:" this predicts, as ſome eminent expoſitors ſuppoſe, the victories of the Saracens under Mahomet, and his ſucceſſors; who coming from the ſouth made war upon the eaſtern part of the Roman empire, and ſeized on ſeveral of its fineſt provinces; yet they did not utterly ſubvert it. And it is remarkable, that the doctrine of Mahomet was firſt forged at Mecca, and the ſupremacy of the Pope was eſtabliſhed by a grant from Phocas, in the very ſame year of Chriſt, 606: ſo that the eaſtern, and weſtern antichriſts began their reign together, and will probably terminate them at no great diſtance of time. But though the Saracens from the ſouth, or Arabia, diſmembered, and weakened the eaſtern empire: yet the Turks from Scythia, a northern region, totally ſubverted it. This king of the north came againſt the emperor of the eaſt, "like a whirlwind, with chariots, and horſemen," of which the Turkiſh armies chiefly conſiſted: "and with many ſhips," without which they could not have got poſſeſſion of ſo many maritime countries: thus they entered into them, and overflowed them like an inundation, and ſo paſſed over. They overſpread the weſtern parts of Aſia, and then paſſing over into Europe, they fixed their empire at Conſtantinople, upon the ruins of the eaſtern empire, which had formerly been divided from that of Rome in the weſt. Amongſt other conqueſts, it was predicted that this king of the north would enter into the glorious land, or the land of Canaan: this the Turks did, and they are maſters of it to this day. "And many countries were by them overthrown," as Syria, and Paleſtine, &c: but they were never able to ſubdue the Arabian tribes, or the mixed people, which inhabited the regions formerly occupied by Edom, Moab, and Ammon, whoſe poſterity are probably now incorporated with the Iſhmaelites, and Midianites. Theſe eſcaped them: and to this day the Ottoman emperors pay the Arabs an annual penſion of 40,000 crowns, for the ſafe paſſage of their pilgrims, and caravans to Mecca; and yet even this often fails of protecting them from plunder. None of this can apply to Antiochus: but eſpecially he never conquered Egypt, Lybia, or Ethiopia, or did any thing towards it, after his repulſe by the Romans. But the Turkiſh princes ſtretched forth their hands to graſp theſe countries, and got poſſeſſion of their treaſures, and were enriched, and ſtrengthened by the acquiſition; carrying away alſo vaſt multitudes of the inhabitants captive to Conſtantinople: and theſe, and other regions of Africa remain in their hands to this day, along with their Aſiatic, and European dominions. (Notes, &c. *Ezek.* c. xxix. xxx.)

V. 44, 45.] All the attempts of commentators to apply this to Antiochus have proved fruitleſs: for though he went forth with great indignation to ſubdue ſome revolted provinces in the eaſt, and in the north: yet he never returned into Judea, which land alone can be intended by "the glorious holy mountain." It is more probably concluded, that this part of the prophecy relates to events yet future. Some conjecture that the Perſians, who border on the Turkiſh dominions to the eaſt, and the Ruſſians, who lie north of them, will unite againſt the Turks; and that in the land of Canaan the latter will fix their camp, with great oſtentation, as well as wage the war with great fury: and that there they ſhall receive ſuch a defeat, as ſhall end in the utter ſubverſion of their monarchy. But it may perhaps refer to events, which have been alluded to, upon a foregoing

CHAP. XII.

Contains 1ſt. Daniel aſſured of effectual aſſiſtance to his people, of the reſurrection of the dead, and of the happineſs of the righteous; and ordered to ſhut up theſe words, till a time, when they would be better underſtood, 1---4. *2d. A conference betwixt Chriſt, his angels, and the prophet, concerning the duration, and end of theſe predicted events; and the prophet bid to go, and enter his reſt in peace,* 5---13.

prophecy, (Notes, &c. *Ezek.* c. xxxviii, xxxix:) namely the return of the Jews to their own land, after their converſion, and the aſſiſtance to be given them by the chriſtian European powers: which tidings from the eaſt, and north muſt needs trouble the Turkiſh princes, who poſſeſs the country, that is again to be reſtored to the Jews. And thus going forth with great fury to war againſt the Jews, and having pitched their camp between the Mediterranean ſea, and the Dead ſea, in the mountains of Judea; they will be ſuddenly, and ſurpriſingly ruined without help, or recovery. Thus the ruin of the eaſtern antichriſt will not be far diſtant from that of the weſtern; both of which ſeem to be predicted in this chapter. The word rendered, "to make away," ſignifies to curſe, and ſeems to intimate, that the war would be on a religious account. However, as this part of the prophecy is yet unfulfilled, we ought not much to indulge conjecture, where the evident meaning of the prophecy does not fully authoriſe our concluſions.

PRACTICAL OBSERVATIONS.

The predictions of the ſcripture not only confirm the doctrines contained therein; but they tend to eſtabliſh our faith in the over-ruling providence of God, which is thus ſenſibly demonſtrated to us. Little do men in general imagine, how much even the determinations of princes, and ſenates are influenced by the agency of good, or bad ſpirits: and in mercy to his people the Lord employs his mighty angels to ſtrengthen and confirm thoſe, who know him not, in every determination, and meaſure, that he ſees will prove for the good of his ſervants; and they are thus imperceptibly directed by an external agent, when they think themſelves to be following moſt entirely their own inclinations. Whilſt wealth, and power animate men to engage in ambitious projects; they are ſure, whether ſucceſsful or not, to involve multitudes in ruin: and the projectors at beſt only continue for a few days, to act according to their own will, and rule with great dominion, and then they make room for others. The debates of councils, and the ſolemn treaties of princes are often ſuch a mixture of diſſimulation, and ſelfiſhneſs, that they will not endure an impartial inveſtigation: and their moſt plauſible ſchemes often terminate in moſt complicated diſaſters. But ambition, avarice, and revenge, or ſuch like paſſions ſtill keep the world in motion; one turbulent chieftain ſucceeds to the eſtate of another; ſucceſs and power continually ſhift ſides, as well as riches and renown. Great proſperity increaſes men's pride, or emboldens their ſelf-indulgence; and thus tends to their ruin: and he, that is a ſlave to his luſts, can never be ſtrengthened, even by caſting down ten thouſands of his enemies. But how can kings expect to be helped by the murder of their own induſtrious, and conſcientious ſubjects, through cruel perſecutions? By ſuch meaſures they drive them into revolts, and thus many ſtand up againſt them. However, the viſion will be eſtabliſhed, and the purpoſe of God accompliſhed, let who will ſtand, or fall. When his deſigns are effected, men are left to provoke ſuch, as are more powerful, and proud than themſelves, till they ſtumble, and fall, and and are not found. As ſome monarchs have been the firebrands of the world; ſo others have been mere ſpunges of their people, whoſe chief glory hath been to raiſe taxes from them, like ſordid uſurers: and ſuch have often periſhed by the machinations of deſigning men. They, whom the world calls illuſtrious, are often in the Lord's account vile perſons: and ſuch as obtain the honour of a kingdom, are ſometimes deſerving of the deepeſt ignominy, and deteſtation. Whilſt the potſherds of the earth ſtrive with each other, they are properly matched; and in turn they prevail, and are prevailed againſt, deceive, and are deceived. But they commonly are ambitious of contending with God's covenanted people, and thus they enter into an unequal conteſt with their Maker. When they ſee the church weak, and outwardly expoſed, they forget that her Redeemer is mighty: and their natural enmity againſt the holy covenant of God, renders them exceeding ready to take offence; or even to vent their indignation againſt God's people, when others affront, and injure them: and they will generally find apoſtates, and hypocrites, with whom to hold intelligence in theſe ruinous meaſures. When arms ſtand on their part, they fear not to pollute God's ſanctuary, and to deſolate Zion by their abominations: and by their flattering promiſes they allure wicked profeſſors to join them. However, they that know God will put their truſt in him, and he will enable them to ſtand their ground, to bear their croſs, and to maintain their conflict. Frequently when the church is moſt waſted by perſecution, it is moſt honoured with able preachers, and repleniſhed with numerous converts, through their inſtructions. But outward proſperity ſeldom greatly helps the cauſe of godlineſs: many at ſuch times cleave to the people of God by flatteries; and hypocrites multiply faſter on ſuch ſunny days, than true believers. Even they that have underſtanding, are often left to fall into ſome fiery trial, to prove, and purify them: but their ſufferings will have an end, at the time when deſtruction ſhall overtake the workers of iniquity. How dreadfully does the internal tranſactions of the viſible church illuſtrate the doctrine of man's depravity? The blaſphemies, and impious abrogations of God's laws, to make way for man's inventions; the denying of the head, in order to worſhip creatures; the moſt diabolical pride united with voluntary humility; the moſt carnal, and abandoned conduct cloked under the appearance of the greateſt mortification: the moſt laviſh profuſion joined with the moſt extreme avarice, and extortion, have been found in the greateſt degree, amongſt the rulers of the profeſſedly chriſtian church: but theſe are Antichriſtian abuſes, which will ſoon come to an end;

AND at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people: and there ſhall be a time of trouble, ſuch as never was ſince there was a nation *even* to that ſame time: and at that time thy people ſhall be delivered, every one *that ſhall be* found written in the book.

2 And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame *and* everlaſting contempt.

3 And they that be wiſe ſhall ſhine as the brightneſs of the firmament: and they that turn many to righteouſneſs, as the ſtars for ever and ever.

4 But thou, O Daniel, ſhut up the words and ſeal the book, *even* to the time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed.

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however men may now practiſe, and proſper in them. The end of the Lord's indignation againſt his people, and of his patience towards his enemies approaches: and if we would eſcape the ruin of the infidel, the idolater, and of the ſuperſtitious and cruel perſecutor, as well as that of the profane, we muſt make God's word our ſtandard of truth and duty, the foundation of our hope, and the light of our paths, through this dark world to the glorious inheritance above.

NOTES.

CHAP. XII.] V. 1. *And*, &c.] Chriſt muſt certainly be here meant by Michael, whoſe name ſignifies, "Who is like God?" He is that great Prince, who ſtandeth up for the people of the Lord. If "at that "time," be referred to Antiochus's perſecution, Chriſt only ſtood up in his providence to deliver the Jews from their perſecutors: if it be referred to the deſtruction of Jeruſalem by the Romans, his ſtanding up may be underſtood of his incarnation, for the redemption of his people, and of the introduction of the goſpel diſpenſation, juſt before thoſe calamities began: but if we interpret, "at that time," to refer to the ruin of the eaſtern, and weſtern Antichriſts, as juſt before predicted; then Chriſt will ſtand up in his glorious power, to terminate the afflictions of his people, and to make his cauſe triumphant over all oppoſition. The time of trouble here mentioned cannot be underſtood of the perſecutions of the Jews by Antiochus; for the Babyloniſh captivity was preceded, and attended by far greater, and more durable calamities: but if we underſtand it to include all that the Jews have ſuffered from their crucifixion of Chriſt, to the preſent day, and all that yet remains for them to ſuffer, till their national converſion to Chriſt; then doubtleſs all their afflictions during their bondage in Egypt, or during the Babyloniſh captivity, and all other their perſecutions from the beginning to the coming of Chriſt, were very light in the compariſon. (*Matt.* c. xxiv. v. 21, 22.) Yet there were in the apoſtle's days, and have been ſince in every age, a remnant according to the election of grace, who have been preſerved from their national ſin of unbelief, and from the puniſhments, which have been inflicted on them for it. Nay the unbelieving progenitors have been ſpared for the ſake of thoſe choſen ones, that were in due time to deſcend from them: and ſo every one hath been, and will be delivered, who is found written in the book of God's ſecret purpoſes, as his elect; or in the regiſter of true believers, when thoſe purpoſes are made known by the event.

V. 2, 3.] As theſe verſes conclude the ſeries of prophetic events, which have been deduced from the days of Daniel, to the complete ſetting up of Chriſt's kingdom on earth; it ſeems moſt natural to interpret them of the general reſurrection. Whether we attempt to explain them, as figuratively meaning the deliverance of the Jews from Antiochus's perſecution, or of their converſion to Chriſt in the primitive times, or of the firſt reſurrection ſpoken of by St. John; we ſhall not know what to underſtand by the many, that "ſhould awake "to everlaſting ſhame, and contempt." For admitting that hypocrites do enter the viſible church with true believers at every revival; yet their profeſſion of faith cannot be an awaking to everlaſting ſhame, and contempt. The awaking alſo of thoſe, that ſleep in the duſt, is very different from the reſurrection of the *ſouls*, mentioned by St. John, (*Rev.* c. xx. v. 4:) and the language ſo accords with that of the New Teſtament reſpecting the general reſurrection, that it muſt be beſt expounded of it, as the cloſing event of all; when that which is determined ſhall be done. The word rendered "many," may ſignify "the multitude of them, &c;" or if we retain our tranſlation, we may conſider it as ſimilar to that of St. Paul, "by one man's diſobedience, "*many* were made ſinners." So that we conclude that the reſurrection of the dead, the day of judgment, and the eternal ſtate of retribution were here predicted; and that everlaſting ſhame, and contempt, as well as torment and miſery, will be the lot of the wicked. But beſides the happineſs of the righteous, which is mentioned in general terms; we have thoſe things added, which ſeem reſtrictively to be meant of faithful miniſters: they are wiſe, both for their own ſalvation, and to win ſouls; wiſe teachers of God's truth, and ſhall ſhine as the brightneſs of the firmament. They turn many unto righteouſneſs, teaching them the way, in which ſinners are juſtified, and ſanctified by faith in Chriſt; and in recompence of their diligence, and faithfulneſs, they ſhall be as ſtars for ever and ever.

V. 4. *But*, &c.] The angel, by way of concluſion, intimated to Daniel, that this prophecy would remain obſcure, and as a ſealed book, of which little would be underſtood, 'till the time of the end; i. e. till the things predicted drew to a concluſion. The fact hath evinced this to be the caſe: vaſt difficulties have always been acknowledged in many of Daniel's prophecies, and they have been as words ſhut up from believers in general. But at the time of the end "many ſhould run to and

5 Then I Daniel looked, and, behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river.

6 And *one* ſaid to the man clothed in linen, which *was* upon the waters of the river, How long *ſhall it be* to the end of theſe wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and ſware by him that liveth for ever, that *it ſhall be* for a time, times, and an half; and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe *things* ſhall be finiſhed.

8 And I heard, but I underſtood not: then ſaid I, O my Lord, what *ſhall be* the end of theſe *things*.

9 And he ſaid, Go thy way, Daniel: for the words *are* cloſed up and ſealed till the time of the end.

10 Many ſhall be purified, and made white, and tried; but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand; but the wiſe ſhall underſtand.

11 And from the time *that* the daily *ſacrifice* ſhall be taken away, and the abomination that maketh deſolate ſet up, *there ſhall be* a thouſand two hundred and ninety days.

12 Bleſſed *is* he that waiteth, and cometh to the thouſand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou ſhalt reſt, and ſtand in thy lot at the end of the days.

"fro, and knowledge would be increaſed." In theſe latter ages many have beſtowed great pains, in ſearching into hiſtory to illuſtrate thoſe parts of them that are already accompliſhed, and in comparing them with other ſcriptures, to form ſome judgment of what yet remains to be fulfilled: and thus much light has been thrown on them. As they ſhall gradually be more, and more accompliſhed, they will be better underſtood, and future generations will be more ſurpriſed, and inſtructed by them than we are Or the latter expreſſion of "running to, "and fro," may refer to the future ſpread of the goſpel, by the active labours of faithful miniſters, which will make way for the fulfilment of the remaining prophecies, by increaſing in the world the knowledge of divine truth.

V. 5—9.] When the angel had finiſhed his diſcourſe, Daniel was led to look around him, and he ſaw two other angels, one on each ſide of the river Tigris. He ſaw alſo upon the waters of that river, a man clothed in linen; this was doubtleſs Chriſt our ſpotleſs High Prieſt, who ruleth over many people, of which ſitting or ſtanding upon waters is an emblem. One of the attending angels aſked him, "How long it was to be to the end of "theſe wonders"? In anſwer to which enquiry. He lifted up both his hands to heaven, as ſwearing by the eternal Jehovah, that it would be for a time, times, and an half. This is the ſame period, that we before met with; (c. vii. v. 25;) and which we ſhall repeatedly find in the Revelation of St. John. It ſignifies three years, and an half, or 1260 days. Theſe are to be calculated from the time, when the king, before propheſied of, began to ſcatter the power of the holy people, until that ſcattering ſhall be accompliſhed; for then all theſe things will be finiſhed. Whether any thing in the duration of Antiochus's perſecution anſwered to this, literally underſtood or no; it is evident ſomething further muſt be meant, as it is the preciſe time of the reign of antichriſt, as predicted by St. John. It muſt not be calculated from the deſtruction of Jeruſalem by the Romans, and the ſubſequent diſperſion of the Jews; for they then ceaſed to be the holy people: but from the period, when the antichriſtian uſurpers began to ſcatter the power of true chriſtians, by their falſe doctrines, perſecutions, maſſacres, and religious wars, to the time, when theſe powers ſhall be ſubverted. We have ſeen, that the impoſture of Mahomet, and the papal uſurpation began about the ſame time; and we may allow both to be included, as a twofold attack upon the church, under the ſecret direction of the devil and his angels. When Daniel heard this, he found that he did not underſtand it; and he therefore made further enquiries reſpecting it; and was again reminded, that the words were to be cloſed, and ſealed up to the time of the end.

V. 10. *Many*, &c.] During the long continued troubles of the church, the Lord intended to carry on his work, and to purify, and ſanctify a great multitude of perſons, even by means of theſe trials: and whilſt the wicked would practiſe their wickedneſs without remorſe, and none of them would underſtand the meaning of theſe prophecies; they would gradually be unveiled to the wiſe, and righteous, by the concurrent teaching of the Holy Spirit, and their providential accompliſhment.

V. 11—13.] The taking away of the daily ſacrifice, and the abomination, that maketh deſolate, ſeem to be expreſſions applied to various different events of a ſimilar nature. When Antiochus put a ſtop to the temple worſhip, and ſet up his idols therein, they were accompliſhed; and alſo when the Romans deſtroyed the temple, and terminated it's worſhip, and left the holy city to be inhabited by idolaters: but they here ſeem evidently applied to the eſtabliſhment of idolatry, and perſecution within the church, by the tyranny of Antichriſt. Theſe 1290 days muſt be calculated from the ſame time, as the three years, and an half beforementioned; and they read

30 years beyond them. The ſubverſion of the kingdom of Antichriſt, and the deſtruction of the ſeat of the beaſt, (*Rev.* c. xviii. xix,) will probably be at the end of the 1260 years; thirty years more may be taken up in wholly extirpating the Antichriſtian powers; and the laſt number of 1335 years, which reaches 45 years beyond that time, may predict the complete introduction of the millennium, when the earth ſhall be filled with the glory of the Lord, as the waters cover the ſea: and happy will they be, who wait, and live to ſee that time. Without doubt this period is approaching, and not very far diſtant: though we dare not hazard an opinion about the exact time, whence theſe years are to be dated. Daniel having received thus much information was bid to depart in peace, and prepare for death, and reſt in heaven, for he would ſtand in his lot, as a glorified ſaint, to witneſs the accompliſhment of theſe predictions.

PRACTICAL OBSERVATIONS.

Our glorious Prince, and Saviour, who once appeared on earth to make atonement for our ſins, and who now is at the right hand of the Father, as our Advocate to plead our cauſe; will be ſure to ſtand up in behalf of his people in the extremity of their trials, and temptations, and to make them triumphant over all their enemies: nor can any troubles prevent the everlaſting felicity of one, who ſhall be found written in the book of life. But none of our deliverances will be complete till that hour cometh, when all, that are in the grave, ſhall hear the voice of the Son of man, and ſhall come forth; they that have done good, to the reſurrection of life, and they that have done evil to the reſurrection of damnation. At that deciſive ſeaſon, when the multitude of the wicked, ſhall be deſpiſed and abhorred of God, and his angels and ſaints, without any mixture of pity, and mercy; and when they ſhall even be the objects of each others lothing, and contempt, and of their own abhorrence: the righteous ſhall obtain glory, honour, immortality, and eternal life. Let us then ſeek wiſdom, and righteouſneſs, reſiſt temptation manfully, bear up under troubles chearfully, and wait for an happy iſſue of all our conflicts, and ſorrows. But what encouragement may the faithful preachers of God's word derive from this ſubject, amidſt all their fatigues and difficulties, and the contempt, and perſecution, which they encounter in this evil world? For they are truly wiſe, and ſhall ſhine in glory, as the brightneſs of the firmament; and every one, whom they are the inſtruments of turning unto righteouſneſs, will be an addition to their crown of glory, and rejoicing in the day of Chriſt. Let us not then be weary of well-doing, for in due ſeaſon we ſhall reap, if we faint not. Being well aſſured of an intereſt in theſe eternal bleſſings, and diligently employed in our proper work; we may be ſatisfied, though ſome parts of the ſacred ſcriptures be ſealed up from us: for God hath ſo ordered it, that ſome things are to be cloſed from our view, and reſerved for the uſe of future generations. However we ſhould not be willingly ignorant of any part of revelation: but ſhould with modeſty and humility, beſtow much pains to underſtand, and explain, the ſcriptures, that knowledge may be increaſed: and when many are thus employed, ſome will diſcover one thing, and ſome another; and the whole will become better underſtood. And may the Lord ſend forth many preachers, who may run to and fro, all over the earth, to guide thoſe who ſit in darkneſs, into the ways of truth, and righteouſneſs. Our Lord, and Saviour, who ruleth over the raging of the waters, and the madneſs of the people, is the ſole proprietor of this knowledge: even angels, when they deſire to look down, and enquire into the affairs of his church of redeemed ſinners, ſeek all their information from him; and he gives us his ſervants on earth wiſdom, and knowledge, anſwerable to their occaſions. We ſhould then apply to him continually for inſtruction; what he communicates we ſhould thankfully receive; but we ſhould enquire no further into thoſe things, which he conceals. We know in general, that the prevalence of his enemies, to ſcatter the power of his ſaints, hath an appointed period: and that he is continually purifying to himſelf a peculiar people zealous of good works, even when wickedneſs moſt abounds, and proſpers: that all the trials of believers, yea and all their temptations too, (though they often for the moment blacken, and defile them,) ſhall eventually purify and make them white: and that, when perſecution ſtops the public adminiſtration of divine ordinances; and idolatry renders the viſible church an abomination, and a deſolation; yet ſtill there is a ſcattered, or hidden remnant, who are wiſe to underſtand the ways of God, which none of the wicked can underſtand. But glorious time: approach! Happy will they be, who live to ſee them yea happy are believers at all times: they reſt in God by faith now, and a reſt is reſerved for them in heaven at laſt. They may then chearfully look forward to a dying hour: when the Lord will bid them depart in peace, for their eyes have ſeen, and their hearts have experienced his ſalvation; they may expect to reſt in their happy lot, in the end of their days; and in heaven to ſhare the triumphs of the church on earth, which they here foreſaw, longed, and prayed for, but did not live to be ſpectators of.

The Book of HOSEA.

The ſubſequent prophecies have often been conſidered as one Book, and are generally called the twelve minor prophets; not as if they were of leſs excellence, and authority, than thoſe that go before; but becauſe of their comparative brevity. It is doubtful whether they be placed according to the order, in which they propheſied, or no: but nine of them lived before, and three after the Captivity; and ſeveral of the former were prior to any of the prophets, whoſe *writings have been conſidered. We ſuppoſe that theſe prophets, and many others, who wrote nothing, were eminent, and uſeful preachers of righteouſneſs to their own generations, and perhaps ſome of them did more ſervice in their own time, than thoſe, who have left more behind them for the benefit of poſterity: at leaſt the Lord generally diſpenſes his gifts, and ſervices in this manner. Hoſea, whoſe prophecy we now enter upon, exerciſed his ſacred office for a great many years; he predicted the Captivity of the ten Tribes long before it arrived, yet he probably lived to witneſs it. He is ſuppoſed to have been of the kingdom of Iſrael, though his prophecies frequently relate to Judah alſo. His ſtyle is remarkably conciſe, ſententious, and unconnected, which to us often occaſions obſcurity. His general ſcope was to convince his people of their exceeding ſinfulneſs, and to warn them by the terror, and lead them by the goodneſs, of God, to repentance. His prophetical denunciations of wrath were mixed with moſt precious evangelical truths, and promiſes, and with aſſurances of glorious times in reſerve for his people and the Church of God. Upon the whole we ſhall find the tenor, and tendency of this book entirely coincident with thoſe of the preceding prophecies: and this harmony of the penmen of the ſacred ſcripture forms one irrefragable demonſtration, that they all wrote as they were moved by the Holy Ghoſt.*

Before Chriſt 768.

Before Chriſt 768.

CHAP. I.

Contains 1*ſt. An account of the prophet, and of the times, when he lived,* 1. 2*d. At God's command, and to expoſe the baſeneſs of Iſrael's idolatry, Hoſea taking a wife of whoredoms; and calling the children ſhe bare, by names, expreſſive of the judgments, that were coming on his people,* 2---9. 3*d. A promiſe of the increaſe, and proſperity of Iſrael, under one head,* 10---11.

THE word of the LORD that came unto Hoſea, the ſon of Beeri, in the days Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the ſon of Joaſh, king of Iſrael.

2 The beginning of the word of the LORD by Hoſea. And the Lord ſaid to Hoſea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a ſon.

NOTES.

CHAP. I.] V. 1. *The*, &c.] This is the general title of the book: Hoſea wrote therein the word, that came to him from the Lord. His name is the ſame as Joſhua, or Jeſus, except as theſe are compounded with the firſt ſyllable of the word Jehovah. It ſignifies ſalvation. All the kings of Judah, that ſucceeded each other, during Hoſea's miniſtry, are mentioned: but Jeroboam of Iſrael alone, under whoſe reign he began to propheſy; for after Jeroboam's death, the affairs of Iſrael fell into the utmoſt confuſion. Some compute that Jeroboam died in the 15th year of Uzziah king of Judah, which was 69 years before the firſt year of Hezekiah: but others ſuppoſe Jeroboam to have lived 'till the 26th year of Uzziah, which was 58 years from the beginning of Hezekiah's reign; (Notes, 2 *Kings*. c. xiv. v. 19—21. c. xv. v. 8.) If we adhere to this computation, and ſuppoſe the prophet to have executed his miniſtry for a few of the laſt years of Jeroboam, and of the firſt of Hezekiah, we ſhall kind that he laboured in the work near 70 years, and muſt have lived to a great age. We are told of the general date of his propheſying, but have no information of the time, in which he delivered any one of his predictions.

V. 2, 3.] The prophet was called to enter on his prophetical office, in the following manner. When he was, as it ſeems, a very young man, he was commanded by the Lord, in a way of immediate inſpiration, to marry a wife of whoredoms, one notorious for that vice, and whoſe children would be ſuſpected of being a ſpurious progeny, or children of whoredoms. This was to be an emblem of the Lord's dealings with the idolatrous Iſraelites, whom he had eſpouſed to himſelf: and accordingly he married Gomer, the daughter of Diblain. It hath been much diſputed, whether this was done in reality, or in viſion; or whether it were any thing more, than a parable, that he ſpake to them. But it ſeems to be taking an unauthorized liberty with ſcripture, to explain narrative into viſion, or parable, without abſolute neceſſity, or any intimation of it in the text. If we conſider it as a reality, many difficulties remain to be obviated: it is ſuppoſed inconſiſtent with the prophet's

4 And the LORD ſaid unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael.

5 And it ſhall come to paſs at that day, that I will break the bow of Iſrael in the valley of Jezreel.

6 And ſhe conceived again, and bare a daughter. And *God* ſaid unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the houſe of Iſrael; but I will utterly take them away.

7 But I will have mercy upon the houſe of Judah, and will ſave them by the LORD their God, and will not ſave them by bow, nor by ſword, nor by battle, by horſes, nor by horſemen.

8 Now when ſhe had weaned Lo-ruhamah, ſhe conceived and bare a ſon.

9 Then ſaid *God*, Call his name Lo-ammi:

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character, to have on any account married ſo notorious a bad woman: and therefore ſome have conjectured, that ſhe was previouſly reformed, (as Rahab the harlot had been, before ſhe was married to Salmon:) others imagine, that ſhe bare a good character, when the prophet married her, but afterwards became a wife of whoredoms, and her children were brought under the ſuſpicion of being children of whoredoms: and this is more plauſible, than the former, which by no means accords to the thing ſignified. But perhaps it may be ſhewn, that it was not unlawful, or immoral for the prophet to marry a licentious woman, on ſuch an occaſion. Some reſtrictions were laid upon the prieſts in theſe matters, but he was not concerned in them; ſhe was an Iſraelite, and not included in the prohibitions of marrying with idolaters; the New Teſtament rule of believers marrying only *in the Lord*, was doubtleſs always obligatory, as to the ſpirit of it, in ordinary caſes; becauſe ſuch important conſequences depended on it: but, (like the laws againſt the marriages of near relations,) though generally, and highly expedient, it cannot be deemed of immutable, and indiſpenſable obligation; for caſes may be imagined, in which it muſt be violated, or other *moral* laws of God be broken. And ſurely the expreſs command of God would ſuffice to authoriſe any deviations from ordinary rules, which were not of immutable, and moral obligation; and it is impoſſible, that he ſhould actually command an immoral action; though he might command, what *otherwiſe* would be wrong *in us* to do, as the extirpation of the Canaanites, men, women and children. So that it might not only be lawful for the prophet thus to marry, but his bounden duty; and to bear the heavy croſs, that it would lay on him: and the Lord might have good reaſons for giving him ſuch a command: and as the Iſraelites were idolatrous in Egypt, before their national eſpouſals to the Lord at Mount Sinai, as well as afterwards; ſo that they were, through their ſucceſſive generations unto him, as a wife of whoredoms, and children of whoredoms: it would form a more affecting picture of the Lord's unmerited goodneſs, and unwearied patience; and of their perverſeneſs, and ingratitude, whereby they grieved, and wearied him out, and diſhonoured him; if we take it literally, than if we adopt any other interpretation of it. A man, who had a wife, that both before and after marriage was guilty of incontinence, would be ready to look upon her children with ſuſpicion; and to conſider them as children of whoredoms; and others would be apt to think the ſame: and this was the caſe of the Lord reſpecting the people of Iſrael; and it will perhaps afterwards appear, that the conduct of the prophet exactly pictured that of the Lord to Iſrael, with reſpect to his paſt, and preſent, and predicted future dealings, with that favoured, but ungrateful people.

V. 4, 5.] (Notes, 2 *Kings*, c. x. v. 29—31.) Gomer ſignifies "conſumption;" and this might in general denote the ruin of the nation for their idolatries: and the names, which the Lord ordered the prophet to give her children, referred to the different gradations, by which that ruin would come upon them. Jezreel was the city, where Jehu ſmote the family of Ahab: the name ſignifies, "ſcattered of God." Jehu had executed judgment on Ahab's family, and was recompenſed for that ſervice, by the continuance of the kingdom in his family to the fourth generation. But his ſubſequent conduct evinced, that he was actuated by ſelfiſh motives in all that he did; and the ambition, cruelty, and hypocriſy, of which he was then guilty, were to be avenged on his houſe, after their ſubſequent idolatry, and iniquity had ripened them for this deſtruction; and then the kingdom would ſpeedily ceaſe from the houſe of Iſrael. This was predicted towards the cloſe of the reign of Jeroboam, the grandſon of Jehu, whoſe ſon Zachariah was ſoon murdered by Shallum, who uſurped the throne: and from that time the hiſtory of the kingdom of Iſrael contains little elſe than conſpiracies, murders, and uſurpations, till it was ſubverted by the Aſſyrians, and the people were ſcattered of God through the various provinces of the Aſſyrian empire. Perhaps ſome fatal battle was afterwards fought in the valley of Jezreel, in which the Aſſyrians brake the bow, or deſtroyed the military force of the kingdom of Iſrael.

V. 6, 7.] The daughter, which Gomer next bare, has been conſidered as an emblem of the enfeebled ſtate of Iſrael, after the fall of Jehu's family: her name ſignifies, "not having received mercy," and implied that God would finally caſt off the kingdom of Iſrael, as a ſeparate people, and no more ſhew them the ſpecial mercy, that he bears to his choſen inheritance. But at the ſame time he promiſed, to have mercy on Judah, and to ſave them by the Lord their God, and not by the weapons of war. Some explain this of the deliverance of Judah from the Aſſyrian invaſion, by the miraculous deſtruction of Sennacherib's army: others of their return from captivity, by the Lord's powerfully inclining the.

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for ye *are* not my people, and I will not be your *God*.

10 Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbered; and it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſons of the living God.

11 Then ſhall the children of Judah, and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the day of Jezreel.

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heart of Cyrus to releaſe them. But we ſhould not loſe ſight of the great ſalvation by the Lord their God, when He was manifeſted in the fleſh to effect *by himſelf* that ſpiritual redemption, of which all the temporal deliverances of his people were no more than types, and ſhadows. Of this ſalvation all the prophets wrote; the Jewiſh nation was continued in poſſeſſion of their privileges, till this horn of ſalvation was raiſed up amongſt them. His victories were obtained, not by bow, or ſword, but by his precious blood, and powerful grace: and he will at laſt ſave the nation of the Jews, and recover them from their preſent diſperſions; for which purpoſe, they are evidently reſerved from age to age, a ſeparate people: whilſt the Iſraelites have either been incorporated amongſt them, or amongſt the gentiles, &c.

V. 8—10.] Lo-ammi ſignifies, "not my people;" as Iſrael had not ſought, or obtained mercy, God would no longer own them as his people: they would be left to renounce entirely his worſhip, and he would utterly caſt them out of his ſpecial protection. Yet the Lord meant not to break his promiſe made to their fathers: the numbers of the Iſraelites would ſtill be, as the ſand of the ſea. Vaſt multitudes of their tribes would be joined to the Jews, or converted along with them to Chriſt; and the innumerable millions of the gentiles, that ſhould become the children of God, by faith in Jeſus Chriſt, would be indeed the true Iſrael, and the ſeed of Abraham, as united to that one Seed, to whom the promiſes were made. So that, in the places, where it had heretofore been ſaid, that the inhabitants were not God's people, there would many be addreſſed, as the children of the living God; (*Rom.* c. iv. v. 16—18. c. ix. v. 24—26. *Gal.* c. iii. v. 29. 1 *Pet.* c. ii. v. 9, 10.)

V. 11. *Then*, &c.] This may refer to the union of the Iſraelites with the Jews, who came up under Zerubbabel, after the captivity: they were not divided as before, but appointed themſelves one head, or captain, and ruler over them all. Or it may relate to the converſion of the Iſraelites, as well as the Jews, to Chriſt, in the primitive times: or rather to that future period, when the Jews, and all the Iſraelites, that are incorporated with them, ſhall gather together, and ſubmit to Chriſt, as their Head of authority, direction, protection, and influence; and ſo come up out of the land of their captivity: for as the ſcattering of the people, by the Lord hath been great, and long; ſo the day of their being gathered from their diſperſion ſhall be very glorious.

PRACTICAL OBSERVATIONS.

It would ſeldom be expedient, and ſometimes it would not be lawful for us, to exerciſe all that tenderneſs, compaſſion, and liberal kindneſs, to thoſe, who violate moſt groſſly their relative, and ſocial engagements; which the Lord ſhews to us, after all our ingratitude, unfaithfulneſs, and miſbehaviour to him: but he hath provided a method, in which to diſplay the honour of his juſtice, and holineſs, whilſt his grace abounds to the chief of ſinners. We ſhould be ready to bear any croſs in our perſons, or in domeſtic, and relative life, which the Lord pleaſes to appoint for us. He has a right to our implicit ſubmiſſion; our ſharpeſt trials are far leſs than our deſervings; he can make up all loſſes to us, and comfort us in the moſt diſquieting circumſtances. That ſituation may become ſafe, and eaſy to us, when the Lord appoints it for us, which would have been intolerable, and perilous, if we had thruſt ourſelves into it: and when we are obedient to God's command, we may truſt our characters with him, and venture all conſequences; even though we act contrary to the general ſentiments of mankind in ordinary caſes. We ſhould any of us be broken, and wearied out, with half that perverſeneſs from others, with which we try the patience and grieve the Spirit of our God: nor can any event in life ſufficiently illuſtrate his long-ſuffering, and mercy to his people, and their baſe, and ungrateful conduct to him. But, though the upright ſoul, who lothes, and mourns over his ſins, may ſtill hope in that mercy, which he is conſcious of having abuſed: yet let the proud, hypocritical, and hardened rebel beware. His ſpecious, and hollow ſervices will have their reward; but his pride, and hypocriſy will meet with their merited puniſhment: and though avarice, ambition, and iniquity may for a time advance a man's family, or even promote the proſperity of a nation; yet they will at length bring down a load of vengeance, which will ſcatter, or ſink them in infamy and ruin. The Lord's mercy is infinite, and everlaſting towards them, that fear him; but it hath its limits, in reſpect of impenitent ſinners, and guilty nations; and the time approaches when he will no more have mercy on them for ever. And dreadful will be their caſe, who ſhall have not obtained mercy, when death ſhall ſummon them to God's tribunal! But the ſalvation of the righteous is of the Lord: He ſaves them by his own mercy, truth, and power, from guilt, and ſin, from ſatan, and this preſent world, and from all their enemies, that they may ſerve him in righteouſneſs, and true holineſs before him, all the days of their lives: and they need fear no dangers, who have God for their ſhield, and exceeding great reward. And though many of his profeſſing people have been caſt off, and He would no more be their God; yet the number of his true Iſrael can never be known. Bleſſed be his name, that in our land, of which it might once have been ſaid, "ye are not my people," it may now be ſaid of numbers, "ye are the children of the living God." May it be truly ſaid of the writer, and

CHAP. II.

Contains the Lord 1ſt. Convicting Iſrael of aggravated idolatries, and ingratitude; and threatening to deprive them of their abuſed mercies, and to reduce them to contempt, and miſery, that they might be led to return to him, 1---13. *2d. Promiſing many precious bleſſings, temporal, and ſpiritual, to be conferred on them, and on others by means of them,* 14---22.

SAY ye unto your brethren, Ammi; and to your ſiſters, Ruhamah.

2 Plead with your mother, plead: for ſhe *is* not my wife, neither *am* I her huſband: let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts;

3 Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: ſhe that conceived them hath done ſhamefully: for ſhe ſaid, I will go after my lovers, that gave *me* my bread and my water, my wool and my flax, mine oil and my drink.

readers of theſe Obſervations. Let us then join ourſelves to his people, and enliſt under the banner of our appointed Head; that with one accord we may leave the land of our captivity, and march forward to the Canaan above; celebrating as we journey on, the glory of our Redeemer, the greatneſs of our deliverance, our invaluable privileges, and our joyful proſpect. And let us pray for the approach of that glorious day, when the ſcattered Jews ſhall gather themſelves to Chriſt, and be again numbered amongſt his ſeed, his true Iſrael; and when there ſhall be one Lord, and his name One, through all the nations of the earth.

NOTES.

CHAP. II.] V. 1. *Say,* &c.] This chapter continues the figurative addreſs to Iſrael, which was begun in the preceding, and which refers to Hoſea's wife, and children of whoredoms. It had before been promiſed, that "where it had been ſaid, ye are not my people, "there it ſhould be ſaid, ye are the children of the "living God;" which was explained of the calling of the Gentiles into the church: and here the Jews ſeem to be exhorted to acknowledge them as brethren, and to call them *Ammi,* or "my people," and *Ruhamah,* or "having obtained mercy." They were to treat all as their brethren and ſiſters, who had obtained mercy, and were become God's people: and they were to congratulate them on their admiſſion to this happy eſtate. However it implied, that when the nation of Iſrael ſhould be caſt off from being God's peculiar people, there would ſtill be found a remnant, to whom the ſervants of God might thus addreſs themſelves: whether we apply it to the times, when the prophet wrote, or to thoſe that followed the Aſſyrian captivity, or to the rejection of the Jewiſh nation after the coming of Chriſt, or to their future reſtoration into the church.

V. 2—5.] Whilſt pious Iſraelites were to own converted Gentiles as their brethren; and the prophets were to encourage their believing brethren: they were to plead in God's name with their mother, or the church, and nation of Iſrael, as the mother of individual Iſraelites. When the prophets proteſted againſt the idolatry of Iſrael, and Judah; and the pious perſons amongſt them ſeparated from the idolaters, though their kings, princes, and prieſts, and the bulk of the nation, were of that number: they then pleaded with their mother. When Chriſt, and his apoſtles ſo ſeverely reproved the chief prieſts, ſcribes, phariſees, and the nation in general, and foretold their rejection, and the calling of the Gentiles, they pleaded againſt their adulterous mother, and took part with the Lord againſt her: and by encouraging penitent publicans, harlots, ſamaritans, and gentiles; they ſaid to their brethren Ammi, and to their ſiſters Ruhamah. We may indeed refer the prediction to theſe later events; but perhaps the immediate deſign of the Holy Ghoſt related to the calamities, that were coming upon both Iſrael, and Judah for their idolatries: by which the whole nation had forfeited their relation to God, to whom they had been eſpouſed, and were about to be divorced, or ſeparated for a time, unleſs, or until repentance took place. It might be deemed undutiful for ſons to plead againſt their mother: yet the honour of their God, and Father on this occaſion required it. She was therefore to be reminded, that the Lord no longer deemed her his wife, or himſelf her huſband; and that he would proceed to execute judgment on her, unleſs ſhe repented, and reformed. This was expreſſed by "putting away her whoredoms out of her ſight, and "her adulteries from between her breaſts:" alluding to the objects, that licentious perſons look at, to inflame their paſſions; and the wanton expoſing of their breaſts, &c, wherewith harlots allure their paramours: and it implied a command to them, to put away all the idols from the land, and to avoid whatever might tempt them or others to that crime; and to pull down as it were the idols, that were ſet up in their hearts. If this were not done immediately, the Lord threatened, that he would ſtrip her naked, &c: that is, he would deprive the people of all their honourable diſtinctions, and deſirable advantages, and reduce them to the moſt abject, contemptible, and miſerable condition, ſimilar to their bondage in Egypt in the infancy of the nation; and he would leave them, as in a wilderneſs, to periſh with hunger, and thirſt. Nor would he ſhew mercy to their children; for they were born of idolaters, brought up in idolatry, and even dedicated to idols: and therefore God regarded them as children of whoredoms. And indeed what elſe could

6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths.

7 And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find *them:* then ſhall ſhe ſay, I will go and return to my firſt huſband; for then *was it* better with me than now.

8 For ſhe did not know that I gave her corn, and wine, and oil, and multiplied her ſilver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax *given* to cover her nakedneſs.

10 And now will I diſcover her lewdneſs in the ſight of her lovers, and none ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt days, her new moons, and her ſabbaths, and all her ſolemn feaſts.

12 And I will deſtroy her vines and her fig-trees, whereof ſhe hath ſaid, Theſe *are* my rewards that my lovers have given me: and I will make them a foreſt, and the beaſts of the field ſhall eat them.

13 And I will viſit upon her the days of Baalim, wherein ſhe burned incenſe to them, and ſhe decked herſelf with her ear-rings and her jewels, and ſhe went after her lovers, and forgat me, ſaith the LORD.

14 Therefore, behold, I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her.

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be expected of them, when their mother had been ſo abandoned, as to run into the moſt ſhameful practices? For the people in general aſcribed their temporal plenty, and proſperity to the bounty of their multiplied idols; and were emboldened to go on in their abominations, by being indulged in every thing, which they could abuſe to ſenſuality. Thus the heathens uſed to worſhip one imaginary deity, as the giver of their corn, another as the giver of their wine, or of their fruit, &c: and in their feſtivals they ran into the moſt ſhameful exceſſes.

V. 6, 7.] The Lord did not however intend to caſt off all the ſeed of Iſrael; and therefore, ſpeaking of the nation in general, he declared his purpoſe of keeping them from ſinking into univerſal idolatry. Whilſt the infatuated harlot was bent in following after her lovers: He was reſolved to make a thorn hedge acroſs her road, through which ſhe could not paſs without greatly tearing herſelf; nay to build a wall, which ſhe could not get over to find her paths. So that, though ſhe attempted to follow her lovers ſhe ſhould not overtake them, &c. That is, the Lord would ſo puniſh his people by heavy judgments, as to preſerve them from that total idolatry, to which the nation was verging; ſo that whilſt numbers would periſh, a remnant would be cured of that ſin. When the ten tribes were carried into Aſſyria, and the Jews to Babylon, neither their idols, nor their idolatrous allies could do them any good: and not being able to overtake them, or to find protection, and deliverance from them; they would be thereby convinced of their folly, in forſaking the living God for dead idols, their firſt huſband for theſe worthleſs lovers; and ſo coming to themſelves, they would be led to return home, to repent, to ſeek reconciliation, and re-admiſſion to their former privileges. This may be applied in various ways; but it ſeems immediately to predict the reſtoration of the Jews from the Babyloniſh captivity, when they were effectually cured of their groſs idolatry.

V. 8, 9.] The people did not underſtand, conſider, or remember, that the Lord gave them their temporal mercies; and this forgetfulneſs expoſed them to be tempted, to abuſe them in ſacrifices, oblations, or veſtments prepared for Baal, and their other idols. To convince them of this, the Lord intended to reſume his grant; this had been but a loan to them, which he would recover, by diſtraining upon them for it, as they had forfeited it.

V. 10—13.] The Lord would alſo let all the nations, whoſe idols Iſrael had worſhipped, witneſs their wickedneſs, and ſhame; nor ſhould any of them deliver them from deſerved puniſhment. They ſtill celebrated with much carnal, and preſumptuous joy their ſolemn feaſts: but he would turn that mirth into mourning; when by his deſolating judgments he deſtroyed all their vines, and fig-trees, which they vainly ſuppoſed were given them by their idols, as a recompence for worſhipping them. Thus he would viſit on the nation the ſins of all thoſe days, and years, during which they had worſhipped Baalim, or idols; wherein they had reſembled an adultreſs, that adorns herſelf with her moſt coſtly attire, at the expence of her injured huſband, that ſhe may be the more agreeable to her vile paramours: for they were entirely forgetful of the authority of God, and their obligations to him.

V. 14—17.] The preceding prophecies were fulfilled in the captivities of Iſrael and Judah, (and perhaps in the preſent diſperſion of the Jews.) But when theſe judgments had prepared the way, the Lord intended to deal with them in a more gentle manner. He would allure, or perſuade them to return to him, by giving them hopes of reconciliation, and felicity: He would thus draw them off from their carnal pleaſures, and confidences, and make all their former deluſions to vaniſh; ſo that they would ſee themſelves in a barren wilderneſs, and expoſed to inevitable ruin, except the Lord helped them; (as was the caſe with their fathers in the wilderneſs:) and when they ſhould thus be reduced to

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and ſhe ſhall ſing there, as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And it ſhall be at that day, ſaith the Lord, *that* thou ſhalt call me Iſhi; and ſhalt call me no more Baali.

17 For I will take away the name of Baalim out of her mouth, and they ſhall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the ſword, and the battle out of the earth, and will make them to lie down ſafely.

19 And I will betroth thee unto me, for ever: yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in loving-kindneſs, and in mercies.

20 I will even betroth thee unto me in faithfulneſs: and thou ſhalt know the Lord.

21 And it ſhall come to paſs in that day, I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth;

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deſpair of help from all others, He would ſpeak comfortably to them, and encourage their hope in his mercy, grace, and providence. Thus he would, (from that deſtitute, and forlorn condition,) reſtore them to the poſſeſſion of their former privileges; as if fruitful vineyards were ſuddenly given in a barren wilderneſs: and the valley of Achor, or Trouble, (where Achan was ſtoned,) in which Iſrael had fallen before his enemies, would be for a door of hope; preparing them for mercy, by humbling them, and leading them to renounce their idols, and ſeek help from God alone. And being delivered from all their enemies, and ſorrows, they would ſing praiſes with joyful hearts, as their fathers had done before, when they ſaw the Egyptians dead upon the ſea ſhore. And from that time they would be more cordially attached to the Lord, than ever: no longer calling him Baali, or my lord and maſter; alluding to the authority, rather than the affection of an huſband: but Iſhi, which is the language of cordial affection, in a woman ſpeaking to her huſband. For the abuſe of the word Baalim, in the worſhip of their idols ſhould lead to a total diſuſe of it, ſo that it ſhould no more be remembered, or employed by them. This ſeems to refer primarily to their reſtoration from the Babyloniſh captivity: yet it may alſo be applied to the converſion of the Jews, and Iſraelites to Chriſt, in the apoſtolic days, and to the future converſion of that nation.

V. 18—20.] When the people were weaned from their idols, and attached in love, and faithfulneſs to the worſhip of the Lord; he would then not only renew his covenant with them, but he would make a covenant in their behalf with the beaſts of the field, &c: he would take care, that no creature ſhould do them any harm, and that all ſhould concur in doing them good. Their land had been occupied by the beaſts of the field, &c, during the captivity, when it had been deſolated by war: but he would afterwards rid the land of theſe creatures, and defend it from invaders, and make it a quiet, and ſecure habitation for them. Nay he would betroth them to himſelf, as their Huſband, their kind Friend, Protector, and Companion, in the moſt ſolemn, and public manner: he would engage the honour of his righteouſneſs, wiſdom, loving-kindneſs, mercy, and truth, for their ſecurity, and employ them for their good, and glorify them in his dealings with them: he would communicate to them wiſdom, righteouſneſs, ſanctification, and redemption; he would enrich, ennoble, adorn, and rejoice them, with all the comforts and bleſſings of that honourable relation; though they were in themſelves ſo mean, guilty, and vile; and would perform all his precious promiſes to them: and thus he would cauſe them to know him as their Lord, and God. This can only be underſtood, in it's higheſt ſenſe, of the converſion of the Jews to Chriſt; and of the ineſtimable bleſſings, and privileges of the ſpiritual Iſrael, of every true believer, to which they are admitted by faith in, and union with Chriſt; and a participation of his righteouſneſs, unſearchable riches, and mediatorial bleſſings.

V. 21—23.] When this happy change ſhould take place in Iſrael's condition, that had before been ſo deſolate, and perilous; all things in heaven, and earth would contribute to their advantage, This is repreſented in very bold figurative language: the heavens are introduced as beſeeching the Lord to fill their clouds with water, to water the land, and he promiſes to hear them: the earth is repreſented as calling on the heavens to pour down rain, and they hear: the fruits of the ground call alſo on the earth to furniſh them with ſupplies, and are heard; and theſe again regard the deſires, and wants of Jezreel, or that people, who had been ſcattered of God, but are now to be gathered to him. All nature ſeems here alive, and active in helping the converted Jews: and the ſupply of our ſpiritual wants in anſwer to the prayers of the people, and miniſters of Chriſt, and through the ordinances of his appointment, may be typified. The diſperſion of the Jews would at length prove like the ſcattering of ſeed upon the earth, in order to a large increaſe; for the Lord would, (through them, or by means of his believing people, who are diſperſed as ſeed in the earth,) have mercy on them, who had not obtained mercy, and gather thoſe amongſt his people, that had not before owned him as their God. This is applied by the apoſtle to the converſion both of Jews, and Gentiles to Chriſt: and we may ſuppoſe, that the latter part of the chapter refers to that reſtoration of Iſrael, which ſhall be as life from the dead.

22 And the earth ſhall hear the corn, and the wine, and the oil; and they ſhall hear Jezreel.

23 And I will ſow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

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to the nations of the earth. (*Rom.* c. ix. v. 24—26. c. xi. v. 15.)

PRACTICAL OBSERVATIONS.

We ſhould own, and love all thoſe as brethren, whom the Lord ſeems to have put amongſt his children; and encourage them with the conſideration, that they have obtained mercy, and are become the people of the Lord. But the miniſters of Chriſt muſt not connive at the abuſes, or crimes of that religious community, which claims the authority, and ſtands in the relation to them, of a mother: for the glory of God, and the intereſts of his truth, and righteouſneſs ſhould be far nearer to our hearts, than the credit, or favour of our fellow creatures, however related to, or advanced above us. And indeed every chriſtian ſhould, by his example, profeſſion, and converſation, proteſt againſt the ſuperſtitions, errors, or abuſes of that church, to which he belongs, or from which he hath been brought forth: for eminently godly perſons are ſometimes raiſed up within thoſe corrupt churches, which God is about to give up to deſtruction; to bear teſtimony againſt them, and call men to repentance, that a remnant may be preſerved, or reſcued from the contagion, that hath infected the reſt. If men would eſcape ſin, and condemnation, they muſt put all occaſions of evil out of ſight, and repreſs the riſing ſinful inclination of the heart, and ſhun whatever may be a temptation to them, or render them temptations to others. Impenitent ſinners will ſoon be ſtripped of all their abuſed advantages, and worldly proſperity, and expoſed to the utmoſt ſhame, contempt, and miſery: and they cannot reaſonably expect mercy for their children, who have trained them up in impiety, iniquity, or falſe religion. Such men often aſcribe their temporal enjoyments to their ſins, or idols; and thus are emboldened to more iniquity: whereas the Lord giveth us all things richly to enjoy, and the devil tempts men to conſume them upon their luſts When we are infatuated by the violence of any headſtrong paſſion, or ſtrong temptation, and bent upon the gratification of our depraved inclinations; it is a ſpecial mercy to have our way hedged up with thorns, or cloſed up by ſome unſurmountable wall, that we may not be able to overtake our beloved idols, and pleaſures: and if ſore pain, ſickneſs, or calamity keep us from ſin, we ſhould be thankful for it. Every gracious ſoul will habitually prefer ſuffering to ſin: and it is even a mercy to ungodly men to be kept by ſevere affliction from treaſuring up wrath, againſt the day of wrath. But if unſurmountable obſtructions, and inextricable difficulties, not only diſable them for a time, from finding any pleaſure in their ſins, or from committing them; but are the means at length of bringing them to themſelves, to perceive, and lament their folly in departing from God, and to return to him, humbly ſeeking forgiveneſs, and ſalvation: the mercy is ineſtimably precious. When profeſſors of the goſpel depart from the ways of God, and meet with no ſuch thorn hedges, and ſtrong walls to impede their ſinful courſe, and to bring them back aſhamed, and humbled; their caſe looks very dark, and deſperate: but when backſliders are by ſuch diſcipline led to ſay, “I will go, and “return to the Lord, that I may again have the comfort of “communion with, and of my relation to, him; for then it “was far better with me, than now:” their caſe becomes hopeful, and we ſhould encourage, as well as warn them ſo to do. When men forget, or conſider not, that their comforts come from God, and uſe them in a ſinful manner: He will often *in mercy* take them from them, to bring them to reflect upon their folly, and danger. When he turns unjuſt ſtewards out of their ſtewardſhip, and calls them to give an account of it; none of their friends, or idols can deliver them out of his hand; and all ſhall ſee, and be conſtrained to confeſs, that they deſerve their ignominy, and miſery. In this our land of affluence, and abundance, what numbers prepare their corn, wine, oil, gold, and ſilver for Baal, by their exceſs, luxury, and oſtentation! And often the behaviour of thoſe, that are employed in gathering in the precious fruits of the earth, ſeems to be an attempt to revive the bacchanalian riots of ancient idolaters. Men, who live in allowed ſin, and then pretend to rejoice in God's ordinances; or on religious feſtivals; (as many ungodly perſons do in their carnal way of celebrating Chriſtmas, &c,) are moſt awfully deceived: all ſuch rejoicing is vain, and tends to weeping, and gnaſhing of teeth. But when ſinners are ripe for vengeance; the Lord ſometimes ſhews his ſovereign, free, and abounding grace, in having mercy on them. To bring them to repentance, He both drives them from their ſins by his terrors, and judgments, and allures them by diſcoveries of his love, and hopes of acceptance, and happineſs. He often deprives them of all hope of comfort in the world, and from themſelves; and when their humiliation, terrors, and ſorrows verge to deſperation, He ſpeaks comfortably to their hearts. He brings them into a deſolate wilderneſs, where no joy, or hope can be found, except in, and from his mercy; and thence he gives them all the proviſions of his grace, and the comforts, and privileges of his ſalvation. He makes the valley of deep dejection, and extreme trouble, to be a door of hope to them; and drives them to deſpair of earthly joy, and help from themſelves; that being ſhut out from every other door, they may knock at mercy's gate, until it be opened. Then their terrors, and ſorrows are terminated; He brings them out of the horrible pit, and puts a new ſong into their mouths, and they ſing, “O Lord, I will praiſe “thee, though thou waſt angry with me, yet thine anger is turned away, and thou comforteſt me: behold “God is become my ſalvation, I will truſt, and not be “afraid.” Nor do backſliding believers eſcape theſe troubles, and diſcouragements: yet when duly humbled, they are again made to rejoice with joy unſpeakable, and full of glory. Though the Lord loſe none of his authority by his condeſcending love to us; yet his awful ma-

CHAP. III.

Contains a repreſentation of the Lord's intended future kindneſs to Iſrael, notwithſtanding their wickedneſs; under the emblem of Hoſea's conduct towards his adulterous wife, 1---5.

THEN ſaid the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adultereſs; according to the love of the LORD toward the children of Iſrael, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of ſilver, and *for* an homer of barley, and an half homer of barley:

3 And I ſaid unto her, Thou ſhalt abide for me many days; thou ſhalt not play the harlot, and thou ſhalt not be for *another* man: ſo *will* I alſo *be* for thee.

jeſty becomes thereby the object of our confidence, and delight: and believers are enabled to expect all that tenderneſs, and kindneſs from their holy God, which a beloved wife can expect from the moſt affectionate huſband; and far more. But he ſaves them from their idols, and ſets them againſt their ſins, and diſpoſes them to walk before him in newneſs of life; as well as gives them the joy of his favour, and ſalvation. If his new covenant be made with us, he will make all things to work together for our good, and all creatures ſhall help us: for all things are ours, even death itſelf, and we may lie down with peace, and ſecurity in his clay-cold bed, having committed our ſpirit into the Redeemer's hands. Happy then are they, who are thus betrothed to the Lord, in righteouſneſs, judgment, loving-kindneſs, mercies, and faithfulneſs: though in themſelves poor and polluted, weak, and fooliſh; yet in him they have wiſdom, ſtrength, and righteouſneſs, and they are enriched, ennobled, arrayed with garments of ſalvation, and made moſt bleſſed for evermore! Even the vileſt of tranſgreſſors are now invited to ſeek, and encouraged to expect to be joined to the Lord of life, and glory, in this honourable and endeared relation; nor can too much be expected from his grace, who ſhed his precious blood for rebels, and enemies. Let us then ſeek an intereſt in theſe good things, compared with which all others are worthleſs: let us remember, that we are ſown in the earth as ſeed, that in our ſeveral places we may conduce to the converſion of our fellow ſinners; that *they* may ſeek, and obtain mercy, who had not obtained mercy; and that they may ſay to the Lord, thou art my God, who had been ſtrangers and enemies to him. Let us keep this object in view, in all our actions, and our whole converſation; and let us continually pour out our ſupplications for ourſelves, and all around us, to our prayer-hearing God, who will give grace, and glory, and with-hold no good thing from thoſe, who walk uprightly.

NOTES.

CHAP. III.] V. 1—3.] Some interpret this, as a viſion, or as a parable, which the prophet ſpake to the people: but they, who conſider it as a fact, have ſome heſitation in deciding, whether it related to Hoſea's former wife, or to another woman, on which he was to fix his affections. It ſeems moſt probable, that it is the continuation, and concluſion of the prophet's account of that tranſaction, with which his prophetical office began; and which was a picture of the Lord's dealings with Iſrael. He had married a woman of bad character, and yet had treated her with affection, and kindneſs; yet ſhe afterwards became an adultereſs, and departed from him. She had been beloved of her friend and huſband, but proved unfaithful: and yet he continued to love her, and he was bid to go, and ſhew this his love to her. Inſtead of a public proſecution, or a private divorce; he went to her with overtures of reconciliation, and only required, that ſhe would remain in a ſtate of ſeparation from him, for many days, a competent time, to evince the ſincerity of her repentance; and that ſhe would no more renew her adulteries, but reſerve herſelf for him: and then he promiſed to conſider himſelf as her huſband, and at length to take her back to him. The money, and the barley, with which he bought her to him, accorded to the cuſtoms of thoſe times, when they often gave dowries for, inſtead of receiving them with their wives. This implied, that the marriage had been virtually diſſolved by her adulteries; and perhaps it ſerved; or was intended, for her maintenance during the days of her ſecluſion, and to keep her from the temptation of becoming an harlot for ſubſiſtence. And the ſmall ſum of money, (about 1l. 7s. 6d;) and the coarſeneſs of the proviſions, being barley not wheat, might denote the diſgraced, and abject condition, to which her ſin had reduced her; and might intimate to her, that ſhe ought to ſubmit to preſent inconvenience, and wait patiently the time of being again reſtored to favour. We may conclude, from the things ſignified by this tranſaction, that ſhe ſubmitted to the terms, was received again by the prophet, and behaved better afterwards. For this was according to the love of the Lord for the children of Iſrael. Some interpret this almoſt wholly of the kingdom of Iſrael: but the prophecy ſeems to require us to underſtand it of the whole people deſcended from Abraham, Iſaac, and Jacob. They had been eſpouſed to the Lord in the wilderneſs, notwithſtanding their idolatries in Egypt: And yet, after all the diſplays of his love to them, through all their generations, they were always prone to look off from him, and to fix their eyes on their baſe idols: this was adultery, a violation of their marriage covenant. They alſo loved flagons of wine, they were addicted to drunkenneſs; and they were attached to their idol worſhip, becauſe therein they gave unbridled licence to this, and other ſenſual indulgences. But the Lord ſtill had love for the nation, and though he meant to deprive them of their preſent privileges, and exclude them from his church for many days; and to debaſe and reduce them to great diſtreſs: yet they would ſtill ſubſiſt as a diſtinct people, and at length be anew be-

4 For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and *without* teraphim:

5 Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king: and ſhall fear the Lord and his goodneſs in the latter days.

CHAP. IV.

Contains the Lord, 1ſt. Contending with Iſrael, for their impieties, and immoralities, and denouncing judgments upon them, 1---5. 2d. Expoſing the ignorance, ſelfiſhneſs, and licentiouſneſs of the prieſts, and determining to reject, diſgrace, and puniſh them, 6---11. 3d. Reproving the idolatry, and ſuperſtition of the people; and declaring that to puniſh them, he would leave their wives, and daughters to commit lewdneſs with impunity, 12---14. 4th. Warning Judah not to imitate Iſrael's crimes; and further expoſing their obſtinate rebellion, and idolatry, and the corruption and bribery of their rulers, which were bringing on them inevitable deſtruction, 15---19.

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trothed to him, and reinſtated in his favour, and the full enjoyment of their privileges.

V. 4, 5.] The kingdom of Iſrael was ſoon after this entirely ruined, and the people were either incorporated with the Jews, or the nations, with whom they reſided. And they had neither king, prince, prieſt, ſacrifice, or religious eſtabliſhment, from that day to this. The Jews remained for ſeveral years without them, during the Babyloniſh captivity; yet their civil, and religious conſtitution was again reſtored. But ſince the rejection of that nation, at the introduction of chriſtianity, and the deſtruction of their city, and temple by the Romans; they have continued to this time, for above 1700 years, without king, or prince of their own nation; and without prieſt, and ſacrifice, or any thing ſubſtituted in the place of their temple worſhip: and, (what is ſtill more remarkable,) they have alſo remained without an image, ephod, or teraphim, without any of thoſe idolatrous obſervances, and apparatus, to which they were ſo generally attached, when this prophecy was uttered! It was alſo predicted, that afterwards they ſhould return, (from their ſtate of rejection, and unbelief,) "and ſeek the Lord their "God and David their king (*Ezek.* c. xxxiv. ver. 23,24.") This even their own writers explain of the promiſed Meſſiah, and doubtleſs it foretold their future converſion to Chriſt: for which they are evidently preſerved a ſeparate people, neither a part of the true church, nor yet given up to ſpiritual adultery; but put aſide on a ſeparate ſcanty maintenance, in a debaſed condition, for a long time (like Hoſea's wife,) to be at length received to favour again. Then, it is added, they ſhall fear the Lord, and his goodneſs: the diſcovery, which theſe events ſhall make of the Lord's goodneſs, and of his unmerited kindneſs, and mercy to them in Chriſt Jeſus, will fill them with reverential awe of him, and a fear of offending ſo kind a Friend, and will fix their hearts in the ſpiritual worſhip of him and conſcientious obedience to, his commandments. This would be in "the latter days", under the goſpel diſpenſation, and at that approaching period, when they ſhall be converted to Chriſt, and gathered from their preſent diſperſions.

PRACTICAL OBSERVATIONS.

When we conſider the ingratitude and folly even of true believers, their frequent hankerings after, and idolatrous attachment to wordly objects, and ſenſual gratifications; which is proportionably an unfaithfulneſs to, and a departure from God: we ſhall admire the perſevering love of the Lord to them: almoſt as much as his condeſcenſion, and compaſſion to ſinners, in the glorious ſalvation provided for them, and the price with which it was purchaſed. And as far as conſiſts with other duties, we ſhould copy his example in our readineſs to forgive, and be reconciled to thoſe, who have moſt ungratefully, and groſſly injured us. The diſlike of men to true religion ariſes from their preference of ſenſual to ſpiritual pleaſures: they therefore love an object, and a form of worſhip, which allows them to indulge, inſtead of requiring them to mortify their luſts: how wonderful then is it, that an holy God ſhould love, and have goodwill for ſuch, whoſe carnal mind is thus enmity againſt him! But he will cure the objects of his ſpecial love of theſe baſe propenſities; he will rebuke, diſgrace, and afflict them for their ſins; he will unite his overtures of reconciliation, and tokens of love with various mortifying, and humiliating diſpenſations; he will bring them to repentance, ſubmiſſion to correction, ſeparation from ſin, and worldly idols, and patient waiting for him: and when they are thus willing to reſerve themſelves for him alone, he will give himſelf to them as their God and Portion. The objects of his ſpecial love, are often left for a time, in a ſtate of humiliating deſertion, without any comfortable communion with him, in order to prove their faith and patience: many of them live a great while in an unconverted ſtate; yet are they reſtrained from ſuch crimes as would utterly ruin them, or prevent them from filling up their appointed ſtations in the church. In due time, they are brought to return to, and ſeek the Lord, and to truſt in the divine Saviour, and to rejoice in his holy comfort. And though their firſt fear of God ariſe from a view of his terrible holy majeſty, and his righteous and powerful vengeance: yet the diſcovery of his goodneſs, and his love to ſinners, and to them in particular, through Jeſus Chriſt, and the experience of his mercy, and grace, ſweetly lead their hearts to a filial reverence of ſo kind, and glorious a Friend, and Father, to an habitual fear of offending, and diſhonouring him; a dread of his frown, and correcting rod, and an adoring awe of him, when they preſent their worſhip and ſervices before him. May we, who live in theſe latter days, thus fear the Lord and his goodneſs: and may both Jews, and Gentiles thus ſeek, and ſubmit to, and worſhip the God and Father of our Lord Jeſus Chriſt.

CHAP. IV.

HEAR the word of the LORD, ye children of Iſrael: for the LORD hath a controverſy with the inhabitants of the land, becauſe *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing and ſtealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and with the fowls of heaven; yea, the fiſhes of the ſea alſo ſhall be taken away.

4 Yet let no man ſtrive, nor reprove another: for thy people *are* as they that ſtrive with the prieſt.

5 Therefore ſhalt thou fall in the day, and the prophet alſo ſhall fall with thee in the night, and I will deſtroy thy mother.

6 My people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

NOTES.

CHAP. IV.] V. 1—5.] Hoſea is here ſuppoſed in general to addreſs the kingdom of Iſrael excluſively: yet there are ſome difficulties, as we ſhall ſee, in adhering to that opinion. Perhaps he ſpake immediately to thoſe of the ten tribes, as living amongſt them; yet his reproofs, and exhortations were ſo framed, as to ſuit the caſe of the Jews alſo, when they came into their hands. The former chapters ſeem to have formed one general ſubject, or the heads of ſeveral meſſages, that he delivered to the people; when at God's command he married Gomer; when her children were born, and named; when ſhe departed from him; and when he propoſed to her terms of reconciliation, &c. But he here began to ſpeak to them in direct language, and concerning their immoralities, as well as their idolatry. The children of Iſrael, or the whole family of Jacob, may be ſuppoſed to be here called upon to hear the word of God, who had a controverſy with all the inhabitants of the promiſed land; for though he meant firſt to proceed againſt Iſrael, Judah would not eſcape, without repentance, and entire reformation. The ground of this controverſy was, "becauſe there was no truth, mercy, or knowledge of "God in the land;" there was hardly any ſincerity, veracity, or fidelity to be found amongſt them; they were diſſemblers with God in their religion, if they pretended to any; and they were cheats, deceivers, and impoſtors, in their commerce with each other. As there was no honeſty amongſt them, it could ſcarce be expected there ſhould be any mercy, or compaſſion, and kindneſs to the poor and afflicted; and in fact they were cruel, and ſelfiſh extortioners, and oppreſſors of the poor: and amidſt all their advantages, they neither knew the character of God, nor his truth, or will, ſo as to be influenced by it, either to piety, juſtice, or charity. So that their deſperate inward wickedneſs brake out into multiplied, and aggravated perjuries, blaſphemies, lies, murders, thefts, and adulteries; the whole body politic was become like one putrid ulcer, or bleeding cancer, or many all running into one. Eſpecially the whole land was full of murders, which were committed in the conſpiracies of one uſurper againſt another. Therefore the moſt diſtreſſing calamities were coming on the whole land, which would reduce all the inhabitants to the extremeſt miſeries, and end in it's total deſolation; 'till neither beaſts, fowls, or fiſhes were left; which are figurative expreſſions denoting the entire deſtruction or diſperſion of all the people. And it would be vain for them to blame each other, or to contend with, and reprove one another; for the caſe was deſperate: they were all too bad to be employed in this work; and ſo proud, and obſtinate, that none would endure reproof: they would rather turn again, and rend their reprovers, even when authorized of God himſelf: being of the ſpirit of Korah, and his company, when they ſtrove againſt Aaron the prieſt of the Lord; or like Joaſh king of Judah, who ſtoned Zechariah the prieſt the ſon of his benefactor Jehoiada, when he reproved him for his ſins. (2 *Chron.* c. xxiv.) They would therefore fall in the approaching day of vengeance; and the ruin of their falſe prophets would be like that of thoſe, that are ſurprized with calamity in the night, when the terror, and diſtreſs are more affecting, than in the day time: yea the Lord would ſlay the mother, as well as the children; the whole conſtitution of the church, and nation, as well as individual Iſraelites, or Samaria the capital of Iſrael, or even Jeruſalem the metropolis of the whole land.

V. 6. *My*, &c.] The profeſſed worſhippers of Jehovah were ſunk into, and periſhing in, the moſt entire ignorance of God, and true religion: this was the fault of the prieſts, and teachers, who utterly neglected their duty, and were totally incapable of performing it. The whole company of prieſts ſeem to be here addreſſed as one perſon: as he had deſpiſed, and rejected knowledge, and wilfully forgotten the word of God: therefore God would reject him, and take no care of his poſterity. We cannot ſuppoſe that this was excluſively addreſſed to the prieſts of the golden calves, and other prieſts in Iſrael, whom God never acknowledged: but it muſt in part at leaſt be ſpoken of the family of Aaron, which he had appointed to the prieſthood, but would at length reject for their ignorance, and wickedneſs. Some of theſe might reſide in Iſrael, but moſt of them were in Judah, which muſt therefore be alſo here included.

V. 7—11.] In proportion as the prieſtly family was increaſed in numbers, they grew notorious for wicked-

8 They eat up the ſin of my people, and they ſet their heart on their iniquity.

9 And there ſhall be, like people, like prieſt: and I will puniſh them for their ways, and reward them their doings.

10 For they ſhall eat, and not have enough: they ſhall commit whoredom, and ſhall not increaſe, becauſe they have left off to take heed to the LORD.

11 Whoredom and wine, and new wine take away the heart.

12 My people aſk counſel at their ſtocks, and their ſtaff declareth unto them? for the ſpirit of whoredoms hath cauſed *them* to err, they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills, under oaks and poplars and elms, becauſe the ſhadow thereof *is* good: therefore your daughters ſhall commit whoredom, and your ſpouſes ſhall commit adultery.

14 I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery: for themſelves are ſeparated with whores, and they ſacrifice with harlots: therefore the people *that* doth not underſtand ſhall fall.

15 Though thou, Iſrael, play the harlot, *yet* let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor ſwear, The LORD liveth.

16 For Iſrael ſlideth back as a backſliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

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neſs: the Lord would therefore render the honour, that had been conferred on them, the occaſion of their deeper diſgrace; by expoſing their crimes, and by inflicting ignominious puniſhment upon them. They had never attempted to reform the people; but were well pleaſed to have their ſin-offerings multiplied, by their increaſing crimes; for they feaſted on the fleſh of them, and had many perquiſites from them; and they therefore delighted in the iniquity of the people, as increaſing their incomes. Thus abſolutions, indulgences, and diſpenſations have long enriched the Romiſh clergy; and *ſpiritual* courts have proſecuted ſuch offenders, as could afford to pay their fines, and fees, apparently for no other reaſon! and many ſuch like things have been, and are perpetrated by the profeſſed miniſters of religion. As theſe prieſts were the patterns of the people, in their crimes, they would be involved with them in puniſhment; without diſtinction, except that of more ſevere treatment proportioned to their doings. At length they would be reduced to pinching famine, and unſatisfied hunger; and their multiplying of wives, and concubines, (contrary to the original law of marriage,) and their other ſcandalous lewdneſs, would prevent the increaſe of their families; and ſeeing they had left off to take heed to the Lord, manifold evils would come upon them. This ſhews, that the prieſts of Aaron's family were chiefly intended; for the prieſts of the calves, or of Baal had never begun to take heed to the Lord. Indeed their whoredom, and intemperance had taken away their underſtanding, and judgment, and rendered their hearts, and conſciences unfeeling, and utterly unfit for any thing good. This may connect with what goes before, and relate to the prieſts; or to what follows, and be addreſſed to the people: for they were both alike.

V. 12—14.] The profeſſed people of Jehovah were ſo infatuated by their ſenſual indulgences, and idolatrous practices, that they preferred conſulting their wooden images, to enquiring of God by his word, his prophets, or the high-prieſt; and they even divined by means of their ſtaves, in ſome ſuperſtitious manner: being utterly given up to their idols, and alienated from God, and his worſhip. They preferred the mountains, and groves, where the idols were worſhipped, to his temple; becauſe they afforded an agreeable ſhade to them, and ſecreted their abominable impurities. To puniſh which the Lord would leave their daughters, and wives to diſgrace, and plague them, by committing whoredom, and adultery: nor would he inflict on them any immediate judgment for theſe crimes; which would eventually embolden them to proceed, and others to imitate them, and ſo to become the ſcourges of their idolatrous fathers, and huſbands. And indeed this would be the natural conſequence of their crimes: for they led them to thoſe places, where proſtitutes officiated as prieſteſſes of idols; and thus they introduced them to the ſociety of abandoned harlots, and ſet them an example in their own conduct of licentiouſneſs even in their very religion: by which they were ſecluded from better company, and only made companions for the moſt infamous of the ſex, and put upon a level with them. A people, that was become generally thus ignorant, and beſotted, could not but ſoon fall into deſtruction.

V. 15. *Though*, &c.] Here Iſrael, and Judah were ſeparately addreſſed. The former people were wholly given up to idolatry, and iniquity: but let not Judah thus offend; they yet had many advantages, and from them the Meſſiah was to ariſe. And if the Jews meant to avoid the crimes and ruin of Iſrael, let them not come near the places, where they practiſed their idolatry; as Gilgal, or Beth-aven; (the ſame as Bethel; it had been the houſe of God, but it was become the houſe of vanity; for ſo Beth-aven ſignifies;) nor dare to ſwear by the name of Jehovah, whilſt they were worſhipping their idols, for he abhorred ſuch a coalition; or before the calves, as if they repreſented him.

V. 16—19.] Iſrael was become utterly intractable, 18 Their drink is ſour: they have committed whoredom continually: her rulers *with* ſhame do love, Give ye.

19 The wind hath bound her up in her wings, and they ſhall be aſhamed becauſe of their ſacrifices.

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and obſtinate in rebellion; like a refractory heifer, that hangs back, and will not draw in the yoke. The Lord therefore intended to diſperſe them throughout the Aſſyrian empire, where they would be as much expoſed to injury, and violence, as a ſingle deſerted lamb in a large wilderneſs, to the wild beaſts. They wanted to live at large, and he would give them room enough for their deſtructive idolatries. For Ephraim, or the kingdom of Iſrael, were inſeparably glued, and devoted to their idols; and they ſhould no more be moleſted by the unwelcome warnings of prophets, or other means for their reformation, but ſhould be let alone to ripen for, and fall into deſtruction. Their ſervices, and characters were as nauſeous as vapid, ſour liquor: they where continually given up to whoredom, corporal, and ſpiritual: their rulers were ſhamefully corrupt, and ſhewed evidently their love of bribes, even demanding them of the people, as the price of deciding in their favour: and therefore they would be hurried into captivity, as by a furious irreſiſtible tempeſt; and then they would be aſhamed of depending on their idolatrous, or hypocritical ſacrifices.

PRACTICAL OBSERVATIONS.

Our ſins cauſe the Lord to have a controverſy with us; and if he contend, either in judgment, or in battle, He will overcome. It is therefore our intereſt, and duty to ſubmit to, and humble ourſelves before him; that he may not proceed to extremities againſt us. Dreadful is the caſe of that land, which being favoured with the oracles of God, yet remains devoid of truth, mercy, and piety, and abounds in the groſſeſt immoralities. We hope this is not abſolutely the caſe with our land: yet we cannot but perceive, that many of theſe reproofs are too applicable to our national character: our diſtempered conſtitution, (as to religion, and morality,) breaks out moſt grievouſly, by perjuries, profaneneſs, falſhood, murders, thefts, and ſhameful adulteries, and licentiouſneſs: and the additional prevalence of avowed infidelity, and irreligion renders the nation as one continued leproſy; except as the Lord hath yet reſerved to himſelf a deſpiſed remnant of another character. However He hath doubtleſs a controverſy with the inhabitants of this favoured land; and what mourning, and deſolating judgments he may ſee good to bring upon us, we cannot tell. Yet there is encouragement for us to proteſt, and ſtrive againſt ſin, and to reprove tranſgreſſors: and though many prove refractory, and incorrigible, and quarrel with, and revile thoſe that ſpeak to them by the authority of God; and thereby expoſe themſelves to ſwift and ſudden deſtruction, with their flattering teachers, and the ſocieties, to which they belong: yet others are found more teachable. But before we venture on this work, it behoves us to enquire, whether it may not be retorted on us "phyſician heal thyſelf:" and ſurely a beam in our own eye will incapacitate us from taking a mote from our brother's eye: yet we muſt not be diſcouraged by conſcious imperfection from ſo good a work, provided we be not indulging ourſelves in allowed wickedneſs of any kind. But alas what multitudes, even in this enlightened land, are periſhing for lack of the knowledge of God, of his law, his goſpel, and of their own ſtate, intereſt, and duty? Ignorance can only be the parent of ſuperſtition, or enthuſiaſm: without divine illumination the heart cannot be good; and the miniſtry of the word is the grand medium of that illumination. When the profeſſed teachers of chriſtianity therefore reject knowledge, and forget the word of God, to purſue other ſtudies, pleaſures, or intereſts, the Lord will reject them, and pour contempt on their families alſo. The increaſe of the wealth, and temporal grandeur of the clergy hath commonly proved an inlet to their increaſing iniquity; and their glory in this ſenſe hath proved their ſhame. At all times this ſacred function is a reproach to him, who is a ſcandal to it; and his honourable office renders him doubly contemptible. Too many of the clergy regard nothing but the emoluments of their office; they are not grieved at the ſins of their people, provided they regularly pay their dues; and the increaſe of their livings pleaſes them more, than the ſpiritual good of their flocks. Thus they, as it were, feaſt on the ſins of the people, and leave them unmoleſted in their evil courſes, that they may have leſs trouble in collecting their dues. For prieſt, and people, being both of the ſame nature, are liable to commit the ſame crimes, and incur the ſame condemnation; except as the ſame offences are more heinous, and will be more ſeverely puniſhed in the former, than in the latter. Abuſed wealth tends to poverty, and avarice to diſgrace, and ruin: and when the clergy leave off to take heed to the Lord, no wonder they are left by him to diſgrace themſelves by the moſt ſcandalous exceſſes. Senſual luſts ſtupify the underſtanding, harden the heart, and ſear the conſcience: how then can they, who habitually indulge in them, be fitted for the weighty, and holy work of the miniſtry? Such men are firſt given up to ſtrong deluſions, and are then left to lead the people into the ſame judicial infatuation? and then they lead their families by their examples, influence, and ſophiſtry into error, and impiety, which always tend to vice, and immorality. And how can they expect their wives, or children to be faithful, or thankful to them, who are ſo unfaithful, and ungrateful to God? Or how can they expect them to maintain their chaſtity, who are notoriouſly guilty of lewdneſs themſelves, and who even bring their relatives acquainted with their favourite harlots, as if they wiſhed them to copy their examples? Thus men prepare ſcourges for themſelves, and vice, and miſery diffuſe themſelves through whole cities, and communities. But whilſt we obſerve ſome parts of the viſible church ſo deeply corrupted: we have no cauſe to boaſt of ourſelves, or thoſe, with whom we are connected. Let us rather watch againſt all approaches to thoſe abuſes, which have gradually led to greater impiety; and let us endeavour to keep our religious worſhip wholly free from all mix-

CHAP. V.

Contains reproofs of the ſins of both Iſrael, and Judah, blended with denunciations of terrible vengeance upon them; yet concluding with an intimation of mercy reſerved for them, 1---15.

HEAR ye this, O prieſts: and hearken, ye houſe of Iſrael; and give ye ear, O houſe of the king: for judgment *is* toward you, becauſe ye have been a ſnare on Mizpah, and a net ſpread upon Tabor.

2 And the revolters are profound to make ſlaughter, though *I have been* a rebuker of them all.

3 I know Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou committeſt whoredom, *and* Iſrael is defiled.

4 They will not frame their doings to turn unto their God: for the ſpirit of whoredoms *is* in the midſt of them, and they have not known the LORD.

5 And the pride of Iſrael doth teſtiſy to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity; Judah alſo ſhall fall with them.

6 They ſhall go with their flocks and with their herds to ſeek the LORD; but they ſhall not find *him*: he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the LORD: for they have begotten ſtrange children: now ſhall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made known that which will ſurely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will

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ture of ſuch abominations. Whilſt ſinners obſtinately reject the eaſy yoke of Chriſt, they are bringing down the heavy load of his vengeance upon themſelves: and when they have proceeded to a certain degree of hardneſs, and determination in their crimes; the Lord ſays, "let them alone:" then they receive no more warnings, feel no more convictions, are viſited with no more corrections, or are left to deſpiſe them: their conſcience lies dormant, and the Spirit of God ſtrives no more with them; but ſatan takes full poſſeſſion, and they ſoon ripen for, and are driven into deſtruction! From the brink of this precipice may we be kept at the greateſt diſtance. God will abhor their ſacrifices, and ſervices, who neglect honeſty in their dealings: when magiſtrates and rulers love to be bribed to pervert juſtice, it is not only moſt ſhameful and abominable, but it is a grievous ſymptom of approaching national judgments. However the wrath of God, like an impetuous tempeſt will ſoon hurry impenitent ſinners into everlaſting ruin; and then they will be as much aſhamed of their phariſaical, or hypocritical ſervices, as of their open impieties, and iniquities.

NOTES.

CHAP. V.] V. 1, 2.] We may admit this addreſs to the prieſts to mean the prieſts of the calves, or of Baal, only, becauſe of the connection. Theſe idolatrous prieſts, and the courtiers, and ſervants of the king of Iſrael, with him at the head of them, were warned to expect the ſpeedy approach of the judgment of God againſt them: becauſe they had beſtowed as much pains, and uſed as much art, to entangle the people in idolatry to their ruin; as the fowler uſed to do, in ſpreading ſnares, and nets upon the mountains, to take the birds. They doubtleſs uſed arguments, perſuaſions, flatteries, menaces, &c, to induce them to conform to the eſtabliſhed worſhip of the golden calves, or of Baal. Some think, that they alſo ſet ſpies to watch, that none of the people went up to worſhip at Jeruſalem, in order to enſnare, and puniſh them. The apoſtates from God's worſhip were very deep, deſigning, and crafty, as well as cruel, in promoting the perſecution and murder of thoſe, who adhered to the Lord, or who oppoſed them: though the Lord by his prophets, and in his providence, frequently, and ſharply rebuked them for their crimes.

V. 5. *The pride*, &c.] The idolatrous Iſraelites proudly refuſed to ſubmit to God, to confeſs their ſins, to return to his worſhip, or to ſeek his forgiveneſs: they inſolently juſtified themſelves, and as it were ſet him at defiance, by their impenitent rebellion, and their ſelf-confidence: and this arrogance, which even was viſible in their looks, would prove the immediate cauſe of their ruin: and as Judah was treading in their ſteps, they would fall with them.

V. 7. *Strange*, &c.] The people married idolaters, and brought up their children as heathens: this ripened them for deſtruction; ſo that a month, or a ſhort, and limited time, would deſtroy both them, and the idols, which they had choſen for their portion.

V. 8—10.] The prophet called upon the watchmen of Iſrael, and Judah to blow the trumpet of alarm; for the enemy was juſt at hand: and when the Aſſyrians had deſolated the cities of Iſrael they would purſue, and fall upon Benjamin alſo, which belonged to the kingdom of Judah. Ephraim would be totally deſolated by the enemy, in the approaching day of rebuke; for the prophet had declared amongſt the tribes of Iſrael, that only, which would ſurely come to paſs: and the princes of Judah, by violating God's law, had broken down the fence of his protection; and made way for his wrath to be poured out upon them, as an inundation of waters.

pour out my wrath upon them like water.

11 Ephraim *is* oppreſſed *and* broken in judgment, becauſe he willingly walked after the commandment.

12 Therefore *will I be* unto Ephraim as a moth, and to the houſe of Judah as rottenneſs.

13 When Ephraim ſaw his ſickneſs, and Judah *ſaw* his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I, will tear and go away; I will take away, and none ſhall reſcue *him*.

15 I will go *and* return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

V. 11, 12.] The Iſraelites ſuffered exceedingly from the exactions, and oppreſſions of their magiſtrates: which was permitted in order to puniſh them, for their willing, and perſevering obedience to the laws of Jeroboam, and his ſucceſſors, which required them to worſhip the golden calves at Dan, and Bethel, and to conform to other eſtabliſhed idolatries; though in expreſs contradiction to the law of God. He would therefore inſenſibly, yet aſſuredly, waſte their ſtrength, and proſperity, as a moth eats holes in the garment: and as Judah had proved equally ſubmiſſive to the will of their idolatrous kings; he would conſume them, as the worm, or rottenneſs, doth the wood.

V. 13, 14.] When Iſrael, and Judah, at different times, found themſelves preſſed by enemies, and dangers; inſtead of humbling themſelves before God, and ſeeking his help, they ſought the protection of the Aſſyrians, and ſent to king Jareb: (perhaps another name for Pul, or Tiglath-pilezer:) but inſtead of healing their wounds, or doing them any ſervice, they helped to make them incurable. (2 *Kings*, c. xv. v. 19, 20, 29. c. xvi. v. 7—9.) This obſtinacy provoked the Lord, to become their open enemy, and to deſtroy them, as a fierce young lion would tear, and carry away the helpleſs cattle; whilſt none of their idols, or allies could reſcue them from his hands.

V. 15. *I will*, &c.] The mercy-ſeat was properly the Lord's place amongſt his people: but he left that place, when he came forth to execute vengeance upon them: but when he had done this, He meant to return to his place, and there to wait, and to leave them under their puniſhment, till they ſhould repent of, and confeſs their ſins, and ſeek his favour, and protection: and He knew, that, however they before deſpiſed him; in their affliction they would feel their need of him, and ſeek him, without any of thoſe delays, and that remiſſneſs, which they were uſed to in their proſperity.

PRACTICAL OBSERVATIONS.

As all ranks of men muſt ſtand before God in judgment; ſo all ought to yield an obedient ear to his word, and to the warnings of his miniſters to flee from the wrath to come: and as all have ſinned; ſo all ought to repent, and humbly to ſeek his pardoning mercy. None are expoſed to ſeverer puniſhment, than they, who artfully entice men to ſin, and enſnare them in fatal errors. And kings, and prieſts have been peculiarly guilty of this great tranſgreſſion. They, who apoſtatize from God, and his truth, commonly become the bittereſt enemies to ſuch, as adhere to them: and they have often employed moſt profound diſſimulation, and diabolical malice, to make ſlaughter of them, as enemies to the church and ſtate: and rebukes and corrections have ſeldom deterred them from their perſecuting projects. The Lord perfectly knows men, and none of their deſigns, or motives, are hid from him; though they deeply diſguiſe them from others, and even from themſelves; and cover their groſſeſt defilements with ſpecious pretenſions. Our doings muſt be carefully framed to return to the Lord, if we would be at peace with him: for he delighteth not in a vain profeſſion, and empty forms, or notions; but he expects that our repentance, and faith be manifeſted in our whole temper, and conduct: but they, who know not the Lord, nor the power of his anger, the value of his favours, and the efficacy of his converting grace; but remain under the influence of that ſpirit, which worketh in the children of diſobedience, will never thus frame their doings to return to God. Pride makes men obſtinate in other ſins, and rivets the chains, which ſenſual, or worldly luſts have forged: for the wicked, through the pride of their countenance will not ſeek after God, nor ſubmit to him in ſincere repentance; and therefore, having fallen into, they muſt periſh in, iniquity. With ſuch unhumbled, unbelieving, and rebellious hearts, they may go with their flocks, and herds, and the moſt expenſive, and oſtentatious ſervices, to ſeek the Lord: but they will not find him; for he withdraws himſelf from ſuch proud phariſees, and hypocrites, to commune with broken-hearted publicans, and ſinners. By dealing treacherouſly with the Lord men only deceive themſelves. The education of children, as ſtrangers to God, and his truth, exceedingly haſtens the doom of guilty nations: when ſuch tokens of approaching ruin appear, miniſters ought to give the alarm, before evil overtake the criminals: and when ſome are cut off, in the day of the Lord's rebuke, they muſt warn others to expect the ſame puniſhment, unleſs they repent. Such things will ſurely be, amongſt the tribes of Iſrael; and the watchman muſt give warning, if he mean to deliver his own ſoul. When princes break down the fence of the divine law, by their edicts, deciſions, or examples, they open the flood-gates of God's wrath. When ſubjects willingly obey ungodly, and perſecuting ſtatutes, they may expect to be given up to grievous oppreſſions, and exactions: for God will diſregard their intereſt, liberty, and ſecurity, who diſregard his honour, and worſhip. His more ordinary judgments inſenſibly waſte men's proſperity, and comfort: but when under ſuch rebukes, they truſt to an arm of fleſh, and have recourſe to ſinful expedients of relief; they will not only find

CHAP. VI.

Contains 1ſt. Exhortations, and encouragements to repentance, and hope in God, 1---3. *2d. Lamentations over ſuch, as had acted inconſiſtent with their convictions; and reproofs, and threatenings of wicked Iſraelites, and Jews,* 4---11.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning: and he ſhall come unto us as the rain, as the latter *and* former rain unto the earth.

4 O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have ſlain them by the words

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that they cannot bring cure to them, but that God will viſit them with more terrible diſplays of his indignation. However the Lord will return to his place, his mercy-ſeat, and wait there to be gracious to all, who acknowledge their offences, and ſeek his face. Many indeed, who deſpiſe him in their proſperity, appear to ſeek him under their afflictions: but he knows how to diſtinguiſh the upright from the hypocrite; and they, who are firſt led by their ſevere tribulations, to ſeek him earneſtly, diligently, and ſincerely, will find him a preſent help, and an effectual refuge; for with him is mercy, and plenteous redemption for all thoſe, who call upon him.

NOTES.

CHAP. VI.] V. 1—3.] The prophet took occaſion from the intimation of mercy in the cloſe of the former chapter, to exhort the people, without delay to come together, and with one accord to return to the worſhip of the Lord. As it referred to the events, predicted in the former chapter; that is to the deſolations, that were coming on the people by the Aſſyrians, Chaldeans, or Romans, (for ſome think that theſe too were foretold;) the exhortation may be conſidered as the language of true penitents, under theſe calamities, to each other, and their neighbours, calling on them to unite in humiliation, repentance, and works meet for repentance. They conſidered their miſeries as the effect of God's righteous indignation; he had torn and ſmitten them, and their enemies were only his inſtruments: and from his mercy, truth, and power alone, they hoped for deliverance; he alone could, and they truſted he would, heal their diſtempers, and bind up their wounds. Inſtead therefore of fleeing from him, as an enemy, they called upon each other to apply to him, as their phyſician. For ſome time they would have to wait for his interpoſition; the nation of Iſrael was, as it were dead, but after two days, that is on the third day, the Lord would revive them, and they would live in his ſight, as his people, upon their return from the Babyloniſh captivity, after the appointed time of its continuance. The language is generally ſuppoſed to be prophetic of the reſurrection of Chriſt on the third day, with whom, as her Surety the whole church aroſe from the dead, to live unto God: with him our hopes revived; his power, as riſen, quickens the ſouls of his choſen people, when dead in ſin; and his reſurrection was the earneſt of the reſurrection of their bodies unto everlaſting life. In the perſevering exerciſe of faith, and in waiting upon the Lord, and in uſing every means of becoming acquainted with him, and his perfections, truth, and will, they would obtain an experimental knowledge of his mercy, and faithfulneſs, and a comforting knowledge of their own pardon, and acceptance. For "his going forth "was prepared as the morning:" the time that intervened between the promiſe of a Saviour to fallen man, unto his coming, and exaltation at the right hand of the Father, reſembled that which intervenes between the dawning of the day, to the meridian brightneſs of the ſun; and he would as ſurely come, and effect the redemption of his church, as ſun riſing follows the dawn. And his coming to ſave, and comfort every true penitent, who truſts in him, will be alike gradual, and certain; from his firſt ſenſe of his guilt, to the completion of his ſalvation in heavenly felicity. (Note, *Prov.* c. iv. v. 18, 19.) In neither ſenſe doth his going forth reſemble a meteor, or the evening ſun; but the increaſing brightneſs of the morning. The Lord would alſo deſcend upon their waiting ſouls, as the former, and latter rain upon the earth; purifying, ſoftening, fructifying, and refreſhing them, by the influences of this holy Spirit. This alſo may either refer to the pouring out of the Spirit, after the coming of Chriſt; or to his coming to comfort and ſanctify every humbled, waiting ſinner.

V. 4, 5.] Neither Ephraim nor Judah however would thus wait for, and on the Lord; and he ſpake as one, that was at a loſs what to do with them: being not willing wholly to give them up, and not deeming it honourable to ſave them from ruin, in their preſent diſpoſition, and finding all means ineffectual to reform them. Whilſt they were ſmarting under the rod, or filled with terror; or when their reforming kings were exerting their pious endeavours, or the prophets were labouring amongſt them; they ſeemed favourably diſpoſed to repent, and return to the Lord: but this their goodneſs, (unlike the morning light, or the ſtated rain,) vaniſhed like the empty morning cloud, and the early dew, and produced no abiding effect on their conduct; and when the cauſes of theſe tranſient impreſſions ceaſed, they relapſed into idolatry, and iniquity, and were as vile as ever. Therefore it was, that the Lord ſent them ſuch awful meſſages by the prophets, which were ſuited either to hew them into ſhape, or to hew them in pieces; nay he ſlew them by the words of his mouth, which were like the pronouncing of the ſentence of death on a crimiof my mouth: and thy judgments *are as* the light *that* goeth forth.

6 For I deſired mercy, and not ſacrifice; and the knowledge of God more than burnt-offerings.

7 But they, like men, have tranſgreſſed the covenant: there have they dealt treacherouſly againſt me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *ſo* the company of prieſts murder in the way by conſent; for they commit lewdneſs.

10 I have ſeen an horrible thing in the houſe of Iſrael: there *is* the whoredom of Ephraim, Iſrael is defiled.

11 Alſo, O Judah, he hath ſet an harveſt for thee, when I returned the captivity of my people.

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nal, and giving orders for his execution; and the judgments, that were denounced againſt them, were gradually and certainly approaching, as the light from the dawning of the day; inſtead of that favour, which was ariſing upon true penitents.

V. 6. *I deſired*, &c.] The appointed ſacrifices were all typical of Chriſt's atonement, external ſigns of the offerer's faith and repentance, acts of worſhip towards God, and means of grace to true believers. But the people deemed them the ſubſtantial part of religion; preſented them in unbelief, pride, and impenitence; and thought to compenſate by them for their groſs neglect of juſtice, mercy, and piety, and for all their ſcandalous crimes: and when they neglected theſe inſtitutions, they thought the Lord's controverſy with them, was chiefly on that account. But He informed them, that he deſired mercy, and not ſacrifice, or rather than ſacrifice; and that knowledge of him, which produced holy fear, dependance, ſubmiſſion, obedience, and love, more than burnt-offerings; becauſe they were of ſuperior excellency, and immutable obligation. He was moſt diſpleaſed with them for their injuſtice, oppreſſion of the poor, and groſs idolatry, and impiety: and no number of ſacrifices could avail them, whilſt they neglected truth, judgment, and mercy. This no ways interferes with the great doctrine, of the ſacrifice of Chriſt being the alone meritorious cauſe of a ſinner's pardon, and acceptance with God; or with that of faith alone intereſting us in that atonement; or with the neceſſity of our attendance on inſtituted ordinances. But it expoſes the folly of ſuch, as truſt in external obſervances of any kind, to compenſate for their want of love to God and man: it ſhews, that they cannot profit us, without they ſpring from repentance, and faith; and are attended with, and tend to produce, a ſober, righteous, and godly life: and that they may ſafely be omitted, or poſtponed, when the exerciſe of mercy, and kindneſs to our brethren requires it. (*Matt.* c. ix. v. 13. c. xii. v. 7.)

V. 7. *Like men*, &c.] Or "like Adam." As Adam brake the covenant of God in Paradiſe; ſo Iſrael brake his national covenant, notwithſtanding all the favours, which he received from the Lord: he renounced the worſhip of Jehovah for that of baſe idols; as a wife treacherouſly forſakes her huſband for ſtrangers.

V. 8, 9.] Ramoth-Gilead, beyond Jordan, was one of the cities of refuge, and allotted to the prieſts: but it was totally given up to wickedneſs, and polluted with murder. Perhaps murderers were ſheltered from juſtice therein, inſtead of man-ſlayers: or ſuch were given up to the avengers of blood, as had not deſerved to die. The company of prieſts alſo, that dwelt there, was a mere banditti; conſenting together in robbery, murder, lewdneſs, and every enormity, and ſtanding by each other in doing, and vindicating ſuch practices.

V. 11. *Alſo*, &c.] Judah alſo was become ripe for divine judgments, and an harveſt was appointed, and approached, for them: and the nation would be afflicted, and deſtroyed by the Aſſyrians, and Chaldeans; till the time appointed of the Lord for returning, or bringing back the captivity of his people.

PRACTICAL OBSERVATIONS.

In all our troubles we ſhould place our whole confidence in the Lord's mercy; and ſhould both be warned, and encouraged to return to him, and exhort others to do the ſame: his providence afflicts us, that we may look to him to reſtore our proſperity. His Spirit convinces, and humbles our hearts, and often fills the conſcience with remorſe, and diſmay; in order to prepare us for the healing balm of his ſalvation, and the conſolations, that he beſtows on the contrite believer. No affliction or temptation, no guilt, or power of ſin, no wounded ſpirit, or terrified conſcience ſhould induce us to deſpair of help, and comfort from the Lord. He may ſuffer us for a time to be ſeized on with the ſorrows of death, or the pains of hell, and to be like thoſe, that go down into the pit: but as he raiſed the Redeemer from the grave; ſo will he revive the hearts, and hopes of all that truſt in him, and cauſe them at length to walk before him, and rejoice in his manifeſted preſence, and love. Let us then begin, and follow on to get acquainted with the Lord; that we may know the freeneſs, and efficacy of his grace, the faithfulneſs of his promiſes, and the felicity of his people. The feebleſt glimpſe of hope in his word, which dawns upon the humbled ſin-diſtreſſed ſoul, is a ſure earneſt of increaſing light, and comfort, till the Sun of righteouſneſs ſhall ariſe upon him with healing in his beams; and till he ſhall arrive in his preſence above, to enjoy the fulneſs of knowledge, purity, love, and joy for evermore. Increaſing light and hope ſhall be attended to the waiting ſoul, with ſhowers of purifying, fertilizing and comforting grace; and he, who ſent the former, will ſend the latter rain alſo, and perfect the good, that he hath begun in the ſoul. But we have not the ſame reaſon to depend on our own reſolutions, convictions, or hopeful beginnings, that we have to truſt in the truth, and mercy of our God: alas, theſe are as mutable, as

CHAP. VII.

Contains more heavy charges of atrocious crimes, againſt the kings, nobles, and people of Iſrael, and awful denunciations of the wrath of God, that was about to be executed upon them, 1---16.

WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria: for they commit falſehood; and the thief cometh in, *and* the troop of robbers ſpoileth without.

2 And they conſider not in their hearts *that* I remember all their wickedneſs: now their own doings have beſet them about; they are before my face.

3 They make the king glad with their wickedneſs, and their princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaſeth from raiſing after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* ſick with bottles of wine; he ſtretched out his hand with ſcorners.

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the others are unchangeable! Under the rod of affliction, under terrors of conſcience, or under the awakening word of ſome Boanerges, many ſeem deeply impreſſed, and well-diſpoſed to religion: but when the reſtraint, the ſcourge, the terror is removed, their tranſient goodneſs vaniſhes like an empty cloud, or is exhaled by temptation, as the dew by the burning ſun; and we mourn our diſappointed expectations reſpecting them. What ſhall be done for, or with ſuch perſons? For if any man draw back, the Lord will have no pleaſure in him. Or what ſhall the Lord do to us, who are prone to a ſimilar, if not an equal, inconſtancy? May he put his fear into our hearts, and ſet up his kingdom within us, and never, never more leave us to ourſelves, or ſuffer us to be overcome by temptation! But obſtinate tranſgreſſors muſt not expect ſoothing meſſages from a holy God: he muſt, and will hew them by the words of his prophets: and if this do not prevail to bring down to the duſt of ſelf-abaſement, He will ſlay them by the words of his mouth; and by executing his threatened vengeance on them, convince them of the truth of his holy word. All oblations, and external ſervices are mere pride, and hypocriſy, whilſt juſtice, mercy, truth, and piety are neglected: and *their* confidence in the ſacrifice of Chriſt, is mere preſumption, who take encouragement from it, to continue in ſin. If men had the true knowledge of God, they could not be ſo deluded; if they were partakers of true faith, they could not but hate ſin, and uprightly fear, love, obey, and ſerve the Lord. But under every diſpenſation men prove themſelves the children of Adam, by breaking the law, and abuſing the mercy and goodneſs of God: the moſt favoured places become moſt notorious for ſin; the moſt ſacred offices are often filled by the vileſt of men: no tongue can expreſs what horrible defilements God ſees continually even in his viſible church. But whilſt multitudes are ripening for deſtruction, a time is coming, when he will return the captivity of his people, and fill the earth with his glory: and then Jacob ſhall rejoice, and Iſrael ſhall abound in ſongs of grateful praiſe.

NOTES.

CHAP. VII.] V. 1—3.] The labours of Elijah, Eliſha, and other prophets, in the kingdom of Iſrael; the deſtruction of Ahab's idolatrous family by Jehu, and the ſubſequent reformation of the people; and all that ſucceſſion of mercies, and warnings, which the Lord continued to them, were means uſed for their healing: but they eventually ſerved the more to diſcover the extreme wickedneſs of all ranks of men amongſt them; eſpecially in Samaria, where all fraud, violence, and robbery were perpetrated, in the moſt atrocious manner. For they never ſeriouſly conſidered, that God noted, and remembered againſt them all their wickedneſs; not even, when the effects of their crimes beſet them about, and cauſed them manifold diſtreſſes. But, as their kings, and princes were given up to idolatry, and other wickedneſs: the people were glad to oblige them, by conforming to their falſe worſhip, copying their vices, and laviſhing lying encomiums upon them.

V. 4. *They*, &c.] The whole company of the princes were adulterers as well as idolaters, and were moſt eagerly bent upon the indulgence of their unlawful luſts. Their hearts were inflamed with ſenſual deſires, like an heated oven. Satan by his ſuggeſtions, or his agents by their artifices, had kindled this fire; and they cheriſhed, and kept it burning; waiting for the opportunity of gratifying it, without regard to duty, or decency. The tempter had only to prepare them the occaſion of ſin, as the baker prepares the dough for the heated oven; and they were ready to ſeize upon it. Or the adulterer both kindled, and inflamed the luſt of his own heart, and then deliberately deviſed the means of indulgence, and waited for his opportunity.

V. 5—7. On the birth-day, or coronation day, or ſome other public occaſion, when one of their kings made a royal feaſt, his nobles tempted him to drink to the moſt ſhameful exceſs, "making him ſick with bottles of "wine:" and when he was thus intoxicated, "he "ſtretched out his hand with ſcorners:" or treated every thing ſacred with the moſt impious contempt, and perhaps employed his authority, to oppoſe and perſecute the worſhippers of Jehovah. Thus they inflamed themſelves, and each other, for every daring wickedneſs; and perhaps ſome of them had their hearts inflamed with ambition, and revenge, and laid in wait for that opportunity to murder the drunken king, and uſurp his throne. Their furious paſſions rendered ſatan's temptations unneceſſary. Their baker might ſleep all the night, and in the morning find his oven as hot, as he could wiſh it; i. e. their hearts as ready for any wickedneſs, as could be deſired. For being inflamed with wine, and ſinful paſſions, they murdered their magiſtrates and kings one

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker ſleepeth all the night: in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himſelf among the people; Ephraim is a cake not turned.

9 Strangers have devoured his ſtrength, and he knoweth *it* not: yea, grey hairs are here and there upon him, yet he knoweth not.

10 And the pride of Iſrael teſtifieth to his face: and they do not return to the LORD their God, nor ſeek him for all this.

11 Ephraim alſo is like a ſilly dove without heart: they call to Egypt, they go to Aſſyria.

12 When they ſhall go, I will ſpread my net upon them; I will bring them down as the fowls of the heaven; I will chaſtiſe them, as the congregation hath heard.

13 Woe unto them! for they have fled from me: deſtruction unto them! becauſe they have tranſgreſſed againſt me: though I have redeemed them, yet they have ſpoken lies againſt me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they aſſemble themſelves for corn and wine, *and* they rebel againſt me.

15 Though I have bound *and* ſtrengthened their arms, yet do they imagine miſchief againſt me.

16 They return, *but* not to the moſt High: they are like a deceitful bow: their princes ſhall fall by the ſword for the rage of their tongue: this *ſhall be* their deriſion in the land of Egypt.

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after another: and yet the people, in the midſt of all theſe diſtractions, never thought of ſeeking help from God!

V. 8—10.] Ephraim, or the kingdom of the ten tribes, had inſeparably connected himſelf with the ſurrounding idolaters, by alliances, inter-marriages, and uniting in their worſhip: yet he ſtill pretended to worſhip Jehovah. Thus he became "a cake not turned," half burnt, and half dough, and none of it fit for uſe; a motley mixture of idolatry, and the worſhip of the Lord. But he was eager in his iniquity, and luke-warm in his religion, and partial in every attempt to reform. The ſtrange gods, and heathen affinities were weakening him continually; and the neighbouring nations, by hoſtile invaſions devoured his ſtrength: yet he perceived no danger, or never ſuſpected the cauſe of his decay. In ſhort, he had as evident tokens of approaching ruin, as the grey hairs are of old age, and of the decay of the conſtitution; and the prophets evidently ſaw, and pointed them out to him, but he took no notice of them. This aroſe from his pride, which openly teſtified againſt him; ſeeing neither judgments, warnings, or mercies could induce him to return unto, and ſeek the Lord.

V. 11, 12.] Ephraim was moreover become like a ſilly dove, not in innocence, and gentleneſs, but in folly and timerouſneſs; having neither underſtanding, courage, or reſolution. He was frighted at every appearance of danger; but inſtead of fleeing to the Lord for refuge, as the doves to their windows; he was like the *ſilly* dove, that flieth here, and there for ſafety, till ſhe is taken in the fowler's net. Sometimes he applied to the Aſſyrians, and ſometimes to the Egyptians, without prudence, or proſpect of ſafety: and thus he would be taken in the net, which the Lord had ſpread for him; and be overtaken with inevitable ruin, as the fowls are taken, and deſtroyed by the fowler. For God would certainly puniſh them, as the congregation of Iſrael had repeatedly heard from the prophets.

V. 13—16.] Deſerved ruin muſt come upon the people, ſeeing they had not only tranſgreſſed againſt God, but fled from him, who alone could pardon, and ſave them. Though he had often redeemed them from their enemies; yet they had ſpoken lies againſt him, as if he were a ſevere maſter, and his ſervice hard and unprofitable; or they had mocked him with hypocritical profeſſions of repentance. Even when, on the bed of ſickneſs, or death, or when labouring under heavy afflictions, they howled out for anguiſh, and terror, and vented their bitter and impatient complaints before God; they did not cry to him with their hearts: they did not humble themſelves before him, or expect help from him; at leaſt they meant not to return to his ſervice, but only cried out, (like the unclean ſpirit,) "torment me not", in a mixture of horror, and enmity. When they met together to pray for a favourable harveſt, or vintage, they only ſought theſe things, to conſume on their luſts, and perſiſted at the very time in their rebellion againſt God, (*James*, c. iv. ver. 1—3.) And when the Lord bound up their wounds, and ſtrengthened them, after their enſeebling corrections; they ſtill deviſed more rebellion, and wickedneſs againſt him. Even when they ſeemed to repent, and turn to him; they only left Baal to worſhip the golden calves, or they reſted in ſome form, or external reformation, and never came up to true repentance, faith, ſpiritual worſhip, or holy obedience. They deceived every expectation, which was formed of them; like a broken, or an uſeleſs bow, in the day of battle: their princes therefore would one after another periſh by the ſword, for their outrageous blaſphemies, impieties, and revilings of God's prophets: and their

CHAP. VIII.

Contains more reproofs of Iſrael's idolatry, hypocriſy, rebellion, and folly; and denunciations of deſerved puniſhment to be inflicted on them, in which Judah alſo is joined, 1---14.

SET the trumpet to thy mouth. *He ſhall come* as an eagle againſt the houſe of the LORD, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law.

miſeries ſhould excite the deriſion of the Egyptians, on whom they had depended for protection againſt the Aſſyrians.

PRACTICAL OBSERVATIONS.

The means uſed to bring ſinners to repentance, and ſalvation, whether by the labours of God's miniſters, or the diſpenſations of his providence, will only ſerve to detect, and aggravate their wickedneſs: except they be accompanied with his ſpecial bleſſing. The whole ſalvation of the righteous is therefore of the Lord: but the condemnation of the wicked is of themſelves, and juſtly deſerved. Men commit numerous, and heinous crimes, without reflection, recollection or remorſe: becauſe they conſider not that the Lord remembers all their wickedneſs, and will produce the whole of it as evidence againſt them, and ſhew the whole world the juſtice of their puniſhment, by diſcovering the malignity of their crimes. Alas how poor an object do men attain, who curry favour with ungodly kings, and nobles, by wickedneſs, and lies: and thus expoſe themſelves to the wrath of God, and even increaſe the condemnation of their wicked patrons, who reward ſuch vile ſervices! The depraved hearts of men, and the temptations of ſatan are as congenial as fire, and fuel, and concur in preparing ſinners for the practice of every crime: and want of opportunity, ability, or courage prevents more wickedneſs, than perhaps all other cauſes combined. So that the open, and even the ſecret enormities of men's lives, atrocious as they are, bear a very ſmall proportion to the deſperate wickedneſs of their hearts. But when luſt is inwardly conceived, and cheriſhed, it will more or leſs break forth into outward ſin: he, who firſt ſuggeſts the idea of forbidden indulgence, will aſſiſt in deviſing the means of obtaining the deſire: and then ſinners will proceed with the devil's work, without further temptation; "having made ready their hearts like an oven", whilſt they lie in wait for their opportunities of gratification. Thus adulteries, murders, and all horrible crimes are perpetrated, without heſitation, or remorſe, when they can be done with preſent impunity. Days of public feſtivity commonly are attended with much wickedneſs, and followed with many fatal effects: (*Mark*, c. vi. v. 17—28.) Intoxication leads men to every kind of impiety, and immorality: but what an infamy is it for a king to be made ſick with bottles of wine, and to be a companion for, and an example to ſcorners, and blaſphemers? They, who tempt them to ſuch a degrading vice, can never be their friends, and ſometimes the event ſhews, that they were plotting their ruin; and that they were lying in wait, with hearts full of malice, or ambition, to murder both body, and ſoul, by an exquiſite refinement in cruelty. Whilſt men thus execute the vengeance of God on each other; how ſeldom do thoſe, who witneſs, and are expoſed to peril, by ſuch tranſactions, call upon God, who alone can preſerve them from being involved in ſimilar ruin? Thus nations ripen for deſtruction; and ſuch, as are called chriſtians, often differ in nothing from pagans; except in the worthleſs attempt to form a coalition between religion, and the world, that is between God and the devil. But we are ſo blind to ourſelves, that neither nations, churches, or individuals, can ſee, in their own caſe, thoſe ſymptoms of decay, and approaching ruin, which are viſible to all around them! The ſame pride, that emboldens men to break the law of God, leads them to this ſelf-flattery, and to continue impenitent, amidſt the rebukes of providence, and the warnings of the word of the Lord. "They will "not return to the Lord, nor ſeek him for all this. Even when ſinners are terrified, and driven from one ſcheme to another for ſafety; they are ſo devoid of underſtanding, that the mercy, and grace of God are the only refuge, to which they never think of fleeing. Whatever other expedients they have recourſe to; the Lord will take them in his net, and execute upon them thoſe judgments, of which all his congregations have heard. Woe then be to thoſe trangreſſors, who attempt to flee from God! for in this way deſtruction is inevitable. But to him, as the Redeemer of Iſrael, the chief of ſinners may approach with acceptance: and they, who periſh in their ſins, ſpeak lies againſt him, if they charge their ruin, either on his ſecret purpoſes, or his refuſal to have mercy on them. But even when ſinners are ſorely diſquieted, and howl forth their terrors in the form of prayers, they ſeldom cry to God with their hearts, for the bleſſings of his complete ſalvation. Even their prayers for temporal mercies only require proviſion for their luſts, and are united with rebellion againſt God. Whether he afflict, and weaken, or bind up, and ſtrengthen them, they continue to deviſe miſchief againſt him. Their very repentance, and converſion from one ſect, ſentiment, form, or vice to another, leave them far ſhort of converſion to Chriſt, and holineſs: for they return, but not to the moſt High, and reſt in ſome plauſible ſcheme of hypocriſy, or falſe religion. When they ſpeak fair, their profeſſions are deceitful: but when they vent outrageous blaſphemies, and lies, their tongues agree with their hearts: and their righteous deſtruction will be attended with the deriſion, and contempt of their companions in, and tempters to iniquity. Such is human nature! Such is the progreſs and end of impiety! Such are we by nature! Such ſhall we prove, if left to ourſelves! Create in us a clean heart, O God, and renew a right ſpirit within us.

NOTES.

CHAP. VIII.] V. 1. *Set*, &c.] The prophet, as Iſrael's watchman, was to blow the trumpet, and give warning of the coming of the Aſſyrian king, with ſpeed, and violence, like an eagle, againſt the people, amongſt whom God had dwelled; though they had now provoked him, by violating his covenant, to depart from them. Perhaps the expreſſion "the houſe of the Lord", may

2 Iſrael ſhall cry unto me, My God, we know thee.

3 Iſrael hath caſt off *the thing that is* good: the enemy ſhall purſue him.

4 They have ſet up kings, but not by me: they have made princes, and I knew *it* not: of their ſilver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long *will it be* ere they attain to innocency?

6 For from Iſrael *was* it alſo: the workman made it; therefore it *is* not god: but the calf of Samaria ſhall be broken in pieces.

7 For they have ſown the wind, and they ſhall reap the whirlwind: it hath no ſtalk; the bud ſhall yield no meal: if ſo be it yield, the ſtrangers ſhall ſwallow it up.

8 Iſrael is ſwallowed up: now ſhall they be among the Gentiles as a veſſel wherein *is* no pleaſure.

9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little for the burden of the king of princes.

11 Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin.

12 I have written to him the great things of my law, *but* they were counted as a ſtrange thing.

13 They ſacrifice fleſh *for* the ſacrifices of mine offerings, and eat *it*; *but* the LORD accepteth them not: now will he remem-

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refer to Bethel, or the houſe of God, where one of the calves was placed to be worſhipped, which had turned it into an houſe of vanity. However the kingdom of Iſrael, and not the temple at Jeruſalem ſeems to be intended.

V. 2—4.] When Iſrael was hard preſſed by the Aſſyrians, they would deſire to claim a relation to God, and to put themſelves under his protection, as a people, that had known, and worſhipped him. But their pretenſions would be diſregarded; for they had caſt off "Him, that is good," or "that which is good;" they had forſaken the Lord, and his temple, and worſhip: they had deſpiſed his prophets, and trampled on his law, by their idolatries, and iniquities, and this for many ages: therefore their enemies would purſue, and prevail againſt them. They had ſet up kings, and princes of their own chooſing, in oppoſition to his choſen race, the family of David; when they revolted from Rehoboam, and through all ſucceeding generations: they never conſulted their heavenly king, about the appointment of their earthly kings; but they choſe ſuch as he neither knew, nor approved, and who uſed their treaſures in making idols; as if on purpoſe to provoke the Lord to cut them off.

V. 5, 6.] Perhaps the golden calf from Dan, or Bethel was carried to Samaria, when that became the capital of the kingdom: or another was placed there. However the calf of Samaria could not protect its worſhippers: but caſt them off, when they were left in the hands of the Aſſyrians, who ſeized upon their idol alſo. And how long would it be, ere they cleared themſelves of this idolatry? Did they never intend it? The whole of that worſhip was Iſrael's invention, not God's appointment, The workmen made their idol, and it could neither be God, nor any proper repreſentation of him; but a mere dead image of a calf, that would ſoon be broken to pieces.

V. 7, 8.] All the expence and trouble of the people in their worſhip, and all their crimes, and politics, and heathen alliances, whereby they attempted to ſecure themſelves, were only ſowing the wind; and if they had any increaſe, they could only reap the whirlwind. Such ſeed could produce nothing valuable: and if a little tranſient proſperity ſeemed to reſult from it, it would ſoon be torn from them by ſtrangers, who would ſwallow them up with their property; and they would be left amongſt the nations, as a broken, or mean veſſel, which a man throws away, or uſes for the baſeſt purpoſes: thus would they be rejected, and debaſed.

V. 9, 10.] When the Syrians attacked the Iſraelites, they applied for help to the kings of Aſſyria; and they run about as an headſtrong wild aſs, when ſeparated from his companions. Thus at a vaſt expence they courted the aſſiſtance of idolaters, and conformed to their mode of worſhip. But though they ſeemed to have obtained their purpoſe, and to have engaged powerful allies: yet the Lord would gather them together againſt them as their enemies; and would begin to puniſh them, by the burden, or tribute laid on them by the king of Aſſyria; who called himſelf a king of princes. (2 *Kings*, c. xv. v. 19, 20:) But this would be a ſmall ſorrow, compared with thoſe, that would follow.

V. 11, 12.] Ephraim multiplied altars in a ſinful manner, when he ought to have kept to the one altar at Jeruſalem: and having begun by building altars irregularly to Jehovah, he was left to build others to the golden calves, and to Baal: and thus his altars, and ſacrifices were accounted to him as his ſin. The Lord had cauſed the great, and important truths, duties, and inſtitutions of his law, reſpecting himſelf and his worſhip, to be written for their inſtruction: but they had treated them as a ſtrange thing, which they cared not to know, and would not obey; but preferred their own inventions to them.

V. 13, 14.] The people ſacrificed to the Lord, according to their own imaginations: but the fleſh, that they eat, was all the benefit, that they would have from ber their iniquity, and viſit their ſins: they ſhall return to Egypt.

14 For Iſrael hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

CHAP. IX.

Contains 1ſt. Iſrael ſentenced for idolatry, and other crimes, to be deprived of ſubſiſtence, and of divine ordinances, and to be driven into Egypt, and Aſſyria, and there to live, or die, moſt miſerably, 1---10. *2d. Predictions of their being bereaved of their children, caſt off, and ſcattered among the nations for their ſins,* 11---17.

REjoice not, O Iſrael, for joy, as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved a reward upon every corn-floor.

2 The floor and the wine-preſs ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the LORD's land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria.

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their ſacrifices, for the Lord did not accept of them, but would puniſh their ſins, notwithſtanding their ſin-offerings, and reduce them to as grievous a bondage, as their fathers had ſuffered in Egypt. When they moſt forgot, and deſpiſed their Maker, and his authority, and inſtitutions, they multiplied temples, for their calves, or as nominally dedicated to Him. Judah alſo, having revolted from God, multiplied fenced cities, for their ſecurity: and thus both of them were provoking God to ſend his deſolating judgments upon them.

PRACTICAL OBSERVATIONS.

Great earneſtneſs, and boldneſs are eſpecially required, when degenerate profeſſors of godlineſs are to be warned of their approaching ruin, and exhorted to repent of their tranſgreſſions of God's law, and their contempt of his covenant. In times of great danger, and eſpecially in the day of judgment, many will ſay to the Lord "My "God we know thee," and "Lord, Lord, open to us;" who in works have denied him, and who will be bid to depart from him as workers of iniquity: for evil will overtake all, that caſt off that which is good, and reſt in a form of godlineſs. Many profeſſed chriſtians conduct their temporal concerns, without much regard to God, to his will, or glory: but he will not acknowledge them in thoſe things, which they do, and "not by "Him." No comfort can be expected by the ſervants of God, in any of the relations of life, into which they enter, without conſulting Him: even good rulers, maſters, or ſervants, as well as more intimate relatives, ſhould be ſought from God, and valued as his good gift. They, who covetouſly idolize gold, and ſilver, are as criminal as they, who formerly made images of them to worſhip: and in theſe, and various other ways men act, as if they were bent upon their own ruin. All our carnal confidences will one day fail us: becauſe we provoke God to jealouſy, by putting them in his place. But how long will it be, ere we any of us attain unto innocency in this matter, and are cleanſed from all our idols? And how long do ſinners expect, that the Lord ſhould bear with them; that they go on in their ſins, as if there were no need for them to repent, and be converted? No human inventions can form an eſſential part of our religious worſhip, any more, than the work of the carpenter, or goldſmith can be a god. On ſuch diſhonourable devices the Lord will pour contempt in due time. Let us then not be deceived: what a man ſows, that alſo ſhall he reap: and they, who ſow vanity ſhall reap deſtruction and confuſion. No good can come from impiety, idolatry, and wickedneſs; whatever pains or expence men beſtow upon them: and the tranſient proſperity of fools will not only ſoon terminate, but it will deſtroy them. Apoſtates will be confounded in their puniſhment with other evil doers; except as they will be more diſgraced than they, and became amongſt ungodly men, as a veſſel in which the Lord hath no pleaſure. Men are often more brutiſh, than the moſt ſtupid of the animals, and more obſtinate, than the moſt intractable of them: they are ſo fond of their luſts, that they pay very dear for the gratification of them even in this world: but this is only a little ſorrow, compared with the puniſhment prepared for them hereafter. So long as men deſpiſe the truths and precepts of God's written word, and count the myſteries of his nature, the demands of his law, the doctrines of his goſpel, and the ordinances of his worſhip, as a ſtrange thing; all their obſervances, and coſtly oblations of their own deviſing, will be unto them for ſin: for the Lord only accepteth what comes from faith; and will remember, and puniſh the ſins of all, except thoſe of the true believer. And whether unbelievers, who forget God, multiply temples, palaces, or caſtles; they can by no means ſecure themſelves againſt the wrath of that "righteous Judge," whoſe juſtice they have provoked, and whoſe ſalvation they have neglected, deſpiſed, or abuſed.

NOTES.

CHAP. IX.] V. 1—3.] Perhaps the Iſraelites were joyfully celebrating ſome public ſucceſs, or gathering in their vintage, or harveſt, when the prophet publiſhed this meſſage from God to them. They had no right to rejoice, as Judah had, where were ſtill conſiderable remains of true religion; or even as other nations, which had not forſaken God, in ſo aggravated a manner, as they had, or been guilty of ſuch deep contempt, or ſo baſe and ungrateful an apoſtacy. Their proſperity therefore muſt needs be more vaniſhing, or ruinous, than that of other nations; for like an adulterous woman, they had violated their covenant with God, and preferred the moſt worthleſs idols to him. They loved even to receive the fruits of the earth, as from theſe their paramours, and as the reward of their ſins; or they loved to employ them in idolatrous ſacrifices, and the vileſt luſts that attended them: ſo that they tithed every corn-floor, &c,

4 They ſhall not offer wine-*offerings* to the Lord, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners: all that eat thereof ſhall be polluted; for their bread for their ſoul ſhall not come into the houſe of the Lord.

5 What will ye do in the ſolemn day, and in the day of the feaſt of the Lord?

6 For, lo, they are gone becauſe of deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: thorns *ſhall be* in their tabernacles.

7 The days of viſitation are come, the days of recompence are come; Iſrael ſhall know *it:* the prophet *is* a fool, the ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred in the houſe of his God.

9 They have deeply corrupted *themſelves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will viſit their ſins.

10 I found Iſrael like grapes in the wilderneſs; I ſaw your fathers as the firſt ripe in the fig-tree at her firſt time: *but* they went to Baal-peor, and ſeparated themſelves unto *that* ſhame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory ſhall fly

to preſent oblations to their idols, inſtead of rendering them to God. He therefore would viſit them with famine; ſo that their corn-floor, and wine-preſs ſhould not ſuffice for their ſupport, inſtead of ſupplying their luxurious revels. They ſhould not be allowed to inhabit the Lord's favoured, and good land, where he deigned to dwell amongſt his worſhippers: many of them would migrate into Egypt, either in the time of famine, or when preſſed by the Aſſyrians: the reſt would be carried into Aſſyria, and there not only be conſtrained to live on food ceremonially unclean, but upon ſuch as was putrid, and filthy; being pinched with extreme neceſſity.

V. 4—6.] In theſe ſituations, the Iſraelites would have no opportunity of pouring out wine-offerings to the Lord, nor any wine to do it with; nor could they preſent any acceptable ſervice to him: their ſacrifices would either be totally interrupted, or would be as the bread of mourners, who being unclean, could not eat of the holy things, without violating the law, (*Num.* c. xix. v. 11:) nor would the ſhew-bread in their behalf, and for their benefit, be any longer preſented in the houſe of the Lord. And what would they do, on their ſolemn feaſts, when both the ſpiritual, and carnal joy of them would ceaſe? For the prophet, as it were, beheld, and ſaw the people gone out of the land, to avoid impending deſtruction: and they would be collected together into Egypt, in order to die, and be buried there: whilſt their pleaſant places, which were decorated by, or filled with, their ſilver, would ſoon be over-run, as well as their other more humble tabernacles, with thorns, and nettles.

V. 7, 8.] The prophets had long foretold theſe days of viſitation and retribution; and Iſrael would ſoon know the truth of their predictions; though they now counted the prophet a fool, and the inſpired ſervant of God, a madman; becauſe of their extreme depravity, and enmity to the Lord, and his cauſe. Or it may mean, that the event would ſhew their falſe prophets, and pretenders to inſpiration to have been fools, and madmen, to whoſe deluſions the Lord had given them up, to puniſh the multitude of their crimes, and their great hatred of him. The prophet indeed had heard of times, when the watchmen of Ephraim, (as Elijah, Eliſha, Micaiah, &c,) communed with *his* God, and had him with them in their work, and ſo wrought with him in turning many to righteouſneſs: but now, whatever they pretended, they were in all their ways like the ſnare of a fowler, to entangle the birds to their ruin; and were perſons, who increaſed the people's hatred of God, and his worſhip, and of each other; and thus brought down vengeance upon themſelves, and the people, by their idolatry, or hypocriſy; in the houſe of the idol of the falſe prophets, or in the ordinances of Iſrael's God.

V. 9, 10.] (*Judges*, c. xix. xx. xxi.) The people of all the tribes of Iſrael were become as deeply corrupted, as the men of Gibeah, who abuſed, and murdered the Levite's concubine; or thoſe of the tribe of Benjamin, who defended the perpetrators of that deteſtable crime, and ſo were almoſt wholly cut off; and in like manner God would remember, and viſit the crimes of the generation, to whom the prophet ſpake. Indeed Iſrael in his firſt, and beſt days, juſt before his entrance into Canaan, was as pleaſing to God, as grapes would be to a weary traveller, in the parched deſert, or as the firſt ripe figs, when being ſcarce, they are the more valued: yet even when the nation thus followed the Lord in the wilderneſs; a multitude of them were ſeduced by the Midianitiſh women, to frequent the temple of Bael-peor, and to ſeparate themſelves from God's ordinances unto that ſhameful idolatry, and that abominable whoredom, which they loved better than the ſpiritual, and holy worſhip of Jehovah.

V. 11—14.] Ephraim gloried in preſent proſperity, or in being exceeding numerous; (for the name ſignifies fruitfulneſs:) but this their glory was about to fly away, ſpeedily, and irrecoverably, as a bird let looſe. Their children would die as ſoon as they were born, or be ſtillborn, or more early abortions; by which the nation would be gradually enfeebled, and diminiſhed: and of away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there ſhall* not *be* a man *left:* yea, woe alſo to them when I depart from them!

13 Ephraim, as I ſaw Tyrus, *is* planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miſcarrying womb and dry breaſts.

15 All their wickedneſs *is* in Gilgal: for there I hated them: for the wickedneſs of their doings I will drive them out of mine houſe, I will love them no more: all their princes *are* revolters.

16 Ephraim is ſmitten, their root is dried up, they ſhall bear no fruit: yea, though they bring forth, yet will I ſlay *even* the beloved *fruit* of their womb.

17 My God will caſt them away, becauſe they did not hearken unto him: and they ſhall be wanderers among the nations.

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the ſmall number, that ſhould grow up to maturity, the Lord would ſo bereave them by various judgments, that there ſhould ſcarce be any left of them; for nothing but miſery could enſue, when God had been provoked to depart from them in anger, and to deprive them of his gracious preſence, and protection. Indeed Ephraim had been as proſperous, and repleniſhed, and as pleaſantly ſituated, as even the flouriſhing city of Tyre, which excited the admiration of all beholders: but from this time they would bring forth, and bring up their children, merely to be butchered by their enemies. So that the prophet ſcarce knew what to aſk for them in this behalf; or could only intreat the Lord to give them, “a miſcarrying womb, and dry breaſts,” as a leſs calamity than bringing forth children for the murderer. (*Matt.* c. xxiv. v. 19.)

V. 15—17.] Gilgal, where their fathers firſt covenanted with God, after they had entered the promiſed land, and where his tabernacle once ſtood, before it was removed to Shiloh, (*Joſhua*, c. v,) was at that time become the repoſitory of all kinds of idolatry, and iniquity, whence it was diffuſed through the land, on each ſide of Jordan: therefore the Lord abhorred them, and reſolved to drive them out of his houſe, as an adulterous woman when divorced. Nor would he any more love, or ſpecially favour them, as a ſeparate nation; ſeeing all their princes were revolters, or apoſtates from him. Indeed the calamities were begun; their root was dried up, and their fruit would wither. When the Iſraelites were ſentenced to fall in the wilderneſs, their children were preſerved to inherit the promiſed land: but as Ephraim was to be finally rejected, even the beloved fruit of the womb would be ſlain with their parents, as the Canaanites had been. God had determined to caſt them off, becauſe they would not hearken to him: and they would be ſcattered as wanderers among the nations. This was ſoon after fulfilled reſpecting the kingdom of the ten tribes; and the remnant of them, that were incorporated with the Jews, have with them been wanderers amongſt the nations for many hundred years. Some interpreters imagine that by Gilgal Golgotha is meant: and that an intimation was given, that their crucifixion of Chriſt was the completion of the national guilt of that whole people, and the grand cauſe of their preſent diſperſion.

PRACTICAL OBSERVATIONS.

Such perſons, as abide under the wrath of God, and continue to accumulate guilt, and condemnation, can have no good cauſe to rejoice in their temporal proſperity: but they have even leſs reaſon to rejoice than other ſinners, who apoſtatize from the religion of their pious anceſtors, violate their own ſolemn engagements, and profeſſions, and run into wickedneſs in oppoſition to the convictions of their conſciences, and the ſtrivings of God's Spirit with them: for to them belongs the deepeſt condemnation. Abundance received as the reward of ſerving Mammon, or abuſed in making proviſion for men's luſts, will iſſue either in moſt ruinous proſperity, or moſt diſtreſſing calamities. They, whoſe pampered bodies are rendered unclean by their unlawful indulgences, may perhaps be reduced to the neceſſity of eating the moſt unclean, and unwholeſome food, through the extremity of indigence. But no famine is ſo dreadful, as that of the ſoul: aweful is their caſe, who can perform no acceptable ſervice to the Lord, but muſt either utterly neglect him, or render him ſuch worſhip, as he abhors: in this caſe we ſhould all have been, had not the Son of God, by his incarnation, atonement, and interceſſion, opened us a door of acceſs, and acceptance, through faith in his name. Men may now deſpiſe the ſolemn days, and ordinances of God, and diſreliſh every feaſt, that cannot gratify their ſenſuality. But the utter want of every means of grace, and hope of mercy, will make them know their value; and what then will they do? Thus multitudes hurry on to deſtruction: their bodies are gathered into the grave; their ſouls ſink into hopeleſs miſery; and their pleaſant places for their ſilver, as well as their commodious habitations, (if not covered with thorns, and nettles,) yet paſs into the hands of thoſe, who neither know nor care what is become of them, as they are no longer in their way. But the miniſters, and ſpiritual ſervants of God, who foreſee, and openly declare theſe approaching days of viſitation, and recompence, muſt expect to be reviled as wild, and frantic enthuſiaſts, or as weak, and fooliſh men: for God leaves ſinners in ſuch deluſions, becauſe of the greatneſs of their crimes, and their enmity againſt him. We may then be very eaſy under ſuch revilings: for if carnal men deem us fools, and madmen; *we know*, and can prove them, and their flattering teachers to be ſo; and though we ſhould pity, and be grieved for the caſe of ideots, and lunatics; yet their abuſe need not diſconcert us. Happy are they, that have watchmen placed over them, who

CHAP. X.

Contains reproofs of Iſrael's manifold ſins; denunciations of terrible judgments, that were coming upon them; and exhortations to repentance, 1---15.

ISrael *is* an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit he hath increaſed the altars; according to the goodneſs of his land they have made goodly images.

2 Their heart is divided; now ſhall they be found faulty: he ſhall break down their altars, he ſhall ſpoil their images.

3 For now they ſhall ſay, We have no king, becauſe we feared not the LORD; what then ſhould a king do to us?

4 They have ſpoken words, ſwearing falſely in making a covenant: thus judgment ſpringeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria ſhall fear becauſe of the calves of Beth-aven: for the people thereof ſhall mourn over it, and the prieſts thereof *that* rejoiced on it, for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo carried unto Aſſyria *for* a preſent to king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel.

walk with God, ſeek his glory, do his work, and enjoy his aſſiſtance, and bleſſing: many ſuch there have been, and are; may the Lord increaſe their numbers, and proſper their labours. But more have been found crafty and ſelfiſh, enſnaring men in error, and iniquity, and miſleading them into the ways of ruin, for their own mercenary ends; and who increaſe men's hatred of God, and of each other, and thus diſturb, and defile even the houſe of the Lord. The diſparity is equally evident between ſome profeſſors of godlineſs, and others. Alas, many parts of the church are corrupted, as Benjamin was in the days of Gibeah, and may expect ſimilar viſitations. At ſome times, and in ſome places, a people is formed by divine grace, who are peculiarly delightful to the Holy God; but then a falling off commonly ſucceeds, and ſome ſeparate themſelves to one ſhame, others to another, according to the different abominations, which they have loved. Thus they go out from true believers, becauſe they were not of them; and their glory ſoon vaniſhes, and appears no more. How ſoon could our God inſenſibly waſte the moſt populous nations? And what an alloy it is to our comfort in our beloved children, to reflect for what purpoſes they may be brought up, and reſerved! This is a ſore vanity: but ſubmiſſion to, and confidence in God, and a conſcientious performance of our duty, form the beſt remedy of it. Surely it is far more deſirable to be written childleſs, than to bring up families in the ſervice of ſin, and ſatan! And they, who provoke God to depart from them, can expect nothing but woe, for themſelves, and their offſpring, here, and hereafter. The Lord will drive wicked, and hypocritical profeſſors with abhorrence out of his houſe, and love them no more: his wrath dries up the root, and withers the fruit of all our comforts: and the poor ſcattered Jews, whom the Lord hath caſt off, becauſe they did not hearken to him, and condemned to be wanderers among the nations, are a daily warning to us to beware, leſt we neglect, or abuſe his goſpel: for how then could we eſcape a ſimilar, or even a more terrible condemnation?

NOTES.

CHAP. X.] V. 1—3.] Iſrael had often been compared to a vine, which is valuable only for its fruit: but they were now become an empty vine, that brought no fruit to perfection. They not only ſpent their abundance on themſelves; but even their apparent good works ſprang from oſtentation, or other ſelfiſh motives, and not from a regard to the glory, and will of God. As they were enriched by the produce of their good land, they multiplied altars, and images; which had a goodly ſhew of devotion, but were an abomination to the Lord. They vainly attempted to divide their hearts between him, and their idols, which were his rivals; and thus they would be found guilty of violating their covenant, and of forfeiting all the bleſſings of their relation to God. By the Aſſyrians He would certainly deſtroy their altars, and images: and they ſhould be left without any king to head, or protect them, and be forced to confeſs, that becauſe they had not feared the Lord, no king could do any thing effectual to preſerve them from ruin.

V. 4. *They*, &c.] In their pretences to covenant with God, or make vows to him, they ſpake lies, and joined perjury to hypocriſy. In ſwearing allegiance to their princes, they concealed the moſt treacherous intentions; and even in their civil compacts, and deciſions, all was conducted with fraud, and perjury. Thus even the adminiſtration of juſtice, (as it ſhould have been,) ſprung up, as peſtiferous hemlock, in the furrows of the field, and tended to diffuſe ſtill wider their deceit, injuſtice, impiety, and miſery, throughout the whole land.

V. 5, 6.] The citizens of Samaria would be ſeized with terror, when they heard, that the golden calves, that had been worſhipped at Bethel, &c, were carried off by the invaders; the ſtupid people would regret the loſs of the objects of their worſhip: but the prieſts, who had rejoiced in the emolument, and credit, which they had derived from that idolatry, would have more ſubſtantial cauſe for mourning, when their idols, their gains, and their glory were all carried off together. For the gold of the calves would be ſent to the king of Aſſyria, as a part of the ſpoil of the conquered nation; and this would turn to the ſhame of the doating idolaters; who took counſel to worſhip dead images, that could not protect themſelves, in preference to the living, true, and Almighty God.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places alſo of Aven, the ſin of Iſrael, ſhall be deſtroyed: the thorn and the thiſtle ſhall come up on their altars; and they ſhall ſay to the mountains, Cover us; and to the hills, Fall on us.

9 O Iſrael, thou haſt ſinned from the days of Gibeah: there they ſtood: the battle in Gibeah againſt the children of iniquity did not overtake them.

10 *It is* in my deſire that I ſhould chaſtiſe them; and the people ſhall be gathered againſt them, when they ſhall bind themſelves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn*; but I paſſed over upon her fair neck: I will make Ephraim to ride; Judah ſhall plow, *and* Jacob ſhall break his clods.

12 Sow to yourſelves in righteouſneſs, reap in mercy; break up your fallow ground: for *it is* time to ſeek the LORD, till he come, and rain righteouſneſs upon you.

13 Ye have plowed wickedneſs, ye have reaped iniquity; ye have eaten the fruit of lies: becauſe thou didſt truſt in thy way, in the multitude of thy mighty men.

14 Therefore ſhall a tumult ariſe among thy people, and all thy fortreſſes ſhall be

V. 7, 8.] Perhaps Hoſhea the laſt king of Iſrael was here meant: after various revolutions, and interregnums, that kingdom ſeemed in a hopeful way of regaining tranquillity, and proſperity under his government: but theſe promiſing appearances reſembled thoſe airy bubbles, that form the foam on the top of the water, and would ſoon vaniſh, and come to nothing by the ſlaughter of the king. Then the high places of Aven, (either Bethaven, or all their idol temples throughout the land,) which had been their ruining ſin, would be deſtroyed: and whilſt thorns, and thiſtles overgrew their deſolated altars; their terrified worſhippers would call upon the hills, and mountains, to cruſh, or cover them from impending, and more tremendous vengeace. (*Luke*. c. xxiii. v. 30. *Rev.* c. vi. v. 16.)

V. 9—11.] The diſpoſition of Iſrael had in ſucceeding ages reſembled that of the Benjamites in the days of Gibeah, (c. ix. v. 9.) The men of Gibeah ſtood to what they had done, and the Benjamites ſtood by them in it: and thus Iſrael had always obſtinately perſiſted in the moſt atrocious abominations. And though the laſt battle in Gibeah almoſt deſtroyed the tribe of Benjamin; yet it did not overtake, and extirpate the children of iniquity; for they ſtill remained from age to age, in Iſrael, to copy that vile example. The Lord had therefore a vehement deſire, or had formed a determined purpoſe, to puniſh them. The people of Aſſyria, with their allies, would gather at his call againſt them; when by their idolatry and iniquity, they had bound themſelves for ſlavery, as the oxen are confined to labour up, and down, the two furrows of the field. Ephraim indeed was like an heifer, who had been taught, and loved to tread out the corn, which was not hard labour, and was attended with the liberty of eating of it: that is, the Iſraelites loved the privilege, and temporal advantages of being the people of God, but they were not diſpoſed to labour, or ſelf-denial in his ſervice. By gentler diſcipline he had attempted to train them to obedience, as the huſbandman gently cauſes the yoke to paſs upon the fair neck of the young heifer, to prepare her for the work. But, as that did not effect the purpoſe, he would reduce them to greater hardſhips, like thoſe endured by beaſts of burden: and even Judah, and the whole houſe of Jacob would be brought into bondage by the Aſſyrians, and Chaldeans, as if they were ſet to plow, and to break the clods; ſeeing they had quarrelled with the eaſy yoke of God's commands.

V. 12, 13.] No way remained of eſcaping theſe judgments, except by ſowing to themſelves in righteouſneſs: repentance, and converſion from ſin, attendance on God's ordinances, and obedience to his commandments, would be like the ſowing of good ſeed, that would yield an increaſe to themſelves, for their own advantage: and in this way, though they could not merit any thing from God, yet they might hope, and wait for his merciful acceptance, as their harveſt. But their hearts reſembled fallow ground, hard, and unbroken, and covered with noxious weeds: ſo that, without they were humbled, and broken for ſin, and cleanſed from the vile affections that ruled in them; they could not receive the good ſeed of God's word, nor bring forth the fruits of righteouſneſs: but ſelf-examination, watchfulneſs, prayer, confeſſion, and mortification of ſin would break up this fallow ground, and eradicate theſe weeds. They had too long delayed this needful duty; and it was full time for them to ſeek the Lord, and his favour and help by earneſt prayers: thus they might expect, that he would give the increaſe by the influences of his Spirit; and come, and rain righteouſneſs upon them. They had indeed long beſtowed abundant pains in the practice of wickedneſs; as if they had plowed, and ſowed, in order to get a crop of iniquity; and in conſequence they had eaten the fruit of their own lies, and hypocriſy. They truſted in their own projects, and heathen alliances, and in numerous and valiant forces; but as they had neglected God, and his ſervice; theſe confidences would certainly fail them.

V. 14, 15.] Inteſtine diviſions, and foreign invaders would ſoon combine to ruin them. All their ſtrong holds would fall into the hands of the enemy, and their inhabitants would be treated with the ſame cruelty, with which Shalman, or Shalmaneſer, had deſolated Beth-arbel, when he took it by aſſault, and ſlew all therein indiſcriminately. This was probably in the beginning of ſpoiled, as Shalman ſpoiled Beth-arbel in the day of battle: the mother was daſhed in pieces upon *her* children.

15 So ſhall Beth-el do unto you becauſe of your great wickedneſs: in a morning ſhall the king of Iſrael utterly be cut off.

CHAP. XI.

Contains 1ſt. A repreſentation of the Lord's kindneſs to Iſrael, and of their perverſe conduct towards him, and of the puniſhments, that he intended to inflict on them, 1---7. *2d. Intimations of mercies in reſerve for a remnant of them, and for their poſterity,* 8---11. *3d. A commendation of Judah's faithfulneſs, as compared with Iſrael's treachery,* 12.

WHEN Iſrael *was* a child, then I loved him, and called my ſon out of Egypt.

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the Aſſyrian invaſion. Nor could Bethel, and its idols do any thing for them better than this; for it was the ſource, and ſubſtance of their enormous wickedneſs. And after a night of adverſity, when they thought the morning of proſperity was come, under the Government of Hoſhea; he would ſuddenly be cut off, and the whole people left defenceleſs in the hands of their enemies.

PRACTICAL OBSERVATIONS.

They, who only ſeek their own credit, or profit in their religious duties, will be accounted as unfruitful branches of the true vine; for all, that abide in Chriſt bring forth fruit to the glory of God, and the benefit of mankind. Alas, in this view how empty a vine is the viſible church even to this very day! How little of the genuine fruits of righteouſneſs grow upon it! Human nature is propenſe to multiply crimes, as God multiplies his temporal favours: and a fruitful land, a good eſtate or a flouriſhing trade commonly occaſion more pride, ſenſuality, and impiety. They will ſurely be found faulty, and condemned as hypocrites, who attempt to ſhare their hearts between God, and mammon: for we ſhould give the Lord the whole; and then, as it were, parcel out our affection to others for his ſake, and according to his commandment: and ſo love him in all, and do all to his glory. All idolized, or carnal dependances will ſoon be torn from thoſe, who fear not God: and what indeed could a king, or a kingdom do for thoſe, who have Him for their enemy? Hypocriſy, diſſimulation, perjury, or treachery in oaths and covenants, convert the moſt ſacred obſervances into the vileſt crimes, and corrupt the very fountain of law, and juſtice. They, who rejoice in iniquity, prepare terror, and ſorrow for themſelves: for all created glories are tranſient, and ſoon depart, paſs into other hands, and leave thoſe aſhamed, who confided in them. All earthly proſperity is but a collection of bubbles, and is ſoon deſtroyed, like the foam upon the water: and ſoon will haughty ſinners call upon the rocks and mountains to hide them from the face of that angry Judge, whom they now deſpiſe, when he ſpeaks to them in the mild language of a merciful Saviour. In every age, and within the viſible church, we meet with thoſe who copy and emulate the crimes, and infamy of the moſt atrocious ſinners of other ages: nor can any judgments on earth ſo extirpate the children of iniquity, that no more ſhall be found who will do evil, and ſtand to it. However the Lord will deem it right to puniſh ſuch perſons; and their ſins will form thoſe chains, in which they ſhall be bound, and delivered up into the hands of their enemies. They, who only love the privileges of the goſpel, or the temporal advantages of a religious profeſſion; and neither love to draw in the yoke of evangelical obedience, nor will be induced to it by fatherly corrections, muſt expect to meet with ſeverer treatment: and ſuch, as refuſe the liberty of God's ſervice, muſt fall into the drudgery, and oppreſſion of ſatan and their own luſts. However men may amuſe themſelves, or deduce falſe inferences from ſome glorious truths; yet it is moſt certain, that according as a man ſows ſo alſo ſhall he reap: and though our ſowing unto righteouſneſs be not of ourſelves, nor deſerving of a reward; yet it will abound to our own account, and we ſhall reap in mercy. Men ſhould then be exhorted to break up the fallow ground of their hearts, that they may be prepared to receive the ſeed of God's word, and to give it root and nouriſhment, that it may produce an abundant increaſe. It is time, that ſinners entered upon this work: for none can tell how ſoon the opportunity of the ſeed time may be loſt, and the hopes of the harveſt gone for ever: and though the Lord alone can come and rain righteouſneſs upon us; yet it is our duty to uſe all means, in ſpiritual, as well as natural things. As for thoſe, who plow wickedneſs, and reap iniquity, in their unjuſt gains, or forbidden pleaſures; they will ſoon eat of the fruit of their own ways, and be filled with their own devices: nay they do it already to a great degree. Nor can their confidence in their own abilities, or in the multitude of the mighty, or the renowned, that are of their mind, protect them againſt the wrath of God. Alas, what exquiſite miſeries do men's ſins bring upon them, even in this world. Are nations rendered a ſcene of tumult, and bloodſhed? Are ſtrongholds ſpoiled, and women and children murdered? Are kings cut off, and their ſubjects enſlaved? Sin alone hath done all this miſchief, and theſe are but a ſmall ſpecimen of its dreadful triumphs! Let us then look to, and be thankful for "the Lamb of God, who taketh "away the ſin of the world."

NOTES.

CHAP. XI.] V. 1. *When*, &c.] In the infancy of the nation of Iſrael, when weak, and enſlaved in Egypt; the Lord manifeſted his ſpecial love of him, acknowledged him for his ſon, and called him out of Egypt, by the hands of Moſes and Aaron. As this was typical of the true Iſrael's converſion from the bondage of ſin, and ſatan, to the liberty of God's children, through his peculiar love to them, ſo it alſo prefigured the bringing up of the only begotten Son of God out of Egypt, whither he had been driven by Herod's cruelty, that he might in the Lord's land perform the whole work of our redemption: ſo that this was ſpoken pro-

2 *As* they called them, ſo they went from them: they ſacrificed unto Baalim, and burned incenſe to graven images.

3 I taught Ephraim alſo to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his king, becauſe they refuſed to return.

6 And the ſword ſhall abide on his cities, and ſhall conſume his branches, and devour *them*, becauſe of their own counſels.

7 And my people are bent to backſliding from me: though they called them to the moſt High, none at all would exalt *him*.

8 How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? *how* ſhall I ſet thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim: for I *am* God, and not man; the holy One in the midſt of thee: and I will not enter into the city.

10 They ſhall walk after the LORD: he ſhall roar like a lion: when he ſhall roar, then the children ſhall tremble from the weſt.

11 They ſhall tremble as a bird out of Egypt, and as a dove out of the land of Aſſyria: and I will place them in their houſes, ſaith the LORD.

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phetically, as well as hiſtorically. (*Matt.* c. ii. v. 15.)

V. 2. *As*, &c.] The perverſe and ungrateful Iſraelites, after their deliverance, refuſed to hearken to the Lord's prophets, who called them to cleave to his ſervice; nay they were even thereby influenced to go from him, and to run into various kinds of idolatry. In like manner the Jews afterwards walked contrary to the preaching of Chriſt, and his apoſtles.

V. 3, 4.] The Lord had all along treated Iſrael, even the revolted ten tribes, with the tenderneſs of a nurſing mother to her young child. He upheld them from falling, carried them above their difficulties, and taught them how to walk before, and pleaſe him; He had healed their breaches, and afflictions, though they did not know, or thankfully acknowledge him as their Healer. However he ſtill drew them towards him, not by thoſe violent methods, which are uſed with the brutes, but by ſuch cogent arguments, ſuch tender perſuaſions, ſuch conſtraining motives, and obligations, as were ſuited to work on the underſtanding, will, and affections of rational creatures. Eſpecially his continued love towards them was ſuited to draw them to repentance, confidence, and obedience. And he not only plentifully provided for their wants, but carefully removed every impediment to their comfortable enjoyment of his bounty: as the huſbandman unmuzzles the ox, which hath finiſhed his labour, as well as lays the provender before him. This is capable of an accommodation to ſpiritual things, and to the true Iſrael.

V. 5—7.] The Iſraelites had a ſtrong attachment to Egypt, the land of their anceſtor's bondage: but they would not be ſent back thither into ſlavery, as a nation, (though many individuals fled thither,) but the Aſſyrian king would certainly acquire the dominion over them; ſeeing they refuſed to return to the worſhip of Jehovah: and his authority would be that of the ſword, abiding upon and deſolating their cities, and villages, and devouring their inhabitants. This would be the effect of their own counſel, in refuſing ſubmiſſion to the Aſſyrians, and in ſeeking help from the Egyptians. Though they were called the Lord's people, they were bent to backſlide, or apoſtatize from him. This was the conſtant biaſs of their minds, and they were obſtinate in it; ſo that though the prophets earneſtly called them to the worſhip of the moſt high God, none of them would exalt, or honour him, but all of them preferred their worthleſs idols to him.

V. 8—11.] Strict juſtice demanded, that Iſrael ſhould be rendered as Admah, and Zeboim, which were deſtroyed with Sodom, and Gomorrah, by fire from heaven: ſo that none eſcaped, and the place where they ſtood was rendered ever after a monument of divine vengeance. But mercy objected to this righteous ſeverity: for how could the Lord give up his Iſrael to ſuch univerſal, and dire deſtruction? Speaking after the manner of men, his bowels were moved, and his heart pained, and even turned with him at the thought: ſo that his repentings, or diſpoſitions to relent, and mitigate the ſentence, were excited along with his holy indignation. He would not therefore execute the fierceneſs of his anger, in ſo undiſtinguiſhing a manner, nor return by one ſtroke after another utterly to deſtroy Ephraim. For being God, and not man, of infinite perfection in wiſdom, and mercy, as well as in juſtice, and holineſs, he knew how to moderate, and regulate his indignation, and to glorify all his attributes in his dealings with them. He had dwelled in the midſt of them, as the holy One of Iſrael; and it would not conſiſt with his glory to deſtroy them, as he had done Sodom, without leaving any remnant: or to make them perpetual deſolations: He would not enter Samaria, or their other cities, in this tremendous manner; ſome of the people ſhould ſurvive the cataſtrophe, and be incorporated amongſt the Jews, or otherwiſe be brought into the church, who in future times would walk after the Lord. When his terrible, and powerful voice ſhould be heard amongſt them, as the roaring of a lion, 12 Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit: but Judah yet ruleth with God, and is faithful with the ſaints.

CHAP XII.

Contains reproofs of Ephraim's idolatrous confidences, diſhoneſty and ſelf-juſtification; with an intimation of Judah's being alſo guilty: the conduct of the people aggravated by a view of the character of Jacob, their pious anceſtor, the honour God had put on him, the favours he had ſhewn them, and the inſtructions he had ſent them by his prophets: with calls to repentance, and threatenings of puniſhment, 1---14.

EPhraim feedeth on wind, and followeth after the eaſt-wind: he daily increaſeth lies and deſolation; and they do make a covenant with the Aſſyrians, *and* oil is carried into Egypt.

2 The Lord hath alſo a controverſy with

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they, that would deſcend from Iſrael, would tremble at his word, throughout their diſperſions, like the birds of the air, or the dove the moſt timid of them: and being thus brought to fear, and to ſubmit to him, they would be re-inſtated in the church, and perhaps in their own land. This ſeems to look forward to the future converſion of Iſrael; as well as to the times ſubſequent to the Babyloniſh captivity, and to the days of Chriſt, and his apoſtles.

V. 12. *Ephraim,* &c.] When the prophet wrote this, the religious profeſſions, and ſervices of Iſrael were mere lies, and hypocriſy, wherewith they compaſſed, and offended God. But in Judah the rulers indeed wrought with, and ruled for him; and as regard was paid to his laws, they had great influence with him; and the people were faithful with their ſaints, or followers of their pious progenitors. This was probably penned in the beginning of Hezekiah's reformation: and was an intimation of his deliverance from Sennacherib's invaſion.

PRACTICAL OBSERVATIONS.

The care of the Lord over us from our earlieſt infancy ſhould induce us to grateful obedience to, and holy worſhip of him: and it will tend to our condemnation, if it have not this effect. But his love to his church of redeemed ſinners, from the beginning, and eſpecially in giving his Son to become incarnate, and to paſs through hardſhips and ſufferings, from his birth in the ſtable, to his death upon the croſs, ſhould principally encourage our hopes in, and engage our affections to him. But, alas, many, who are favoured with abundant means of becoming acquainted with this love of God our Saviour, turn away from him, as if he were an enemy, and prefer their luſts, and idols to his unſearchable riches, and unſpeakable kindneſs! They indeed alone are truly happy, whom he teaches by his Spirit, upholds by his power, and cauſes to walk in his ways. They do not always know at firſt to whom they are indebted for theſe beginnings of healing, and ſalvation to their ſouls; but they will at length acknowledge him as the Author and Finiſher of that bleſſed work. He neither finds ſinners willing to be ſaved in his humbling, holy method, nor does he force it upon them againſt their wills: but he draws them in the moſt rational, tender, and perſuaſive manner; rendering his arguments, warnings, motives, and encouragements efficacious, by the influences of his holy Spirit. In his goſpel he ſets his rich proviſions before them; and by his grace he takes away prejudice, pride, the carnal mind, and the love, and dominion of ſin, and creates an appetite for the bleſſed feaſt; and ſo they feed, and live for ever. But they, who have only outward advantages, not knowing that the goodneſs of God leadeth them to repentance, proceed with an hard, and impenitent heart, to treaſure up wrath, againſt the approaching day of wrath. For miſeries in various forms await thoſe, who refuſe to return to God, in that new and living way, that he hath opened; and their own counſels only ſerve to bring ruin upon them. But alas, how bent to backſliding are even God's profeſſing people! Nay even true believers are conſcious of the remains of this hateful propenſity; and mourn over it, intreating the Lord to keep them by his fear, or even by his rod, from departing from him. Notwithſtanding the labours of miniſters to call people to the ſervice of the moſt high God; there are but few who cordially honour him, and give him the throne in their hearts. So that he might juſtly give up even a great part of the viſible church, as he did Admah, and Zeboim; nay it is of his mercy, that we are not all conſumed for our ſins. But his compaſſions are free, and infinite: he pities the miſeries, forgives the ſins, moderates the corrections, and ſeems to repent of his ſeverity towards his offending people! How then ſhould we repent of our ingratitude to him! He will not deſtroy his church, nor leave his enemies to triumph: for he is the unchangeable God, and not like mutable man: and he can execute vengeance on hypocrites, and correct his offending children, without inflicting his fierce anger by an indiſcriminate deſtruction. But whilſt this Holy One, who deigns to dwell in the midſt of his church, roars like a lion againſt the workers of iniquity; true Iſraelites will tremble before him, but not flee from him. Thus fearing his wrath, confeſſing their guilt, and truſting in his mercy, they will be reſtored to the enjoyment of his favour; and will have the tokens of his acceptance, whilſt the deceit and lies of mere profeſſors ſhall be expoſed, and puniſhed. It is peculiarly honourable to him, when we obey his commands, and ſerve him in our reſpective places, and are faithful amongſt his ſaints, in times of general apoſtacy: and them who thus honour God, He will honour, but ſuch as deſpiſe him ſhall be lightly eſteemed.

NOTES.

CHAP. XII.] V. 1, 2.] Iſrael acted as fooliſhly in ſeeking help from idols, and idolaters, as a man would do, that ſhould ſeek to ſatisfy his hunger, by greedily purſuing the noxious eaſt-wind, which could only diſappoint and diſorder him. But indeed they continually multiplied their deluſions, which ſerved only to increaſe their deſolations. For after having made a treaty with

Judah, and will puniſh Jacob according to his ways; according to his doings will he recompence him.

3 He took his brother by the heel in the womb, and by his ſtrength he had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made ſupplication unto him: he found him *in* Beth-el, and there he ſpake with us.

5 Even the LORD God of hoſts; the LORD *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppreſs.

8 And Ephraim ſaid, Yet am I become rich, I have found me out ſubſtance: *in* all my labours they ſhall find none iniquity in me that *were* ſin.

9 And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the ſolemn feaſts.

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the Aſſyrians, they violated it, ſending quantities of oil into Egypt, to purchaſe the aſſiſtance of that people, in ſhaking off the yoke. Indeed the Lord had alſo a controverſy with Judah in this matter: though they adhered to the family of David, and the prieſthood of Aaron; yet they were prone to form heathen alliances, inſtead of wholly truſting in the Lord. For this he intended to puniſh them, in a manner ſuitable to the offence; which he afterwards did by Sennacherib's invaſion: though he did not give them up to the Aſſyrians, as he did the reſt of the houſe of Jacob.

V. 3—6.] Having mentioned Jacob, meaning the whole of his deſcendants, the prophet ſhewed how contrary their truſting to an arm of fleſh was to the conduct of their believing progenitor. As a token, that he would afterwards ſtruggle hard for the birth-right, and the bleſſing of God, he even in the womb took his brother by the heel, as if contending for the privilege of primogeniture: (*Gen.* c. xxv. v. 21—23:) and afterwards, being ſtrong in faith he had power with God, when he prevailed with him for deliverance from the armed force of his enraged brother. He was at that time in no condition to reſiſt, and he had no place to flee unto; yet he attempted not to obtain any other ſuccour than that of God, who had all hearts in his hand. But he wreſtled with, and had power over Him, whom Moſes called a man, as he appeared in human form, but who was the angel of God's preſence, the eternal Son of God, the God, with whom by his ſtrength he prevailed; and he would not depart without he bleſſed him. His wreſtling was but the ſign of that ſpiritual conflict, by which he obtained this honourable victory, even fervent prayer; for he wept, (for the ſins, that had firſt enraged his brother's anger, and for the ſorrows, with which he was then oppreſſed;) and made ſupplication to him, even to the angel for deliverance from his brother. (*Gen.* c. xxxii.) This very perſon called a man by Moſes, (who yet records the name of the place to have Peniel, or the face of God;) and by Hoſea, God, and the Angel, found Jacob at Bethel, and there ſpake to him, and his remoteſt poſterity with him. This he did twice, but the firſt time eſpecially ſeems intended; when the Lord appeared, from above the ladder to Jacob, who was aſleep beneath, when he fled from the face of Eſau; when he gave ſeveral gracious promiſes to him, and his poſterity; when Jacob called the place Bethel, or the houſe of God, and made a ſolemn vow to him. Afterwards he appeared to him at Peniel; and at length again he ſent him to Bethel, to pay his vow, that he had made in the day of his diſtreſs. (*Gen.* c. xxviii. xxxv.) But his deſcendants regardleſs of all vows, warnings, and obligations, ſet up at Bethel, their golden calf, and turned that houſe of God into a houſe of vanity by their vile idolatry. Yet it was the Lord of hoſts, or armies, which Jacob had met with in theſe places, who was to be known by that memorial to all generations: and he was as able to deliver them, as he had been to deliver their anceſtor, without their ſeeking help from an arm of fleſh. Let them therefore turn to him, and keep mercy, and judgment, or righteouſneſs, and wait on God continually, and they ſhould at length experience his power, mercy, and truth, as Jacob had done. The Jews did this in ſome meaſure under Hezekiah, and were marvellouſly delivered from Sennacherib: but the Iſraelites, who entirely neglected it, were ſoon deſtroyed by Shalmaneſar.

V. 7—9.] Ephraim proſpered, by becoming a merchant. The word is of the ſame root, with that which ſignifies a Canaanite: they conducted trade upon Canaanitiſh principles, covetouſly, and iniquitouſly; uſing falſe balances, cheating by various artifices, and loving to oppreſs the poor, who dealt with them. Thus they grew rich, and they ſuppoſed that providence favoured, and approved of them. They aſcribed their wealth to their own induſtry; they got it for themſelves, and they deemed it a ſubſtantial advantage: and though the moroſe prophets might condemn them, they were ſatisfied, that they could not be detected in any iniquitous methods of growing rich, that ſhould be called ſin, or deſerved God's wrath. What was not abſolutely to be juſtified might at leaſt be excuſed; or though God knew of it, man could not diſcover the ſecret injuſtice. But the Lord, who as their God, had ſo favoured them, even from their being brought out of Egypt, would drive them from their ſtately houſes, to dwell in mean, and moveable tents, as wanderers amongſt the nations; even ſuch tents, as were uſed on the days of the ſolemn feaſt of tabernacles. Some indeed interpret this of future mercies in reſerve for Iſrael, notwithſtanding their ſins; and ſuppoſe, that the joy of the feaſt of tabernacles is referred to. (*Zech.* c. xiv. v. 16—19.)

10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes, by the miniſtry of the prophets.

11 *Is there* iniquity *in* Gilead? ſurely they are vanity: they ſacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Iſrael ſerved for a wife, and for a wife he kept *ſheep*.

13 And by a prophet the LORD brought Iſrael out of Egypt, and by a prophet was he preſerved.

14 Ephraim provoked *him* to anger moſt bitterly: therefore ſhall he leave his blood upon him, and his reproach ſhall his Lord return unto him.

V. 10, 11.] The frequent meſſages, and varied means, which the Lord had employed by the miniſtry of his prophets, aggravated Iſrael's crimes. They had uſed parables, illuſtrations, ſimilitudes, &c, to explain, and enforce their meſſages; but all to no purpoſe. What, was there iniquity, and idolatry in Gilead, a city of refuge, inhabited by prieſts? Surely the people were vanity, and as ſenſeleſs as their idols! They alſo ſacrificed oxen in Gilgal: and in ſhort their altars were as numerous, and contemptible, as heaps of dung laid upon the plowed field.

V. 12—14.] The people ought to have remembered the low condition of their progenitor, as well as his plain, honeſt, induſtrious character. When he went into Meſopotamia, (or Syria, between the rivers Euphrates, and Tigris;) he was ſo poor, and deſtitute, yet ſo diligent and ſkilful, that he laid the foundation of his future proſperity, and even of his family; ſerving fourteen years as an hireling ſhepherd, for his two wives, Rachel, and Leah, and chearfully enduring hardſhip all that time; from which low original all their ſubſequent proſperity aroſe. And ſurely they ought not to deſpiſe the Lord's prophets: when the Lord by his prophet Moſes brought the nation out of Egypt, and preſerved them from the deſtructive rage of Pharaoh. But they had moſt bitterly provoked his anger, by deſpiſing his prophets, and abuſing his goodneſs: they would therefore periſh in their ſins, with their blood upon their own heads; and he would turn upon them the contempt, and reproach, which they had caſt on him and his ſervants.

PRACTICAL OBSERVATIONS.

They, who depend on creatures for ſafety, or felicity, whilſt the wrath of God abideth on them, feed on wind, and follow after the eaſt-wind; and the increaſe of their deluſions enhances their miſeries. Such, as in ſome things deſerve commendation, are in others to be blamed: and the Lord had many a controverſy even with his ſaints, who are viſited with corrections and rebukes, according to their doings. But we ſhould be followers of the moſt eminent believers, in their moſt ſimple dependance on God, their fervency in perſevering prayer, and their moſt unreſerved obedience. We ſhould ſelect the moſt diſtinguiſhed parts of their conduct for our imitation, in which they are mentioned with moſt honour, and moſt evidently prevailed with God, by their ſtrength of faith, and humble expectation. If we have power with the great Angel of the covenant, and lay hold of him, and his ſalvation by vigorous actings of faith: whatever our foes, or fears may ſuggeſt, or however our ſins, and ſorrows may cauſe us to join tears with our ſupplications; we ſhall certainly have power with God: for he, and the Father are one: he is the Lord God of hoſts, the Lord is his memorial: he hath all hearts in his hands, and he can eaſily cauſe our moſt malignant enemies to be at peace with us. Let us then ceaſe from man, and ſet ourſelves to wreſtle with him for the bleſſings determined never to give over, 'till we prevail. Let us ſeek him in his ordinances, and hear him ſpeak to us by all his promiſes, and precepts to his ancient ſervants: and may we be enabled to turn to him, as our God, and portion; to keep, and execute judgment, and mercy towards all men, and to wait on, and for our God continually. For in general, they, who neglect piety, are ſadly defective in their moral conduct to their neighbours: and lawful, honourable, and uſeful as commerce muſt be allowed to be, when properly conducted; yet too many called chriſtians are mere Canaanites in this matter, the balances of deceit are in their hands, and they love to oppreſs. Many think every meaſure ſanctified, by which men grow rich: they proſper in the world, aſcribe it to their own prudence, and ſpend their wealth upon themſelves; and they count ſuch periſhing riches, their ſubſtance, in poſſeſſing which they count themſelves happy. If they can keep up their credit with men, or excuſe themſelves by the maxims and cuſtoms of the commercial world, or of others in their own line of trade; their conſciences are ſatisfied. Their deviations from ſtrict equity are trivial, and juſtifiable; either they can never be detected, or are not worthy to be called tranſgreſſors againſt God: and they are ignorant ſpeculators, or moroſe enthuſiaſts who condemn them for ſuch *neceſſary* myſteries of their trade. But however God may wink at ſuch things, in the days, and places of total ignorance: yet he will aſſuredly mark and puniſh them in thoſe, who profeſs his truth, and frequent his ordinances; and who have been favoured with the multiplied viſions, and ſimilitudes of the prophets; by the parables of Chriſt, and the inſtructions of his apoſtles, and by the ſtated miniſtry of the word. Iniquity in ſuch places is peculiarly hateful, and connects with idolatry, ſuperſtition, hypocriſy, or open impiety, which have ſprung up moſt rampant in the viſible church of God, to the ruin of immenſe numbers of ſouls. But it is better to endure the hardeſt labour, in the loweſt menial ſituation, in poverty, and under oppreſſion; than to grow rich by ſin: and we ſhall beſt form a judgment of our own conduct, by comparing it with that of ancient believers, in their approved actions, and in ſimilar circumſtances. None will deſpiſe prophe-

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WHEN Ephraim ſpake trembling, he exalted himſelf in Iſrael; but when he offended in Baal, he died.

2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding, all of it the work of the craftſmen: they ſay of them, Let the men that ſacrifice kiſs the calves.

3 Therefore they ſhall be as the morning cloud, and as the early dew that paſſeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the ſmoke out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou ſhalt know no god but me: for *there is* no Saviour beſide me.

5 I did know thee in the wilderneſs, in the land of great drought.

6 According to their paſture, ſo were they filled: they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I obſerve *them*.

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beaſt ſhall tear them.

9 O Iſrael, thou haſt deſtroyed thyſelf; but in me *is* thine help.

10 I will be thy king: where *is any other* that may ſave thee in all thy cities? and thy judges of whom thou ſaidſt, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

ſyings, but they, who know not, what things God hath in former ages done for his church, by the miniſtry of his prophets. And he ſtill honours, and works by his faithful miniſters, who endeavour by every means to bring his people acquainted with his truth, and will. Whoſoever then deſpiſeth them diſpiſeth him, that ſent them, and provoke him to anger moſt bitterly: they will periſh with their blood upon their own heads, except they repent of this their wickedneſs; and the Lord will cauſe the reproach caſt on him, to return and reſt upon them. May his miniſters then be able, faithful, and uſeful; and may we all hear his word with an humble, obedient faith.

NOTES.

CHAP. XIII.] V. 1—4.] When Ephraim was little in his own eſtimation; and ſpake in an humble diffident manner of himſelf; and when he feared the Lord, trembled at his word, or leſt he ſhould offend him, and forfeit his protection: then he grew conſiderable in Iſrael; (Joſhua the conqueror of Canaan being of that tribe;) and the chief of the ten tribes, that were called by his name, and at length a ſeparate kingdom. This pre-eminence continued in ſome meaſure, after their declenſions in religion, and even after the worſhip of the golden calves was eſtabliſhed by Jeroboam. But when Ahab, and the ſucceeding kings promoted the worſhip of Baal, and the people willingly conformed to it, their poſterity died as a condemned criminal, by the hands of the executioner. And yet in this condemned, and ruined ſtate, they committed more, and more groſs idolatry, at great expence, and with much ingenuity, and labour; and their kings required the people to kiſs the calves in token of adoration, when they ſacrificed to them: (*Pſalm.* ii. v. 12.) Therefere their ſtate, like their goodneſs, would be as the morning cloud, the early dew, the chaff before the whirlwind, or the ſmoke out of the chimney; i. e. violently, and ſpeedily made to vaniſh, and diſappear. For after all, that the Lord had done for them, from their deliverance out of Egypt, they ought to have acknowledged, and worſhipped no other God, but Jehovah alone; for none but he was, or could be a Saviour, or deliverer of his people, from temporal, or eternal ruin: (*Iſaiah*, c. xliii. v. 10, 11.) Or it may be underſtood as a prophecy of what the Lord would do for them, in future times.

V. 5—8.] The Lord had noticed, acknowledged, and provided for Iſrael, in the wilderneſs; when otherwiſe they muſt have periſhed by thirſt, becauſe it was a land of great drought. Yet when they entered Canaan, and were like cattle placed in a good paſture, they gratified their appetites to exceſs; and then their hearts were lifted up in pride and ſelf-ſufficiency. This cauſed them to forget God, as if in no need of, or under any obligations to Him; and the next ſtep was their apoſtatizing to idols. Therefore the Lord would meet them in vengeance, with the fierceneſs of a leopard, that watches by the way to ſeize upon the travellers; with the fury of a ſavage bear, enraged by the loſs of her young; with the force of a lion, or as the moſt terrible beaſt, that inhabited their foreſts.

V. 9—11.] Iſrael need not blame others for his ruin: for he had deſtroyed himſelf by his wilful obſtinate rebellion: but he could not ſave himſelf; his help was in and from the Lord only. This may apply to the caſe of ſpiritual redemption from that loſt eſtate, into which we are fallen by our wilful ſins. The Lord had all along undertaken to be Iſrael's king, and protector: and the judges, that he raiſed up, ruled over, and delivered the

12 The iniquity of Ephraim *is* bound up; his ſin *is* hid.

13 The ſorrows of a travailing woman ſhall come upon him: he *is* an unwiſe ſon; for he ſhould not ſtay long in *the place of* the breaking forth of children.

14 I will ranſom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy deſtruction: repentance ſhall be hid from mine eyes.

15 Though he be fruitful among *his* brethren, an eaſt wind ſhall come, the wind of the LORD ſhall come up from the wilderneſs, and his ſpring ſhall become dry, and his fountain ſhall be dried up; he ſhall ſpoil the treaſure of all pleaſant veſſels.

16 Samaria ſhall become deſolate; for ſhe hath rebelled againſt her God: they ſhall fall by the ſword: their infants ſhall be daſhed in pieces, and their women with child ſhall be ripped up.

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people, by his authority, and immediate help. But where was there any that could ſave them in all their cities, or of all their rulers, which they had ſet up for themſelves, or clamorouſly demanded of the Lord? In the time of Samuel, they would have a king, and God in anger granted their rebellious requeſt, and gave them Saul: and both during his life, and at his death, he was the occaſion of great calamities to them. And ſimilar had the caſe been with the kings of Iſrael, from Jeroboam's revolt from the choſen family of David, to the ruin of the kingdom of the ten tribes by the death of Hoſhea, their laſt king.

V. 12, 13.] The nation had accumulated wickedneſs from age to age, which was, as it were, bound up in bags, and laid by in a ſecure place, to be produced againſt the day of reckoning, (*Deut.* c. xxxii. v. 34.) The affairs of the nation were coming to a criſis; as the hour of travail approaches to the pregnant woman, and her ſorrows can no wiſe be avoided. But the event would be that of a woman, who dies without being delivered; for the people would make no more efforts to reſcue themſelves from their difficulties, than a dead child could do. They were ſo fooliſh, that they continued in a ſituation, which muſt certainly end in ruin, without attempting any reformation, or repentance: ſo that the ſouls of individuals, and the ſtate of the nation, would periſh together, like the mother, and child, in the caſe alluded to. They ought indeed to uſe all means without delay to extricate themſelves, before it was too late: but they fooliſhly neglected, or poſtponed every means.

V. 14. *I will,* &c.] The predictions of the ruin of Iſrael as a nation were connected with an intimation of a merciful, and powerful interpoſition of God to ſave a remnant of them, as from death and the grave: yet this was but a ſhadow of the ranſom of the true Iſrael, by the death, burial, and reſurrection of Chriſt, from the wrath of God, the death of ſin, the power of ſatan, and finally from death, and the grave itſelf, at the laſt day. When Chriſt died, and was buried, and roſe again, He as it were diſquieted the dominion of death, and was the plague of that king of terrors: and at length he will be the deſtruction of both death, and the grave; (1 *Cor.* c. xv. v. 54—57.) This was abſolutely determined, and would certainly be accompliſhed, notwithſtanding Iſrael's ſins, and miſeries. The Lord would not repent of this his purpoſe, and promiſe: He would even hide repentance from his eyes, as determined not to look at it.

V. 15, 16.] Yet in the mean time, though Ephraim had been ſo fruitful a branch, in reſpect of the numbers of the people; yet he would certainly be deſtroyed by the Aſſyrians, whom the Lord would ſend againſt them; as the eaſt wind from the wilderneſs blights the fruitful ſpreading tree: or as when the ſprings from beneath dry up, and it withers for lack of moiſture. Thus his fountain would be dried up; and his treaſures, and choice veſſels of precious metal would be ſpoiled. For when the land had previouſly been ravaged, Samaria would be deſolated, by the moſt inhuman murder even of the women and children.

PRACTICAL OBSERVATIONS.

Humility, connected with the fear of God, and a dependance on his mercy, truth, and power, forms the grant pre-requiſite for honour, and advancement in the ſervice of Iſrael's God, and King. But they who exalt themſelves ſhall be abaſed; and ſuch as forſake God, to follow idols, and iniquities, will give a fatal wound to their own proſperity, and be the murderers of their own ſouls. The way of tranſgreſſion is down hill, and if we begin to deſcend, we ſhall find it very hard to ſtop, but ſhall be likely to ſin on more and more, till we come into the pit of deſtruction. Many perſons would not ſpare any expence in religion, provided it might be regulated "according to their own underſtanding," to ſuit their own inclinations, and not according to the word of God. In this caſe they would adore the work of the craftſman, or the chimera of their own imagination, with abundant reverence, devotion, and affection, and with as much ſtupidity, as the Iſraelites proſtrated themſelves before, and kiſſed the dead image of a calf! But every fleeting object in nature might preach to ſuch men the vanity of their religion, and the tranſient continuance of their hopes, and their proſperity. Surely, no one, who has read the Bible, and has been initiated into the truths, and precepts of that ſacred volume, ſhould worſhip, or acknowledge any other God, than him, from whom cometh our ſalvation! And they, that have experienced the power of converting grace, and have walked with the Lord, in the liberty of the goſpel, will be effectually preſerved from ſuch deluſions: for none can be entitled to our worſhip, who cannot ſave us from wrath, from ſatan, from ſin, death, and hell: and there is no other Saviour, but the Father, Son, and Holy Ghoſt, in whoſe one name Chriſtians are baptized. He takes care of his people,

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ſyings, but they, who know not, what things God hath in former ages done for his church, by the miniſtry of his prophets. And he ſtill honours, and works by his faithful miniſters, who endeavour by every means to bring his people acquainted with his truth, and will. Whoſoever then deſpiſeth them diſpiſeth him, that ſent them, and provoke him to anger moſt bitterly: they will periſh with their blood upon their own heads, except they repent of this their wickedneſs; and the Lord will cauſe the reproach caſt on him, to return and reſt upon them. May his miniſters then be able, faithful, and uſeful; and may we all hear his word with an humble, obedient faith.

NOTES.

CHAP. XIII.] V. 1—4.] When Ephraim was little in his own eſtimation; and ſpake in an humble diffident manner of himſelf; and when he feared the Lord, trembled at his word, or leſt he ſhould offend him, and forfeit his protection: then he grew conſiderable in Iſrael; (Joſhua the conqueror of Canaan being of that tribe;) and the chief of the ten tribes, that were called by his name, and at length a ſeparate kingdom. This pre-eminence continued in ſome meaſure, after their declenſions in religion, and even after the worſhip of the golden calves was eſtabliſhed by Jeroboam. But when Ahab, and the ſucceeding kings promoted the worſhip of Baal, and the people willingly conformed to it, their poſterity died as a condemned criminal, by the hands of the executioner. And yet in this condemned, and ruined ſtate, they committed more, and more groſs idolatry, at great expence, and with much ingenuity, and labour; and their kings required the people to kiſs the calves in token of adoration, when they ſacrificed to them: (*Pſalm.* ii. v. 12.) Therefere their ſtate, like their goodneſs, would be as the morning cloud, the early dew, the chaff before the whirlwind, or the ſmoke out of the chimney; i. e. violently, and ſpeedily made to vaniſh, and diſappear. For after all, that the Lord had done for them, from their deliverance out of Egypt, they ought to have acknowledged, and worſhipped no other God, but Jehovah alone; for none but he was, or could be a Saviour, or deliverer of his people, from temporal, or eternal ruin: (*Iſaiah*, c. xliii. v. 10, 11.) Or it may be underſtood as a prophecy of what the Lord would do for them, in future times.

V. 5—8.] The Lord had noticed, acknowledged, and provided for Iſrael, in the wilderneſs; when otherwiſe they muſt have periſhed by thirſt, becauſe it was a land of great drought. Yet when they entered Canaan, and were like cattle placed in a good paſture, they gratified their appetites to exceſs; and then their hearts were lifted up in pride and ſelf-ſufficiency. This cauſed them to forget God, as if in no need of, or under any obligations to Him; and the next ſtep was their apoſtatizing to idols. Therefore the Lord would meet them in vengeance, with the fierceneſs of a leopard, that watches by the way to ſeize upon the travellers; with the fury of a ſavage bear, enraged by the loſs of her young; with the force of a lion, or as the moſt terrible beaſt, that inhabited their foreſts.

V. 9—11.] Iſrael need not blame others for his ruin: for he had deſtroyed himſelf by his wilful obſtinate rebellion: but he could not ſave himſelf; his help was in and from the Lord only. This may apply to the caſe of ſpiritual redemption from that loſt eſtate, into which we are fallen by our wilful ſins. The Lord had all along undertaken to be Iſrael's king, and protector: and the judges, that he raiſed up, ruled over, and delivered the

12 The iniquity of Ephraim *is* bound up; his ſin *is* hid.

13 The ſorrows of a travailing woman ſhall come upon him: he *is* an unwiſe ſon; for he ſhould not ſtay long in *the place of* the breaking forth of children.

14 I will ranſom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy deſtruction: repentance ſhall be hid from mine eyes.

15 Though he be fruitful among *his* brethren, an eaſt wind ſhall come, the wind of the LORD ſhall come up from the wilderneſs, and his ſpring ſhall become dry, and his fountain ſhall be dried up; he ſhall ſpoil the treaſure of all pleaſant veſſels.

16 Samaria ſhall become deſolate; for ſhe hath rebelled againſt her God: they ſhall fall by the ſword: their infants ſhall be daſhed in pieces, and their women with child ſhall be ripped up.

people, by his authority, and immediate help. But where was there any that could ſave them in all their cities, or of all their rulers, which they had ſet up for themſelves, or clamorouſly demanded of the Lord? In the time of Samuel, they would have a king, and God in anger granted their rebellious requeſt, and gave them Saul: and both during his life, and at his death, he was the occaſion of great calamities to them. And ſimilar had the caſe been with the kings of Iſrael, from Jeroboam's revolt from the choſen family of David, to the ruin of the kingdom of the ten tribes by the death of Hoſhea, their laſt king.

V. 12, 13.] The nation had accumulated wickedneſs from age to age, which was, as it were, bound up in bags, and laid by in a ſecure place, to be produced againſt the day of reckoning, (*Deut.* c. xxxii. v. 34.) The affairs of the nation were coming to a criſis; as the hour of travail approaches to the pregnant woman, and her ſorrows can no wiſe be avoided. But the event would be that of a woman, who dies without being delivered; for the people would make no more efforts to reſcue themſelves from their difficulties, than a dead child could do. They were ſo fooliſh, that they continued in a ſituation, which muſt certainly end in ruin, without attempting any reformation, or repentance: ſo that the ſouls of individuals, and the ſtate of the nation, would periſh together, like the mother, and child, in the caſe alluded to. They ought indeed to uſe all means without delay to extricate themſelves, before it was too late: but they fooliſhly neglected, or poſtponed every means.

V. 14. *I will,* &c.] The predictions of the ruin of Iſrael as a nation were connected with an intimation of a merciful, and powerful interpoſition of God to ſave a remnant of them, as from death and the grave: yet this was but a ſhadow of the ranſom of the true Iſrael, by the death, burial, and reſurrection of Chriſt, from the wrath of God, the death of ſin, the power of ſatan, and finally from death, and the grave itſelf, at the laſt day. When Chriſt died, and was buried, and roſe again, He as it were diſquieted the dominion of death, and was the plague of that king of terrors: and at length he will be the deſtruction of both death, and the grave; (1 *Cor.* c. xv. v. 54—57.) This was abſolutely determined, and would certainly be accompliſhed, notwithſtanding Iſrael's ſins, and miſeries. The Lord would not repent of this his purpoſe, and promiſe: He would even hide repentance from his eyes, as determined not to look at it.

V. 15, 16.] Yet in the mean time, though Ephraim had been ſo fruitful a branch, in reſpect of the numbers of the people; yet he would certainly be deſtroyed by the Aſſyrians, whom the Lord would ſend againſt them; as the eaſt wind from the wilderneſs blights the fruitful ſpreading tree: or as when the ſprings from beneath dry up, and it withers for lack of moiſture. Thus his fountain would be dried up; and his treaſures, and choice veſſels of precious metal would be ſpoiled. For when the land had previouſly been ravaged, Samaria would be deſolated, by the moſt inhuman murder even of the women and children.

PRACTICAL OBSERVATIONS.

Humility, connected with the fear of God, and a dependance on his mercy, truth, and power, forms the grant pre-requiſite for honour, and advancement in the ſervice of Iſrael's God, and King. But they who exalt themſelves ſhall be abaſed; and ſuch as forſake God, to follow idols, and iniquities, will give a fatal wound to their own proſperity, and be the murderers of their own ſouls. The way of tranſgreſſion is down hill, and if we begin to deſcend, we ſhall find it very hard to ſtop, but ſhall be likely to ſin on more and more, till we come into the pit of deſtruction. Many perſons would not ſpare any expence in religion, provided it might be regulated "according to their own underſtanding," to ſuit their own inclinations, and not according to the word of God. In this caſe they would adore the work of the craftſman, or the chimera of their own imagination, with abundant reverence, devotion, and affection, and with as much ſtupidity, as the Iſraelites proſtrated themſelves before, and kiſſed the dead image of a calf! But every fleeting object in nature might preach to ſuch men the vanity of their religion, and the tranſient continuance of their hopes, and their proſperity. Surely, no one, who has read the Bible, and has been initiated into the truths, and precepts of that ſacred volume, ſhould worſhip, or acknowledge any other God, than him, from whom cometh our ſalvation! And they, that have experienced the power of converting grace, and have walked with the Lord, in the liberty of the goſpel, will be effectually preſerved from ſuch deluſions: for none can be entitled to our worſhip, who cannot ſave us from wrath, from ſatan, from ſin, death, and hell: and there is no other Saviour, but the Father, Son, and Holy Ghoſt, in whoſe one name Chriſtians are baptized. He takes care of his people,

CHAP. XIV.

Contains 1*ſt. Calls to, and directions concerning repentance,* 1---3. 2*d. Promiſes of peculiar bleſſings to Iſrael,* 4---8. 3*d. Theſe things recommended to our peculiar attention,* 9.

O Iſrael, return unto the LORD thy God; for thou haſt fallen by thine iniquity.

2 Take with you words, and turn to the LORD: ſay unto him, Take away all iniquity, and receive *us* graciouſly: ſo will we render the calves of our lips.

3 Aſhur ſhall not ſave us; we will not ride upon horſes: neither will we ſay any more to the work of our hands, *Ye are* our gods: for in thee the fatherleſs findeth mercy.

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in their loweſt eſtate, and preſerves them in every barren deſert, and land of drought, through which they paſs. But when ſinners under diſtreſs of conſcience, or in difficult circumſtances, obtain eaſe, or proſperity, and then run into exceſſive indulgence, are lifted up in pride, or lulled into carnal ſecurity; and ſo forget the Lord, and their obligations, and accountableneſs to him for the uſe, or abuſe of their advantages: they may expect to be puniſhed with marked ſeverity. This ingratitude, ſo natural to fallen man, excites the heavieſt indignation of the Lord, and turns his kindneſs into jealouſy, which burns moſt fiercely againſt the objects of it. He can torture the inmoſt ſoul, and as it were rent the caul of the heart of his rebellious, and apoſtate worſhippers: nor can words deſcribe, or ſimilitudes illuſtrate, the anguiſh, which he can excite in the conſcience, imagination, and affections. But we have all deſtroyed ourſelves, and ſhould never ſo ſpeak of God's purpoſes, ſatan's temptations, or any other ſubject, as to forget that our own wilful rebellions have expoſed us to that deſerved wrath, which muſt have terminated in our eternal ruin, had not mercy intervened. We are competent to deſtroy our own lives, or ſouls; though not to preſerve, recover, or ſave them. In this latter concern, we can have no help, but from the Lord: and bleſſed be his name, in him is effectual help; and for us, if we are willing to accept of it. All things are now ready, every hindrance is now removed, (except the unbelieving pride, and obſtinacy of ſinners hearts.) God's mercies are infinite, his redemption all-ſufficient, his invitations free, and unincumbered, his promiſes exceeding great, and precious; his wiſdom, power, and truth are concerned to accompliſh them to every believer: He will be the King, the Protector and Ruler of all, whoſe ſins are pardoned, and whoſe perſons are accepted, and he will ſave them completely, and for ever: but all other ſchemes for obtaining ſafety, and eternal life, are as vain as Iſrael's hope in their kings, and judges, which they rebelliouſly ſet up, when they rejected the Lord, and would not have him to reign over them. What we ſinfully, and inordinately deſire, will perhaps be given us in anger: and whether temporal things, which we have coveted, be granted, or withheld, or taken from us, they will be the occaſion of wrath, and tribulation to our ſouls. All the ſins of unbelievers, with all their aggravations, are laid up in the divine omniſcience, as if hid amongſt the treaſures of the Lord: and who can conceive what a long, and heavy account there ſtands out againſt him! Except therefore ſinners repent, and believe the goſpel, anguiſh will ſoon come upon them, as the ſorrows of a travailing woman, from which there will be no deliverance. He is then moſt unwiſe, who doth not haſte to flee from the wrath to come. When ſinners labour under guilt of conſcience, and fears of wrath, and are convinced that converſion, and newneſs of heart, and life are requiſite to ſalvation; they ſhould without delay ſtrive to enter in at the ſtrait gate, in the earneſt uſe of every means of grace: for they, who, in ſuch circumſtances, do not cry to the Lord, and heartily ſeek deliverance, and the experience of a regenerating change upon their ſouls, will as ſurely periſh, as the child, whoſe mother's womb becomes it's grave. But the great Redeemer is able, and willing to extricate thoſe, that have learned to call upon him, out of this, and every difficulty. He hath paid the ranſom of our ſouls with his blood, and begun his triumphs by his reſurrection from the dead: and all, who accept of, and bring forth the fruits of his ſalvation, may be aſſured, that he will alſo ranſom them from the power of the grave, and redeem them from death; until he hath forced the devouring monſter to diſgorge his prey, and till he have become the deſtruction of the grave, and mortality be ſwallowed up of life. Then will the millions of the redeemed rejoice, and praiſe the Lord, for having deſtroyed the laſt enemy, and for having reſtored them, in body and ſoul to a glorious immortality. Theſe are true and faithful ſayings: for the Lord hath promiſed, and "repentance will be hid from his eyes." But without fruitfulneſs in good works, ſpringing from the Spirit of Chriſt; all other fruitfulneſs will be found as empty, as the uncertain riches of the world: the wrath of God will wither its branches; the ſprings that watered it ſhall become dry, and it ſhall be ſpoiled, and come to nothing. In ſhort tribulation and anguiſh belong to thoſe, that have rebelled againſt God, and their woes will be far more terrible, than any that are experienced in that cruelty and carnage, which attends the taking by ſtorm populous cities. From ſuch miſeries, and murders, and from ſin the fruitful parent of all ſorrow, good Lord we beſeech thee to deliver us.

NOTES.

CHAP. XIV.] V. 1—3.] This chapter is very different from the general tenor of the preceding prophecy; and perhaps it was delivered after the reduction of Samaria, and the ruin of the kingdom of Iſrael. Some penitents would be found amongſt the ſcattered remnant of that people, who would need encouragement. Others would be brought to repentance by means of their afflictions, and through theſe gracious meſſages from God: they contained predictions of future events to the nation of Iſrael, and to the church of God; and they are replete with inſtruction to men in every age. Iſrael was

4 I will heal their backſliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Iſrael: he ſhall grow as the lily, and caſt forth his roots as Lebanon.

6 His branches ſhall ſpread, and his beauty ſhall be as the olive tree, and his ſmell as Lebanon.

7 They that dwell under his ſhadow ſhall return; they ſhall revive *as* the corn, and grow as the vine: the ſcent thereof *ſhall be* as the wine of Lebanon.

8 Ephraim *ſhall ſay*, What have I to do any more with idols? I have heard *him*, and obſerved him: I *am* like a green fir tree. From me *is* thy fruit found.

9 Who *is* wiſe, and he ſhall underſtand

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here exhorted to return to the Lord, wholly and unreſervedly; he had always been known as *their* God, they were under immenſe obligations to Him, and might expect all bleſſings from Him, by virtue of the covenant made with their fathers. To him they muſt return by converſion from their ſins and idols; by faith in his mercy, and grace through the promiſed Redeemer; and by diligently attending on his worſhip and ſervice. Thus they might be recovered from that ruined ſtate into which they had fallen, by their iniquities and idolatries: for thus they had been caſt down from their ſtate of ſpecial privilege, in the Lord's favour, and under his protection, into that rejected, diſperſed, enſlaved, and abject condition, that they now experienced. In order to obtain this deliverance, they were to conſider their character, ſins, wants, and remedy: and they were to take, (not legal ſacrifices, but) words expreſſive of the deſires of their hearts, and with them to addreſs the Lord. In order to guide their prayers, He ſhewed them what words did ſuit their caſe, provided they had correſpondent affections, and convictions. They were firſt to intreat Him "to take away all iniquity;" conſcious that they could neither expiate, nor ſubdue their own iniquities; and aſſured that they muſt be pardoned, and mortified, in order to their eſcaping deſtruction, they were to aſk God of his mercy, through the promiſed Redeemer, to take away all their numerous and heinous crimes, by his pardoning grace from their conſciences, to deſtroy the love and power of them from their hearts, and to keep them from returning to them in their lives. They were further to pray unto their God, to "receive them graciouſly", to take them of his rich mercy into his family, as accepted believers, and to confer on them all the bleſſings of ſalvation. Or to "take good," or to "give good"; that is to receive all good things, and give them to them. Then with their lips they would proclaim his praiſe, and give him the whole glory of their ſalvation, rendering him ſacrifices of thankſgiving, far more acceptable to him than the calves of the ſtall: (*Heb.* c. xiii. v. 15, 16.) At the ſame time, they were to renounce their former carnal alliances, and idolatries. They muſt profeſs that they would no more have recourſe to the Aſſyrians to ſave them from the Syrians, or Egyptians, or attempt to multiply horſes from Egypt in order to reſiſt their other foes: that they would no more ſtupidly adore as gods, the work of their own hands, nor expect help from their idols: but that they would be warned, and encouraged, vile and deſtitute as they were, to come to the Lord; believing him to be always ready to relieve the deſtitute, the friendleſs, the helpleſs, and unworthy. The whole forms an important deſcription of the nature, and tendency of a ſinner's converſion to God, through Jeſus Chriſt.

V. 4—8.] Theſe verſes contain promiſes and predictions, ſuited to form an anſwer to ſuch prayers, as thoſe that precede, whenever Iſrael ſhould be excited to preſent them. The Lord promiſed that he would heal Iſrael's backſliding, or their manifold apoſtacies, and idolatries: He would recall them from their wanderings, pardon their guilt, ſubdue their evil propenſities, ſpeak peace to their conſciences, and renew their ſouls to, and eſtabliſh them in, holineſs: all this ſhould flow from his free, gratuitous, unmerited mercy, and favour, being the effect of his everlaſting electing love. Thus he would evidence that his righteous anger was turned from them, and that he was perfectly reconciled. Then would He be to them as the gentle, refreſhing, fructifying dew, which ſilently diſtills on the plants, and flowers all over the earth. Then Iſrael would indeed become a holy people, growing up apace, and becoming like the lily, which is noted for its beautiful whiteneſs: but as this is only a fading flower, of ſmall ſize; Iſrael would alſo ſend abroad his roots like a cedar in Lebanon: his branches would become ſpreading, and beautiful as thoſe of the olive tree, and the ſavour of his heavenly graces would reſemble the ſmell of all the odoriferous plants of Lebanon. Thus He would become a moſt ſtately, fruitful and delightful tree, uniting in him the greateſt variety of excellencies: multitudes from all parts of the earth, would come to dwell under his ſhadow, or repair to the means of grace afforded him, attracted by the bleſſings derived from him; and be converted to the Lord, and his holy worſhip. Being thus revived from their death of ſin, and miſery, they would grow up to maturity in holineſs, as the corn ripens for the harveſt; they would bear fruit as the vine, and be as delightful to all around them, as the celebrated wines, made from the vineyards on the ſides of mount Lebanon. Then Ephraim, who had been joined to idols, would be effectually divorced from them; he would ſpeak as one aſhamed of having ever worſhipped them, and renounce them with indignation and abhorrence. The Lord, in his infinite foreknowledge, as it were, heard the prayers, and confeſſions, that he would then offer, and obſerved him become at length humble, and penitent; and was ready to give grace, and ſpeak peace to him. He would be to him, like a green fir tree, (which was very large, beautiful, and ſhady;) in him Ephraim ſhould find all things theſe *things*? prudent, and he ſhall know them? for the ways of the LORD *are* right, and the juſt ſhall walk in them: but the tranſgreſſors ſhall fall therein.

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needful for ſafety, and comfort; and from him would proceed all thoſe pleaſant effects of his repentance and faith, which he would find in his experience, and all thoſe ſanctifying fruits, that would appear in his life. The paſſage ſeems to predict the converſion of the Jews, and incorporated Iſraelites to Chriſt, in the apoſtolic times, and the future converſion of that people: though it be alſo applicable to the church at large, and to believers of every age and nation.

V. 9. *Who*, &c?] The due underſtanding and improvement of theſe directions, and encouragements, to the purpoſes of ſpiritual edification would be a proof of a man's wiſdom and prudence: and every wiſe and prudent man in the things of God, would certainly thus know, and experience them. The dealings of the Lord with his people, the doctrines of his word, and the requirements of his law: the ways to which they come to and walk with him, and the paths in which he walks towards them, are all right, holy, juſt, good, wiſe, merciful, faithful, ſalutary, and as they ſhould be. This the righteous, (the penitent, juſtified, converted perſon) perceives, and comes to walk with God in them: but obſtinate tranſgreſſors ſtumble at every part of God's word, and providence, and pervert the whole to the increaſe of their pride, impiety, and preſumptuous wickedneſs: and thus they are ſnared, and periſh, even by means of thoſe things, which in themſelves are moſt excellent and divine.

PRACTICAL OBSERVATIONS.

Sin is the prolific parent of all the miſery in the univerſe: and we ſhould trace all our ſorrows up to this ſource. Bleſſed be God in this world all may be recovered, how low ſoever we be fallen by our iniquity: for we are called upon to return to the Lord our God, as in Chriſt reconciling the world unto himſelf; and when by faith we obey this call, we are raiſed up from the brink of deſpair, and hell, re-inſtated in the full favour of God, and taught to rejoice in the hope of eternal glory. In thus returning to the Lord we need not bring any coſtly oblations; the words, which flow from a contrite heart, are far more pleaſing to God, than ten thouſands of bullocks and rams; as being uniformly connected with a diſpoſition to look unto the Lamb of God, that taketh away the ſin of the world. We ſhould not therefore, under any of our diſtreſſes, even when we have fallen by our iniquity, turn away from the Lord; but rather turn to him as our only refuge, and ſalvation. As we come to him by the prayer of faith, we ſhould firſt beſeech him to teach us what to aſk, and how to aſk it: and when the words of the Holy Ghoſt correſpond with our deſires, and experiences; we ſhould take them with us, and preſent them before the Lord, that it may be done unto us according to his word. We muſt eſpecially be earneſt with him to take away *all* our iniquity: if that we be pardoned, we are happy; as nothing but ſin can prevent our receiving all good from our gracious God, that we can need, or he beſtow: and ſurely the whole glory of our ſalvation, and every poſſible expreſſion of praiſe, and gratitude, are juſtly due to our merciful Deliverer; and we can never refuſe him the cheap, but honourable ſacrifice of the calves of our lips. But the true penitent will alſo evince his ſincerity by renouncing his former ſins, and carnal confidences: he needeth not ſuch ſources of paltry ſatisfaction, or ſuch refuges of lies; ſince he has now learned to truſt in the tender love, and compaſſion of that God, in whom the fatherleſs findeth mercy, and who refuſes no good thing to them, that walk uprightly. With him the vileſt find acceptance, and the moſt dejected receive the joys of free ſalvation; and they look back with aſtoniſhment on their former purſuits, and idolized vanities, deſiring to have done with them for ever. They, who thus come before God, will ſurely find him ready to heal their backſlidings, how great and many ſoever they have been: He will love them freely; and turn away all his indignation from them: He will refreſh their ſouls with the dew of his grace; he will render them holy, amiable, ſtedfaſt, fruitful, and uſeful: and other converts will at length repair to them, and grow up into the experience and fruitfulneſs of the goſpel, through their converſe, example, and prayers. Thus the cauſe of God revives in one place, or another, from time to time: believers ripen for heaven, or grow more ſerviceable on earth; God is glorified, the church increaſed, and ſinners ſaved. Still the Lord waits to be gracious to thoſe, whom he hears calling on him for mercy, and he obſerves with pleaſure the broken hearted penitent; he is ready to refreſh every weary ſoul; and to make thoſe joyful, and fruitful, who were moſt barren, and diſconſolate; for from him is all our fruit found. May he give us that wiſdom and prudence, which lead to the knowledge, experience and practice of theſe things; may we learn to walk in the right ways of God, as his righteous ſervants; and may none of us, being diſobedient and unbelieving, ſtumble at the word.

The Book of JOEL

It is uncertain at what time Joel propheſied: ſome think he predicted thoſe calamities, which Amos lamented, (c. vii;) *others that he lived afterwards. His meſſages ſeem to have been primarily delivered to Judah: he foretold or deſcribed a terrible judgment on the land, by locuſts, and drought; which hath alſo been conſidered as typical of the calamities, that were about to be brought on the nation by the Chaldean armies, and other invaders. Theſe predictions*

tions were attended with earneſt exhortations to ſolemn faſting, repentance, and prayer, and with promiſes of returning peace, and proſperity. And the concluſion contains prophecies of the glorious times, that were coming under the goſpel diſpenſation, and of the righteous judgments to be executed on all the enemies of God, and his church.

Before Chriſt 720.

CHAP. I.

Contains 1*ſt. A deſcription of a moſt terrible devaſtation of the land by locuſts, &c; connected with calls to different deſcriptions of men to lament, to faſt, and to cry to the Lord for deliverance,* 1---18. 2*d. The prophet crying to God for his people, and repreſenting the very beaſts as uniting in his ſupplications,* 19, 20.

THE word of the LORD that came to Joel the ſon of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land, Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer-worm hath left hath the locuſt eaten: and that which the locuſt hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

Before Chriſt 720.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, becauſe of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waſte, and barked my fig-tree: he hath made it clean bare, and caſt *it* away; the branches thereof are made white.

8 Lament like a virgin girded with ſackcloth for the huſband of her youth.

9 The meat-offering and the drink-offerings is cut off from the houſe of the LORD; the prieſts, the LORD's miniſters, mourn.

10 The field is waſted, the land mourneth; for the corn is waſted: the new wine is dried up, the oil languiſheth.

11 Be ye aſhamed, O ye huſbandmen,

NOTES.

CHAP. I.] V. 2, 3.] The prophet opened his meſſage by calling upon the aged men, and all the inhabitants of the land, to attend to the events, which were about to take place. None of them could remember ſuch dire calamities, nor had any ſuch befallen Judah, ſince it was a nation. They ſhould therefore ſpeak of it to their children, that the account of it might be tranſmitted to ſucceeding generations, that they might not provoke God to puniſh them with ſimilar judgments.

V. 4—7.] We cannot eaſily point out the exact difference between theſe ſeveral ſpecies of inſects. Probably they made their appearance in ſucceſſion, at different ſeaſons of the year: ſometimes one, and ſometimes another of them had been uſed to cauſe a partial devaſtation of the fruits of the earth; but on this occaſion they followed each other, till they had utterly deſtroyed the whole of them. Some think that this was the caſe for ſeveral years together, and that it was an emblem of the repeated invaſions, and devaſtations of the Chaldeans. We have no hiſtory of the completion of this prophecy: if indeed this be not rather hiſtorical, than prophetical. The prophet, conſidering the effects of this viſitation, eſpecially called on the drunkards to awake, and bewail their miſeries. Their ſins, and the danger of their ſouls could not rouze them from their inſenſibility: but this judgment was ſuited to affect them; as it would deprive them of their idolized indulgence, and force them to be ſober, in the moſt diſtreſſing circumſtances. For though theſe inſects were ſmall, and eaſily cruſhed; yet their unnumbered multitudes would render them as formidable as a mighty, and populous nation invading the land. Their teeth, ſuited to deſtroy the vegetables, and bark the trees, would be more formidable than thoſe of a lion; and they would leave nothing growing, but leafleſs, and naked ſtems of trees.

V. 8. *Lament,* &c.] The Jews were here called upon to lament on account of their miſeries, as a betrothed virgin, who ſhould be deprived of the intended, and beloved huſband, of her youth before the completion of her marriage; that is with exceeding great, and unfeigned ſorrow. This intimated how very heavy their calamities would be.

V. 9. *Mourn,* &c.] Some of the prieſts would *piouſly* lament the ſuſpenſion of the ſacred ordinances, on ſo melancholy an occaſion: the reſt would *naturally* mourn over the diminution of their revenues.

V. 11. *Be ye,* &c.] The huſbandmen alſo were howl, O ye vine-dreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig-tree languiſheth; the pomegranate-tree, the palm tree alſo, and the apple-tree, *even* all the trees of the field, are withered: becauſe joy is withered away from the ſons of men.

13 Gird yourſelves, and lament, ye prieſts: howl, ye miniſters of the altar: come, lie all night in ſackcloth, ye miniſters of my God: for the meat-offering and the drink-offering is withholden from the houſe of your God.

14 Sanctify ye a faſt, call a ſolemn aſſembly, gather the elders, *and* all the inhabitants of the land, *into* the houſe of the LORD your God, and cry unto the LORD,

15 Alas for the day! for the day of the LORD *is* at hand, and as a deſtruction from the Almighty ſhall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladneſs from the houſe of our God?

17 The ſeed is rotten under their clods, the garners are laid deſolate, the barns are broken down; for the corn is withered.

18 How do the beaſts groan! the herds of cattle are perplexed, becauſe they have no paſture; yea, the flocks of ſheep are made deſolate.

19 O LORD, to thee will I cry: for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burned all the trees of the field.

20 The beaſts of the field cry alſo unto thee: for the rivers of waters are dried up, and the fire hath devoured the paſtures of the wilderneſs.

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called on to be aſhamed of their unſucceſsful labours, in cultivating their fields, and vineyards; ſeeing neither their ſkill nor induſtry, on which they would be apt to depend, could prevent the moſt terrible famine: their expectations were fruſtrated, and they were confounded for having entertained them.

V. 12. *Becauſe*, &c.] Or "therefore:" all their carnal joy was withered with their vines, and fig-trees.

V. 14, 15.] The prieſts had great influence in appointing ſuch ſeaſons; though the authority of the kings was generally interpoſed. They were not only called upon to lament before God themſelves, with every expreſſion of humiliation, and repentance; but to appoint and keep holy a ſolemn day of public faſting, and prayer: the elders, or the princes, and rulers of the people, were to convene at the houſe of the Lord, to join in humbly deprecating his diſpleaſure, and ſeeking forgiveneſs of their ſins: they were to lament, that they ever ſaw ſuch a day, which ſeemed to be a time of judgment, and vengeance; and of deſtruction, rather than of correction from the Almighty.

V. 16. *Joy*, &c.] The people could not now frequent the temple with peace-offerings, or ſacrifices of praiſe, or joyfully celebrate their feſtivals, as formerly they uſed to do: they could only come before God to mourn, and complain, becauſe of their ſins, and miſeries.

V. 19, 20.] The locuſts, and the drought together ſo burned up the land, that all its produce was conſumed, as by fire: ſo that even the beaſts ſeemed to join the prophet in beſeeching the Lord to deliver them from their diſtreſſes; and thus they ſhamed the prayerleſs Jews.

PRACTICAL OBSERVATIONS.

The word of God, amongſt its other manifold uſes, is intended to explain to men, the diſpenſations of his providence; that the Author, the cauſe, the duty, the ſupport, the remedy, and the benefit of every affliction eſpecially may be made known to men. What the Lord hath taught us in this ſchool, we ſhould carefully impart to our children; that they may receive the benefit, without the anguiſh, of our ſalutary chaſtiſements. The moſt inſignificant inſects, at God's command, become more tremendous to proud man, than even herds of ſavage beaſts, or armies of hoſtile invaders: how then ſhould we fear the power of his wrath, who can ſo eaſily arm the whole creation againſt us, or lift up his terrible arm to cruſh us at once! They are in a moſt pitiable ſituation, whoſe ſole, and moſt valued poſſeſſions, and enjoyments may ſo eaſily be torn from them, or rendered the cauſes of anguiſh, and lamentation. The more inordinately men indulge their appetites, the heavier calamities muſt preſs upon them: whereas habitual ſelf-denial, and temperance prevent the moſt diſtreſſing effects of impoveriſhing loſſes. It is well, if any miſeries ſerve to awaken the drunkard, the epicure, and the ſenſualiſt, to lament for their ſins, and to flee from the wrath to come. But what will be their feelings, who ſhall continue inſenſible, till they fall into that place, where not a drop of water can be procured to alleviate their miſery; and where their howling and weeping will be without extenuation, intermiſſion, or hope for evermore? The bitter howlings, the confuſion and anguiſh, the hardſhips and miſeries, which are deſcribed as the effects of extreme famine, ſhould not only warn ſinners to flee from the wrath to come; but they ſhould teach us to be thankful for a land of plenty, to be contented with a moderate portion of it, and to be temperate, kind, and pious in our uſe of it. We are ſo dependant upon God in every thing, that no human wiſdom or power can provide plenty, when he pleaſes to ſend ſcarcity: without His rain, the ſeed corn muſt periſh, the trees of the field muſt wither, and our temporal joys muſt ſicken, and die: and ſuch judgments are emblems of the great

CHAP. II.

Contains 1*ſt. A further prophetical deſcription of the nature, and effects of the ravages made by the locuſts, &c.* 1---11. 2*d. Calls, and encouragements to faſting, repentance, and prayer,* 12---17. 3*d. Promiſes of the removal of the calamity, and of manifold bleſſings,* 18---27. 4*th. Predictions of the pouring out of the Spirit, under the goſpel, and of the ruin of oppoſers, and the ſalvation of all, who ſhould call upon the Lord,* 28---32.

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand?

2 A day of darkneſs and of gloomineſs, a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains: a great people and a ſtrong; there hath not been ever the like, neither ſhall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a deſolate wilderneſs; yea, and nothing ſhall eſcape them.

4 The appearance of them *is* as the appearance of horſes; and as horſemen, ſo ſhall they run.

day of retribution, which will ſoon come, as a deſtruction from the Almighty. Even the brute creation groans under the effects of man's ſins; and they ſeem in their way to cry, and complain to the Lord, that without their fault, they are reduced to periſh by hunger, and thirſt, through the wickedneſs of their oppreſſor, and tyrant, man. How ſtupid then are ſinners, who are inſenſible under ſuch judgments, or only lament with a rebellious, and unhumbled ſorrow! We ſhould never reſt in any expreſſions of grief; but ſhould alſo humble ourſelves before God, on account of thoſe ſins, which have provoked his chaſtening rod. All our other ſorrows ſhould tend to, and iſſue in, that godly ſorrow, which worketh repentance unto ſalvation not to be repented of. We ſhould chiefly be grieved under outward afflictions, when they deprive us of the comfort, and benefit of God's ordinances, or when joy and gladneſs are cut off from the houſe of the Lord. No ſelf-denial, humiliation, or continued ſelf-abaſement before God, ſhould appear too great for us to make; as there is yet hope of forgiveneſs of our ſins, and deliverance from everlaſting miſery. The miniſters of God ſhould both ſet the example, and uſe their influence, to promote a ſpirit of repentance, and piety amongſt the people: public, ſolemn ſeaſons of faſting, and humiliation, attended with the aſſembling together of the honourable of the land, as well as of the multitude, to confeſs their ſins, to bow down before God, and to pour out their prayers unto him, are proper means of averting national calamities. And though many will obſerve them formally, or not at all; yet the Lord will hear the united prayers of the remnant of his ſervants, and often for their ſakes reſcue a guilty nation from impending deſtruction. They, who would excite others to ſuch duties, muſt attend on them; and muſt ſhew themſelves to be greatly affected, and deſirous of affecting others. Thus individuals will find the comfort of acceptance with God, whatever may become of nations, and churches, that proceed to greater ungodlineſs; and they will enjoy their gracious recompence, when the wicked, and all their poſſeſſions ſhall be burnt up with the fire of the Lord's indignation.

NOTES.

CHAP. II.] V. 1—3.] (Note, *Num:* c. x. v. 1—10.) The prieſts were to blow the trumpets at the temple, and to alarm the people, who aſſembled there, with the proſpect of the near approach of theſe judgments; that the report might thence be diffuſed throughout the whole land, and all the inhabitants might tremble at God's word, and be induced to repent, and deprecate his diſpleaſure. The Lord was about to leave his mercy-ſeat, and to aſcend his tribunal; thence to denounce, and to execute judgment on a guilty nation, as on a ſolemn day of vengeance. The viſitation by the locuſts ſeems to have been primarily intended: but the calamities preceding, attending, and following the deſtruction of the city by the Chaldeans might alſo be referred to: and many expreſſions may be accommodated to the day of final judgment, and retribution. This approaching day of the Lord would be a day of darkneſs, &c, and "as the morning ſpread upon the mountains:" its light would reſemble the faint glimmering of the dawn, which appears on the eaſtern mountains, and juſt deducts from the midnight darkneſs, that obſcures the earth in gloomy, and cloudy weather. This may refer to the immenſe multitudes of the locuſts, which have often been known to obſcure the ſun at noon-day, and to render the regions, through which they paſs, for the time, as dark, or even more diſmal, than during the night: or it may deſcribe the ſtate of the people's minds, which were filled with an horror, that was little ſhort of abſolute deſpair. This would reſult from the invaſion of a mighty nation, attended with ſuch effects, as the Jews had never before witneſſed, and ſuch as would not occur again for many ages. This might be verified in the viſitation of the locuſts: and the invaſion of the Chaldeans was attended with calamities before unprecedented, and which were never equalled, 'till the deſtruction of Jeruſalem by the Romans many ages afterwards. The progreſs of this army would reſemble that of a conflagration: the lands, on which they had not entered, appeared verdant, and fruitful, even as the garden of Eden; but they made ſuch entire deſtruction wherever they went, that they left every place, like a barren wilderneſs behind them.

V. 4, 5.] It hath been obſerved, that locuſts greatly reſemble horſes, in the ſhape of their heads: the im-

5 Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battle array.

6 Before their face the people ſhall be much pained: all faces ſhall gather blackneſs.

7 They ſhall run like mighty men: they ſhall climb the wall like men of war; and they ſhall march every one on his ways, and they ſhall not break their ranks:

8 Neither ſhall one thruſt another; they ſhall walk every one in his path: and *when* they fall upon the ſword they ſhall not be wounded.

9 They ſhall run to and fro in the city; they ſhall run upon the wall, they ſhall climb up upon the houſes; they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them: the heavens ſhall tremble: the ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining:

11 And the LORD ſhall utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

12 Therefore alſo now, ſaith the LORD, Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a bleſſing behind him; *even* a meat-offering and a drink-offering unto the LORD your GOD.

petuoſity of their ravages would be like that of horſemen; their noiſe heard at the diſtance of ſeveral miles, would be as tremendous, as that of chariots of war, rattling over the mountains; or like that of a vehement fire conſuming combuſtibles, with great crackling, and fury: and their progreſs would at the ſame time be ſo regular, that they would reſemble a well diſciplined army upon their march, or attacking the enemy. Many have with admiration obſerved this to be the caſe with the immenſe flights of locuſt, which often ravage thoſe eaſtern regions. (v. 7—9.) The particle "as," leads us to conclude, that the locuſts, and not the armies of hoſtile invaders, were primarily intended.

V. 6. *Blackneſs*, &c.] Not paleneſs, which may be occaſioned by ſickneſs, or fainting, or ſlighter terror; but blackneſs, like that of the countenances of thoſe, who are expiring in convulſions, or whoſe blood is ſuſpended from circulation, by ſome inward or outward violence: the extremity of terror, and anguiſh is intended.

V. 10, 11.] Theſe figures denote the univerſal conſternation, and commotion, which theſe judgments would occaſion. Even the kings, princes, and prieſts would be filled with horror, and betray the utmoſt ſigns of trepidation; the whole land, and all orders of men would be agitated, as by the moſt tremendous earthquake, and all that commotion of the elements, which attends ſuch events. The authority and influence of their rulers, and great men would be ſuſpended, and their conſtitution unhinged. If the ſun, and moon ſhould be darkened, and the ſtars ſhould withdraw their ſhining, the natural world would be reduced to the utmoſt confuſion, and chaos would return again; ſo on this occaſion the whole of the Jewiſh nation, and its government would be reduced to confuſion, and darkneſs. For the Lord was about to muſter his great army, to lead them to the aſſault, give them the victory, and powerfully execute his word: and this his day would be ſo terrible, that none could abide it, except thoſe, who previouſly ſought refuge in his mercy from the power of his wrath. The language here uſed may well be ſuppoſed deſcriptive of the deſtruction of Jeruſalem, and the deſolations of the land by the Chaldeans; and they will have a literal accompliſhment at the end of the world.

V. 12—14.] From theſe predictions the Lord took occaſion to exhort the people to the duties of their preſent circumſtances, and to the only method, in which they could hope to avert his judgments, or be recovered from them. Let them turn to Him with faſting, and weeping for ther ſins: let them not be ſatiſfied with the cuſtomary tokens of humiliation, ſuch as renting their garments; for this would be vain, except their hearts were rent by ſelf-abaſement, and ſelf-abhorrence, by unfeigned contrition for, and reſolute ſeparation from their ſins. They might be encouraged in thus turning to the Lord, and his ſervice, by a believing apprehenſion of his mercy, and compaſſion; ſeeing he was ſlow to anger, and of great kindneſs even to the moſt atrocious offenders; and ready to forgive their ſins, and to put a ſtop to the progreſs of his judgments, when they humbled themſelves before Him. There could be no doubt of his forgiving every true penitent: and who knew, whether he might not return to them as a nation, and avert the public calamities, that were coming upon them? At leaſt they might hope, that he would mitigate the ſeverity of the judgment, and leave ſome part of the fruits of the earth, ſome bleſſing for them, after the locuſts had finiſhed their depredations: that there might be ſomething left, to preſent before Him for a meat-offering, and a drink-offering; that he might not loſe the honour, 15 Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly.

16 Gather the people, ſanctify the congregation, aſſemble the elders, gather the children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

18 Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will anſwer and ſay unto his people, Behold, I will ſend you corn, and wine, and oil, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and deſolate, with his face toward the eaſt ſea, and his hinder part toward the utmoſt ſea, and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe he hath done great things.

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree and the vine do yield their ſtrength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *month*.

24 And the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oil.

25 And I will reſtore to you the years that the locuſt hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the LORD your God, that hath dealt wondrouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the LORD

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nor they the comfort, and benefit of their ſolemn worſhip. This tended to inſtruct them what part of the calamity ought moſt to pain their minds.

V. 15—17.] (Notes, c. i. v. 14. *Exod.* c. xix. v. 10—15.) The prieſts, and rulers were again excited to announce the obſervance of a ſolemn faſt, to be kept as an holy day to the Lord: they were to convene the congregation of Iſrael into the courts of the temple, and to prepare the people by external purifications, and proper inſtructions, for the profitable ſolemnizing of the day. Not only the elders, and the grown people; but even the children, and the ſucking infants were to be preſent, as a part of the congregation of the Lord; and that the thought of the calamities, in which they would be involved, might the more affect the minds of their parents, newly married perſons, forgetful of the concerns and ſatisfactions, peculiar to their ſituation, were to be wholly engaged in the public humiliation, and lamentation of their people. The prieſts, as the miniſters of God, were to take the lead; and ſtanding between the porch of the temple, and the altar of burnt-offering, where they might moſt conveniently be ſeen, and heard; they were required to weep for the ſins and troubles of themſelves, and of the nation, and to beſeech the Lord to ſpare his people, and heritage, though deſerving of puniſhment; and not to let them be utterly ruined by famine, and thus left enfeebled and deſtitute, to be reproached, inſulted, and enſlaved by idolaters; who would blaſphemouſly enquire, what was become of Iſrael's God, and Protector? This has been conſidered as an intimation, that other calamities, beſides that of the locuſts, were intended in theſe predictions.

V. 18—20.] Whenever the elders, prieſts, and people of Iſrael ſhould thus turn unto the Lord; they would certainly find him jealous for the honour of that land, where his temple ſtood, and his name was worſhipped, and ready to reſcue it from famine, and the oppreſſions of idolaters: and he would be compaſſionate to the miſeries of his people, though brought upon them by their ſins. They would then hear from him moſt encouraging anſwers to their prayers, aſſuring them of an abundant ſupply of all their wants, and of every thing conducive to the enjoyment of life; nor would he again ſuffer the heathen to inſult over them. He would then drive away the vaſt army of locuſts, which from the north had invaded the land, into the deſerts betwixt the ſouthern extremity of the Dead ſea, and the Mediterranean ſea; where they ſhould die: and no effect of their ravages ſhould remain, except the ſtench occaſioned by the putrifying of a ſo immenſe a quantity of inſects, which had done, and threatened ſuch tremendous miſchief to them. This has been accommodated to the deſtruction of the Babyloniſh monarchy by Cyrus, as it made way for the re-eſtabliſhment of the Jews in their own land.

V. 21—27.] Theſe verſes may be ſuppoſed to deſcribe, (under the figure of returning plenty to the land, your God, and none elſe: and my people ſhall never be aſhamed.

28 And it ſhall come to paſs afterward, *that* I will pour out my Spirit upon all fleſh; and your ſons and your daughters ſhall propheſy, your old men ſhall dream dreams, your young men ſhall ſee viſions:

29 And alſo upon the ſervants and upon the handmaids in thoſe days will I pour out my Spirit.

30 And I will ſhew wonders in the heavens and in the earth, blood, and fire, and pillars of ſmoke.

31 The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the LORD ſhall be delivered: for in mount Zion and in Jeruſalem ſhall be deliverance, as the LORD hath ſaid, and in the remnant whom the LORD ſhall call.

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after the ravages of the locuſts,) the reſtoration of the Jews to their own country after the Babyloniſh captivity: which ſeems neceſſary, in the ſeries of prophecy, to connect the former with the latter part of this chapter. Notwithſtanding the calamities experienced, or expected, the land of the Lord, or its inhabitants, need not fear leſt he ſhould forſake them; but rather they ſhould rejoice in the aſſurance, that he would do greater things for them, than their enemies could do againſt them. The cattle need not fear being left totally to periſh by hunger: for the paſtures of the open country already began to ſpring, and would ſoon yield them plenty of food; as the fruit-trees would again produce their increaſe for the uſe of man. This may be accommodated to the repleniſhing of the land, the rebuilding of the cities, the re-eſtabliſhment of the worſhip of God, and the revival of the power of religion after the captivity; by which believers were rendered both joyful, and fruitful in good works. Indeed the children of Zion, the ſons of the church, ought to rejoice in the favour of the Lord their God: He had heretofore, and would in future give them the former, and latter rain, in ſufficient quantities, yet in moderation, and in due ſeaſon, in order to render their fields abundantly fruitful. This alſo may be conſidered as emblematic of abundant ſpiritual bleſſings, in due ſeaſon to be communicated to them. In ſhort, by making up all the loſſes occaſioned by his great army of locuſts, &c; and marvellouſly giving them plenty, and thankful hearts to enjoy it; he would make it known, that he dwelt amongſt them, as their God, who was well able to take care of, and bleſs them.

V. 28—32.] This part of the prophecy is interpreted for us, by two apoſtles; (*Acts*, c. ii. v. 16—21. *Rom.* c. x. v. 11—13.) After the events before predicted, in the times of the Meſſiah, and after his aſcenſion into heaven; the Lord would "pour out his Spirit upon all fleſh:" this began to be accompliſhed on the day of Pentecoſt, when the Holy Spirit was poured out on the apoſtles, and on the aſſembled multitude, of whom great numbers were converted; and it was continued in the converting grace, and ſupernatural gifts conferred on the Jews, and Gentiles through many nations. Then the ſons, and daughters of the Jews became prophets, and exerciſed many miraculous powers; both old, and young men were favoured with prophetic dreams, and viſions; even ſervants, and hand-maidens, though in a ſtate of ſlavery, were made partakers of the ſanctifying grace, and the extraordinary gifts of the Holy Ghoſt. After this great effuſion of the Spirit, the Lord would alſo begin to ſhew ſigns of his awful diſpleaſure againſt the Jewiſh nation for their obſtinate reſiſtance to, and rejection of the goſpel; and extraordinary appearances in the heavens, and upon the earth would be preſages of the approaching deſtruction of Jeruſalem, and the Jewiſh church and ſtate: which would be attended with immenſe bloodſhed, terrible conflagrations, and pillars of ſmoke, ſuch as uſe to aſcend from the flames of burning cities. Then would the ſun, moon, and ſtars be darkened, or be turned into blood; which either meant the tremendous appearances in the heavens, which preceded theſe calamities, and of which ſomething more may hereafter be ſpoken; or the total unhinging of the Jewiſh conſtitution, and the ſubverſion of all rule, and authority in church, and ſtate, and thoſe horrid inteſtine convulſions, and maſſacres, which made way for the final deſtruction of the city, and temple; by the juſt judgment of God, who on that great, and terrible day of vengeance, poured his wrath on the devoted Jews by the hands of the Romans. But in the midſt of all theſe calamities, there would be deliverance, and ſalvation for all, who ſhould call upon the name of the Lord: ſeeing the divine Saviour would have fully accompliſhed his work, and finiſhed redemption, to be communicated from his mercy-ſeat, and his goſpel church, to the ends of the earth: and this would be found by, and abide amongſt a choſen remnant, whom the Lord, ſhould call by his word, and his Spirit, into the knowledge, and faith of the Goſpel. This is applied in the New Teſtament to the Lord Jeſus Chriſt: nor was there any deliverance for thoſe Jews, who attempted to call on the Lord, as the God of their fathers; whilſt they rejected the eternal Son of God, and would not acknowledge him, as their Lord, and Saviour, one with, and coequal to the Father, God manifeſted in the fleſh: but all, who thus called on him in faith, whether Jews, or Gentiles, were made partakers of ſalvation.

PRACTICAL OBSERVATIONS.

If the alarm of approaching temporal judgments ſhould be given to offending nations, and churches, that men may tremble, and ſeek to avert the impending ſtorm: ſurely the miniſters of the goſpel ſhould be very earneſt in warning ſinners to ſeek deliverance from the wrath to come. The day of judgment, with its deciſive conſequences will ſoon arrive: but what a day of darkneſs, and gloomineſs will it be, to the impenitent workers of

CHAP. III.

Contains prophecies 1ſt. Of divine judgments to be executed upon the enemies of God's people, 1---15. *2d. Of their ſubſequent peace, proſperity, ſecurity, and purity,* 16---21.

wickedneſs? And how far will it's terror exceed all, that ever was experienced, or imagined here on earth? Yet thoſe horrors will but be as the morning of the entrance on, the ſubſequent endleſs ſtate of miſery, and deſpair. Our buſineſs therefore on earth is to ſecure an intereſt in Jeſus Chriſt: and we ſhould ſeek to be weaned from ſuch objects, as will ſoon be torn from thoſe, that now idolize them. The meaneſt executioners of the wrath of God can ſoon conſume all our outward comforts, and turn an earthly paradiſe into a dreary wilderneſs: but ſin alone lets looſe ſuch judgments againſt us. We can neither reſiſt, flee away, or ſhelter ourſelves, when the Lord muſtereth his hoſt for the battle. What then will be the caſe, when the heavens, and the earth ſhall paſs away with a great noiſe, the elements ſhall melt with fervent heat, and the ſun, and moon, and ſtars ſhall for ever withdraw their ſhining? Then the Lord will be revealed in flaming fire, with his mighty angels, to execute his threatened wrath; and who can abide that great and terrible day? All temporal calamities ſhould warn us to prepare for this final judgment: and the ſame method of deliverance muſt in both caſes be adopted. Our God, inſtead of bidding ſinners depart from him, ſtill calls them to turn unto Him. This muſt be done with our whole heart, in unreſerved, and unfeigned repentance, faith, and obedience: we ſhould exerciſe, and expreſs great ſelf-diſplacency, and hatred of ſin, godly ſorrow, and humiliation, and mortification even to lawful ſatisfactions, whilſt we are engaged about ſuch important concerns: but faſting, weeping and mourning, and every outward indication of ſelf-abaſement, though highly proper in themſelves, may be deluſive, and hypocritical: ſo that a broken, and contrite heart is more pleaſing to God, than the rending of the garments, the wearing of ſackcloth, and the rolling in aſhes: and the renunciation of ſins, that once were dear to us, is a better proof of repentance, than floods of tears, and moſt bitter wailings, and lamentations. If we thus humble ourſelves before God; we may alſo take encouragement from the aſſurance of his mercy, and grace, ſeeing he is ſlow to anger, of great kindneſs, and ready to forgive. The poor trembling penitent may indeed be doubtful, whether the Lord will pardon him, or not: but he has no ground for his heſitation. He will certainly ſave every believer from the final conſequences of his tranſgreſſions; but it is not equally certain, that he will prevent, or remove the painful temporal conſequences of them, or ſpeak peace to his conſcience immediately. Yet, who knoweth, but he may thus return, and repent of the evil, that was about to come upon us, and give us comfort, when we foreboded nothing but bitterneſs? Whatever the Lord gives, or with-holds, or takes away; we ſhould ſtill deem it a bleſſing to have an opportunity of attending on him in his ordinances; and that portion of our ſubſtance, which is employed in his immediate ſervice, will be the ſource of moſt comfort to us. Thoſe, who are in authority ſhould uſe their influence in calling people to obſerve ſeaſons of public faſting, humiliation, and prayer for national bleſſings, in times of peril, or calamity: miniſters ought to inſtruct the people in the methods, by which they may be enabled to obſerve ſuch days in an holy manner: men of ſuperior rank ſhould ſanction them by their attendance on the public ordinances: no age, ſex, or character ſhould be exempted: all private concerns ſhould be poſtponed to the public duty: and when the miniſters of God lead the ſervice, with fervency, and affection, and join weeping with their ſupplications; the people will be more earneſt in calling upon the Lord to ſpare his heritage, that his enemies may not rejoice, as if he were not able or willing to protect his worſhippers. Happy is that people, who thus humbly, and uprightly ſeek the Lord: He will be jealous for, and have compaſſion on them: He will plead their cauſe, avert his judgments, drive away their enemies, anſwer their prayers, and ſupply their wants; and the greatneſs of thoſe things, that have been done againſt them, ſhall only enhance their gratitude for the ſtill greater things, that the Lord will do for them. Indeed the ſons of Zion can never have ſo great cauſe to fear, but they muſt ſtill have greater to rejoice, and be glad in the Lord their God: He hath given them grace, and will give them glory, and will not with-hold any good thing from them. He gives us all our comforts, and enables us to uſe them with thankful hearts: and though he cauſe grief, yet will he have compaſſion according to the multitudes of his mercies. The wiſdom, truth, and love of his diſpenſations towards us, deſerve our higheſt admiration: He makes us know by happy experience, that he dwelleth in the midſt of us, and he will never leave his people to be aſhamed of their confidence in him. We cannot indeed expect, that he will pour upon us, or our children the extraordinary gifts of his Spirit, or that they ſhould ſee prophetic dreams, and viſions: yet we may hope, and pray for the pouring out of his Spirit on us, and on ours, as the Author of all holineſs, wiſdom, and conſolation. No age, or deſcription of perſons is excluded from this hope; and the gifts of our aſcended Redeemer are ſufficient to render the pooreſt ſlave wiſe, rich, and happy. Theſe ſacred influences prapare the ſoul to meet the Lord: but the neglect, or contempt of them ſhuts the ſinner up under aggravated condemnation. The goſpel calls men in general to partake of theſe bleſſings, and of that ſalvation, which is revealed to, and placed in the church: and whoſoever ſhall call upon the name of the Lord Jeſus, as the Son of God, and the Saviour of ſinners, ſhall be delivered from the wrath to come. This is the happy caſe of that remnant of every age, and people, whom the Lord calleth by his regenerating Spirit: all things ſhall work together for their good: they may look forwards with comfort to the day, when nature ſhall expire in convulſions, aſſured that then their eternal redemption ſhall be perfected: let us ſeek for, and rejoice in this ſalvation; and let us ſtill pray for the pouring out of the Spirit upon all fleſh, in ſtill greater abundance, than in

FOR, behold, in thoſe days, and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem.

2 I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat, and will plead with them there for my people and *for* my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people: and have given a boy for an harlot, and ſold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zion, and all the coaſts of Paleſtine? will ye render me a recompence? and if ye recompenſe me, ſwiftly *and* ſpeedily will I return your recompence upon your own head.

5 Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly pleaſant things:

6 The children alſo of Judah and the children of Jeruſalem have ye ſold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raiſe them out of the place whither ye have ſold them, and will return your recompence upon your own head:

8 And I will ſell your ſons and your daughters into the hand of the children of Judah, and they ſhall ſell them to the Sabeans, to a people far off: for the LORD hath ſpoken *it*.

9 Proclaim me this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your plow-ſhares into ſwords, and your pruning-hooks into ſpears: let the weak ſay, I *am* ſtrong.

11 Aſſemble yourſelves, and come, all ye

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the primitive times, that the earth may be filled with truth and righteouſneſs.

N O T E S.

CHAP. III.] V. 1, 2.] It may be doubted whether theſe predictions at all referred to any of the judgments, that were executed on the enemies of the Jews, after the Babyloniſh captivity: but it is evident that they are not yet fully accompliſhed; and that they coincide with various other prophecies, that have been, or will hereafter be conſidered. (*Iſaiah*, c. xxxiv. *Ezek.* c. xxxviii. xxxix. *Dan.* c. xi. v. 40—45. *Rev.* c. xviii. xix. c xx. v. 8, 9.) The preceding chapter led us, in the ſeries of prophecy, to the eſtabliſhment of Chriſtianity, the deſtruction of Jeruſalem, and the diſperſion of the unbelieving Jews. This was called “the captivity of Judah, and Jeruſalem,” from which the Lord will bring them back, by their converſion to Chriſt; and this event will be attended, or followed by the more complete calling of the Gentiles into the church. At that period the Lord will gather, in his providence, all nations, that continue at enmity with his people, that by warring againſt them, they may bring deſtruction on themſelves. The valley of Jehoſhaphat may either mean that valley, in which the Lord deſtroyed the numerous enemies of that prince; (2 *Chron.* c. xx:) or, alluding to the word Jehoſhaphat, which ſignifies “the Lord hath judged,” it may refer to the judgment, which the Lord will denounce, and execute on his enemies. Then, or there he will plead the cauſe of his people, and avenge them upon thoſe, who had ſcattered them amongſt the nations, and ſeized upon their land.

V. 3—8.] Theſe verſes repreſent the indignities, and cruelties, which have been exerciſed on the Jews, and on the church, in different ages: theſe will at length be all brought into the account; and whilſt one time of retribution is predicted, terror is ſpoken to all thoſe, in every age, who are guilty of ſuch crimes. The enemies of the Jews took them captives, and enſlaved them: yet they valued them ſo little, that they made them the ſtake in their games of chance; nay they uſed to ſell a boy, or girl into perpetual bondage for the price of an harlot, or for wine to make them drunk. But what right had any of the oppreſſors of the Jews, or of the church, (of which Tyre, Zidon and the Philiſtines are mentioned, becauſe of their vicinity to Canaan,) thus to intrude upon the Lord's property? If they meant to retaliate on the Jews for the judgments, which God had executed by them on their progenitors; the Lord was determined ſpeedily to return this their recompence upon their own heads. They plundered God's people to enrich themſelves, or the temples of their idols; and they ſold them, to be conveyed into far diſtant nations: but the Lord intended to reſtore them from their diſperſed ſtate, and avenge them on their oppreſſors, to give his worſhippers the aſcendancy over them, and to enable them to reduce them to a ſtate of ſimilar debaſement, and miſery. There are no events recorded in hiſtory, that entirely correſpond with theſe predictions: perhaps the ruin of the Pagan Roman Empire, which had deſtroyed Jeruſalem, and diſperſed the Jews, might be adverted to; but the grand accompliſhment ſeems to be yet in futurity, and the event alone can fully clear them up.

V. 9—17.] This is a challenge publicly proclaimed to the enemies of the Jews, and of the church, to excite themſelves and each other, to a combined aſſault. Let not only ſuch, as had been trained up to arms, draw near; but let the huſbandmen change their inſtruments heathen, and gather yourſelves together round about: thither cauſe thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.

13 Put ye in the ſickle, for the harveſt is ripe: come, get ye down; for the preſs is full, the fats overflow; for their wickedneſs *is* great.

14 Multitudes, multitudes in the valley of deciſion: for the day of the LORD *is* near in the valley of deciſion.

15 The ſun and the moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining,

16 The LORD alſo ſhall roar out of Zion, and utter his voice from Jeruſalem; and the heavens and the earth ſhall ſhake: but the LORD *will be* the hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through her any more.

18 And it ſhall come to paſs in that day, *that* the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the LORD, and ſhall water the valley of Shittim.

19 Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent blood in their land.

20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation.

21 For I will cleanſe their blood *that* I have not cleanſed: for the LORD dwelleth in Zion.

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of tillage into ſwords and ſpears; let the feeble and timid aſſume courage, and affect ſtrength; and let the heathen collect all their forces to battle againſt the Lord's people. The mighty ones, whom the Lord was intreated to cauſe to come down, may either mean thoſe potentates, that he would bring down, as appointed to the ſlaughter; or thoſe that he would employ as the executioners of his vengeance. His enemies would come down to battle, expecting victory, and triumph; but *He* would bring them down as criminals to be judged, condemned, and executed. As their wickedneſs would be great, and they were ripe for judgment; the Lord would order his angels, or his people to put in the ſickle, to reap the harveſt, and to gather and tread the vintage, which would be very copious, (*Rev.* c. xiv. v. 15—20.) Immenſe multitudes would be collected into the valley of deciſion, or judgment; where their cauſe would be decided, and their doom pronounced, in the approaching day of the Lord, which would be attended with alarming ſigns, (c. ii. v. 10—31.) The Lord would roar againſt them out of Zion, as they were to be puniſhed for their hatred to his cauſe, and their injuries to his people. Then the whole viſible creation would be thrown into the moſt alarming commotion: but in the midſt of all theſe terrors, the Lord would enable his people to hope and rejoice in his mercy, truth, and powerful protection, and thus ſtrengthen them againſt their fears, and temptations. Their experience would evince his gracious preſence in his church; and he would render her holy, as well as ſecure; and preſerve her from the injuries, and intruſions of heathens, infidels, and ſuch as were ſtrangers to the power of godlineſs. Our thoughts may here be led forward to the day of judgment, and the eternal world: but the events, that will precede the general prevalence of chriſtianity, ſeem eſpecially to be predicted.

V. 18—21.] At the time here foretold, a moſt abundant communication of divine influences will attend the adminiſtration of God's ordinances; there will be a rapid increaſe of converts, who will grow in grace, fruitfulneſs, and conſolation in an extraordinary manner; and the goſpel will ſpread very ſpeedily into the remoteſt corners of the earth. Theſe events are predicted under ſignificant emblems: it will be, as if the mountains ſhould of themſelves diſtill wine and milk in abundance; and every part of the land ſhould be well watered, and exceeding productive. That ſpiritual bleſſings are principally to be underſtoood, appears from the prediction, "that a fountain ſhould come forth of the houſe of the "Lord, and ſhould water the valley of Shittim," which lay remote from Jeruſalem; (Notes, *Ezek.* c. xlvii.) The ſpread of the goſpel, and the progreſs of the work will be attended by the ruin of ſuch nations, and perſons, as ſhall perſiſt in oppoſing them; on whom vengeance will be taken for all the violence, and perſecutions, that they have committed. From this period the church will continue in a ſtate of peace and proſperity to the end of time: the Lord will then purify her from all the errors, abuſes, and pollutions, which have hitherto defiled, and deformed her. For he dwelleth in Zion, amongſt his people, and will at length render his cauſe triumphant.

PRACTICAL OBSERVATIONS.

The appointed period of the troubles, that the church, or the believer, is expoſed to, is frequently a day of vengeance on their enemies, and perſecutors. However they will certainly be called to a ſevere account, who have ſcattered, plundered, or injured the ſervants of God. Whilſt men ſpend upon one vice what they gain by another, they rapidly treaſure up wrath againſt the day of wrath, and ſhew the atrociousneſs of their impiety, and profligacy. Enmity to God, and perſecution of his people have generally been connected with the moſt degrading ſenſuality. But how wonderful is it, that men can ſport with the miſeries of their own ſpecies, and can give a momentary worthleſs gratification a decided preference to the moſt important intereſts of their neighbours; and can ſubject them to the extremity of hardſhip, and anguiſh without reluctance, from ſo vile a motive! The Lord will review all thoſe infamous tranſactions in due time: He will utterly diſregard all the compenſations, that ſuch oppreſſors would make for their crimes, by oſtentatious liberality, or hypocritical ſhews of piety; their oppoſition to his will can avail them nothing, but ſwiftly, and ſuddenly will he return their recompence upon their own heads. He will make them refund their treaſures, which they have got by ſacrilege, perſecution, oppreſſion, and cruelty; or by ſelling his rational creatures, or his worſhippers, for ſlaves, as cattle, tearing them from their beloved relatives, and removing them far from their borders. They cannot be ſure, but that they may fall into the hands of thoſe, whom they have thus cruelly injured; and perhaps their wrongs may be retaliated on them, or their children; and their ill-gotten eſtates may deſcend with this incumbrance to their heirs. However more dreadful puniſhment will certainly be inflicted on all impenitent oppreſſors, when the Lord ſhall call the nations to his tribunal, in the valley of deciſion. As men ripen for his judgments, they are cut down like the harveſt by the executioners of his vengeance: and the whole multitude will ſhortly be aſſembled to hear the righteous ſentence denounced againſt them. He, who now reigns upon, and ſpeaks from Mount Zion, as a merciful Saviour, will then avenge himſelf on the deſpiſers of his grace, and the oppoſers of his cauſe; and his wrath from Mount Zion will be more tremendous, than that from Mount Sinai. But amidſt all the trials of life, in the hour of death, and in the day of judgment, the Lord will be the hope, and confidence of his people, and the ſupport, and ſtrength of the children of Iſrael. Various degrees of peace, proſperity, and purity have been, and will be found in the church on earth; and we ſhould look forward in hope, and with earneſt prayers for thoſe glorious days, that are foretold: but in heaven alone will perfect holineſs, and felicity be enjoyed. No ſtrangers will enter the church triumphant, to defile thoſe happy regions; no ſin, temptation, or infirmity will then diſturb our peace: the Lord will fully cleanſe every one of the bleſſed company, previous to their admiſſion; that he may manifeſt his preſence and love with them for evermore. May we then be numbered with his ſaints in glory everlaſting.

The Book of AMOS.

The penman of this prophecy was a different perſon from Amoz the father of Iſaiah: though the ſimilarity of the name, and the coincidence of the time, in which he propheſied, have led ſome perſons to confound them. He ſeems to have been a native of Judah, but though he uttered predictions concerning the Jews, and the ſurrounding nations; yet his meſſages ſeem to have been delivered to the Iſraelites. They coincide very much with thoſe of Hoſea, who began his prophetical work later than Amos. Beſides reproofs, warnings, and predictions of approaching judgments; we ſhall meet with prophecies of Chriſt, and the goſpel diſpenſation, that are quoted in the New Teſtament: and the inſtructions to be derived from this book do not materially differ from thoſe, which have been deduced from the preceding prophecies.

Before Chriſt 790.

CHAP. I.

Contains 1ſt. An account of the prophet; and of the date, and general ſcope of his prophecy, 1, 2. *2d. Predictions againſt the Syrians, Philiſtines, Tyrians, Edomites, and Ammonites, for their injuſtice to, and oppreſſion of God's people,* 3---15.

THE words of Amos, who was among the herdmen of Tekoa, which he ſaw

Before Chriſt 790.

concerning Iſrael, in the days of Uzziah king of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael, two years before the earthquake.

2 And he ſaid, The LORD will roar from Zion, and utter his voice from Jeruſalem; and the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither.

NOTES.

CHAP. I.] V. 1, 2.] There is no certainty in the conjectures, that have been formed concerning this prophet; and we know nothing more of him, than what is intimated in his prophecy, (c. vii. v. 14, 15.) He was brought up to, and employed in the rural, and laborious occupation of an herdman; and was thence called to be a prophet. Tekoah is ſuppoſed to have belonged to Ju-

3 Thus ſaith the LORD; For three tranſgreſſions of Damaſcus, and for four, I will not turn away *the puniſhment* thereof: becauſe they have threſhed Gilead with threſhing inſtruments of iron.

4 But I will ſend a fire into the houſe of Hazael, which ſhall devour the palaces of Ben-hadad.

5 I will break alſo the bar of Damaſcus, and cut off the inhabitant from the plain of Aven, and him that holdeth the ſceptre from the houſe of Eden: and the people of Syria ſhall go into captivity unto Kir, ſaith the LORD.

6 Thus ſaith the LORD; For three tranſgreſſions of Gaza, and for four, I will not turn away *the puniſhment* thereof: becauſe they carried away captive the whole captivity, to deliver *them* up to Edom:

7 But I will ſend a fire on the wall of Gaza, which ſhall devour the palaces thereof:

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſceptre from Aſhkelon, and I will turn mine hand againſt Ekron: and the remnant of the Philiſtines ſhall periſh, ſaith the Lord GOD.

9 Thus ſaith the LORD; For three tranſgreſſions of Tyrus, and for four, I will not turn away *the puniſhment* thereof: becauſe they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will ſend a fire on the wall of Tyrus, which ſhall devour the palaces thereof.

11 Thus ſaith the LORD; For three tranſgreſſions of Edom, and for four, I will not turn away *the puniſhment* thereof: becauſe he did purſue his brother with the ſword, and

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dah. The former years of Uzziah coincided with the times of Jeroboam, the grandſon of Jehu. (Note *Hoſea*, v. 1.) We find elſewhere, that a terrible earthquake happened in the land, during the reign of Uzziah, (*Zech.* c. xiv. v, 5:) but we know not at what time, though it was doubtleſs well known to the cotemporaries. He was ſent to ſpeak words correſpondent to the viſions of God, that he had *ſeen*; and in general he denounced the terrible wrath of God, (like the roaring of a lion,) from Mount Zion, againſt the enemies of his people, and againſt the idolatrous, and hypocritical Jews. This would deſolate the countries, not leaving ſo much as the habitations of the ſhepherds, or any verdure on the top of the moſt fertile mountains.

V. 3—5.] The prophet firſt began with denouncing judgment againſt the oppreſſors of his people. Damaſcus was the capital of Syria, and was put for the whole country. The three and four, or ſeven, tranſgreſſions ſeem not to mean an exact number of offences, either to be pardoned or ſubdued: but it was an intimation, that they had filled up the meaſure of their ſins, and were ripe for vengeance. And one offence is mentioned as more aggravated than the others, and which was the immediate cauſe of their calamities. This, in the caſe of the Syrians, was their oppreſſion of the inhabitants of Gilead, beyond Jordan, whom they treated with as great cruelty, as if they had threſhed them with threſhing inſtruments of iron: or perhaps, they actually tortured in this inhuman manner, ſuch of them, as fell into their hands. (2 *Kings*, c. x. v. 32, 33.) Therefore, the wrath of God as a conſuming fire would enter the houſe, or among the deſcendants, of Hazael king of Syria, and conſume thoſe palaces, that Benhadad his predeceſſor had erected at Damaſcus. (2 *Kings*, c. viii. v. 7—15.) The Lord would alſo break down the bar of that city, and open her gates to the beſiegers, and cut off the inhabitants of the open country, and wreſt the ſceptre from the hands of the reigning family, and carry the people captive into Kir, in the land of Media. This ſentence ſeems to have been executed by the Aſſyrians; though we have no particular information about it in hiſtory. (2 *Kings*, c. xvi. v. 9.)

V. 6—8.] Gaza, Aſhdod, Aſhkelon, and Ekron were the principal cities of Philiſtia: probably Gath was at that time in the poſſeſſion of the kings of Judah. The Philiſtines had added to their other crimes a recent inſtance of cruel revenge againſt the people of God. On ſome occaſion, they had taken captive a multitude of the Jews, or Iſraelites, and had ſold them for ſlaves without any diſtinction to the Edomites, who would be ſure to treat them with the utmoſt rigour. The Lord would therefore no longer delay to puniſh them according to their deſerts; but he would deſtroy their cities, dethrone their princes, and extirpate the remnant of the nation. This was executed afterwards by the Aſſyrians, the Jews, the Chaldeans, &c.

V. 9, 10.] The Tyrians had forgotten the brotherly covenant, that had ſubſiſted between David, and Solomon kings of Judah, and Hiram king of Tyre; and other treaties of amity, which had been entered into for their reciprocal advantage: and they had been guilty of great cruelty to the nation, after the example of the Philiſtines. This provoked God to ſend thoſe judgments upon them, which were afterwards inflicted by Nebuchadnezzar, and Alexander the Great. (Notes, &c. *Ezek.* c. xxvi. xxvii. xxviii.)

V. 11, 12.] Edom, or Eſau was Jacob's brother: yet the Edomites were more cruel to the deſcendants of Jacob, than any of the ſtrangers, by whom they were ſurrounded! After the example of their progenitor, they purſued the Iſraelites with the ſword: they readily purchaſed them for ſlaves from thoſe that made them captives: they were devoid of compaſſion towards, and full of furious revenge againſt, them, which they vented in did caſt off all pity, and his anger did tear perpetually and he kept his wrath for ever.

12 But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.

13 Thus ſaith the LORD; For three tranſgreſſions of the children of Ammon, and for four, I will not turn away *the puniſhment* thereof, becauſe they have ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, with a tempeſt in the day of the whirlwind:

15 And their king ſhall go into captivity, he and his princes together, ſaith the LORD.

CHAP. II.

Contains prophecies, 1ſt. Againſt Moab, for his barbarity; and Judah, for his contempt of God's law, 1---5. *2d. Againſt Iſrael, for various inſtances of iniquity, impiety, and ingratitude,* 6---16.

THUS ſaith the LORD; For three tranſgreſſions of Moab, and for four, I will not turn away *the puniſhment* thereof; becauſe he burned the bones of the king of Edom into lime.

2 But I will ſend a fire upon Moab, and it ſhall devour the palaces of Kerioth: and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet:

3 And I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the LORD.

4 Thus ſaith the LORD; For three tranſgreſſions of Judah, and for four, I will not turn away *the puniſhment* thereof; becauſe they have deſpiſed the law of the LORD, and have not kept his commandments, and their lies cauſed them to err, after the which their fathers have walked:

5 But I will ſend a fire upon Judah, and it ſhall devour the palaces of Jeruſalem.

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the moſt outrageous cruelties: but this would kindle the fire of God's wrath againſt their ſtrongeſt cities, and reduce them to deſolation. This was probably executed by the Aſſyrians and Chaldeans.

V. 13—15.] The Ammonites to the eaſt of Gilead were as cruel to the inhabitants of that diſtrict, as the Aſſyrians to the north had been: and their enmity, and avarice had induced them to be guilty of the moſt horrid barbarities; in order to extirpate the people, and ſo to enlarge their border. This cruelty to the innocent, and impotent was about to bring down the vengeance of God on Rabbah their capital city, which would be taken by ſtorm, and deſtroyed ſuddenly as by a whirlwind; which would be ſucceeded by the captivity of the king, and of his princes.

PRACTICAL OBSERVATIONS.

The Lord hath often called the inſtruments of his work, in the miniſtry of the word, from inferior ſtations in ſociety. And they need not be aſhamed of, and ought not to be reproached with, their mean extraction or former low occupations; provided they faithfully declare the truths of God to the people, as the reſult of their own knowledge, and experience. The neglect of the warnings of God's word frequently precedes the execution of his ſevere judgments in his providence: and whilſt from his throne of grace he delighteth to exerciſe mercy to the humble believer; He will thence denounce and execute the ſevereſt judgments on his enemies, and on falſe profeſſors. He bears long with tranſgreſſors; but he will no longer turn away their puniſhment, who have filled up the meaſure of their guilt: cruelty to the helpleſs, and perſecution of his people ripen nations, and individuals for vengeance with great rapidity: His wrath conſumes flouriſhing families, and magnificent palaces, like a tremendous fire: it breaks down the gates of fortified cities, depopulates fertile regions, dethrones princes, and reduces potent nations to captivity, and ſlavery. Thus oppreſſors are viſited in rotation, according to the degree of their cruelty, treachery, violation of relative duties, or contempt of ſacred treaties; or to that of their enmity, and oppreſſion. They ſhall have judgment without mercy, who have ſhowed no mercy; and ſuch need expect no pity from God, as have caſt off all pity of their brethren, and whoſe wrath, and revenge have raged perpetually againſt them. Yet what cruelty will men not commit to increaſe their eſtates! And what villainy will not ambitious princes countenance, in order to enlarge their territories! But the day of retribution will come upon ſuch inhuman monſters, as an overwhelming tempeſt, and an irreſiſtible whirlwind: and what will they then do? or whither will they flee from the vengeance of God, and from the devouring fire of his incenſed juſtice?

NOTES.

CHAP. II.] V. 1. *Becauſe,* &c.] The Lord noticed this expreſſion of impotent revenge of the Moabites, againſt the dead body of another idolatrous prince; and aſſigned it as a reaſon of the ſevere judgments, that he was about to inflict on that people. The princes of Moab were the principals in this offence; but the people were conſenting to it, and on other accounts ripe for vengeance. (Notes, &c. *Iſaiah* c. xv, xvi. *Jer.* c. xlviii.)

V. 4. *Deſpiſed,* &c.] The Jews were not indicted for any particular outrage committed againſt the dictates of humanity, or natural conſcience; but for their contempt of the law, and authority of God, who had committed to them his ſacred oracles. Deſpiſing his worſhip, ordinances, truths, and precepts, they had hearkened to their

6 Thus ſaith the Lord; For three tranſgreſſions of Iſrael, and for four, I will not turn away *the puniſhment* thereof, becauſe they ſold the righteous for ſilver, and the poor for a pair of ſhoes;

7 That pant after the duſt of the earth on the head of the poor, and turn aſide the way of the meek: and a man and his father will go in unto the *ſame* maid, to profane my holy name:

8 And they lay *themſelves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the houſe of their god.

9 Yet deſtroyed I the Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks; yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo I brought you up from the land of Egypt, and led you forty years through the wilderneſs, to poſſeſs the land of the Amorite.

11 And I raiſed up of your ſons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Iſrael? ſaith the Lord.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, ſaying, Propheſy not.

13 Behold, I am preſſed under you, as a cart is preſſed *that is* full of ſheaves.

14 Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen

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falſe teachers, and worſhipped their idols, which were vanity and lies; and thus followed the corrupt traditions, and practices of their fathers, in preference to the commandment of God.

V. 6—8.] After the prophet had given a general warning to the ſurrounding nations, and to the kingdom of Judah; he more particularly addreſſed himſelf, in the name of God, to the Iſraelites, to whom he was eſpecially ſent. They alſo had filled up, or were about to fill up, the meaſure of their ſins, and the Lord would not avert from them the merited puniſhment. Several atrocious crimes were charged upon them, which were generally practiſed by the people; and ſome of them were ſanctioned by the authority and example of the rulers. The ſmalleſt bribe, even the value of a pair of ſhoes, would induce their magiſtrates, to give up a poor man to the will of his mercileſs oppreſſor,to be caſt into priſon, reduced to ſlavery, or put to death; though his cauſe and character were moſt evidently righteous: nay they were more readily induced thus to abuſe God's worſhippers, out of enmity to him, as well as from avarice, and cruelty. The leaſt property of a poor man, though ſcarce more valuable, than the duſt of the earth, that fell upon his head, excited their covetouſneſs, and they panted after it inſatiably, till they had got it from him. Thus they perverted the cauſe, and trampled upon the perſons, of ſuch, as were too weak, timid, or gentle to make reſiſtance to their oppreſſions. At the ſame time they were equally regardleſs of the divine law, and even of common decency, in their ſenſual indulgences: for both the father, and his ſon would cohabit with the ſame woman, to the ſcandal of their religion; when even idolaters would not allow a man to marry his father's wife, even after his death. (1 *Cor.* c. v. ver. 1.) Inſtead of reſtoring the garments of the poor, that were taken in pawn of them, according to the law; they uſed, and wore them out, eſpecially, when they proſtrated themſelves before their idols; when they feaſted, or ſlept, or committed ſtill viler abominations before their altars: and the wine which they poured out as libations, or drunk in their idolatrous feaſts, was received as a bribe for the condemnation of innocent perſons!

V. 9—12.] The peculiar favours, that the Lord had ſhewn to Iſrael, aggravated their guilt in their horrible iniquities, and idolatries. He had deſtroyed before their fathers the gigantic Amorites, and the other formidable inhabitants of the land, on purpoſe to put them in poſſeſſion of it. Not only were ſome individuals amongſt theſe nations of vaſt ſtature, and ſtrength: but the whole collective body of them reſembled a deep rooted, and ſtrong oak. This the Lord, for Iſrael's benefit, deſtroyed, root, branch, and fruit together; and yet they afterwards copied and exceeded the abominations of the Amorites! Indeed this was but the continuation of the former favours, that he had ſhewn to that nation, in their deliverance out of Egypt, and their marvellous preſervation through the wilderneſs. He had alſo greatly honoured them, and provided for their ſpiritual good, in raiſing up prophets from amongſt their ſons, to inſtruct them in his ſervice: and he had continued this favour to the kingdom of the ten tribes, even after their revolt from the family of David, and their ſeparation from the temple, and worſhip at Jeruſalem. He had alſo raiſed up amongſt their young men Nazarites, to be examples of ſelf-denial, and devotedneſs to God. But inſtead of profiting by theſe undeniable, and extraordinary benefits; they tempted the Nazarites to break their vows; and the prophets to conceal, or falſify their meſſages; and abuſed thoſe, who would not comply with their demands.

V. 13—16.] The people of Iſrael were become, as it were, an intolerable burden to the Lord: they ſo diſhonoured, and provoked him, that he was weary of them; and was preſſed down by their obſtinate provocations, as a cart is preſſed down when heavy laden with ſheaves of corn; an illuſtration taken from the ſcenes, with which the prophet had been moſt converſant. Therefore neither their agility, vigour, numbers, contrivances, his ſorce, neither ſhall the mighty deliver himſelf:

15 Neither ſhall he ſtand that handleth the bow; and *he that is* ſwift of foot ſhall not deliver *himſelf:* neither ſhall he that rideth the horſe deliver himſelf.

16 And *he that is* courageous among the mighty ſhall flee away naked in that day, ſaith the LORD.

CHAP. III.

Contains 1ſt. Warnings to Iſrael, that their relation to the Lord would enſure their puniſhment; that they could have no cordial amity with him, without reconciliation, and conformity; and that the threatenings, and judgments of God were neither cauſeleſs, and futile, nor would they prove inefficacious, 1---8. 2d. A call to the Philiſtines, and Egyptians to notice the ſins, and puniſhment of Iſrael; for deſtruction was about to come on them by the Aſſyrians, 9---15.

HEAR this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You only have I known of all the families of the earth: therefore I will puniſh you for all your iniquities.

3 Can two walk together, except they be agreed?

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nor valour, would deliver them from the judgments, which were coming upon them, by the Aſſyrians, and other executioners of the Lord's vengeance: few of their multitudes would eſcape, and thoſe few would be deſtitute fugitives in other countries, or naked captives in the hands of their enemies.

PRACTICAL OBSERVATIONS.

In what varied, and horrid forms do the malignant paſſions of the human heart break forth, on different occaſions! But the Lord keeps an exact account of the motive, and the conduct even of ungodly men towards each other; and he will puniſh every expreſſion of a vindictive, and cruel diſpoſition, towards the living or the dead. They, who inſult over the fallen, or the miſerable, may expect to be inſulted over, perhaps when in extreme agony; and to die with tumult, and ſhouting, and with the ſound of a trumpet: and judges, and princes, when ringleaders in wickedneſs, may have the preeminence of more aggravated miſery, than their ſubjects. But it is a ſmall thing for thoſe, to whom are committed the oracles of God, to avoid the groſs enormities of benighted heathens; without ſuch crimes, they may fill up a large meaſure of guilt, and ripen apace for vengeance, by deſpiſing the law of the Lord, and not keeping his commandments; and by preferring their own imaginations, or inclinations, to his holy truths, ordinances and precepts. Falſe doctrines, deluſive ſuperſtitions, and idolatries, and atrocious violations of God's word, have often been perpetuated by tradition in the viſible church; and one generation after another have erred through the lies, after which their fathers have walked; till the wrath of God have burned like fire, to conſume even the palaces of Jeruſalem. Nay it hath too often been found, that the worſt oppreſſions, and abominations of the heathen have been committed by the profeſſed worſhippers of God! When known crimes are deliberately ventured upon for wordly gain, men will by degrees perpetrate the baſeſt villanies for the loweſt recompence, and will become callous to all the miſeries of the poor: nay they will be pleaſed to trample upon the righteous, and the meek, out of contempt of, and enmity to their characters. Such men, (calling themſelves chriſtians!) will grudge the poor ſervant, labourer, or mechanic, the ſmalleſt advantage, or indulgence, and eagerly purſue every iniquitous method of extorting their little from them, to increaſe their own abundance! Commonly ſuch injuſtice and rapacity connects with equal ſenſuality and licentiouſneſs, and leads to impiety, infidelity, or abominable idolatry. But no wrongs will be ſo fatal to the injurer, as thoſe, that are done to the poor, and meek, who cannot, or will not avenge themſelves. When the obligations are conſidered, which profeſſing chriſtians have received from God in his kind providence; and by his word, miniſters, and ordinances, and the good examples ſet before them; it muſt be evident, that their crimes are far more aggravated, than ſimilar practices of ignorant Pagans. But they, who hate ſelf-denial, and piety themſelves, will commonly attempt to ſeduce ſuch, as profeſs them, either to renounce, or diſgrace their profeſſion: and too many, that ſeemed to run well, have thus been led into thoſe worldly luſts, which war againſt the ſoul: and as every one, that doeth evil, hateth the light, we need not wonder at the pains ungodly men take to ſilence, intimidate, or corrupt the miniſters of God's word. Thus men add obſtinacy to iniquity, and do the work of ſatan, as well as that of the fallen children of Adam. And when this becomes the general character of profeſſing churches, or nations, it cannot be expected, that the Lord will any longer endure their provocations; but they will be given up to complicated miſery, notwithſtanding all their idolized power, courage, or reſources: nor can *ſuch* profeſſors of the goſpel eſcape the future wrath of an offended God. May we then humble ourſelves before Him, for all our former ingratitude, and unfaithfulneſs, and ſtudy to profit by all our advantages, and means of grace.

NOTES.

CHAP. III.] V. 1—3.] This ſeems to begin another meſſage from God, which was addreſſed to the whole family of Jacob; though the kingdom of the ten tribes ſeems to have been principally intended. This whole family, which the Lord had brought out of Egypt, had been owned, noticed, and favoured by Him, in ſuch a manner, as no other people had been; eſpecially in having his oracles, and ordinances amongſt them, and in being admitted into a covenant relation to him, 4 Will a lion roar in the foreſt, when he hath no prey? will a young lion cry out of his den? if he have taken nothing.

5 Can a bird fall in a ſnare upon the earth, where no gin *is* for him? ſhall *one* take up a ſnare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? ſhall there be evil in a city, and the LORD hath not done *it*?

7 Surely the Lord GOD will do nothing, but he revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath ſpoken, who can but propheſy?

9 Publiſh in the palaces at Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble yourſelves upon the mountains of Samaria, and behold the great tumults in the midſt thereof, and the oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the LORD, who ſtore up violence and robbery in their palaces.

11 Therefore thus ſaith the Lord GOD; An adverſary *there ſhall be* even round about the land: and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the LORD; As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out, that dwell in Samaria in the corner of a bed, and in Damaſcus *in* a couch.

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord GOD, the God of hoſts.

14 That in the day, that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el: and the horns of the altar ſhall be cut off, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe; and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the LORD.

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as his worſhippers. But inſtead of being, on that account, connived at, in their enormous ingratitude, impiety, and idolatry; his honour required, that they ſhould be puniſhed with diſtinguiſhed ſeverity. They could not reaſonably expect to continue in a ſtate of friendſhip, and peace with God, and under his protection; whilſt their conduct and character were ſo contrary to his perfections, and his law. Without a coincidence in judgment, diſpoſition, purſuits, and inclinations, men cannot be intimately united in friendſhip, or live together in harmony, and comfort. They therefore, who do not deem the Lord worthy of all that love, honour, worſhip, and obedience, which he requires; who approve not of his law, nor count his ſervice liberty, and felicity: who diſlike his way of ſaving ſinners: and do not hate ſin, deſire holineſs; and ſeek his glory, cannot walk together with him in his ordinances, commandments, and providences. Their notions, forms, ſect, or outward conduct cannot ſupply the want of this conformity to God in judgment, diſpoſitions, affections, and intentions: this conformity cannot be had, except from the regenerating grace of the Holy Spirit: and this muſt of neceſſity precede our reconciliation to, and walk with God. (Note, *Gen.* c. v. ver. 22—24.)

V. 4—8.] Theſe animated interrogations were intended to convince the people, that they had cauſe for alarm, and ought earneſtly to ſeek to avert the threatened wrath of God. The lion in the foreſt, and the young lion in the den, are only obſerved to roar over their prey, when they have it in view, or are devouring it: ſo the Lord would not have "roared out of Zion," had he not marked out the idolatrous Iſraelites as the objects of his righteous indignation, which was about to ſeize upon them with irreſiſtible force. Birds are not caught in a ſnare by chance; but it is laid for them, and not generally taken up, till ſome of them be enſnared: ſo the calamities, which oppreſſed, or threatened the people, were the effect of the Lord's purpoſe of puniſhing them for their ſins; and would not be removed, till they had effected their reformation, or ruin. The trumpet announcing the approach of the enemy, would give an alarm to the city, and excite the people to run together, and concert meaſures for their ſecurity: and ought not Iſrael to take the alarm at the terrifying meſſages, delivered to them in the name of the Lord? They would not ſurely aſcribe their troubles to any other cauſe; for was there any evil, or affliction in any city, that was not from God, and the effect of his wrath againſt the ſins of the inhabitants? Indeed he would do nothing, (eſpecially reſpecting Iſrael,) without revealing his ſecret purpoſe to his ſervants the prophets; who, being thus informed of what was about to come to paſs, were bound in conſcience to declare it to the people, that they might take warning, and act accordingly. Nor could they do otherwiſe: for who could help trembling at the roaring of a lion? And who could help propheſying, when the Lord God ſpake to him of the judgments he was about to execute upon tranſgreſſors? They ought not therefore to blame the prophets for their awful predictions; but to approve their conduct, and to take warning to repent, and return to God, if ſo be his wrath might be averted, or deferred.

V. 9—15.] Some of the heathen neighbours of Iſrael

CHAP IV.

Contains 1ſt. The potent Iſraelites reproved and threatened for their oppreſſion, and idolatry, 1---5. *2d. A declaration of their incorrigibleneſs under previous viſitations; and a warning to them, to prepare to meet God, who was about to execute ſeverer vengeance upon them,* 6---13.

HEAR this word, ye kine of Baſhan, that *are* in the mountain of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, Bring, and let us drink.

2 The Lord GOD hath ſworn by his holineſs, that, lo, the days ſhall come upon you that he will take you away with hooks, and your poſterity with fiſh-hooks.

3 And ye ſhall go out at the breaches, every

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were here ſummoned to aſſemble at Samaria, that they might behold their crimes and puniſhment: there they would behold a city full of tumults, occaſioned by vice, injuſtice, and oppreſſion: to which they were ſo habituated, that they knew not how to act honeſtly or conſcientiouſly; but were continually ſtoring up the gains of violence and robbery, even in the palaces of their kings and nobles. For theſe crimes the Lord, in vindication of his own honour, would ſend the Aſſyrians to invade the land, and beſiege the city, and level it with the ground. The inhabitants would then be ſo maſſacred, that only a few obſcure perſons would eſcape. As with great difficulty and danger, the ſhepherd recovers ſome ſmall remains of the ſheep, which a lion hath devoured; ſo a few individuals, who had hid themſelves under their beds, or wrapped themſelves up in ſome fragment of its covering, to eſcape the ſword of the conquerors, would at length be brought forth to be carried away captive. Or ſome who fled to Damaſcus, being purſued thither by the common enemy of Iſrael, and Syria, would thus be with difficulty preſerved from ſlaughter in their beds. For the prophet was to teſtify to the family of Jacob, that when the Lord ſhould ariſe to puniſh their tranſgreſſions, He would be ſure to deſtroy the altars of Bethel, and avenge on them that baſe idolatry: and that the winter and ſummer houſes, which the great men had for luxury, as well as all their decorated, and magnificent palaces, would be entirely deſtroyed by their enemies.

PRACTICAL OBSERVATIONS.

It is lamentable to conſider how often peculiar advantages only ſerve to enſure and increaſe the guilt, and puniſhment of their poſſeſſors: we ſhould therefore take heed not to preſume on external privileges, without ſpecial ſanctifying grace. The proud, the ſenſual, the covetous, the unmerciful, and deceitful cannot enjoy communion with an holy God: He can have no pleaſure in them, nor they in Him. And as all our happineſs muſt ariſe from his love, and from walking with him; we ſhould be the more earneſt in ſeeking conformity to his Image, as connected with reconciliation to Him, through Jeſus Chriſt: then we ſhall be capable of finding ſatisfaction in communion with him, and with his people; and our perſons, and ſervices, will be accepted through the interceſſion of Chriſt, and by the influences of the Spirit. Let not ſinners think, that the threatenings of God's word were intended merely to frighten them; or that He hath no ground for ſuch ſeverity, as is denounced, or intends not to execute it. Impenitent ſinners are the prey, againſt which he utters his tremendous voice, and not one of them will eſcape his righteous vengeance. Even preſent troubles ſpring from his anger, and will either end in their repentance, or deſtruction. Surely then ſinners ſhould take warning, and eſcape for their lives: and we all ought to ſubmit to God's righteouſneſs, in all the evil, that he inflicts upon us for our ſins. His ſecret is with them that fear him; and he hath made known the rules of his dealings with us, by his holy prophets: and even his faithful miniſters, though not thus acquainted with his ſecret counſels, may ſee moſt evidently that judgments are about to be executed on the wicked; and they cannot but ſpeak, that men may fear, and flee from impending deſtruction. This their conduct ſprings from love to men's ſouls, and ſhould be received as the greateſt ſervice, that one man can confer upon another. Even ignorant idolaters will be called upon to witneſs, and to approve of God's judgments upon apoſtate, and ungodly profeſſors. The tumults of proſperous wickedneſs, ſenſuality and oppreſſion, which tend to blind the underſtanding, and harden the heart to every ſentiment or feeling of juſtice, or mercy, tend to tumults of a ſtill more terrible nature, and provoke the moſt ruinous judgments of God againſt nations, and individuals. Indeed a remnant according to the election of grace will be ſecured by our great and good Shepherd, as from the jaws of deſtruction, in the worſt of times; and generally they conſiſt of the poor, obſcure, and neglected. Whilſt the rich oppreſſors, who ſtore up robbery in their palaces, the delicate, the luxurious, and magnificent are peculiarly marked out for judgment; and their hypocritical, or idolatrous forms of worſhip only tend to increaſe their condemnation.

N O T E S.

CHAP. IV.] V. 1—3.] The kine of Baſhan were remarkable for their ſize, fatneſs, and wantonneſs; and the wealthy, luxurious, and profligate rulers, and nobles of Samaria ſeem to have been intended. They might be deſcribed as the kine, rather than the bulls of Baſhan, to reprove their effeminacy, and cowardice, in their conteſts with their enemies; whilſt they cruſhed and trampled upon their poor brethren, who were not able to reſiſt them; and ſold them for ſlaves, only demanding from their new maſters ſome wine to make them drunk. The Lord had ſworn by his own holineſs, which was concerned to puniſh theſe cruel, and impious oppreſſors; that they, and their poſterity, ſhould be dragged out of their habitations, as helpleſs fiſhes are drawn by the hook out of their element, to be deſtroyed. The wall of Samaria would be broken down by the beſiegers; then every one of them would endeavour to eſcape by that breach, which was neareſt to his ſtation: they would caſt away their treaſures, which they had hoarded in their *cow at that which is* before her, and ye ſhall caſt *them* into the palace, ſaith the LORD.

4 Come to Beth-el and tranſgreſs; at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *and* your tithes after three years:

5 And offer a ſacrifice of thankſgiving with leaven, and proclaim *and* publiſh the free offerings: for this liketh you, O ye children of Iſrael, ſaith the Lord GOD.

6 And I alſo have given you cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD.

7 And alſo I have withholden the rain from you, when *there were* yet three months to the harveſt: and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water, but they were not ſatisfied: yet have ye not returned unto me, ſaith the LORD.

9 I have ſmitten you with blaſting and mildew: when your gardens and your vineyards and your fig-trees and your olive-trees increaſed, the palmer-worm devoured *them*: yet have ye not returned unto me, ſaith the LORD.

10 I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain with the ſword, and have taken away your horſes; and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the LORD.

11 I have overthrown *ſome* of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, ſaith the LORD.

12 Therefore thus will I do unto thee, O Iſrael: *and* becauſe I will do this unto thee, prepare to meet thy God, O Iſrael.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkneſs, and treadeth upon the high places of the earth, The LORD, the God of hoſts, *is* his name.

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palaces; or they would throw them down within their palaces, that they might be the more unincumbered in their flight from the enemy; and yet they would not be able to eſcape.

V. 4, 5.] This is an ironical, or ſarcaſtical addreſs to the idolatrous Iſraelites. They were addicted to the worſhip of their golden calves, and other idols: let them therefore proceed to Bethel, or Gilgal, to multiply their tranſgreſſions, by their continued idolatrous ſacrifices: let them offer their daily oblations to, and employ their ſecond tithes, in the ſervice of their idols, which every third year were to be conſumed in religious feaſting with the prieſts, Levites, and their poor brethren, (*Deut.* c. xiv. v. 28, 29:) and let them openly, and oſtentatiouſly preſent their peace-offerings, and free will-offerings to their golden calves, in a mimickry of the worſhip paid to God at Jeruſalem. This conduct was agreeable to their inclinations, and conſiſtent with their character; and they would thus ripen apace for deſtruction.

V. 6. *Cleanneſs*, &c.] That is, for want of food. The Lord had ſent theſe calamities upon Iſrael, to warn them to repentance; but as they neglected to return to his worſhip and ſervice, they made way for their entire ruin.

V. 10. *Peſtilence*, &c.] That is, ſimilar to that awful ſtroke, by which the firſt-born of Egypt were deſtroyed, to make way for Iſrael's deliverance. And when they went forth to war, ſuch multitudes were ſlain, and left unburied, through the diſtreſs of the ſurvivors; that the places where their camps had been, became too offenſive to be approached..

V. 11. *I have*, &c.] We do not know when, or how this judgment was inflicted; but doubtleſs it was notorious to the cotemporaries.

V. 12, 13.] As the Iſraelites ſtill perſiſted in their rebellion, and idolatry, notwithſtanding theſe warnings, judgments, and reſpites; the Lord was determined to do *thus* unto them: that is, to bring upon them the calamities, that had before been predicted. (c. iii. v. 14—16.) He warned them therefore to prepare to meet Him as their offended Judge, and Adverſary, who was about to denounce ſentence againſt, and execute righteous vengeance upon, them, by the Aſſyrian armies. They would then have to contend with the Creator of the mountains; the ſovereign diſpoſer of winds, and ſtorms; the heart-ſearching omniſcient Judge, who ſheweth to every man even his ſecret thoughts; the arbiter of every man's proſperity, or adverſity, who turneth the morning of hopeful ſucceſs, into the darkneſs of miſery and deſpair; and the omnipotent Lord, who is able to tread down the ſtouteſt of the great ones of the earth, and to put all enemies under his feet. He was coming againſt Iſrael as an adverſary; and if any deſired to eſcape his vengeance; it behoved them to ſubmit to, and humble themſelves before Him. Some indeed expound the paſſage of the coming of Chriſt; of the free mercy intended the people through him; of the dignity of his perſon; and of the ruin of ſuch, as refuſed his ſalvation:

CHAP. V.

Contains 1ſt. A lamentation over the fall of Iſrael, 1---3. *2d. Exhortations to ſeek the Lord, &c, intermingled with promiſes, inſtructions, and ſharp reproofs,* 4---15. *3d. A prediction of inevitable miſeries, that were coming on the ſcornful and preſumptuous,* 16---20. *4th. Severe rebukes of the hypocriſy, and idolatry of the nation; and a prediction of their approaching captivity,* 21---27.

HEAR ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The virgin of Iſrael is fallen; ſhe ſhall no more riſe: ſhe is forſaken upon her land: *there is* none to raiſe her up.

3 For thus ſaith the Lord God; The city that went out *by* a thouſand ſhall leave an hundred, and that which went forth *by* an hundred ſhall leave ten, to the houſe of Iſrael.

4 For thus ſaith the Lord unto the houſe of Iſrael, Seek ye me, and ye ſhall live:

5 But ſeek not Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought.

6 Seek the Lord, and ye ſhall live; leſt he break out like fire in the houſe of Joſeph, and devour *it*, and *there be* none to quench *it* in Beth-el.

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but this ſeems not ſo well to accord with the context.

PRACTICAL OBSERVATIONS.

The luxurious, and cruel oppreſſors of the poor are often as deſtitute of manly courage, as of compaſſion; and their wanton tyranny over their helpleſs inferiors is attended with as abject a ſervility towards their powerful oppoſers. The honour of the divine perfections is engaged for the puniſhment of proud tranſgreſſors, and for the ſalvation of every humble believer. Careleſs, and proſperous ſinners will ſoon be entangled in their own devices, or by the judgments of God, as in a net, and they will be diſappointed in all their efforts to eſcape deſerved vengeance. How miſerable are they, whoſe religion, the reſult of their corrupt reaſonings, and inclinations, ſerves only to multiply their tranſgreſſions! And whoſe diligence, expence, and ſuperſtitious devotion only ripen them for deſtruction! And whoſe confidence, and ſelf-ſatisfaction in their antiſcriptural obſervances, only prove, that they are given over to a ſtrong deluſion to believe a lie! Let us ſee to it, that our faith, hope, and worſhip, are warranted by the word of God; and then let us apply ourſelves with all diligence to every part of his pleaſant, and profitable ſervice. What diverſified miſeries hath ſin expoſed us to, even in this world! But let us remember, that this is a ſtate of probation, and diſcipline, and that afflictions are employed as rebukes, corrections, and warnings, and ſhould be thus received. Their tendency is to ſhew the evil of ſin, the power of God's wrath, the vanity of this world, the danger of continuing impenitent, and our need of the mercy, grace, and peace of the goſpel. But when famine, and pinching hunger, and thirſt; when impoveriſhing diſpenſations; when waſting peſtilences, and wars; when earthquakes, and conflagrations; when urgent diſtreſſes, affecting examples in the caſe of others, and marvellous eſcapes in their own, do not lead men to repent, and turn to God, and to do works meet for repentance; they will ſerve to evince the hardneſs, depravity, and enmity of their hearts, and to diſplay the juſtice of God in their final condemnation. Ere long we muſt meet our God in judgment: but we ſhall never be able to ſtand before him, if he be ſevere in marking our iniquities: we cannot deny, or excuſe our crimes; we cannot withſtand, flee from, or endure his righteous vengeance: for what can a poor worm do, who hath to contend with the omnipotent, omniſcient, and everlaſting Creator, and Sovereign of the univerſe? If we would prepare to meet our God with comfort at that awful period; we muſt now meet him in Chriſt Jeſus, the eternal Son of the Father, who came down from heaven, to bleed, and die in our nature, to ſave loſt ſinners: we muſt meet him upon a mercy ſeat, in the exerciſe of repentance, faith and prayer: we muſt ſeek him whilſt he may be found, and call upon him, whilſt he is near; and we muſt ſeek his grace to teach, and enable us to deny ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly and godly in this preſent world: and then we ſhall have confidence, and not be aſhamed before him at his coming.

N O T E S.

CHAP. V.] V. 2, 3.] The kingdom of Iſrael, which had not yet fallen under the power of idolaters, and which ought to have been preſerved pure from idolatry; having been polluted with that abomination, would ſoon be ſubdued, to riſe no more. The Lord would forſake the people, in their own land; and there would be none able to raiſe them from their ruined condition, or to prevent their being carried away into captivity by the Aſſyrians. They would ſoon be ſo diminiſhed, and enfeebled by inteſtine convulſions, and foreign invaſions, that their cities would not be able to furniſh more than a tenth part of their former number of ſoldiers. And thus they would be utterly unable to reſiſt the power of the Aſſyrian monarchs.

V. 4—6.] Notwithſtanding all theſe denunciations, the Iſraelites would have nothing to blame for their ruin, except their own obſtinacy in idolatry, and rebellion. Still the Lord aſſured them, that if they would ſeek him, they ſhould live, and be preſerved from their enemies; that is, if they ſought his favour, and protection, by repentance, faith, and prayer, and by returning to his worſhip and ſervice. And any individuals, who thus ſought him, would ſave their ſouls alive, and might perhaps be reſcued from the general ruin of the nation.

7 Ye who turn judgment to wormwood, and leave off righteouſneſs in the earth.

8 *Seek him* that maketh the ſeven ſtars and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night: that calleth *for* the waters of the ſea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That ſtrengtheneth the ſpoiled againſt the ſtrong, ſo that the ſpoiled ſhall come againſt the fortreſs.

10 They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly.

11 Foraſmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houſes of hewn ſtone, but ye ſhall not dwell in them; ye have planted pleaſant vineyards, but ye ſhall not drink wine of them.

12 For I know your manifold tranſgreſſions and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate *from their right*.

13 Therefore the prudent ſhall keep ſilence in that time; for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and ſo the LORD, the God of hoſts, ſhall be with you, as ye have ſpoken.

15 Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the Lord GOD of hoſts will be gracious unto the remnant of Joſeph.

16 Therefore the LORD, the God of hoſts,

But they were not to think, that going to worſhip at Bethel, or Gilgal, before the golden calves, or at Beer-ſheba, (which probably was in the hands of the kings of Iſrael, at that time,) would avail them any thing. All the worſhip and ſacrifices preſented in thoſe places were an abomination to him: and they muſt proteſt againſt thoſe abuſes, and ſeek the Lord according to his word, and without hypocriſy, or idolatry, and in ſpirit, and truth; with reference to the ſacrifices offered on Mount Zion, whether they went up thither to worſhip, or not. But Bethel, and Gilgal, and their inhabitants, idols, prieſts, and worſhippers, would fall into the hands of the enemies; and none of them would be able to avert, or to quench the fire of God's indignation, which was about to devour the houſe of Joſeph, or the kingdom of Iſrael, of which Ephraim, and Manaſſeh formed ſo great a part.

V. 7—9.] The rulers of Iſrael were here particularly addreſſed: their iniquity rendered their judicial proceedings a ſource of oppreſſion, and miſery to the whole nation; and they had left off all regard to juſtice, as well as religion, throughout the whole land. Yet it behoved them to fear God's wrath, and ſeek his favour, as they were entirely in his power. He had created the ſtars, in their different conſtellations, which were ſuppoſed to have a great influence on the ſeaſons, for rain, or drought, for plenty, or ſcarcity. He could as eaſily raiſe men from the depth of miſery to felicity, or caſt them down from the ſummit of proſperity into diſtreſs, and deſpair; as he changes the darkneſs of the night into the light of the morning, or the brightneſs of the day into the gloom of the evening: and he could readily pour the waters of the ocean upon the earth, and cauſe a ſecond deluge, if he ſaw good; for he is the eternal, ſelf-exiſtent, and all-ſufficient Jehovah. He could even give ſtrength to a few plundered, and diſpirited captives, to vanquiſh the mightieſt conquerors, or to take the moſt ſtrongly fortified cities: and they had therefore every thing to hope for from his favour, and to fear from his wrath.

V. 10—13.] The atheiſtical, and iniquitous rulers of Iſrael were not diſpoſed to regard the prophet's exhortations; and he therefore next ſpake of them. They hated the prophets, who rebuked the wickedneſs of the people, in the moſt public parts of the city, without ſparing the corrupt magiſtrates, that perverted juſtice in their courts: nay they abhorred every one, that ſpake uprightly, whether as an honeſt witneſs, in any cauſe, that came before them; or as a faithful meſſenger of God. They were determined not to be reproved, for they hated to be reformed. They continually trampled down the poor, and robbed them of the burdens of wheat, which they had gleaned, or bought, or earned, for the ſubſiſtance of their families; and ſo left them to ſtarve: whilſt they were framing ſplendid palaces, and pleaſant vineyards for themſelves. But the Lord would not ſuffer them to enjoy their ill-gotten eſtates: He knew their manifold, and atrocious crimes, their impiety, bribery, extortion, and perverſion of juſtice; and would take vengeance on them for them. But the times were ſo perilous, and iniquitous, that prudent perſons, except evidently called to it, would chooſe to keep ſilence, even from complaining, leſt they ſhould excite the indignation of their cruel oppreſſors.

V. 14, 15.] The prophet however did not think, that it behoved him to be ſilent: he ſtill exhorted the people to "ſeek good, and not evil." Inſtead of ſeeking to their idols, or the indulgence of their luſts, or ſecurity by ſinful expedients; they ſhould ſeek the good knowledge, ſalvation, and ways of the Lord; and ſeek ſecurity, by truſting in him, and doing good to man, for his ſake: then indeed they might hope for the gracious preſence of God with them, to protect them from their enemies, which they now preſumptuouſly expected, becauſe of their external relation to him. But they could not heartily ſhun the evil, and ſeek the good, except they hated the one, and loved the other; ſo that a change of their inward diſpoſition was as requiſite, as a reformation of their outward conduct. (*Rom.* c. xii.

the LORD, ſaith thus; Wailing *ſhall be* in all ſtreets; and they ſhall ſay in all the highways, Alas! alas! and they ſhall call the huſbandman to mourning, and ſuch as are ſkilful of lamentation to wailing.

17 And in all vineyards *ſhall be* wailing: for I will paſs through thee ſaith the LORD.

18 Woe unto you that deſire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkneſs, and not light.

19 As if a man did flee from a lion, and a bear met him: or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 *Shall* not the day of the LORD *be* darkneſs, and not light? even very dark, and no brightneſs in it?

21 I hate, I deſpiſe your feaſt-days, and I will not ſmell in your ſolemn aſſemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings of your fat beaſts.

23 Take thou away from me the noiſe of thy ſongs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteouſneſs as a mighty ſtream.

25 Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the ſtar of your god, which ye made to yourſelves.

27 Therefore will I cauſe you to go into captivity beyond Damaſcus, ſaith the LORD, whoſe name *is* The God of hoſts.

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v. 9.) This would lead them to eſtabliſh judgment in the gate, by righteous laws, and deciſions; and then perhaps the Lord might be gracious to the enfeebled remnant of the nation, and recover it to its former proſperity.

V. 16, 17.] As the Lord foreknew that theſe exhortations would be generally diſregarded, he aſſured the people, that the approaching calamities would fill both the ſtreets of their cities, their high-ways, and pleaſant vineyards with bitter lamentations: whilſt the huſbandmen, driven from their work, would join the ſkilful, hireling mourners, in bewailing the public calamities. For the Lord was about to paſs through the land, as he had done through Egypt, when he deſtroyed the firſt-born.

V. 18—20.] The prophet had mentioned the day of the Lord, and ſome of the people expreſſed a deſire of its arrival; either ſcornfully deriding his meſſage, or preſumptuouſly expecting the Lord's interpoſition in their favour. But their ſcorn, or preſumption would enſure woe to them: the day of the Lord would not anſwer their expectations; but would be to them a ſeaſon of the utmoſt diſtreſs, and deſpondency, without any mixture of joy, and proſperity. One calamity would ſucceed to another: ſo that they, that eſcaped the firſt, would be deſtroyed by the ſecond or third; as if a man, having fled from a lion, ſhould be met by a bear; or having got into a houſe fatigued, and alarmed, and leaning againſt a wall to recover himſelf, ſhould there be ſtung to death by a ſerpent.

V. 21—24.] (Note, *Iſaiah*, c. i. v. 10—18.) The Iſraelites were encouraged in their preſumption, by their obſervance of their religious ſolemnities. Perhaps in the temples, belonging to the ten tribes, they copied the manner of keeping the ſolemn feaſts, of preſenting the ſacrifices, and even the muſic, and pſalmody, in uſe, at the temple of Jeruſalem. But the whole was ſo corrupted with idolatry, ſuperſtition, hypocriſy, and iniquity, that the Lord utterly abhorred, and rejected it. However ſome think, that Judah alſo was included in this rebuke. Inſtead of relying on theſe worthleſs ſervices, they would do better to reform their courts of juſtice: that judgment, and equity might thence be diffuſed, like ſtreams of waters, throughout the land: and ſo a hopeful beginning might be made of a reformation in their morals, and religion; without which no ſacrifices could pleaſe God.

V. 25—27.] The Iſraelites, to whom the prophet ſpake, only copied the crimes of their fore-fathers, even from the time of their leaving Egypt. For near forty years, during their continuance in the wilderneſs, their preſcribed ſacrifices to the Lord were greatly neglected, or interrupted, as very burthenſome to them: and yet with great toil, and expence, they carried along with them ſhrines, or models of their idols, and of the tabernacles, where they had been worſhipped. We have often read of Moloch: nothing very ſatisfactory can be known of Chiun, or the ſtar of this their god; perhaps ſome of the planets, or conſtellations were worſhipped under this name, and the image might be decorated, or diſtinguiſhed by the figure of a ſtar, ſignifying the meaning of it. Probably this idolatry continued even to the time of Amos; and for this, their captivity beyond Damaſcus, or in the regions to the eaſt, and north of Syria, was predicted. St. Stephen quoted this paſſage with ſome variations, which may be conſidered in their proper place. (*Acts*, c. vii. v. 42, 43.)

PRACTICAL OBSERVATIONS.

Pious minds will often be conſtrained to lament over the declenſions, abuſes, and calamities of the viſible church: for if profeſſors of religion provoke God to forſake them, they have none to raiſe them up from their fallen ſtate. But the true church, though often diſtreſſed, and *apparently* diminiſhed, ſtill maintains its ground, and will again be repleniſhed. Even, whilſt the Judge

CHAP. VI.

Contains 1ſt. Woes denounced againſt the careleſs Jews, and Iſraelites, for their ſelf-indulgence, and vain-confidence, 1---6. *2d. Predictions of terrible calamities, that were about to come upon them for their iniquities,* 7---14.

WOE to them *that* are at eaſe in Zion, and truſt in the mountain of Samaria, *which are* named chief of the nations, to whom the houſe of Iſrael came!

2 Paſs ye unto Calneh, and ſee; and from thence go ye to Hamath the great: then go down to Gath of the Philiſtines: *be they* better than theſe kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cauſe the ſeat of violence to come near;

4 That lie upon beds of ivory, and ſtretch themſelves upon their couches, and eat the

ſtandeth at the door, ready to execute vengeance on evil-doers, he ſtill proclaims mercy to thoſe, who will accept of it in his way: but men often expect deliverance, by ſuch idolatrous, ſuperſtitious, or ſelf-invented forms, as only enſure their condemnation: and whilſt they refuſe to come to Chriſt, and ſeek the Lord, in and by him, that they may live; the fire of divine indignation breaks forth upon them, and none of their unbelieving devices, or teachers can quench it. No man can reaſonably be indifferent about the wrath, or the favour of God, who orders all things in heaven and earth, as he pleaſes. He can deſtroy countries by drought, or fire, by deluges, or hoſtile invaders, in an irreſiſtible manner. He can envelope men in natural, or ſpiritual darkneſs, or involve them in terror, and deſpair; or he can give light, joy, and proſperity, as he ſees good: and whilſt oppreſſors turn judgment into wormwood, and leave off righteouſneſs in the earth; they forget that the Lord can "ſtrengthen the ſpoiled againſt the ſtrong," &c, and execute vengeance on them, by the hands of the poor outcaſts, whom they deſpiſe. But ſuch men will ſeldom be induced to fear the wrath, or ſeek the favour of God: they hate the light, and the faithful preachers, who ſpeak not good of them, but evil; and rebuke their crimes as openly, as they commit them. Intent on enriching, and indulging themſelves, they trample on the poor, and iniquitouſly, as well as unmercifully, deprive them of their hard earned pittance; that themſelves may riot in ſenſuality, and magnificence. But the Lord noticeth all their "afflicting of the juſt," and all their bribery, peculation, and perverſion of law, and juſtice; and he will ſoon terminate their proſperity, and oppreſſion together. It is however generally prudent for men to keep ſilence in ſuch evil times, and to leave the matter with the Lord; leſt improper intermeddling ſhould render a bad condition ſtill worſe: yet the miniſters of Chriſt muſt ſpeak, whatever they venture, or ſuffer: they muſt continue to call on men to ſeek the good, and not the evil, that the Lord God of hoſts may be with them: and as we muſt learn to hate the evil, and love the good, if we would acceptably ſerve God on earth, or be fit for heaven; ſo it behoves us earneſtly to plead his promiſes, and to beſeech him to create in us a clean heart, and to renew a right ſpirit within us; and then all piety, and righteouſneſs, and every relative duty will readily, and conſtantly be attended to. The Lord is ever ready to be gracious to the ſouls, that ſeek him; and we may hope for his returning favour to the remnant of diminiſhed churches, when they begin to ſeek him in humility and ſincerity. But mourning and lamentation muſt come on all, who neglect this, even in thoſe places, where joy, and gladneſs did moſt abound: and it is a vain preſumption for the impenitent, and unbelieving to hope for favour, in the day of the Lord; which will be to them "darkneſs, and not "light, even very dark, and no brightneſs in it:" for though ungodly men may eſcape the moſt complicated temporal judgments; none of them can avoid everlaſting deſtruction. The Lord abhors even the moſt pompous ſervices of the proud, impenitent, and hypocritical; and is offended at the very ſongs of praiſe, which *they* offer, who neglect truth, juſtice, and mercy. But it is grievous to reflect how God's word hath been neglected even by his worſhippers in every age of the church! And how much more labour, expence, and ſelf-denial have been exerciſed by idolaters, and ſuperſtitious perſons, than have been obſervable in the ſcriptural, and ſpiritual worſhip of our God!

NOTES.

CHAP. VI.] V. 1, 2.] Both Judah and Iſrael were here addreſſed, eſpecially the wealthy, and haughty of them, who dwelt in their chief cities. They confided in their fortifications, and external advantages, and careleſsly indulged their luſts, and had no uneaſineſs about their ſins; but were content with a form of godlineſs, or rather of ſuperſtition, and idolatry. Jeruſalem and Samaria were at that time the capital cities of that land, which had been inhabited by the nations of Canaan, to diſpoſſeſs whom the houſe of Iſrael came; though Samaria was builded many ages afterwards. As they confided in theſe diſtinctions, a woe was denounced againſt them: and they were directed to conſider ſome of the neighbouring cities, which had once been flouriſhing, but were then in ruins; and ſee in them how little ſuch proſperity could be depended on. And had theſe cities been more favoured, than the kingdoms of Judah, and Iſrael? Or had they not been more proſperous? Or was their border larger? That is did they more deſerve the indignation of God, for their ingratitude? Or had they more to tempt the avarice of invaders?

V. 3—8.] Theſe ungodly Jews, and Iſraelites either thought that no evil would come upon them, or they conſidered it as very diſtant: and they ſuppoſed that there was no neceſſity at the preſent for repentance, or reformation. As if they had been aſſured of proſperity, and impunity, they "called for the ſeat of violence," and openly committed iniquity, and oppreſſion, under colour of law, and juſtice. At the ſame time they laid down to lambs out of the flock, and the calves out of the midſt of the ſtall;

5 That chant to the ſound of the viol, *and* invent to themſelves inſtruments of muſick, like David;

6 That drink wine in bowls, and anoint themſelves with the chief ointments; but they are not grieved for the affliction of Joſeph.

7 Therefore now ſhall they go captive with the firſt that go captive, and the banquet of them that ſtretched themſelves ſhall be removed.

8 The Lord God hath ſworn by himſelf, ſaith the Lord the God of hoſts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it ſhall come to paſs, if there remain ten men in one houſe, that they ſhall die.

10 And a man's uncle ſhall take him up, and he that burneth him, to bring out the bones out of the houſe, and ſhall ſay unto him that *is* by the ſides of the houſe, *Is there* yet *any* with thee? and he ſhall ſay, No. Then ſhall he ſay, Hold thy tongue: for we may not make mention of the name of the Lord.

11 For, behold, the Lord commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 Shall horſes run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteouſneſs into hemlock:

13 Ye which rejoice in a thing of nought, which ſay, Have we not taken to us horns by our own ſtrength?

14 But, behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the Lord the God of hoſts; and they ſhall afflict you from the entering in of Hamath unto the river of the wilderneſs.

ſleep on beds, ornamented with ivory, and reclined to feaſt upon magnificent couches; ſelecting the beſt of the lambs, and calves for their luxurious, and intemperate meals; regaling themſelves with ſongs, and inventing inſtruments of muſic, for their carnal pleaſure, as David had done for the honour of God, and the ſervice of the ſanctuary; and drinking wine, not from ſmall cups, but out of bowls, and to exceſs; and anointing themſelves with the moſt coſtly ointments: in ſhort they indulged every ſenſe, and appetite to the full. Thus they ſtupified their conſciences, and rendered their hearts callous; ſo that they diſregarded the miſeries of their oppreſſed brethren, and the calamities occaſioned to their people by famine, peſtilence, and hoſtile invaſions; and thoſe which the prophets foretold were about to come upon them. But theſe ſelfiſh luxurious perſons would be the firſt that would go into captivity; they would be torn away from their luxurious banquets, to penury, ſlavery, or death. For the Lord ſolemnly ſware by himſelf, that he abhorred all the excellency of Jacob, or all thoſe things, by which the deſcendants of that patriarch were diſtinguiſhed, or on which they valued themſelves; whether they were riches, or ſtrength, or their abuſed outward privileges, or their empty profeſſion of being God's people; eſpecially their ſplendid palaces, that were builded, and maintained by oppreſſion: and He would therefore give them up to be plundered, and deſolated, by the Aſſyrians, and Chaldeans.

V. 9—11.] Previous to that cataſtrophe, the ravages of famine, and peſtilence would be ſo great, that none would ſurvive out of many of their moſt numerous families. Their relations would be conſtrained to burn the bodies, (which was not cuſtomary in Iſrael, except in caſes of extreme neceſſity;) or bury the bones of the dead, with very little aſſiſtance, and in ſilence and aſtoniſhment. They would ſcarce venture to expreſs their griefs to their neareſt neighbours, and fellow ſufferers: and they would deſpair of pity, or help from the Lord, whom they would ſuppoſe to have utterly rejected them, and to be ready to add to their puniſhment, if they preſumed to mention his name: thus they would pine away under their calamities, in terror, enmity, and deſpair. For, at the Lord's command, both their ſtately palaces, and the more humble habitations would be deſolated, with proportionable diſtreſs, and all ranks involved in one common ruin.

V. 12—14.] It was as perilous to endeavour to reform the people, as it would be to ride a race on the top of a craggy rock, where both horſes, and horſemen would be in danger of being killed; and as vain, as to plow there with oxen, when no impreſſion could be made, or increaſe expected. For the adminiſtration of public juſtice, and their very religious obſervances, had proved as nauſeous as gall, and as poiſonous as hemlock to the people; inſtead of being a ſource, or an example of equity, and piety. Yet they continued to rejoice in their idols, their wealth, fortifications, &c, which were things of no value: and they boaſted of being able to provide for their own defence; which was as abſurd, as if an animal ſhould ſuppoſe, that it had aſſumed, or could aſſume horns, by its own ſtrength. The Lord would therefore raiſe up againſt them the Aſſyrians, and Chaldeans, who would afflict, and at length deſolate, the whole land from one end to the other.

PRACTICAL OBSERVATIONS.

Careleſs ſinners are every where in danger: but they, who are at eaſe in Zion, and poſſeſs ſtupid conſciences, and vain confidence, under the means of grace, and by

CHAP. VII.

Contains Amos 1ſt. Declaring his viſions of judgments by graſhoppers, and by fire, which had been averted by his prayers; and that of a plumb-line, denoting the execution of ſtrict juſtice in the puniſhment of Iſrael, 1---9. 2*d. Accuſed to king Jeroboam by Amaziah the prieſt; and ordered by the latter to flee into Judah, and to propheſy no more at Beth-el,* 10---13. 3*d. Aſſerting his call of God to his work, and predicting the ruin of Amaziah, his family, and the nation,* 14---17.

THUS hath the Lord GOD ſhewed unto me; and, behold, he formed graſhoppers in the beginning of the ſhooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to paſs, *that* when they had made an end of eating the graſs of the land, then I ſaid, O LORD God, forgive, I beſeech thee: by whom ſhall Jacob ariſe? for he *is* ſmall.

3 The LORD repented for this: it ſhall not be, ſaith the LORD.

4 Thus hath the Lord GOD ſhewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then ſaid I, O Lord GOD, ceaſe, I beſeech thee: by whom ſhall Jacob ariſe? for he *is* ſmall.

6 The LORD repented for this: This alſo ſhall not be, ſaith the Lord God.

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an abuſe of their privileges, are in the moſt perilous ſtate: Yet many are thus lifted up with pride, and pleaſe themſelves with the thought of being the people of God; who are living in ſin, and conformity to the world. No preeminence in rank, or ſtation in the church; no diſtinction of ſect or party, which men may ſuppoſe more pure than all others, will ſecure thoſe, who are deſtitute of awakened conſciences, and broken hearts. Nay every other advantage, in this caſe, will tend to increaſe pride, rebellion, and condemnation. Ungodly men are prone to put off the evil day: they preſume that they ſhall live many years; and that they ſhall always eſcape with impunity; or at leaſt, that there is no danger yet, nor any need of repentance, ſelf-denial, prayer, &c. Such duties appear to them to conſtitute an evil day, in ſome reſpects more formidable, than the day of wrath: ſo that they defer their intended regard to religion, and go on in their ſins without any great uneaſineſs. Many of them ſeek to amaſs wealth by their crimes, and ſpend it in every kind of ſelf-indulgence: and continued pleaſure, and diſſipation, whilſt their ingenuity is employed in inventing new methods of gratification, ſtupify their conſciences, and harden their hearts. No wonder, that they become inſenſible to the miſeries of the poor, or to the perſecutions of the church; and that they ſpend that on their luſts, by which God ſhould have been honoured, and his people relieved: for they are continually neglecting, and even wilfully murdering their own ſouls. God muſt needs abhor the excellency, and hate both the palaces, and temples of ſuch profeſſed chriſtians. Their carnal eaſe, and their riotous banquets will ſoon be removed: and how dreadful will it be, when their luxury, and exceſs, ſhall end in hopeleſs, and endleſs miſery! (*Luke*, c. xvi. v. 19—31.) Even on earth ſinners may be ſo loaded with afflictions; or driven to deſperation, that ſullen ſilence, and aſtoniſhment may ſeize upon them; and every thought of God, of prayer, or of Chriſt may increaſe their agony; and every temper of hell may be experienced, and manifeſted. Men ſhould therefore take warning not to ſtifle their convictions, nor to harden their hearts; nor to diſcourage the labours of miniſters for their good. For if God give them up to obduracy, all efforts to bring them to repentance will be unavailing, and diſtreſſing. Nothing tends more to this judicial obduracy than premeditated injuſtice, or confidence in our own wiſdom, righteouſneſs and ſtrength, in oppoſition to, and enmity againſt the word of God: and thoſe, who thus walk in pride, the Lord knoweth how to abaſe, or to deſtroy.

NOTES.

CHAP. VII.] V. 1—3.] The Lord in viſion ſhewed to Amos the judgments that he was about to bring upon Iſrael. He appeared to him as forming graſhoppers, or locuſts, (for ſo the word is ſometimes tranſlated,) in order to ſend them forth to waſte the land. It is probable, that the king was uſed to take a great part of the firſt mowings of the meadows, for the provender of his war-horſes, &c; and that the cattle of the people chiefly depended on the ſecond growth, and that the failure of that ſupply would have greatly diſtreſſed them. The prophet ſeeing in his viſion this calamity coming on them, and fearing, that it would be inflicted in reality, earneſtly interceded for his people, that the Lord would forgive their ſin, and remit their puniſhment: for, if he thus proceeded againſt them, by whom could Jacob, or his church, be recovered from its preſent enfeebled, and deſolate condition? This his plea, in which the honour of God was ſo concerned, was prevalent; and the Lord remitted, or mitigated the puniſhment, in anſwer to his prayer. Some ſuppoſe this to have been an emblem of the firſt invaſion of the Aſſyrians, which was not ſo fatal, as might have been expected. (2 *Kings*, c. xv. v. 19, 20.) After Ahab, and his family had reduced Iſrael to the brink of ruin, they began to revive again under the government of Jehu, and his ſon Joaſh, and his grandſon Jeroboam: yet deſolations awaited them from the Aſſyrians, which would ſoon begin; but they would be reſtrained, or retarded, in anſwer to the prayers of the prophets. Amos ſeems to have declared theſe viſions to the people at Bethel, as he received them.

V. 4—6.] The Lord next ſhewed the prophet, that he was preparing to contend with Iſrael by fire, either

7 Thus he ſhewed me: and, behold, the Lord ſtood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the Lord ſaid unto me, Amos, what ſeeſt thou? And I ſaid, A plumb-line. Then ſaid the Lord, Behold, I will ſet a plumb-line in the midſt of my people, Iſrael: I will not again paſs by them any more.

9 And the high-places of Iſaac ſhall be deſolate, and the ſanctuaries of Iſrael ſhall be laid waſte; and I will riſe againſt the houſe of Jeroboam with the ſword.

10 Then Amaziah the prieſt of Beth-el ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words.

11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive out of their own land.

12 Alſo Amaziah ſaid unto Amos, O thou ſeer, go, flee thee away into the land of Judah, and there eat bread, and propheſy there:

13 But propheſy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court.

14 Then anſwered Amos, and ſaid to Amaziah, I *was* no prophet, neither *was* I a prophet's ſon; but I *was* an herdman, and a gatherer of ſycamore fruit:

15 And the Lord took me as I followed the flock, and the Lord ſaid unto me, Go, propheſy unto my people Iſrael.

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exceſſive heat, and drought, or lightening, or the breaking forth of ſubterraneous fires. This appeared to him to waſte not only the rivers, but the waters of the ocean, as well as to conſume a part of the people: which implied, that entire ruin was threatened, and was begun to be inflicted. This induced the prophet to renew his former plea, and with ſimilar ſucceſs; and the more tremendous effects of the judgment were prevented. Some underſtand this of the ravages, which Tiglath Pilezer made in the land, which only occaſioned temporary, and partial calamities, though they threatened entire deſolation. (2 *Kings*. c. xv. v. 29.)

V. 7—9.] The Lord next appeared to Amos upon a wall, that had been formed by a plumb-line: this might repreſent the church of Iſrael, as originally formed according to thoſe rules, which God in infinite wiſdom, juſtice, truth, and goodneſs, had preſcribed by Moſes. He had a plumb-line in his hand; which implied, that he was examining with exactneſs how far the people had deviated from their rule, and original conſtitution; being about to judge, and puniſh them, according to their ſins. This viſion ſeems to have diſcouraged the prophet's interceſſion: he ſaw their idolatries, and iniquities to be ſo many and heinous, and the judgments predicted againſt them to be ſo righteous; that he could ſay nothing to it. But the Lord, having called his attention to the viſion, by aſking him what he ſaw, and receiving his anſwer; he proceeded to explain it to him; declaring, that the threatened puniſhment of Iſrael ſhould not be remitted; that their ſtrong-holds, cities, and temples ſhould be deſolated; and that this would begin in the deſtruction of the family of Jeroboam, by the ſword of a conſpirator.

V. 10, 11.] Amaziah, the chief prieſt of, or preſident over, the idolatrous worſhip at Bethel, was greatly diſpleaſed with Amos, for declaring theſe viſions at that place; and eſpecially for the laſt, which he had not prayed to be averted. Probably he feared, leſt it ſhould ſet the people againſt the worſhip of the golden calves, undermine his credit, and intereſts; and even alienate many perſons againſt the eſtabliſhed government. He therefore ſent word to Jeroboam, who ſeems to have been then at Samaria, accuſing the prophet of having conſpired againſt him, and of exciting the people to revolt, and rebellion: ſo that the land was not able to bear all his words, but would certainly be greatly injured by them, unleſs he were ſilenced, and puniſhed. But he offered no proof of this conſpiracy, except Amos's predictions of approaching judgments. And in reporting his words, he bare falſe witneſs againſt him: for he had not ſaid, that Jeroboam ſhould die by the ſword; but that the Lord would riſe againſt his houſe with the ſword, which took place after Jeroboam's death, in the murder of his ſon Zachariah by Shallum, who ſucceeded him. (2 *Kings*, c. xv. v. 8—12.)

V. 12, 13.] Jeroboam ſeems not to have noticed Amaziah's information; either deſpiſing the prophet, and his meſſage, or having a more favourable opinion of him, than to ſuſpect him of any bad deſign. And therefore Amaziah was deſirous of driving him away by any means; as his preſence at Bethel was an intolerable grievance to him. He therefore addreſſed himſelf to him, and ironically called him a ſeer, or a prophet; but intimated that he only meant to get a livelihood by that employ. He therefore counſelled, or charged him to flee away from Bethel, into the land of Judah, where he would be more welcome, and would fare better than in Iſrael; however he muſt by no means propheſy in that manner any more at Bethel, which was the king's chapel, where his eſtabliſhed worſhip was conducted, and graced with his preſence; and where he had a palace, and kept his court. It was therefore indecent, inſolent, and abſurd for him to revile the king's religion, and denounce the judgments of God againſt him, and his family, and people, in the very place where his chapel, and court were! And if he perſiſted in ſo doing, he might expect ſeverer treatment.

V. 15—17.] Amos anſwered Amaziah with great boldneſs yet with modeſty and propriety. He declared, 16 Now therefore hear thou the word of the LORD: thou ſayeſt, Propheſy not againſt Iſrael, and drop not *thy word* againſt the houſe of Iſaac.

17 Therefore thus ſaith the LORD; Thy wife ſhall be an harlot in the city, and thy ſons and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line; and thou ſhalt die in a polluted land: and Iſrael ſhall ſurely go into captivity forth of his land.

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that he had not formerly been a prophet, nor was his father a prophet; nor had he been educated either by him, or in the ſchools of the prophets, with any view of that kind of life. But he had been an herdman, and a gatherer of fruit, which grew on ſome kind of Sycamore trees, that was uſed for food by the poorer people. In theſe rural occupations he had been inured to hard labour, and homely fare, and had followed them contentedly; till the Lord, by expreſs revelation called him from them, and ordered him to go and propheſy to his people Iſrael; appointing his work, and his ſtation, which he had undertaken, not for lucre, but in obedience to the Lord. Yet Amaziah ordered him not to propheſy againſt Iſrael; and not ſo much as to drop a word againſt that people, at Bethel, or in the land of Iſrael! For this preſumption he was ordered to denounce ſentence againſt him; that his wife, either through extreme indigence, or licentiouſneſs, ſhould become a proſtitute in the ſtreets of Bethel: that his children ſhould be ſlain by the ſword of war, or of the murderer: that he ſhould die in an heathen land; and that Iſrael would ſurely go away into captivity. We are not certainly informed whether Amaziah carried his oppoſition any further, or not: tradition indeed reports, that he greatly and frequently abuſed the prophet; but this is uncertain.

PRACTICAL OBSERVATIONS.

The prayers of pious miniſters, and believers avert many calamities from churches, and nations, that would otherwiſe overwhelm them. They, who moſt faithfully denounce the terrors of the Lord againſt ſinners, ſhould be moſt earneſt in prayers for their repentance, and forgiveneſs. The low eſtate of the church, and of any part of it, may be pleaded with the Lord as a reaſon, why he ſhould pardon, and ſpare it: for it is his cauſe, and he would be deprived of his revenue of worſhip and honour, ſhould it be totally ruined; and none but He can raiſe Jacob from his low eſtate, when he is ſo weak, and hath ſo many and powerful enemies. The Lord will for a time regard his peoples prayers for their ungodly neighbours, and relatives; and defer the execution of deſerved puniſhment upon them: but he will at length examine the cauſe of every community, and individual by the line, and ſtandard of his word: and then all the unbelieving, and impenitent will be condemned, and even they, who have before moſt pleaded in their behalf, will have no more to ſay for them. No fervent prayers, or ſelf-denying labours of miniſters can induce proud ſinners to bear with their faithful reproofs, and warnings. They will be accuſed of wiſhing for thoſe miſeries, which they warn men to flee from: their oppoſition to eſtabliſhed impieties, and iniquities, will be conſtrued into diſaffection, or rebellion againſt the king, or commonwealth; and their miniſtry will often be conſidered as an intolerable grievance to the land. Men in general cannot bear with their alarming and affronting words: but ungodly, mercenary, and ambitious prieſts, the ringleaders of ſuperſtition, or idolatry, will generally be the moſt inveterate, and intolerant. Such have commonly been falſe accuſers of God's miniſters to princes, and the firſt movers of perſecution: for their reputation, intereſt, authority, and quiet enjoyment of their places are all endangered by the prevalence of truth, and righteouſneſs. However ſometimes even irreligious, or idolatrous princes have not been diſpoſed to liſten to their malevolent inſinuations, or to adopt their impolitic counſels; and they have been forced to employ menaces againſt thoſe, whom they would more imperiouſly ſilence, if they could: or they will give them counſel, that favours of their own character; ſuppoſing that they are actuated by the ſame mercenary principles with themſelves. They will perhaps intimate to them, where, and how they are moſt likely to obtain preferment, or to eſcape the croſs; not where good may be done to ſouls. Such men will conſider it as the extreme of folly, inſolence, or ruſticity, to declare alarming, offenſive truths before the great; or where error, impiety, and vice are ſanctioned, by high authority, long eſtabliſhed cuſtoms, or eminent examples: as if ſmooth and ſoothing hereſies alone were to be propheſied in the chapels of kings, and ſoft deceitful words alone were to paſs current in their palaces! And as if it were the enviable prerogative of royalty, and privilege of nobility, to tread unmoleſted, and unadmoniſhed the broad road to everlaſting miſery! It does not indeed behove men to intrude themſelves into ſuch places, and ſervices; nor are all, that are called to the work of the miniſtry, qualified to aſſault iniquity, impiety, infidelity, or ſuperſtition, in their ſtrong holds. But when the Lord has work to do of an extraordinary kind, he will raiſe up, and furniſh proper inſtruments for it. In doing this, he often deviates from men's rules, and takes ſuch, as have not been regularly educated to the work; but perhaps were engaged in ſome laborious occupation, where they were inured to hardſhip, and kept at a diſtance from the luxuries, and indulgences of the affluent, and taught indifference to the intereſts, and ſplendour of the world, and they muſt declare his word to princes, or people; whatever treatment they are expoſed to: and they, who oppoſe, or attempt to ſilence thoſe, who are evidently employed of God, and ſpeak by his authority, will do it at their peril. We cannot indeed ſpeak too humbly of ourſelves, and our poor attainments, and ſervices, but as miniſters, we ought to magnify our office: and though we ought not to apply the denunciations, or examples of God's word, *perſonally* to our oppoſers; yet we ſhould not heſitate to declare, that they, who deſpiſe the leaſt of thoſe, whom the Lord ſends forth to preach his word, are deſpiſers of him; and that they, who injure them may expect ſevere rebukes, in their families, perſons, and

CHAP. VIII.

Contains 1ſt. The viſion of a baſket of ſummer fruit, ſignifying the ſpeedy ruin of Iſrael, 1---3. *2d. Severe reproofs of their impiety, and iniquity, and predictions of heavy judgments coming upon them,* 4---10. *3d. A famine of the word of God threatened, as a puniſhment of their idolatry,* 11---14.

THUS hath the Lord GOD ſhewed unto me: and behold a baſket of ſummer fruit.

2 And he ſaid, Amos, what ſeeſt thou? And I ſaid, A baſket of ſummer fruit. Then ſaid the LORD unto me, The end is come upon my people of Iſrael; I will not again paſs by them any more.

3 And the ſongs of the temple ſhall be howlings in that day, ſaith the Lord God: *there ſhall be* many dead bodies in every place; they ſhall caſt *them* forth with ſilence.

4 Hear this, O ye that ſwallow up the needy, even to make the poor of the land to fail.

5 Saying, When will the new moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit?

6 That we may buy the poor for ſilver, and the needy for a pair of ſhoes; *yea*, and ſell the refuſe of the wheat?

7 The LORD hath ſworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it ſhall riſe up wholly as a flood; and it ſhall be caſt out and drowned, as *by* the flood of Egypt.

9 And it ſhall come to paſs in that day, ſaith the Lord GOD, that I will cauſe the ſun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation; and I will bring up ſackcloth upon all loins, and baldneſs upon every head; and I will make it as the mourning of an only *ſon*, and the end thereof as a bitter day.

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circumſtances, and even fatal effects to their ſouls, except they repent of this their wickedneſs. Nor can they prevent thoſe judgments, which they are diſpleaſed to hear denounced; whilſt their oppoſition provokes the Lord to contend with them in particular.

NOTES.

CHAP. VIII.] V. 1—3.] Under the emblem of a baſket of ſummer fruit, which muſt be uſed immediately, or it will periſh, the ſpeedy approach of the predicted judgments upon Iſrael was denoted, for which they were fully ripe. This may be ſuppoſed to have begun in the murder of Zachariah, the ſon of Jeroboam: as the ſubſequent conteſts, between the ſucceſſive uſurpers of the throne, made way for the Aſſyrian invaſions, which terminated in the entire ruin of the kingdom of Iſrael. Theſe approaching events would turn the ſongs, that were uſed in the temple of Bethel, &c, or thoſe of their idol temples, into howlings of terror, and deſpair. Numbers would die in every place by the ſword, peſtilence, and famine, whoſe bodies the ſurvivors would caſt forth without the cuſtomary ſolemnities of burial, in ſullen ſilence; as hardened in grief, and regardleſs of their neareſt friends and relatives, through their anxious concern for their own ſafety.

V. 4—10.] The rich, and powerful in the land were moſt criminal in injuſtice and oppreſſion, as well as ringleaders in impiety, and idolatry: and theſe calamities would preſs on them heavier than on others. They ought therefore to take warning, and conſider how they might eſcape, or how they could endure, ſuch miſeries: inſtead of oppreſſing the poor, as if they would devour, and extirpate them by their exactions. They were not accuſtomed to carry on their trades on the new-moons and ſabbath days, but to obſerve them with ſome forms of devotion: but this was a wearineſs to them; and they were ready to ſay to themſelves, and each other, when will this tedious day be over? When will this taſk of religion be done? They wanted to return to their worldly purſuits, which were their element: they were in haſte to ſet forth their corn to ſale, in order by all means to increaſe their riches. In managing this traffic, which ſo nearly concerned the labouring poor, they made their ephah, or buſhel too ſmall, and thus cheated in the quantity of what they ſold; and they weighed the ſilver, with which they were paid, by too heavy a weight, and thus cheated in the ſum they took for it; nay they uſed artifice in the act of weighing, and impoſed in that way alſo upon their cuſtomers; and they even took advantage of their neceſſities, to ſell them the refuſe corn, which was ſcarce fit for uſe, in this fraudulent manner. By theſe methods the poor became their debtors, and they obtained permiſſion to ſell them for ſlaves; which they inhumanly took advantage of, when they gained but a very trivial ſum by their loſs of liberty; (c. ii. v. 6.) But the Lord ſware by himſelf, who was the real excellency, or moſt honourable diſtinction, of his people, that he would never forget, or omit to puniſh, any of their works. Their crimes would provoke him to ſend upon them ſuch judgments, as would make the land to tremble, like an earthquake: it would be deſolated by overwhelming calamities, from one end to another, as Egypt is annually covered by an inunda-

11 Behold, the days come, ſaith the Lord GOD, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the LORD:

12 And they ſhall wander from ſea to ſea, and from the north even to the eaſt, they ſhall run to and fro to ſeek the word of the LORD, and ſhall not find *it*.

13 In that day ſhall the fair virgins and young men faint for thirſt.

14 They that ſwear by the ſin of Samaria, and ſay, Thy god, O Dan, liveth; and, The manner of Beer-ſheba liveth; even they ſhall fall, and never riſe up again.

CHAP. IX.

Contains 1ſt. Predictions of unavoidable judgments upon Iſrael, and of a reſervation of a remnant throughout their diſperſions, 1---10. *2d. Promiſes of the kingdom of Chriſt, the converſion of the Gentiles, and the vaſt increaſe, and proſperity of the church,* 11---15.

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tion of the waters of the Nile: their proſperity, and hopeful proſpects would be ſuddenly darkened, as if the ſun ſhould go down at noon day, and the clear light ſhould be exchanged for midnight darkneſs: their idolatrous, or ſenſual feaſts, and the ſongs accompanying them, would be turned into lamentations; and every expreſſion of extreme grief, and dejection would be univerſally employed by the ſurviving Iſraelites, as if each of them had loſt an only child: and inſtead of a joyful end to their troubles, they would terminate moſt bitterly, in the captivity, and diſperſion of all the nation.

V. 11—14.] Beſides all theſe outward miſeries, the remnant of Iſrael would be viſited with a famine, not of bread, and with thirſt, not for water only, but of hearing the words of the Lord; and they would wander far and wide to ſeek information of the will of God reſpecting them, and yet loſe their labour. The kingdom of Iſrael ſeems to have been favoured with fewer prophets, previous to the Aſſyrian captivity, than they had been in former ages. After that cataſtrophe, the motley people and religion of the Samaritans ſucceeded in the land. The diſperſed Iſraelites were either incorporated with the heathen; or lived without prophets, or teachers qualified to explain the ſcriptures to them, and far removed from divine ordinances, and means of grace: nor could any of their efforts or enquiries ſupply this want to their ſouls. But ſome think, and not improbably, that the preſent ſtate of the Jews was alſo predicted. After they rejected Chriſt, and his apoſtles and miniſters, they were puniſhed with a famine, and thirſt of the words of God: and in vain have they ever ſince ſought, and waited for another Meſſiah, or other teachers, to inſtruct them in his truth, and will. In that day, it was predicted, that the fair virgins, and young men would faint for thirſt; which may mean, that the moſt amiable, and zealous, who were beſt diſpoſed to religion, would reſt in outward forms, and decency of conduct, and being deſtitute of the wells of ſalvation, would at laſt periſh for want of that water of life, which only Chriſt can beſtow. Thus they would be puniſhed for their perverſe idolatry, who ſware, as an act of ſolemn worſhip, by the idols, that were the ſin of Samaria; by the golden calf, that was the god of Dan; and by the idol that was worſhipped at Beer-ſheba, after the manner preſcribed there by its prieſts. Though this was a dead idol, they ſtupidly ſware by it, as the living God! But they would fall, to riſe no more.

PRACTICAL OBSERVATIONS.

We ſhould carefully notice, and deduce inſtruction from every diſcovery, that the Lord makes to us of his truth, and will. Nothing tends more to alarm the conſciences of careleſs ſinners, than a conviction, that their end draws near, and that the Lord is about to puniſh them for their tranſgreſſions: but if men will not take warning, and improve preſent mercies and opportunities; their carnal mirth, their ſelf-confident joy, and their hypocritical ſongs of praiſe, will ſoon end in howlings of terror, and deſpair. They, who are moſt averſe to hear the awful meſſages of God, ſhould on ſome occaſions be more directly addreſſed. Times of public calamity will be peculiarly dreadful to the ſenſual, the avaritious, and the ſecure: and they are commonly leaſt capable of enduring hardſhip, who moſt cruelly trifle with the miſeries of their inferiors. The ordinances of God muſt needs be a wearineſs to the carnal mind: the ſabbath muſt therefore either be profaned, or it will be a dull, and mopiſh day; the ſermon, and ſervice will be thought intolerably tedious; the return of ſuch ſeaſons will be conſidered as a ſad deduction from the enjoyment, or interruption of the buſineſs, of life; for they are all the while out of their element, and find nothing to render their minds eaſy, or to make their time paſs away agreeably. But could we witneſs the fraudulent, and covetous practices, which in diverſified forms render the mercantile tranſactions of numbers, an abomination to the Lord; we ſhould not wonder to ſee them ſo averſe to, or ſo ſoon weary of, the ſervice of God, for their conſciences cannot but be at ſome times diſquieted; as well as their darling purſuits interrupted, by ſuch ſpiritual exerciſes. But what place, or ſituation will they be fit for in another world, who have here delighted in nothing, but iniquity, and ungodlineſs? They may conceal their works, or forget them; but the Lord will regiſter them all in his book of remembrance, and will never pardon thoſe, who repent not: and whilſt nations tremble, and mourn, and dark, and gloomy calamities overſpread moſt flouriſhing kingdoms, and turn all their joys into mourning, and diſtreſs; what will be the weeping and wailing, and gnaſhing of teeth, that ſinners will experience, in that bitter day, that will ſucceed to their ſinful, and ſenſual pleaſures? No earthly calamity ſhould be ſo much dreaded, as a deſtitution of the inſtructions of God's word, and the means of grace: this is a far more fatal famine, than that which only kills the body; as it tends to the miſe-

I Saw the LORD ſtanding upon the altar: and he ſaid, Smite the lintel of the door, that the poſts may ſhake: and cut them in the head, all of them; and I will ſlay the laſt of them with the ſword: he that fleeth of them ſhall not flee away, and he that eſcapeth of them ſhall not be delivered.

2 Though they dig into hell, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence: and though they be hid from my ſight in the bottom of the ſea, thence will I command the ſerpent, and he ſhall bite them.

4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn: and it ſhall riſe up wholly like a flood; and ſhall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ſtories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the ſea, and poureth them out upon the face of the earth: The LORD *is* his name.

7 *Are* ye not as the children of the Ethiopians unto me, O children of Iſrael? ſaith the LORD. Have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the LORD.

9 For, lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſieve, yet ſhall not the leaſt grain fall upon the earth.

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rable perdition of the immortal ſoul. This judgment is often inflicted on thoſe, who abuſe, deſpiſe, or neglect the goſpel; or prefer antiſcriptural notions, and forms to the religion of the bible: and it is a want that can no ways be made up. And when God in anger thus viſits a degenerate church, their own ſchemes, and endeavours to find out a way of ſalvation, will ſtand them in no ſtead. Let us then value, and ſeek to profit by our peculiar advantages, and fear ſinning them away: and let it be remembered, that even if theſe bleſſings be continued in our land, death will ſoon remove ungodly men to that place, where there is no repentance unto ſalvation, and where the filthy continue filthy ſtill; for they, who fall into that pit of deſtruction, ſhall riſe no more for ever.

NOTES.

CHAP. IX.] V. 1—4.] The altar, on which the prophet in viſion ſaw the Lord ſtanding, and giving orders for the deſtruction of the temple, and the worſhippers, is generally underſtood of the altar at Bethel: for the ſacrifices offered thereon to the golden calf chiefly provoked the Lord to take vengeance on Iſrael. He therefore from thence commiſſioned the Aſſyrians, to ſmite the lintel of the door, and cauſe its poſts, and pillars to ſhake; to deſtroy that temple, and put an end to that idolatry; and mortally to wound the king, princes, prieſts, and people, who worſhipped there: for he was determined to ſlay the laſt of them by the ſword of his vengeance, from which there ſhould be no method of eſcape. But as the viſion ſeems to coincide with ſome predictions of the Lord's departure from the temple at Jeruſalem; (*Ezek.* c. viii. ix. x. xi;) ſo it may be queſtioned, whether that event were not alſo intended by the Spirit of prophecy. However the devoted objects of the divine indignation would find no place of refuge from their omnipreſent, and omnipotent avenger. Could they even dig to the centre of the earth, or deſcend to the place of condemned ſpirits, his hand would there arreſt them: could they climb up into heaven, his arm would caſt them down: ſhould they hide themſelves in the rocks, at the ſummit of Mount Carmel, he would ſearch them out, and drag them from their receſſes: or ſhould they endeavour to elude his ſearch by diving to the bottom of the ocean, he would order the ſerpent, or ſome deſtructive ſea monſter, to bite or devour them there. The executioners of his vengeance would purſue them in every place, whither they fled from them: and even the remnant, that would be diſperſed as captives, and ſlaves, in the land of their enemies, would be followed by the murdering ſword; as the Lord would watch over them for evil, and not for good.

V. 5, 6] (c. v. ver. 8. c. viii. v. 8.) The eternal Almighty God would even cauſe the land to melt like wax, at his touch; and all the inhabitants to mourn becauſe of the wide ſpreading calamities, that would enſue. For it was He, that formed, and occupied the heavens as his chambers, or exalted throne; who hath appointed the creatures of this lower world as a troop of his armies, to annoy his enemies; and who can drown the earth at his pleaſure.

V. 7—10.] The Iſraelites, having become obſtinate in their idolatry, and iniquity, were odious unto God, even as the black, and barbarous Ethiopians: He had

10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us.

11 In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof; and I will raiſe up his ruins, and I will build it as in the days of old:

12 That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name, ſaith the LORD that doeth this.

13 Behold, the days come, ſaith the LORD, that the plowman ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed; and the mountains ſhall drop ſweet wine, and all the hills ſhall melt.

14 And I will bring again the captivity of my people of Iſrael, and they ſhall build the waſte cities, and inhabit *them*, and they ſhall plant vineyards, and drink the wine thereof; they ſhall alſo make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the LORD thy God.

ſhewn favour in his providence to the Philiſtines, and Syrians; and the Iſraelites were not therefore to preſume on his ſpecial love, becauſe he had delivered them out of Egypt; ſeeing they had apoſtatized from him. We know nothing certain of the events here referred to: but doubtleſs they were well known in the prophet's days. But though the Lord would deſtroy the ſinful kingdom of Iſrael from off the earth; yet he would not utterly extirpate all the poſterity of Jacob. He intended to ſcatter the remnant of them, through all nations, and to harraſs them with manifold calamities, as the corn is ſhaken in the ſieve: yet he would preſerve all that were valuable of them with the moſt exact care, and not ſuffer one of them to periſh. The preſervation of the Jews as a diſtinct people, through all their diſperſions, and to the preſent day, may be predicted: but nothing can fully anſwer the energy of the expreſſions, but the preſervation of the remnant of the true Iſrael, ſo that not one of them can be loſt, by any temptation, perſecution, or tribulation whatſoever. (*Luke*, c. xxii. v. 31, 32.) At the ſame time the preſumptuous ſinners of that nation, who were confident, that no evil would overtake or meet them, would ſurely be cut off.

V. 11, 12.] (*Acts*, c. xv. v. 16, 17.) This prophecy evidently referred to the rejection of the Jews and their diſperſion by the Romans, with which the eſtabliſhment of Chriſt's kingdom was connected. The palace of David became a tabernacle, by the defection of the ten tribes, and by ſubſequent calamities: but this tabernacle fell down at the Babyloniſh captivity, and it lay in ruins, till the coming of Chriſt: and theſe expreſſions may denote the mean eſtate of David's family, the degeneracy of Judah, and the low ebb of true religion. But by the incarnation, and birth of Chriſt, of the ſeed of David, and in conſequence of his humiliation, ſufferings, death, reſurrection, aſcenſion, and heavenly exaltation, that tabernacle was again erected, its breaches were cloſed, its ruins repaired, and it was advanced to far greater proſperity, than in the days of David, and Solomon. So that the kingdom of the Son of David became conſpicuous, glorious, and extenſive; it acquired the aſcendancy over its enemies, many of whom became the ſubjects of Chriſt; and this was the caſe among the heathen nations in general, who were called by the grace, and by the name of Chriſt, who is the Lord Jehovah here ſpoken of, that predicted, and performed all theſe things.

V. 13—15.] Theſe verſes may have ſome reference to the primitive times; but will receive a more glorious accompliſhment, in thoſe expected events, which all the prophets more or leſs foretold. The plenteous harveſt that would take up ſo much time gathering in, that the plowman preparing to ſow for the enſuing crop, ſhould overtake, the reaper; whilſt the treader out of the grapes ſhould immediately follow; and all hands ſhould be full of buſineſs, and all ſhould meet with encouragement, and advantage; this, I ſay, repreſents the great diligence, and ſucceſs of the preachers of the goſpel, and the vaſt numbers of flouriſhing, and joyful converts, that they ſhall then make. And the mountains dropping ſweet wine, and the hills melting into rivulets of wine, or oil, denote the exceeding conſolations, and fruitfulneſs of believers, through the abundant influences of the Holy Ghoſt upon their ſouls. Then the Lord will bring again the captivity of his people, and they will be planted, and proſper in their own land, and will no more be pulled up out of it. This cannot be interpreted of their return from the Babyloniſh captivity; for they were afterwards driven out of their land by the Romans, and continue excluded from it to this day: ſo that the future converſion of the Jews, and their reſtoration to their own land; and the ſecurity, and felicity of the church in times to come muſt be here predicted.

PRACTICAL OBSERVATIONS.

Hypocriſy, and obſtinate preference of human inventions to God's appointments render men's religious obſervances their moſt provoking, and ruinous crimes. Wherever ungodly men flee to hide themſelves, they muſt meet the frown and vengeance of their offended Sovereign, which would ſuffice to turn a local heaven into a real hell. Wretched then muſt they be, on whom the Lord ſets his eyes for evil, and not for good; for all creatures are ready at his command to purſue, and fight againſt his enemies. When profeſſed chriſtians copy the crimes of infidels, or idolaters, they become equally hateful to the Lord: and no external advantages, or favours can prove us the objects of his ſpecial love. Whilſt He watches over ſinful kingdoms to deſtroy them; He will not fail to preſerve his church. His ſervants may be ſcattered, perſecuted, tempted, and harraſſed in a variety of ways; but not one of them ſhall be loſt: for the leaſt true believer ſhall infallibly be taken care of, through all the revolutions of nations, in the hour of death, and amidſt the convulſions of expiring nature: but the tares will be gathered from amidſt the wheat, and caſt into the fire to be burned; and then hypocrites will know the truths of thoſe threatenings, which they here preſumptuouſly deſpiſed. Bleſſed be God, we live in the days, when the kingdom of David is ſet up, in the perſon of his Son, the divine Redeemer, and we Gentiles are become his poſſeſſion, and are called by his name: let us be thankful for our privileges, and endeavour to walk worthy of them. Yet, as we ſtill witneſs many breaches in the tabernacle of our King; as ſo many diviſions, abuſes, and ſcandals yet deform the church; as the power of godlineſs is declined in ſo many parts of it, and others are harraſſed by oppreſſions, and perſecutions; and as ſo great a part of the world are yet ſtrangers, and enemies to the goſpel: ſo we ſhould continue in prayer for the complete performance of theſe predictions, in the more perfect peace, purity, and beauty of the church; in the increaſe of diligent, able, faithful, and ſucceſsful miniſters; in the ruin of all obſtinate enemies; and in the converſion of Jews, Gentiles, and Mahometans to the faith of Chriſt. But only in heaven ſhall we be ſo planted and eſtabliſhed, as to experience no more changes, fears, temptations, ſins, or ſorrows: for there alone is fulneſs of joy for ever more.

The Book of OBADIAH.

Before Chriſt 587.

It is not certainly known when, or where Obadiah propheſied: but it is conjectured, that he was cotemporary with Jeremiah; (who hath many of the ſame expreſſions in his predictions againſt Edom:) and he probably delivered this prophecy ſoon after the deſtruction of Jeruſalem by the Chaldeans. It contains, (in a ſingle chapter,) 1ſt. A prediction of the ruin of Edom, for their pride, and malice againſt the people of God, 1---16. *2d. Promiſes of deliverance, victory, and proſperity to Iſrael, and to the church of Chriſt,* 17---21.

THE viſion of Obadiah. Thus ſaith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambaſſador is ſent among the heathen, Ariſe ye, and let us riſe up againſt her in battle.

2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed.

3 The pride of the heart hath deceived thee, thou that dwelleſt in the clefts of the rock, whoſe habitation *is* high; that ſaith in his heart, Who ſhall bring me down to the ground?

4 Though thou exalt *thyſelf* as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have ſtolen till they had enough? if the grape-gatherers came to thee, would they not leave *ſome* grapes?

6 How are *the things* of Eſau ſearched out! *how* are his hidden things ſought up!

7 All the men of thy confederacy have

NOTES.

V. 1, 2.] Obadiah might be employed to deliver verbal meſſages to his people, on other occaſions; but this viſion alone was to be written for the benefit of future generations. The prophets had heard a report from the Lord, that ruin was preparing for the inſulting enemies of the Jews; and the ambaſſadors were ſent about among the nations, to excite each other to war againſt the Edomites; by which means the Lord would ſhortly make them ſmall, and deſpiſed amongſt their neighbours. (*Jer.* c. xlix. v. 14, 15.)

V. 3—6.] (*Jer.* c. xlix. v. 9, 10. 16.) The Edomites inhabited a mountainous country, which they had ſtrongly fortified: they had for ſome time been proſpered, and they proudly confided in their ſtrength, and munitions, and concluded that no enemy could prevail againſt them. But the Lord was become their enemy; and even if they could exalt themſelves as much above their other enemies, as the ſtars are out of the reach of man, (as the eagle builds her neſt in the loftieſt cedars;) yet the Lord would certainly bring them down, and their pride would only help to deceive, and ruin them. With aſtoniſhment the prophet ſaw, as it were, their hoſtile invaders, not only making depredations, and ſlaughter, and then departing; but cutting off all their multitudes, and ranſacking their moſt ſecret treaſures, till they had plundered the whole of them.

V. 7. *All,* &c.] Theſe calamities would be brought upon Edom by the concurring defection, and treachery of all their confederates; who would march to their borders, as if to aſſiſt them, and induce them to go forth to meet them as friends, and ſo deceive, and prevail a-brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed againſt thee; *they that eat* thy bread have laid a wound under thee: *there is* none underſtanding in him.

8 Shall I not in that day, ſaith the LORD, even deſtroy the wiſe *men* out of Edom, and underſtanding out of the mount of Eſau?

9 And thy mighty *men*, O Teman, ſhall be diſmayed, to the end that every one of the mount of Eſau may be cut off by ſlaughter.

10 For *thy* violence againſt thy brother Jacob ſhame ſhall cover thee, and thou ſhalt be cut off for ever.

11 In the day that thou ſtoodeſt on the other ſide, in the day that the ſtrangers carried away captive his forces, and foreigners entered into his gates, and caſt lots upon Jeruſalem, even thou *waſt* as one of them.

12 But thou ſhouldeſt not have looked on the day of thy brother, in the day that he became a ſtranger; neither ſhouldeſt thou have rejoiced over the children of Judah in the day of their deſtruction; neither ſhouldeſt thou have ſpoken proudly in the day of diſtreſs.

13 Thou ſhouldeſt not have entered into the gate of my people in the day of their calamity; yea, thou ſhouldeſt not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ſubſtance in the day of their calamity;

14 Neither ſhouldeſt thou have ſtood in the croſs-way, to cut off thoſe of his that did eſcape; neither ſhouldeſt thou have delivered up thoſe of his that did remain in the day of diſtreſs.

15 For the day of the LORD *is* near upon all the heathen: as thou haſt done, it ſhall be done unto thee: thy reward ſhall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *ſo* ſhall all the heathen drink continually, yea, they ſhall drink, and they ſhall ſwallow down, and they ſhall be as though they had not been.

17 But upon mount Zion ſhall be deliverance, and there ſhall be holineſs; and the houſe of Jacob ſhall poſſeſs their poſſeſſions.

18 And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them; and there ſhall not be *any* remaining of the houſe of Eſau; for the LORD hath ſpoken *it*.

19 And *they of* the ſouth ſhall poſſeſs the mount of Eſau; and *they of* the plain the Philiſtines: and they ſhall poſſeſs the fields of Ephraim, and the fields of Samaria: and Benjamin *ſhall poſſeſs* Gilead.

20 And the captivity of this hoſt of the children of Iſrael *ſhall poſſeſs* that of the Canaanites, *even* unto Zarephath; and the captivity of Jeruſalem, which *is* in Sepharad, ſhall poſſeſs the cities of the ſouth.

21 And ſaviours ſhall come up on mount Zion to judge the mount of Eſau; and the kingdom ſhall be the LORD's.

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gainſt them: the very troops, that took pay to defend, would moſt fatally aſſault, them; nor would they have underſtanding to ſee, or avoid this danger, or to take warning from this prediction. The Edomites ſeem to have been allied to the Chaldeans, when they deſtroyed Jeruſalem: but within five years after they, and their confederates invaded, and deſolated Edom.

V. 8. *Shall*, &c.] (*Jer.* c. xlix. v. 7.)

V. 10—14.] (*Pſ.* cxxxvii. v. 7. *Amos*, c. i. v. 11, 12.)

V. 15, 16.] Iſrael, and Judah had experienced a day of the Lord's righteous judgment on them for their ſins, by the hands of the Aſſyrians, and Chaldeans; whilſt the Gentiles ſeemed to eſcape with impunity, and to proſper in their wickedneſs: but the day of the Lord was at hand, in which he would judge all thoſe nations, that had injured his people, and retaliate their oppreſſions upon them. The Jews had drunk the cup of God's indignation even on Mount Zion; and the heathen ſhould drink continually, and abundantly of the ſame cup until they were utterly deſtroyed. The ruin of the ſeveral nations, that bordered on, and had fought againſt Iſrael, was predicted: but they were types of the enemies of the chriſtian church, which will be utterly deſtroyed in due ſeaſon. (*Iſaiah*, c. xxxiv. c. lxiii, v. 1—6.)

V. 17—21.] We ſuppoſe, that when this prophecy was delivered Mount Zion lay deſolate, and the enemies of the Jews had dominion over them: but it was foretold, that whilſt they would ſpeedily be deſtroyed, there would be deliverance, and holineſs upon Mount Zion, and the houſe of Jacob would again occupy their ancient poſſeſſions. Then Iſrael, and Judah would become as a flame to conſume the Edomites as ſtubble, till they were utterly deſtroyed: and the remnant of the people, that were at that time captives, would not only poſſeſs the land of Canaan, but the adjoining diſtricts; which they would take out of the hands of thoſe, who now oppreſſed them. For ſaviours, or deliverers would be raiſed up on Mount Zion, to judge, and execute vengeance on the Edomites; and the kingdom, or dominion would *actually* be poſſeſſed, and exerciſed by Jehovah, for the benefit of his worſhippers. This prophecy was accompliſhed, when the Jews returned to their own land, by Cyrus's decree; when the temple was rebuilded, and the worſhip of God reſtored, upon Mount Zion; when the city was re-eſtabliſhed in proſperity, and the land repleniſhed with inhabitants; when the Jews, under the Maccabees, and other leaders, entirely ſubjugated the Edomites, and incorporated the remnant of them, amongſt themſelves as proſelytes; and in their ſubſequent proſperity, till the days of Chriſt. But the ſalvation, and holineſs of the goſpel; its ſucceſs and ſpread, by the faithful preaching of the word, and the converſion of the Gentiles to chriſtianity, were alſo intended; and eſpecially the future deſtruction of antichriſtian oppoſers, and that proſperous ſtate of the church, to which all the prophets evidently bear witneſs.

PRACTICAL OBSERVATIONS.

The Lord exalts, or abaſes, and renders nations honourable, or contemptible, as he ſees good. Self-confidence, reliance on external advantages, ambitious projects, and carnal ſecurity, uniformly tend to calamity, and contempt; and thus the pride of men's hearts deceive them. No exaltation, or power can ſecure thoſe, whom the Lord is concerned in honour to bring down. Renowned warriors are generally the moſt rapacious, and inſatiable of all thieves, and robbers: and the proſperity of others only excite their appetite for plunder; and ſo riches tend to the ruin of their poſſeſſors. They have little or no underſtanding, who rely on plauſible, and mercenary helpers: for there is ſo much treachery in man, that ſuch commonly give their confederates the moſt fatal wounds. They only are happy, who truſt in the Lord; for in the day of his diſpleaſure, he deſtroys the wiſdom of the prudent, and mars the courage of the mighty, that all his enemies may be cut off, in the mount of ſlaughter. He will ſurely, at length, confound thoſe, who oppreſs their brethren, of the ſame nature, and origin with themſelves: and thoſe eſpecially who hate ſuch, as the Lord loves, and afflict them, becauſe they belong to him They, who rejoice in the calamities, which others inflict, will be numbered amongſt the oppreſſors; and they that would eſcape their doom, muſt not ſanction their cruelties by their preſence, or approbation. It is criminal to behold with indifference, or the leaſt degree of ſatisfaction, the diſtreſſes of our neighbours; and ſtill more ſo to inſult over, or reproach them under their calamities. If we cannot enter the doors of the oppreſſed, and afflicted to ſympathize with them, and to ſooth or relieve their ſorrows; we had better keep at a diſtance, leſt we ſhould increaſe, or but appear to take pleaſure in their miſery. How baſe then muſt they be, who ſeize on ſuch opportunities to lay hands on the property of their neighbours, or to wreak their revenge, or ſatiate their cruelty, by giving aſſiſtance to the principal actors in ſuch bloody tragedies. But let both the ſorrowful believer, and the inſolent oppreſſor know, that the day of the Lord is near upon all the heathen; that the injuries, which the perſecuted have endured, will be recompenſed upon their perſecutors; who will drink of that cup, which they have been inſtrumental in putting into the hands of others; and that the troubles of the righteous will ſoon be over, but thoſe of the wicked will be eternal, and complete. Happy then is the inhabitant of Zion, even in the moſt afflicted times: there alone is deliverance from the wrath to come, and from every evil; there are the means, and the grace of ſanctification; there holineſs is communicated, and reſides: and whilſt the Lord purifies his redeemed from all their iniquities, to be unto himſelf a peculiar people zealous of good works, he both marks them out as his own, and prepares them to poſſeſs their purchaſed inheritance. His people will alſo be victorious, and as a flame to conſume their enemies: and they ſhall inherit all things, whilſt others ſhall loſe even what they ſeemed to have. Bleſſed be God for the divine Saviour, and Judge on Mount Zion; and for thoſe, whom he ſends forth as inſtruments of bringing ſinners to partake of his ſalvation. May all employed in this work be faithful, and ſucceſsful; ſo that their word may be a ſavour of life unto life to numbers, and a ſavour of death unto death, to all, that reject it, judging and condemning obſtinate unbelievers; and in both reſpects a ſweet ſavour to the Lord, whoſe is the kingdom, the power, and the glory for ever, Amen.

The Book of JONAH.

The penman of this book ſeems to have been of the kingdom of Iſrael, he propheſied of ſome events, that took place in the reign of Jeroboam the grandſon of Jehu; (2 Kings, c. xiv. v. 25:) *but probably an earlier date belongs to this narrative. For though this book be placed amongſt the prophets, it is rather an hiſtory, than a prophecy, and relates ſome moſt extraordinary circumſtances, that attended, or followed, Jonah's being ordered to go, and propheſy againſt Nineveh. The whole forms a moſt ſtriking contraſt betwixt the goodneſs, and mercy of God, and the rebellion, impatience, and peeviſhneſs of his ſervant; and it will be beſt underſtood by thoſe*

thoſe, that are moſt acquainted with their own hearts. The events, reſpecting Jonah were alſo typical of the death, burial, and reſurrection of Chriſt, and of the glorious ſucceſs of his goſpel among the Gentiles.

C H A P. I.

Contains 1*ſt. The Lord commanding Jonah to go to Nineveh, and propheſy againſt it; his diſobedience, and attempt to ſail to Tarſhiſh; a ſtorm ſent forth, that endangered the ſhip; Jonah's ſecurity, and ſleep, (whilſt the affrighted mariners were calling upon their gods,) rebuked by the ſhip-maſter; and their diſcovery by lot, and by his own confeſſion, that the ſtorm was raiſed on his account,* 1---10. 2*d. The mariners, at Jonah's inſtance, with great reluctance, and a ſolemn appeal to God, for their good intentions, caſting him into the ſea: the ſtorm quelled, and their fear, ſacrifice, and vows,* 10---16. 3*d. Jonah ſwallowed by, and preſerved in, the belly of a great fiſh,* 17.

NOW the word of the LORD came unto Jonah, the ſon of Amittai, ſaying,

2 Ariſe, go to Nineveh, that great city, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to flee unto Tarſhiſh from the preſence of the LORD, and went down to Joppa; and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it, to go with them unto Tarſhiſh from the preſence of the LORD.

4 But the LORD ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ſhip into the ſea, to lighten *it* of them. But Jonah was gone down into the ſides of the ſhip, and he lay, and was faſt aſleep.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy God, if ſo be that God will think upon us, that we periſh not.

N O T E S.

CHAP. I.] V. 1. *Now*, &c.] Probably this was the firſt experience, that Jonah had of the afflatus of the prophetic Spirit: though he ſeems afterwards to have exerciſed that office in Iſrael for ſome time.

V. 2, 3.] Nineveh, the capital of the Aſſyrian empire, was one of the largeſt cities, that we read of; having been 60 miles in circumference, if hiſtorians are to be credited. Other prophets foretold the deſtruction of this city; but Jonah was ordered to go thither, and loudly to reprove the wickedneſs of the inhabitants, and to denounce the judgments of God upon them. Some think, that he refuſed to go on this ſervice, becauſe he was jealous for the honour of Iſrael, and was not willing that the Gentiles ſhould be partakers of the benefits of prophecy; and he afterwards intimates, that he apprehended that God would mercifully ſpare Nineveh, and that he ſhould be deſpiſed, and puniſhed as a falſe prophet. (c. iv. v. 1, 2.) But when we conſider the perils, and hardſhips, to which this journey, and ſervice were like to expoſe him; when we imagine to ourſelves the probable reception of a deſpiſed prophet of Iſrael, in this proud idolatrous city, when he came avowedly to predict its ſpeedy deſtruction for it's wickedneſs; and that this was likely to draw upon him the reſentment both of the rulers, and the multitude: when we reflect how ſuch a meſſage would be received in the ſtreets of London at this day: we ſhall not wonder, that he was extremely reluctant to undertake the buſineſs; and perhaps we ſhall be conſcious, that in ſimilar circumſtances we ſhould have been ready to find out ſome plauſible pretext for declining it. Strong faith, and an habit of unreſerved obedience were neceſſary to overcome the reluctance, that Jonah muſt have felt: and probably he was a young man, or a young prophet, and not as yet inured to ſuch perilous ſervices. He ſeems to have ſuppoſed, that the Spirit of prophecy would not reſt on him, if he left the land of Iſrael, to go ſome other way, than to Nineveh; and he deſired to be freed from thoſe impulſes, with which he had not courage, and faith to comply; and he therefore purpoſed "to flee from Tarſhiſh from the preſence of the Lord." Accordingly he went to Joppa, a ſea-port town, ſaid to be about 40 miles from Gath-hepher, where he is ſuppoſed to have dwelt, and in the oppoſite direction from Nineveh. There he met with a veſſel about to ſail to Tarſhiſh, and having paid the fare, he went aboard, as if he thought that now he ſhould be removed to a diſtance from the immediate preſence of the Lord; and he did not expect to be purſued with a more imminent danger, than any of thoſe, from which he fled.

V. 4—6.] In this rebellious project Jonah ſeems to have received no more impulſes of the prophetic Spirit; but to have been left to great inſenſibility of conſcience: for the Lord meant to purſue him in another manner. A ſtorm of wind was therefore commiſſioned to arreſt the ſhip, and it was in the utmoſt danger of being wrecked. It ſeems that the tempeſt was of an extraordinary nature:

7 And they ſaid every one to his fellow, Come, and let us caſt lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us; What *is* thine occupation? and whence comeſt thou? what *is* thy country? and of what people *art* thou?

9 And he ſaid unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the ſea and the dry *land*.

10 Then were the men exceedingly afraid, and ſaid unto him, Why haſt thou done this? for the men knew that he fled from the preſence of the LORD, becauſe he had told them.

11 Then ſaid they unto him, What ſhall we do unto thee, that the ſea may be calm unto us? for the ſea wrought, and was tempeſtuous.

12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you.

13 Neverthleſs the men rowed hard to bring *it* to the land; but they could not: for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the LORD, and ſaid, We beſeech thee, O LORD, we beſeech thee, let us not periſh for this man's life, and lay not upon us innocent blood: for thou, O LORD, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him forth into the ſea: and the ſea ceaſed from her raging.

16 Then the men feared the LORD exceedingly, and offered a ſacrifice unto the LORD, and made vows.

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and ſome think that no other ſhip was affected by it. The affrighted mariners, therefore, having ſome ſenſe of a ſuperior power, but no right knowledge of the true God, and being of different countries, cried every one to the idol, that he had been uſed to worſhip, for deliverance from death: at the ſame time they caſt overboard their merchandize, to lighten the ſhip, and preſerve it from ſinking. Yet during all this confuſion, and hurry, Jonah lay aſleep, below deck, and heard nothing of the matter; having perhaps had little ſleep for ſome time, through fatigue and uneaſineſs. This cauſed the ſhipmaſter to addreſs him as a very ſtupid and indolent perſon, and to reprove him for ſleeping, when all their lives were in ſuch imminent peril; and to require him to ariſe, and call upon the God, he had been uſed to worſhip, if ſo be he might be induced to regard, compaſſionate, and deliver them. Thus, He, who as the meſſenger of Jehovah, ought to have been reproving the king of Aſſyria, received a juſt, and ſevere rebuke from an idolatrous mariner!

V. 7. *And*, &c.] The extraordinary nature of this tempeſt; and the general notions of a ſuperior power, and of right, and wrong, which theſe men entertained, induced them to conclude, that ſome atrocious criminal ſailed with them, for whoſe cauſe this evil had befallen them, (*Acts*, c. xxviii. v. 4.) According, therefore, to the cuſtom both of the Gentiles, and of God's people, they agreed to decide by caſting lots, who the criminal was; this was an appeal to the heart-ſearching God, and his providence; and he was pleaſed to determine the matter for them, by cauſing the lot to fall upon Jonah: (*Joſh.* c. vii.)

V. 8—10.] When Jonah was thus ſingled out as the culprit, whom divine vengeance purſued, the mariners did not proceed againſt him with violence, as might have been expected, conſidering their loſs, and extreme danger: but, perhaps, perceiving ſomething grave, and ſerious in his demeanour, they calmly intreated him to inform them, whether he were not conſcious of ſome great crime, for which this calamity was come upon them? And whether he could deny, that it was on his account? They wanted alſo to know, what his employment was, whether lawful or not? Whether he were not now upon ſome criminal project, or fleeing from juſtice? And in ſhort, who he was, and of what country, &c? In anſwer to theſe enquiries he informed them of his people, and religion, as a worſhipper of Jehovah, the God of heaven, the Creator both of the ſea, and the dry land; and probably he told them the whole of the tranſaction, which had led him into this ſituation. This exceedingly alarmed them, either as it ſhewed them the power of that God, who was contending with them, and whom they had not been uſed to worſhip, and knew not how to appeaſe; or becauſe they were in doubt how to behave towards his prophet, perceiving great danger, whether they retained him in the ſhip, or caſt him overboard; or perhaps they concluded, that if Jehovah was ſo angry with his worſhipper for one offence, their danger was ſtill greater who had always lived in rebellion againſt him. However they remonſtrated with Jonah for the abſurdity, and wickedneſs of his conduct, in rebelling againſt the command, and attempting to flee from the preſence, of the great Creator; and for involving them, as well as himſelf in ſuch imminent dangers.

V. 11—16.] The mariners, perceiving that the tempeſt continued to increaſe, and not knowing how to act, enquired of Jonah himſelf, as Jehovah's prophet, what they ought to do in this emergency? He, convinced at length of his ſin, and folly, ſubmitting to the juſtice of God, and expecting death as the puniſhment of

17 Now the LORD had prepared a great fiſh to ſwallow up Jonah. And Jonah was in the belly of the fiſh three days and three nights.

his crime, and perhaps receiving ſome intimation of the divine will, counſelled them to caſt him into the ſea; and thus the tempeſt would ceaſe, for he knew that it was raiſed on his account. He would not caſt himſelf over-board, for that would have been an act of ſuicide; let them be the executioners of God's juſtice upon him. But the men, probably affected by the candid confeſſion, and the diſintereſted conduct of Jonah, and fearing to lay hands on the Lord's ſervant, uſed every effort to get into port; that putting him on ſhore, they might preſerve his life, and their own alſo. When they found their endeavours to be in vain, they prayed, (not every one to his god, as before, but) to Jehovah, intreating him, that they might not periſh for taking away Jonah's life, nor be deemed guilty of murdering the innocent; as his ſovereign appointment had laid them under the neceſſity of doing this, in order to their own preſervation. After this appeal to the Lord, they caſt Jonah over-board, who probably expected, and prepared for, immediate death: and as the ſtorm immediately ceaſed, they were ſo impreſſed with what they had ſeen, and heard, that they exceedingly feared the power, and reverenced the authority of Jehovah, and worſhipped his name; and either at that time, or as ſoon as they could, they offered to him ſacrifices of thankſgiving for their deliverance, and made vows of becoming his ſervants, and worſhippers. And we may conclude, that ſome of them at leaſt were ſavingly converted, by means of theſe extraordinary tranſactions.

V. 17. *Now,* &c.] The Lord had further work for Jonah to do, and did not mean to ſlay him. He had therefore prepared a great fiſh near the ſhip, to receive him into its ſtomach. Chriſt hath called it a whale, and repeatedly authenticated the whole narration, (*Matt.* c. xii. v. 40;) and doubtleſs there are ſome of that ſpecies, whoſe throats are wide enough to ſwallow a man, though others may not be ſo. The whole of the affair was miraculous: and the preſervation of Jonah from ſuffocation in the belly of the whale, could only be effected by a continued exertion of Almighty power; and the moſt daring infidel will ſcarce venture to ſay, that God could not prepare ſuch a great fiſh for this purpoſe, and effect Jonah's deliverance in ſuch a manner; though ſome have vented very preſumptuous cavils about it. In this ſituation Jonah remained for three days and three nights; at leaſt, (according to the Hebrew phraſeology,) one whole day, and night, and a part of two others: in which he was a type of Chriſt, as dead and buried, and riſing again on the third day; of which more will be ſaid in the enſuing chapter.

PRACTICAL OBSERVATIONS.

They, who are called to ſerve God in the work of the miniſtry, muſt prepare for unreſerved obedience, amidſt manifold hardſhips, and dangers; and ſhould arm themſelves with faith, and patience, and a ſpirit of ſelf-denial. They muſt ariſe, and go to every place, whither the Lord in his providence calls them; and not ſpare to reprove the ſins of the great, or of the many, or to denounce againſt them the judgments of that God, before whom their crimes have been committed. Unbelief, and the fear of man will ſtart a thouſand objections to ſuch ſervices: and even godly men are capable of moſt abſurd notions, and moſt extravagant actions, when deſirous of eſcaping the croſs, or of excuſing themſelves from obedience in perilous circumſtances: nay, like Adam, they may be tempted to hide themſelves from the preſence of the Lord, by flight, or by running amongſt the trees of the garden! Thus ſome awakened ſinners have removed from the places, preachers, or companions, that have diſquieted them, in hopes of being again eaſy in their beloved ſinful courſe of life: and thus, even pious miniſters, when greatly oppoſed, or diſcouraged, are apt to wiſh for removals to ſome other place; and to think they could do better any where, or in any ſituation, than that aſſigned them by their Lord, and Maſter. In ſuch a frame, they may be tempted to run great riſques, incur great expence, and aſſociate with very improper perſons, to get relief from their diſquietude; which ſhould be ſought only in ſubmiſſion to God's will, and confidence in his power, truth, and love. For there is always more danger in diſobeying, than in obeying the Lord: He can arreſt his fugitives by ſtorms from without, or within; and nothing but ſhame, and diſtreſs can come on thoſe, who run away from their proper work. Yet ſin and temptation may render even a believer for a time more ſtupid, than the moſt ignorant heathen: in imminent danger, when natural conſcience will extort from the latter a cry of diſtreſs to an imaginary, or unknown god, and induce them to part with their idolized poſſeſſions, in hopes of ſaving their lives; the former may remain ſecure, and aſleep, without any ſenſe of guilt, or fear of wrath! But the Lord will rebuke, and chaſten thoſe, whom he loves; and the perſons, whom he ſometimes employs for this purpoſe, ſerve to cover his offending ſervants with ſhame, and to fill them with anguiſh. Surely men in general may be addreſſed in this manner. Shall men part with all their ſubſtance to ſave their lives? And will not convinced ſinners renounce worldly intereſts, and pleaſures, to ſave their ſouls? And what do men mean by ſleeping on in ſin, when the word of God, and the convictions of their conſciences, warn them to ariſe, and call upon the Lord, if they would eſcape everlaſting miſery? And do we not all need ſuch reproofs on ſome occaſions? What do we mean, amidſt all our fears, temptations, dejections, difficulties, and perils, and thoſe of the church, or the community, to be ſo ſupine, and ſtupid? Should we not admoniſh each other to awake, and ariſe, and call upon our God; if ſo be he would think upon, and deliver us? In great diſtreſſes it behoves us alſo, to enquire on what account, and for whoſe cauſe, the evil is come upon us? And though it may not be deemed expedient to uſe the lot, amidſt all the abuſe, and profanation of it that prevails: yet we may appeal to the Lord in prayer; and by his word, and his convincing Spirit, and in his providence, he can readily ſhew us the cauſe, and remedy of

CHAP. II.

Contains 1ſt. An account of Jonah's praying in the fiſh's belly, and of his thankſgiving, and vows, 1---9. *2d. His marvellous deliverance,* 10.

THEN Jonah prayed unto the LORD his God out of the fiſh's belly,

2 And ſaid, I cried by reaſon of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardeſt my voice.

3 For thou hadſt caſt me into the deep, in the midſt of the ſeas; and the floods compaſſed me about; all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy temple.

5 The waters compaſſed me about, *even* to the ſoul: the depth cloſed me round about, the weeds were wrapped about my head.

6 I went down to the bottom of the moun-

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all our troubles. They, that rebel againſt God, often occaſion great calamities to thoſe, with whom they aſſociate: yet they ſhould not generally be treated with harſhneſs, or virulence; and careful enquiry ſhould always precede the due puniſhment of culprits. When the true believer has been betrayed into ſin, and is evidently become the criminal cauſe of harm to others, and is brought to a proper ſenſe of his miſconduct; he will frankly confeſs his guilt, and ſpeak honourably of God, though to his own ſhame, and condemnation; that however vile he may appear, the truth and worſhip of God may be well thought of: and indeed it may juſtly cauſe the profligate, and profane to tremble; when they conſider with what marked ſeverity, the Lord often puniſhes the tranſgreſſions of his worſhippers. In ſuch circumſtances, they will condemn themſelves, and ſubmit patiently to any temporal puniſhment, if ſo be they can hope to be delivered from the wrath to come: nay they will rather chooſe chaſtiſement in their own perſons, than to become the occaſions of ruin to others. (2 *Sam.* c. xxiv. v. 17.) Such behaviour will ſometimes win upon the ungodly, even when they cannot but ſee their criminality in ſome reſpects, and are ſuffering in conſequence of it: and it is proper to do all we can to ſave the lives even of thoſe, who have greatly offended: for the natural conſcience even of heathens has a horror at the thoughts of wilful murder. When neceſſity conſtrains men to take away life; it ſhould be done with extreme reluctance, and only in order to preſervation from death, or for other important ends. And it ought not to be done, if it can be avoided by any tolerable loſs, or hardſhip: for they ſhould be able humbly to appeal to the Lord, that they could not avoid the painful expedient, and be confident that innocent blood will not be laid to their charge. When the cauſe of evil is removed, the effect will commonly ceaſe; and the renunciation of ſinful pleaſures, or intereſts makes way for a ſweet ſenſe of the pardoning love of God. His ſervants will ſcarce ever be entirely uſeleſs; and he often takes occaſion even from our ſins, and follies, to promote the glory of his name, and the ſalvation of ſouls: and if men's lives be endangered, and their property diminiſhed, through their acquaintance with the people of God; yet if their diſcourſe, or example, or the dealings of the Lord with them, bring them to fear, truſt in, worſhip, and obey Him, their gain will be great. And ſurely the conduct of theſe heathen mariners will riſe up in judgment againſt numbers of thoſe, that are called chriſtians, who neither offer prayers in their diſtreſſes, nor ſacrifices of thankſgiving for their moſt ſignal deliverances! The Lord will humble, but he will not deſtroy his offending ſervants: and he can preſerve, or puniſh in numberleſs marvellous ways of which we have no conception. But let us not overlook him, who gave himſelf up to death, to reſcue us from the wrath of God: the ſtorm that he ſuffered to appeaſe, was wholly of our raiſing; and he died, was buried, and on the third day roſe again, to ſanctify death and the grave to his people, and to be the firſt fruits of their reſurrection to everlaſting life, and glory.

NOTES.

CHAP. II.] V. 1, 2.] This chapter ſeems rather to contain a narration of Jonah's praying, when in the fiſh's belly, and of his experience, and reflections then, and afterwards; than to be the form, or ſubſtance of the prayer that he uſed. He was brought into ſuch a ſituation, as no man ever was in, before or ſince: yet his life was not only preſerved, but he was enabled to exerciſe his reaſon, and to collect his thoughts for prayer. He was reduced to this condition of extreme miſery, and peril, by the righteous judgment of God; he could not poſſibly be delivered out of it, except by miracle; he muſt needs be oppreſſed with guilt, and terror: yet he ſtill hoped in God's mercy, and ventured to call upon him. His confinement, his guilt, and the ſtate of his mind rendered his ſituation, as the belly of hell, where there is no hope, and whence there is no eſcape: yet even thence he cried unto the Lord, and was heard, and delivered.

V. 3, 4.] The Lord had not only permitted, and directed, but even conſtrained the mariners to caſt Jonah into the ſea: ſo that he recognized his hand, and ſubmitted to his juſtice, in that diſpenſation. He was compaſſed about with floods of waters in the great deep; whilſt all the waves, and billows of the Lord's anger paſſed over him; (*Pſ:* xlii. v. 7.) He had attempted to flee from the preſence of the Lord; and now he feared that he was caſt out of his ſight, and left to periſh without any attention being paid to his miſery: yet he would not quite deſpair, but would ſtill look to the Lord for help, with a believing regard to his holy temple, the ſacrifices there offered, and the mercy-ſeat, from which he communed with his people: he would ſtill pray for forgiveneſs, and hope to be permitted again to go up to the temple, or at leaſt to be admitted into the ſanctuary above, if he died in his preſent ſituation.

V. 5—7.] When Jonah was caſt into the ſea, the

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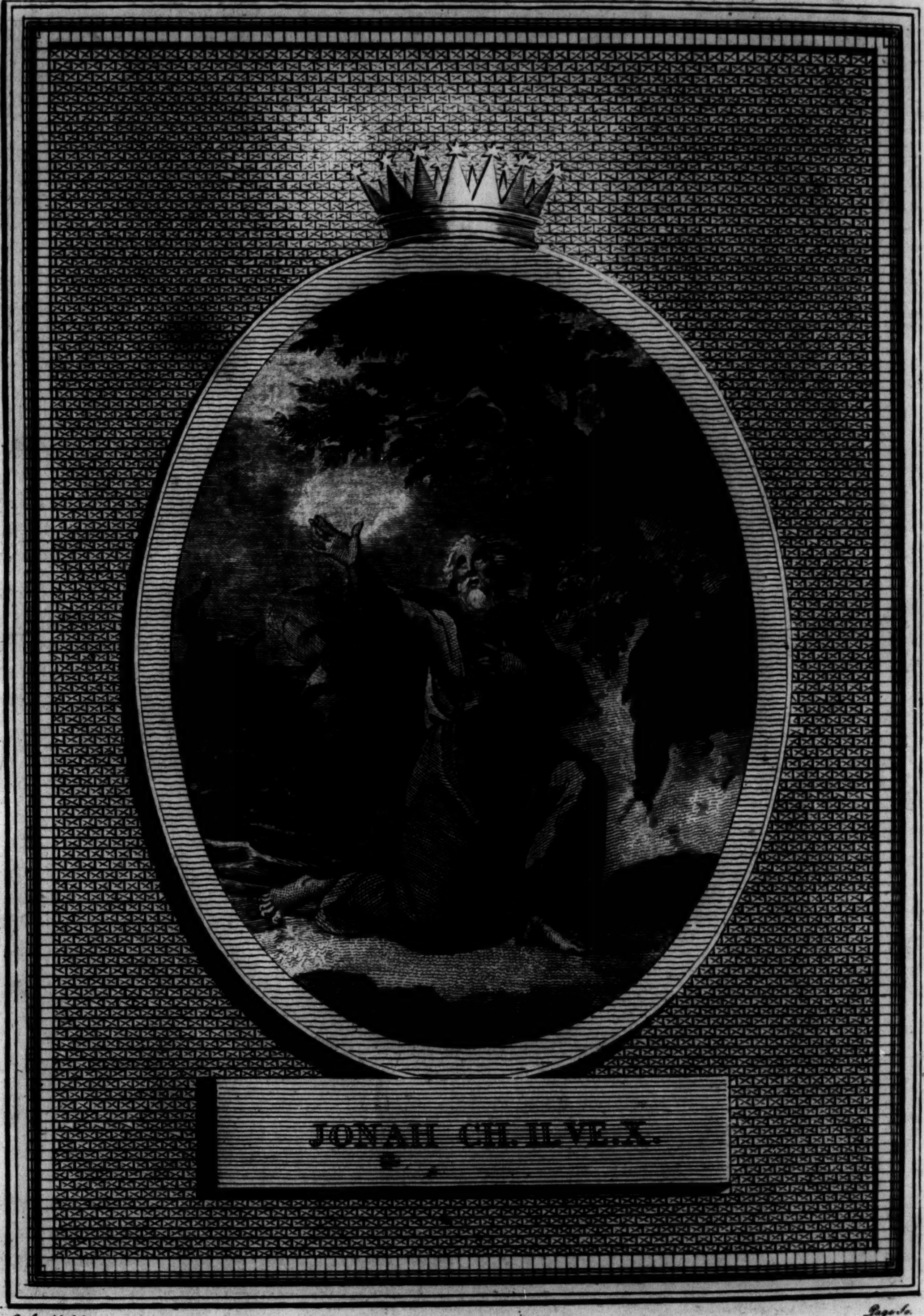

JONAH CH. II. VE. X.

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tains; the earth with her bars *was* about me for ever: yet haſt thou brought up my life from corruption, O LORD my God.

7 When my ſoul fainted within me I remembered the LORD; and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying vanities forſake their own mercy.

9 But I will ſacrifice unto thee with the voice of thanſgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

10 And the LORD ſpake unto the fiſh, and it vomited out Jonah upon the dry *land*.

CHAP III.

Contains 1ſt. Jonah again commanded to propheſy againſt Nineveh, and his ready, and faithful obedience, 1---4. *2d. The Ninevites believing his word, faſting, praying, reforming, and hoping in God's mercy,* 5---9. *3d. The Lord revoking the ſentence, that had been denounced againſt them,* 10.

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waters ſurrounded him, even to the ſoul, or life, or ſo as to reduce him to the condition of a dying man: the ſea-weeds were wrapped about his head, either before the fiſh ſwallowed him, or being ſucked in with the water into it's ſtomach. And thus he was carried to the bottom of the ſea, and to the deep rooted baſes of the mountains, that were upon the ſhore; and he ſeemed as effectually precluded from all hope of deliverance, as if he had been buried in the centre of the earth, and her perpetual rocks, and hills had been the barriers of his tomb: yet from this pit of corruption the Lord brought him forth alive. Thus the Lord Jeſus, having endured the wrath of the Father due to our ſins, was laid in a new ſepulchre hewn out of a rock, cloſed with a large ſtone, ſealed, and guarded by Roman ſoldiers: yet from that pit of corruption, he was brought forth alive by the power of God, without having ſeen corruption. When Jonah's heart fainted through terror, and diſtreſs, he remembered the Lord, and his power, mercy and truth; and his prayer was heard in heaven, and accepted, and thus he was delivered.

V. 8—9.] Jonah had been ſeverely corrected: yet he was fully ſenſible how much better it was to woſhip God, than to regard the idols of the heathen, which the Iſraelites alſo were ſo prone to follow; or any of the ſuperſtitions that then prevailed. Theſe were all deceitful vanities; and in forſaking the Lord, to obſerve them, men forſook their own mercies, and privileges: and they were equally deluded, who ſought ſafety, and peace in diſobedience to God, as Jonah had done. He was now convinced of his folly; and was determined, if he ſhould be delivered, that he would preſent his ſacrifice of praiſe to the Lord, with an open, and thankful acknowledgment of his mercies, and pay the vows, that he had made in his diſtreſs: for ſalvation temporal, ſpiritual, and eternal were from the Lord alone. This may be conſidered as his language after his deliverance; and ſome think that he vowed, when in the fiſh's belly, that in caſe he were ſpared, he would readily go to Nineveh, according as he had been commanded.

V. 10. *And*, &c.] Or, "the Lord had ſpoken, &c." He ſo over-ruled this monſter of the deep, that it was influenced to get near the ſhore, and diſgorge its prey alive upon the dry land; probably not far from the place, where Jonah had embarked. Thus death, and the grave were commanded to reſtore the body of the crucified Redeemer.

PRACTICAL OBSERVATIONS.

We cannot on earth be in any place, where we are excluded from the mercy ſeat of God; and ſharp afflictions are often ſent to excite thoſe to earneſt cries for mercy, who were negligent, and lukewarm in proſperity, and under the rebukes of his word. Even believers may be reduced by ſin, fear, temptation, affliction, and a ſenſe of divine wrath, to a ſituation, that bears ſome reſemblance to the depths of hell: but their diſcouragements will differ from deſpair, in that they will never totally ceaſe to deſire, and ſeek for help from God; and faith and hope will ſtill ſtruggle againſt the gloomy ſuggeſtions of unbelief. The hand of God ſhould be acknowledged in all our troubles: a proper eſtimate ſhould be formed of the greatneſs of our difficulties, and the urgency of our diſtreſſes; in order that our faith may be fixed more ſimply upon the power of the Lord for deliverance, and that afterwards we may be duly ſenſible of our obligations to him: and we ſhould endeavour to attain to a proper ſenſe of the greatneſs of our guilt, that we may more value his mercy and ſalvation. When we have been reſcued from preſſing difficulties, we ſhould call to remembrance our fears, and ſorrows, and the weakneſs and wavering of our faith and hope; that we may be the more affected with the loving kindneſs of the Lord, in hearing our poor, and polluted ſupplications; and that we may offer the ſacrifices of thankſgiving, and pay our vows, with greater alacrity, and zeal. Our caſe can never be deſperate, whilſt we are out of hell: but as far, as a believer is tempted to copy thoſe, that obſerve lying vanities, he forſakes his own mercy, and lives below his privilege. For it is our happineſs, that we may worſhip, and hope in God, who is able and willing to ſave all, that call upon him, from ſin, and its eternal conſequences; and from its temporal painful effects, as far as is good for them: yea he is able to do exceeding abundantly for us, above all that we can aſk or think. Amidſt all our varying experiences, and the changing ſcenes of life, we ſhould keep the eye of faith fixed upon our once ſuffering, and dying, but now riſen, and aſcended Redeemer. All the waves, and billows of the wrath of the Father, due to our ſins, went over him; the floods of ungodly men compaſſed him, the powers of ſatan aſſaulted him with horrid temptations, death *ſeemed* to prevail againſt him, the grave was opened to receive his body, as into the heart of the earth, and his ſoul departed into the place of ſeparate ſpirits: but he was again brought alive out of the pit of corruption; that in, through, and by him, the ſalvation of the Lord might be communicated to all believers. Let us then humbly

AND the word of the LORD came unto Jonah, the ſecond time, ſaying,

2 Ariſe, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days Journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and ſaid, Yet forty days, and Nineveh ſhall be overthrown.

5 So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them even to the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed and publiſhed through Nineveh, by the decree of the king and his nobles, ſaying, Let neither man nor beaſt, herd nor flock, taſte any thing: let them not feed, nor drink water:

8 But let man and beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 And God ſaw their works, that they turned from their evil way; and God repented of the evil that he had ſaid that he would do unto them; and he did *it* not.

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confeſs our ſins, conſider his reſurrection as the firſt fruits of our own, and thankfully receive every temporal, and ſpiritual deliverance, as the beginning and pledge of our eternal redemption.

NOTES.

CHAP. III.] V. 1—4] It was proper that Jonah ſhould have his commiſſion renewed, before he returned to his work, after his late perverſe diſobedience; and that he ſhould prove the ſincerity of his repentance by performing that ſervice, which before he had ſhifted. He was therefore commanded to go, and preach to Nineveh the preaching, that had before been commanded him: and he promptly obeyed without regard to conſequences. Nineveh was ſo large a city, that it would take a man three days to walk round it, or to go into all the principal ſtreets of it. When Jonah therefore came thither, and had entered into the city, he made one day's journey about it, proclaiming, as the herald of Jehovah, that within forty days, Nineveh would be overthrown, by ſome ſudden judgment, ſuch as had befallen Sodom. This reſpite, and warning intimated, that there was a reſerved condition of mercy, in caſe they repented; and probably the proclamation was attended with reproofs of their moſt notorious ſins. In this progreſs he met with no interruption; and his firſt day's preaching produced ſuch effects, as rendered it unneceſſary for him to proceed any further.

V. 5—9.] There were no outward indications of the overthrow of Nineveh, and Jonah wrought no miracle in confirmation of his prediction: yet the Ninevites believed it to be the word of God, and that it would be verified; probably through a conviction excited in their minds of the greatneſs of their guilt, and from a recollection of the many wonderful judgments, that Iſrael's God had inflicted on his enemies. They therefore dreaded the threatened vengeance, yet had ſome hope of eſcaping it; and without delay they uſed every means, they could deviſe, in order to appeaſe the wrath of the Lord. For when the preaching of Jonah was made known to the king, (whoſe name is not certainly known;) he was ſo alarmed, that he laid aſide all his enſigns of royalty, put on ſackcloth and ſat among aſhes: and, with the concurrence of his nobles, and the approbation of his ſubjects, he ordered a faſt to be proclaimed, and obſerved with the greateſt ſtrictneſs. Not only were the people to abſtain wholly from food; but the very cattle were to be kept from all provender, and water, that their mournful lowings, &c, might add to the ſolemnity of the awful occaſion. Not only were they all, from the leaſt to the greateſt, to wear ſackcloth; but the very cattle, that appeared in the ſtreets were to be thus covered, inſtead of wearing their former gaudy trappings; all the people were ordered to unite in moſt earneſt prayers to the God of Iſrael, to have mercy on them, and ſpare the city: and they were required to repent of, and forſake all their ſins, but eſpecially their violence, oppreſſion, and injuſtice. (*Iſaiah*, c. lviii.) The proclamation of approaching deſtruction had not been attended with any expreſs call to repentance, or promiſes of mercy; yet they proceeded upon this general encouragement, from their apprehenſions of the goodneſs of the Lord, that they could not tell, but he might be induced to remit their puniſhment, (or, ſpeaking after the manner of men, to change his mind, and repent of his purpoſe;) his vehement anger being appeaſed by their ſubmiſſions, humiliation, and ſupplications: at leaſt this was the moſt probable way of eſcaping deſtruction.

V. 10. *And*, &c.] We may conclude, that this faſt was obſerved in a very ſtrict, and ſolemn manner, in all parts of Nineveh; that many fervent prayers were preſented to the Lord, and his name greatly honoured, and their idols diſparaged; that a general reformation of their morals took place, and that numbers were truly con-

CHAP.

CHAP. IV.

Contains Jonah 1ſt. Diſpleaſed with God's mercy to Nineveh; peeviſhly complaining, and praying for death, and gently reproved by the Lord, 1---4. *2d. Retiring from the city, and ſhadowed by a gourd; the gourd withering, and Jonah greatly incommoded, and impatiently wiſhing for death; rebelliouſly vindicating his anger in anſwer to the Lord's expoſtulations; and ſhewn the propriety of the Lord's mercy to Nineveh, from his concern about the gourd, &c,* 5---11.

BUT it diſpleaſed Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid, I pray thee, O LORD, *was* not this my ſaying, when I was yet in my country? Therefore I fled before unto Tarſhiſh: for I knew that thou *art* a gracious God, and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O LORD, take, I beſeech thee, my life from me; for *it is* better for me to die than to live.

4 Then ſaid the LORD, Doeſt thou well to be angry?

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verted to the true God, and his ſpiritual worſhip and ſervice. Theſe things the Lord obſerved, and approved, eſpecially their turning from their evil ways: and therefore he repented of the evil, that he had ſaid he would do to them. He did not execute his threatened vengeance; his warning having had it's intended effect: for it was his ſecret purpoſe to manifeſt his readineſs to forgive, to glorify his mercy, to ſhame the impenitence of Iſrael, and to give an earneſt of the converſion of the Gentiles.

PRACTICAL OBSERVATIONS.

The ſincerity of our repentance muſt be evinced by obedience in thoſe particulars, about which we have been moſt rebellious: and the Lord ſeals the forgiveneſs of his offending ſervants, by again employing them in his honourable work. But he will not ſoften, or alter his meſſages, becauſe of any man's reluctance to deliver, or to hear them; or becauſe of the numbers, or the power of thoſe, who are condemned by them: and his awful threatenings are intended to warn ſinners without delay to ſeek deliverance from them. The fear of God's power, and wrath, and the experience of his mercy, will raiſe us above the fear of men: and he can render the moſt timorous bold as lions, to proclaim his truths in the midſt of his moſt powerful enemies. We are often needleſsly afraid of men, in our obedience to God: for he gives his word a more favourable reception, than we expected; and ſometimes heathens will be more attentive, than profeſſors of the truth. It is by faith, that ſinners, when warned, are moved by fear, to enquire after deliverance from the wrath to come: and a ſmall degree of light may convince men, that faſting, humiliation before God, confeſſion of ſin, prayer, and turning away from known iniquity, and impiety, are probable means of eſcaping wrath, and obtaining mercy; though they cannot merit ſuch bleſſings; and kings and nobles can do no more eſſential ſervice to the people, than in leading them, by their authority, and example, to ſuch exerciſes of religion. But none of theſe external mortifications, or devotions can be of any uſe, if men do not turn from the evil of their ways. If idolaters, without any expreſs revelation of mercy, or inſtruction in the truths, and will of God, at the call of an Iſraeliſh prophet, upon a mere per-adventure we may eſcape deſtruction, were thus earneſt, fervent, prompt, ſelf-denying, and humble in ſeeking mercy from God: how inexcuſable will profeſſed chriſtians be, who notwithſtanding all the warnings, inſtructions, invitations, and promiſes of ſcripture, perſiſt in their unbelief, impenitence, ſelf-indulgence, and procraſtination? (*Matt.* c. xii. v. 41.) But if God ſo readily pardoned the inhabitants of this great city, where it may be apprehended the greater part were only tranſiently impreſſed, and partially reformed: how readily will he pardon the broken hearted penitent, and believing ſupplicant at his mercy ſeat? And let us alſo here ſee the bleſſed effects of the reſurrection of Chriſt, and the conſequent preaching of his goſpel, in the converſion and ſalvation of the Gentiles; and let us pray that this preaching, and theſe effects may be univerſal.

NOTES.

CHAP. IV.] V. 1—4.] It might have been expected, that Jonah would have been very humble, and ſubmiſſive, in conſequence of his former miſconduct, and the dealings of God with him; and that the ſucceſs of his miſſion, in the repentance, and preſervation of the Ninevites, would have inſpired him with lively joy, and gratitude: but on the contrary we find, that he was greatly diſpleaſed, and very angry with the Lord himſelf, for ſhewing mercy to Nineveh; though his mercy alone had preſerved his life, and ſaved his ſoul from hell! And that in this rebellious frame he ventured to expoſtulate with God, and to excuſe, or vindicate his former diſobedience! He dared to repreſent to him, that he had ſaid, when firſt ordered to go, and preach againſt Nineveh, that he knew God would mercifully ſpare that city, and that he ſhould be ſtigmatized as a falſe prophet; and therefore he had fled towards Tarſhiſh; being well acquainted with the mercy, and goodneſs of God towards his offending creatures. And now, as this had turned out, as he had expected, he beſought God to ſlay him, and end his pain, for death was more deſirable in his caſe than life: as if the Lord had done him an injury in delivering him from the belly of a whale! We muſt allow ſomething in this caſe to the feelings, and prejudice of the Iſraelites, under that diſpenſation: for they were too apt to deſpiſe the Gentiles, and to deem the mercy of God to them, a deduction from their own prejudices. Jonah might alſo conſider Nineveh as a formidable enemy to his nation, and might in that view wiſh for its deſtruction. Some think, that he had a miſtaken zeal for the honour of God, and thought that he

AND the word of the LORD came unto Jonah, the ſecond time, ſaying,

2 Ariſe, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days Journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and ſaid, Yet forty days, and Nineveh ſhall be overthrown.

5 So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them even to the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed and publiſhed through Nineveh, by the decree of the king and his nobles, ſaying, Let neither man nor beaſt, herd nor flock, taſte any thing: let them not feed, nor drink water:

8 But let man and beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 And God ſaw their works, that they turned from their evil way; and God repented of the evil that he had ſaid that he would do unto them; and he did *it* not.

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confeſs our ſins, conſider his reſurrection as the firſt fruits of our own, and thankfully receive every temporal, and ſpiritual deliverance, as the beginning and pledge of our eternal redemption.

NOTES.

CHAP. III.] V. 1—4] It was proper that Jonah ſhould have his commiſſion renewed, before he returned to his work, after his late perverſe diſobedience; and that he ſhould prove the ſincerity of his repentance by performing that ſervice, which before he had ſhifted. He was therefore commanded to go, and preach to Nineveh the preaching, that had before been commanded him: and he promptly obeyed without regard to conſequences. Nineveh was ſo large a city, that it would take a man three days to walk round it, or to go into all the principal ſtreets of it. When Jonah therefore came thither, and had entered into the city, he made one day's journey about it, proclaiming, asthe herald of Jehovah, that within forty days, Nineveh would be overthrown, by ſome ſudden judgment, ſuch as had befallen Sodom. This reſpite, and warning intimated, that there was a reſerved condition of mercy, in caſe they repented; and probably the proclamation was attended with reproofs of their moſt notorious ſins. In this progreſs he met with no interruption; and his firſt day's preaching produced ſuch effects, as rendered it unneceſſary for him to proceed any further.

V. 5—9.] There were no outward indications of the overthrow of Nineveh, and Jonah wrought no miracle in confirmation of his prediction: yet the Ninevites believed it to be the word of God, and that it would be verified; probably through a conviction excited in their minds of the greatneſs of their guilt, and from a recollection of the many wonderful judgments, that Iſrael's God had inflicted on his enemies. They therefore dreaded the threatened vengeance, yet had ſome hope of eſcaping it; and without delay they uſed every means, they could deviſe, in order to appeaſe the wrath of the Lord. For when the preaching of Jonah was made known to the king, (whoſe name is not certainly known;) he was ſo alarmed, that he laid aſide all his enſigns of royalty, put on ſackcloth and ſat among aſhes: and, with the concurrence of his nobles, and the approbation of his ſubjects, he ordered a faſt to be proclaimed, and obſerved with the greateſt ſtrictneſs. Not only were the people to abſtain wholly from food; but the very cattle were to be kept from all provender, and water, that their mournful lowings, &c, might add to the ſolemnity of the awful occaſion. Not only were they all, from the leaſt to the greateſt, to wear ſackcloth; but the very cattle, that appeared in the ſtreets were to be thus covered, inſtead of wearing their former gaudy trappings; all the people were ordered to unite in moſt earneſt prayers to the God of Iſrael, to have mercy on them, and ſpare the city: and they were required to repent of, and forſake all their ſins, but eſpecially their violence, oppreſſion, and injuſtice. (*Iſaiah*, c. lviii.) The proclamation of approaching deſtruction had not been attended with any expreſs call to repentance, or promiſes of mercy; yet they proceeded upon this general encouragement, from their apprehenſions of the goodneſs of the Lord, that they could not tell, but he might be induced to remit their puniſhment, (or, ſpeaking after the manner of men, to change his mind, and repent of his purpoſe;) his vehement anger being appeaſed by their ſubmiſſions, humiliation, and ſupplications: at leaſt this was the moſt probable way of eſcaping deſtruction.

V. 10. *And*, &c.] We may conclude, that this faſt was obſerved in a very ſtrict, and ſolemn manner, in all parts of Nineveh; that many fervent prayers were preſented to the Lord, and his name greatly honoured, and their idols diſparaged; that a general reformation of their morals took place, and that numbers were truly con-

CHAP. IV.

Contains Jonah 1ſt. Diſpleaſed with God's mercy to Nineveh; peeviſhly complaining, and praying for death, and gently reproved by the Lord, 1---4. *2d. Retiring from the city, and ſhadowed by a gourd; the gourd withering, and Jonah greatly incommoded, and impatiently wiſhing for death; rebelliouſly vindicating his anger in anſwer to the Lord's expoſtulations; and ſhewn the propriety of the Lord's mercy to Nineveh, from his concern about the gourd, &c,* 5---11.

BUT it diſpleaſed Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid, I pray thee, O LORD, *was* not this my ſaying, when I was yet in my country? Therefore I fled before unto Tarſhiſh: for I knew that thou *art* a gracious God, and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O LORD, take, I beſeech thee, my life from me; for *it is* better for me to die than to live.

4 Then ſaid the LORD, Doeſt thou well to be angry?

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verted to the true God, and his ſpiritual worſhip and ſervice. Theſe things the Lord obſerved, and approved, eſpecially their turning from their evil ways: and therefore he repented of the evil, that he had ſaid he would do to them. He did not execute his threatened vengeance; his warning having had it's intended effect: for it was his ſecret purpoſe to manifeſt his readineſs to forgive, to glorify his mercy, to ſhame the impenitence of Iſrael, and to give an earneſt of the converſion of the Gentiles.

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5 So Jonah went out of the city, and ſat on the eaſt ſide of the city, and there made him a booth, and ſat under it in the ſhadow, till he might ſee what would become of the city.

6 And the Lord GOD prepared a gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſs when the ſun did ariſe, that God prepared a vehement eaſt wind: and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live.

9 And God ſaid to Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I do well to be angry, *even* unto death.

10 Then ſaid the LORD, Thou haſt had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow; which came up in a night, and periſhed in a night:

11 And ſhould not I ſpare Nineveh, that

would appear to have broken his word, in not executing the judgment, that he had denounced. But it is evident, that there were great remains of a proud phariſaical ſpirit about him; and that he conſidered the Ninevites as a hopeleſs ſet of people, unworthy of his regard; and that he had neither expected, nor deſired their welfare, but had only come to denounce, and witneſs their deſtruction. It is equally evident that he was not duly humbled for his own ſins; that he was of a peeviſh rebellious diſpoſition, and had an undue regard to his own reputation; fearing the diſgrace of being thought a falſe prophet, and not daring to truſt the Lord to take care of his credit, and ſafety. In this frame of mind, he overlooked the good, to which he had been inſtrumental, and the glory of the divine goodneſs and mercy, as of little conſequence. Yet the Lord only reproved him with gentleneſs, and enquired whether he had cauſe to be thus diſcompoſed, or did right in theſe peeviſh complaints, and impatient wiſhes for death, when ſuch mercy had been ſhewn him? To which he ſeems to have made no anſwer, but to have continued ſullen, and fretful.

V. 5—8.] Doubtleſs Jonah might have been hoſpitably entertained at Nineveh, and allowed to live by his own rules, had he been diſpoſed to be friendly: and he might have been uſefully employed, in confirming the inhabitants in their good purpoſes, and in inſtructing them in the truths, and worſhip of God. But though he had received an intimation, that the city would be ſpared, he ſeems not to have been willing to believe it: and he would neither venture himſelf in the city, nor have any fellowſhip with the inhabitants; as if he meant, notwithſtanding their repentance, to ſhake off the duſt of his feet, for a teſtimony againſt them. He therefore left the city, and pitched ſome inconvenient tent to dwell in, till he ſhould ſee the event; as if he yet expected, and even wiſhed for its overthrow: and this would tend to alienate the minds of the people from him, and might have prejudiced them againſt his religion. However the Lord graciouſly, and miraculouſly prepared a large gourd, which with rapid growth, and luxuriant foliage, was ſpeedily ready to afford him a refreſhing ſhadow from the heat of the ſun, from which it ſeems his tent could not defend him: and this tended to appeaſe his grief, and calm his ſpirits: nay he was exceeding glad on acncont of this perſonal accommodation; whilſt the repentance, and preſervation of a great city made him very angry and peeviſh! To check this diſproportionate joy, and to make way for his further humiliation, and inſtruction, the Lord cauſed a worm to deſtroy the root of the gourd, ſo that the next day it withered; and a ſultry eaſt-wind increaſing the burning heat of the morning ſun, Jonah was ſo oppreſſed, that he fainted, and grew ſtill more impatient than ever, and wiſhed again for death, as the moſt deſirable deliverance from his miſery.

V. 9—11.] When Jonah was thus fretting againſt the Lord, he was graciouſly pleaſed to renew his expoſtulations with him, and to enquire whether the withering of the gourd could warrant ſuch anger, and impatience? And he proudly, and paſſionately juſtified himſelf, aſſerting that he had cauſe to be angry even unto death, i. e. to break his heart, and to die with grief, and vexation. Upon this the Lord graciouſly condeſcended to argue the matter with him. Had he pity on the gourd, or ſuch a regard for it, merely for his own convenience, and refreſhment, and was he ſo angry when it withered; though it was not his work, or property, and had coſt him no labour, and though it was naturally of ſo ſwift a growth, and ſo withering a nature? And was it not right, that the Lord ſhould ſpare Nineveh, in which were ſo vaſt a number of his creatures, formed by his power, and for the purpoſes of his glory? Were all the inhabitants of that city, who were capable of knowing good from evil, without one exception, deſerving of, and fit for the moſt tremendous puniſhment, yet there were no leſs than 120,000 infants, incapable of knowing their right hand from their left, who were no more criminal, than the offſpring of others of man's fallen race: and would Jonah quarrel with his Maker for ſparing the city for their ſakes? There were alſo much cattle in the city, to which he had reſpect, as far more valuable, than the withering gourd. And it was further implied, that among the many hundreds of thouſands of grown perſons in the city, there were numbers of true penitents; and the general humiliation, and reformation that had been effected amongſt them, rendered it peculiarly ſuitable for God to glorify his mercy in their preſervation. Hence it might be inferred, that Jonah was deeply criminal, in being ſo much concerned about his own eaſe, comfort, and credit; and ſo great city, wherein are more than ſixſcore thouſand perſons that cannot diſcern between their right hand and their left hand; and *alſo* much cattle?

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unconcerned about the honour of God, and the benefit of ſuch multitudes of his creatures: and we may hope, that this ſilenced, and humbled him; and that he at length learned ſubmiſſion; and, being made to know the evil of his own heart, would be prepared to ſerve God in the prophetical office, with more humility, and propriety, than he had hitherto done.

PRACTICAL OBSERVATIONS.

Human depravity breaks out in ſuch varied ways, as occaſions are given for it, that there is no ſaying that man is not capable of this, or the other folly, or wickedneſs; nay we cannot know what even a godly man may be left to do. Pride, ſelf-importance, regard to his own honour, or that of his ſect, or a phariſaical contempt of other denominations of men, may poſſibly ſeduce even a believer, in an unguarded hour, to quarrel with the goodneſs of the Lord: nay malignity, in ſome temporary and particular operations, may cauſe it to appear more deſirable to witneſs, or to ſeal their ruin, than to be inſtrumental to their preſervation: and this is the root of all bigotry, and perſecution, as far as godly men have ever been betrayed into it: (*Luke*, c. ix. v. 51—56.] Even a faithful miniſter may, in ſome poſſible circumſtances, be tempted to anger, and impatience, by witneſſing unexpected, and uncommon ſucceſs to his own labours, in places, where he had little deſire of it; whilſt his ſanguine hopes, and ardent wiſhes for others have been diſappointed; or when his ſucceſs was productive of bitter effects on his character, or intereſts. When great good is done by thoſe, whoſe conduct is ſo inconſiſtent, and ſo tends to prejudice men againſt their miniſtry; it muſt be moſt evident, that the excellency of the power is of God, and not of man. Nothing but a deep knowledge of human nature, and of our own hearts can explain to us how it is poſſible for a true believer to pray in the language of rebellion, and ſelf-juſtification reſpecting things moſt flagrantly evil, and charging God fooliſhly! How a man, that hath been convicted, corrected, humbled, and marvellouſly delivered, and made thankful for ſuch mercy, and to bring forth fruits meet for repentance, and gratitude, can be induced again to vindicate before God his former tranſgreſſion! How a prophet could abſurdly decline preaching for fear he ſhould do good! Or repent of preaching becauſe he had been ſingularly ſucceſsful! Or juſtify his running away from his work, becauſe he knew that the Lord was gracious, and merciful, &c! Or mention theſe endearing perfections of God, to quarrel with, or complain of them! Or how the ſevereſt diſcipline, and the moſt marvellous deliverances ſhould fail to cure this perverſeneſs! Yet of theſe things our hearts are capable, and theſe are but a ſmall part of their deceitfulneſs, and deſperate wickedneſs. And this would appear, if God ſhould now, (as he one day will,) publiſh an impartial hiſtory of the ſecret workings of our hearts, in our varied experiences, which in general we ſcarce obſerve, or ſoon forget. It is moſt criminal to indulge this proud, and peeviſh ſpirit in our prayers: yet this too will be our caſe, without we watch carefully over our headſtrong paſſions, when under great difficulties, and ſtrong temptations. We are even capable of ſincerely thanking God one day for ſparing our lives; and of fretting the next becauſe we are left to live in trouble! And we are apt to think it better for us to die, than to live; not ſo much becauſe heaven is more deſirable than earth, or leſt we ſhould live to diſhonour God; but becauſe we are troubled by our fears, imaginations, and corruptions; or becauſe we are expoſed to reproach, or the croſs, amidſt our ſucceſsful endeavours to glorify God, and do good to mankind. In general we are moſt apt to deſire death, when we are leaſt fit to meet our Judge: and the mercy of God is as much diſplayed in bearing with his peeviſh ſervants, as in pardoning repenting rebels: and his gentle reproofs moſt effectually ſhew the evil of our diſcontent, and impatience. We often create ourſelves uneaſineſs by our folly; as if we were deſirous to have ſomething to repine at: nay we may be tempted to retire from public ſtations, when we have the faireſt opportunities of uſefulneſs: and we are hardly induced to believe what we do not deſire to be true: yet the Lord often ſends gracious conſolations, when we merit heavy croſſes, and ſoothes thoſe ſorrows, that reſult from our ſin, and folly. The ſame ſtrong, ungoverned paſſions, that expoſe us to be caſt down at trifling difficulties, will render us exceeding glad of trivial advantages, and diſpoſe us to idolize our dying comforts. Theſe the Lord often recals, to teach us, that all our gourds muſt wither; and that he alone is the durable Portion of his people. When we are diſcontented without cauſe, we may expect ſome real affliction: and the Lord ſometimes ſeems intent with his own hand to increaſe our ſorrows, when we are ready to faint under them; in order to humble us, for our future good. But pride and anger render men incapable of perceiving the moſt glaring abſurdities in their own conduct, and diſpoſe them to vindicate the moſt daring rebellions. Our diſcontent, murmurs, contentions, and deſpondings are often about ſuch trifles; that the cauſe of them need only be mentioned, in order to its being expoſed. The Lord takes from us, what was never *our's*, and was never like to continue with us; he ſends a little pain or reproach, inſtead of everlaſting miſery and contempt; and we think we do well to be angry, and even break our hearts with impatience, and ſpeak and act, as if our grief were inconſolable, and our wound incurable! Whilſt we thus ſelfiſhly, and in unbelief, regard our own eaſe, intereſt, or credit; we proportionably diſregard the glory of God, and the lives, and ſouls of our neighbours; as if theſe were not worth our attention, compared with our own feelings: ſo contrary are we to the law of loving God ſupremely, and our neighbour as ourſelves! And ſuch need have we of the pardoning mercy, the atoning blood, and new creating Spirit of our God! But his mercies are over all his works: he has a property in his creatures, and will leave none to periſh, but for the honour of his juſtice, holineſs, truth, and wiſdom. He delighteth in pardoning the penitent: our infant offspring are the objects of his tendereſt regard; and even the irrational creatures ſhare his compaſſion and bounty. Let us rejoice in, be thankful for, and imitate the mercies of our God; and whilſt he condeſcends to expoſtulate with us on our ſelfiſhneſs; may our hearts be humbled, and ſoftened to compaſſion, and good-will to all men, and prepared for every ſervice, to which we are called.

The Book of MICAH.

This prophet was nearly cotemporary with Iſaiah, and his prophecy coincides in ſeveral particulars with ſome of his predictions. He addreſſed his meſſages both to Judah, and Iſrael: and his book, like that of the prophets, which have been conſidered, contains ſharp reproofs of ſin, awful denunciations of wrath, encouraging promiſes to believers, and predictions of Chriſt, and of the eſtabliſhment, and proſperity of his kingdom.

Before Chriſt 743.

Before Chriſt 743.

CHAP. I.

Contains 1ſt. An account of the penman, and date of the prophecy, 1. *2d. A ſolemn denunciation of divine judgments upon Samaria, and Jeruſalem for their ſins,* 2---7. *3d. A lamentation over the terror, and diſtreſs occaſioned by the invaſions of the Aſſyrians,* 9---16.

THE word of the LORD that came to Micah the Moraſthite, in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witneſs againſt you, the Lord from his holy temple.

3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains ſhall be molten under him, and the valleys ſhall be cleft, as wax before the fire, *and* as the waters *that are* poured down a ſteep place.

5 For the tranſgreſſion of Jacob *is* all this, and for the ſins of the houſe of Iſrael, What *is* the tranſgreſſion of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jeruſalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the hires thereof ſhall be burned with the fire, and all the idols thereof will I lay deſolate: for ſhe gathered *it* of the hire of an harlot, and they ſhall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go ſtripped and naked: I will make a wail-

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NOTES.

CHAP. I.] V. 2—4.] The people throughout the *whole land* were called upon to hear the charge, and ſentence, which the Lord was about to pronounce againſt them. He would teſtify againſt them, as their accuſer, from his holy temple in heaven, of which the temple on Mount Zion was a type; and from whence they expected he would appear as their Protector. He was about to leave his place; (his mercy-ſeat, or his glorious throne above,) to come down, and enter into judgment with them: then would he tread upon, and level the high places of the earth; or reduce the power, and pride of the mightieſt princes: the very mountains would melt like wax under him; and the valleys would be rent with chaſms, ſuch as are made by impetuous torrents, when poured down from a ſteep place; that is, all ranks amongſt them would be reduced to the utmoſt confuſion, and miſery.

V. 5—7.] Samaria was the great ſource of wickedneſs to Iſrael, and Jeruſalem to Judah; from whence idolatry, and iniquity, ſanctioned by authority, and example, were diffuſed through the land. Therefore, Samaria would firſt be viſited, as a warning to Jeruſalem; and it would be reduced to a heap of rubbiſh, and ſtones, ſuch as were ſeen collected in vineyards, when they had been cleared, in order to their being planted with vines.

ing like the dragons, and mourning as the owls.

9 For her wound *is* incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jeruſalem.

10 Declare ye *it* not at Gath, weep ye not at all: in the houſe of Aphrah roll thyſelf in the duſt.

11 Paſs ye away, thou inhabitant of Saphir, having thy ſhame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he ſhall receive of you his ſtanding.

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the chariot to the ſwift beaſt: ſhe *is* the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents to Moreſheth-gath: the houſes of Achzib *ſhall be* a lie to the kings of Iſrael.

15 Yet will I bring an heir unto thee, O inhabitant of Mareſhah: he ſhall come unto Adullam the glory of Iſrael.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldneſs as the eagle; for they are gone into captivity from thee.

For the ſtones of their ſumptuous edifices would be poured down into the adjacent valley, and the city razed even to the foundations: their graven images would be ſeized, or deſtroyed by the conquerors, with all their conſecrated treaſures, and that idolatrous worſhip would be aboliſhed: theſe riches had been collected as infamouſly, as an harlot obtains her hire, and they ſhould be waſted and ſpoiled in a manner equally diſgraceful.

V. 8, 9.] The prophet expreſſed his concern for the calamities, that he predicted, by repreſenting himſelf ready to appear as one frantic with grief; and not only weeping and howling for anguiſh of ſpirit, but ſtripping himſelf, and going naked, as an emblem of their captivity, and ſlavery; (*Iſaiah*, c. xx;) and as making a moſt doleful noiſe, like that of dragons, or owls, or ſome ſolitary, and ominous creatures; (for the exact meaning of the words is not certainly known.) For Samaria's wound would be quite incurable; and the Aſſyrians, having deſtroyed the kingdom of Iſrael, would invade Judah, and march even to the gates of Jeruſalem; as they did under the conduct of Sennacherib.

V. 10—16.] Theſe verſes are very obſcure, and difficult. The prophet ſeems to have had in proſpect both the ruin of Samaria and the deſolations of Iſrael by Shalmaneſar, and the invaſion of Judah by Sennacherib, kings of Aſſyria. Theſe ſucceſſes of idolaters againſt God's worſhippers ought not to be declared at Gath, leſt the Philiſtines ſhould rejoice; (2 *Sam.* c. i. v. 20.) In their preſence the Iſraelites ought not to weep at all. Aphrah ſignifies duſt: what place or perſons are meant by the houſe of Aphrah is not known; the name ſeems to have been choſen, or altered, that it might accord to the thing ſignified: in the diſtreſſed cities, or towns of Iſrael, and Judah, the inhabitants would be called to roll themſelves in the duſt. Saphir ſignifies fair or beautiful; (ſome think Samaria was intended:) but its inhabitants would be ſtripped of their comely ornaments, and torn from their habitations, and led away as naked ſlaves. Zaanan ſignifies a place of flocks, or of going forth: Bethezel, a houſe that is near: the inhabitants of the former would not go forth to condole with the latter under their diſtreſſes; but the enemy would ſoon fix his ſtation amongſt them, and they would ſhare the fate of their neighbours. Maroth ſignifies bitterneſs, and ſome think that Ramoth was meant, which ſignifies exaltations. The inhabitants carefully looked out for, and expected better tidings, or better times: but evil came from the Lord upon them, and even proceeded to the gates of Jeruſalem. Lachiſh was a city of Judah, but it bordered on Iſrael; and having learned their idolatries, it communicated them to the inhabitants of other cities, and even to thoſe of Jeruſalem: therefore the city would certainly be taken, and plundered by the Aſſyrians, and the inhabitants would be glad to flee away in chariots drawn by horſes, dromedaries, or the fleeteſt animals: and they would give preſents to Moreſheth-gath, ſome town belonging to the Philiſtines, to ſhelter them from the invaders. Achzib ſignifies "a lie;" and thus that city would deceive the expectation of the kings of Iſrael. The Lord would alſo bring the Aſſyrians, or their colonies to be the heirs of Mareſhah, which ſignifies an heir: and they would alſo ſeize upon Adullam, and mar all the glory of Iſrael. The nation might therefore prepare, (as a mother,) to ſhew every token of diſtreſs and mourning over her children (caſting off her ornaments, and cutting off her hair, as the eagle moults its feathers;) for they would all ſoon be carried into captivity.

PRACTICAL OBSERVATIONS.

They, who would eſcape the Lord's indignation, muſt hearken diligently to his word; and to the reproofs, and warnings, as well as the doctrines, and encouragements of it. The Lord will bear witneſs againſt, as well as denounce judgment upon, the workers of wickedneſs; and his holy temple will not protect falſe profeſſors, but enhance their condemnation. When the Lord comes forth from his place to execute judgment, the haughty, and powerful of the earth will tremble, and fall before him: for how can ſinners endure that preſence, before which the elements ſhall melt, and the whole creation ſhall vaniſh away? But our tranſgreſſions alone render his preſence terrible to us: and if they be pardoned and ſubdued we have nothing to fear, at death, or in the day of judgment. Capital cities, and great men too often give examples of impiety, and iniquity,

CHAP. II.

Contains 1ſt. Reproofs of the people's iniquity, avarice, oppoſition to God's prophets, and attachment to falſe prophets; with denunciations of correſpondent judgments upon them, 1---11. *2d. Predictions of the gathering of Iſrael to Chriſt, and of his victories, and kingdom,* 12, 13.

WOE to them that deviſe iniquity, and work evil upon their beds! when the morning is light they practiſe it, becauſe it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houſes, and take *them* away: ſo they oppreſs a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the LORD; Behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks; neither ſhall ye go haughtily: for this time *is* evil.

4 In that day ſhall *one* take up a parable againſt you, and lament with a doleful lamentation, *and* ſay, We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou ſhalt have none, that ſhall caſt a cord by lot in the congregation of the LORD.

6 Propheſy ye not, *ſay they to them that* propheſy: they ſhall not propheſy to them, *that* they ſhall not take ſhame.

7 O *thou that art* named the houſe of Jacob, is the Spirit of the LORD ſtraitened? *are* theſe his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is riſen up as an enemy: ye pull off the robe with the garment from them that paſs by ſecurely as men averſe from war.

9 The women of my people have ye caſt out from their pleaſant houſes; from their children have ye taken away my glory for ever.

10 Ariſe ye, and depart; for this *is* not *your* reſt: becauſe it is polluted, it ſhall deſtroy *you*, even with a ſore deſtruction.

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which flow from them throughout whole kingdoms, and infect all the lower orders in ſociety: and the judgments of God will follow in the ſame channels, and in the ſame proportion: for ringleaders in wickedneſs muſt expect to have the firſt, or largeſt meaſure of puniſhment: and that wealth, which is obtained by vice, will be ſpent or loſt with diſgrace, and miſery. But we ſhould lament the diſtreſſes, that we foreſee coming upon the ungodly: and tears ſeem far more congenial to our condition in this world, than laughter. No hand can cure the wounds, that the Lord inflicts, except his own: we may hope, wait, and ſeek for good, but evil muſt come upon us, unleſs he be reconciled to us: all other refuges, but Chriſt, muſt be lies to thoſe, that truſt in them: other heirs will ſucceed to every inheritance, except that of heaven; and all glory will be turned into ſhame, if not connected with the honour, that cometh from God only. Sinners may now ſelfiſhly diſregard the ſufferings of their neighbours: yet their turn will ſoon come. But it is moſt grievous, when the ſins, and ſorrows of the church are ſo notorious, as to rejoice the hearts, or embolden the blaſphemies of her avowed enemies.

NOTES.

CHAP. II.] V. 1. *Work,* &c.] That is, they work evil in their hearts upon their beds, forming their ſchemes of oppreſſion, and robbery during the night, and ariſing early to carry them into execution; having power to overcome all oppoſition to their iniquities, and to bear them out in them.

V. 4, 5.] The Lord, by the Aſſyrians, and Chaldeans, would make them to lament, that their portion was changed from proſperity in the promiſed land, to captivity in that of their enemies. He would wonderfully remove their inheritance from them, and turning away in anger, he would divide their fields to others: nor ſhould there be any appointed of them, to aſſign them by lot a portion of land, amongſt the congregation of the Lord, as had been the caſe in the days of Joſhua: that is, they would be totally diſinherited, and excluded from their peculiar privileges.

V. 6, 7.] The rulers of the people endeavoured to ſilence the true prophets, that they might no more hear their offenſive, and alarming meſſages: and therefore the Lord would deprive them of that advantage, and let none propheſy to them to put them to ſhame, or bring them to repentance. But did it behove thoſe, that were called by the name of Jacob, to act, as if the Spirit of God were to be limited in his operations, and conſtrained to inſpire only ſuch things as pleaſed them? Were theſe the doings of Jacob? Or were they ſuch actions, as God would approve? Or were the ſevere meſſages of the prophets, the Lord's doings, when their ſins alone rendered them neceſſary? And would they not be uſeful to them, if they uprightly deſired to know, and do the will of God? And did not all God's words, whether they alarmed, humbled, quickened, inſtructed, reproved, or encouraged the upright, conduce to their real benefit?

V. 8—10.] But indeed the people, who were called God's worſhippers, had of late more than ever before, riſen againſt him, and his ſervants, as enemies: they had robbed, and plundered the inoffenſive, and the helpleſs; they had forcibly diſpoſſeſſed widows from their

11 If a man walking in the ſpirit and falſehood do lie, *ſaying*, I will propheſy unto thee of wine and of ſtrong drink; he ſhall even be the prophet of his people.

12 I will ſurely aſſemble, O Jacob, all of thee, I will ſurely gather the remnant of Iſrael, I will put them together as the ſheep of Bozrah, as the flock in the midſt of their fold: they ſhall make great noiſe by reaſon of *the multitude of* men.

13 The breaker is come up before them: they have broken up and have paſſed through the gate, and are gone out by it: and their king ſhall paſs before them, and the LORD on the head of them.

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pleaſant habitations; and had ſold their children for ſlaves, depriving them finally of their liberty, country, religion, and all the privileges, which God had beſtowed on Iſrael, to be their glory. The Lord in anger therefore commanded them to ariſe, and get out of the land into captivity. It ſhould no longer be their reſt, and quiet habitation, as it had been heretofore; ſeeing it was polluted by their idolatries, and iniquities: but it ſhould rather be to them a place of execution, where they would be deſtroyed in a moſt tremendous manner. The ſound of the words frequently induces many perſons to quote this verſe in a very different meaning; as if it were a call to believers to leave this evil world, and to ſeek a holy reſt in heaven. The accommodation may be allowable; but it ſhould not be uſed, as more than an accommodation.

V. 11. *If*, &c.] Inſtead of holy, exemplary, diſintereſted men, inſpired by the Spirit of truth, to declare the will of God to the people; a man habitually influenced by the ſpirit of lies, who ſhould promiſe them abundance of wine, &c; and encourage them to indulge themſelves without fear, or reſtraint; and who ſhould deſire ſtrong drink, as the reward of his flattering predictions, would be more welcome to the people, and more congenial to their ſentiments, and conduct: and therefore they would be left to be deceived by ſuch prophets.

V. 12, 13.] Theſe verſes, as they ſtand in the context, may be interpreted as a prediction of the captivity of Iſrael, and Judah. After great numbers of them ſhould have periſhed, the remnant of them would be aſſembled, as a flock of ſheep in Bozrah into the midſt of the fold, to be thence taken out for ſlaughter; and their multitude, or that of their enemies, would make a great noiſe and confuſion. The Aſſyrian, or Chaldean commander, would march before the army, to break his way into the city: and after the walls had been broken down, the gates would be opened, by which they would go forth with their ſpoil, and priſoners, with their king before them; and the Lord himſelf at the head of them, proſpering their undertakings, and uſing them as his executioners. But moſt expoſitors underſtand the paſſage as a prophecy of the converſion of the Jews, and Iſraelites to Chriſt. The Lord would not only bring back the remnant of the nation from Babylon, and take care of, and multiply them as a flock of ſheep, and turn their mourning into joyful acclamations: but he would in due time bring them into the chriſtian church, as the ſheep of his paſture. The Lord Jeſus, in the character of The Breaker, would open their way, through all obſtacles, into a ſtate of communion with God, and happineſs in his favour: he would break through all hindrances, by his miraculous incarnation, his ſuretiſhip obedience, his vicarious ſufferings, his glorious reſurrection, aſcenſion, and interceſſion; by his victories over the world, ſin, ſatan, the grave, and death; by leading captivity captive, and opening the gates of heaven to all believers: and by the work of his Spirit in their hearts, breaking off the fetters of ſin, and ſatan. Thus he hath gone before, and his people follow after, breaking, in his ſtrength, through the hoſts of their enemies, that obſtruct their way to heaven. Their king hath paſſed before them, and the Lord is at their head, and he leads them forward to ſhare his victories, and triumphs, till they enter the ſame everlaſting manſions, and death the laſt enemy be deſtroyed. His work hath made way for this gathering of the people to him: and the Jews will be ſurely brought into his fold from all their diſperſions.

PRACTICAL OBSERVATIONS.

The more deliberately wickedneſs is contrived, and committed, the greater guilt is contracted by it: and men muſt give an account of all that paſſes in their hearts upon their beds, and in their moſt ſecret retirements. Yet many think every thing allowable, that is practicable, and which for the preſent may be done with impunity; regardleſs of the woe, that the Lord hath denounced againſt ſuch ſucceſsful plunderers. The unwearied diligence of ungodly men in their ſinful purſuits ſhould ſhame us out of our indolence in the ſervice of God. When covetouſneſs occupies the heart, violence or fraud will commonly employ the hands: and whilſt men thus oppreſs whole families, and rob even their remote poſterity of their heritage, to enrich themſelves; they forget, that the Almighty God deviſes evil againſt them, from which they will not be able to extricate themſelves; and that an evil time is coming upon them, when they ſhall no more behave themſelves with haughtineſs and inſolence. Then their joyful congratulations will be turned into doleful lamentations, that they are utterly ſpoiled, driven from their earthly portion, and excluded for ever from all ſhare in the inheritance of the congregation of the Lord. No wonder ſuch men hate and perſecute the faithful meſſengers of God, who would put them to ſhame for their ſins: they have only the name of the Lord's people; or they would not think to modify the language of the Holy Spirit by human authority, to ſilence thoſe whom God commands to ſpeak, or to teach his miniſters to accommodate their doctrine to humour their luſts. Theſe are not the doings of true Iſraelites, that are without guile, and love, reliſh, feed upon, and profit by all the words of God. Such profeſſed people of God are often found amongſt his

CHAP. III.

Contains 1ſt. Reproofs, and threatenings of the magiſtrates for their cruel oppreſſion, and of the falſe prophets for their flatteries, malice, and greedineſs, 1---7. 2d. The prophet boldly declaring his inſpiration of the Spirit, and his authority to reprove the ſins, and preſumption of the princes, prieſts, and prophets; and denouncing the deſolations of the city, and temple, 8---12.

AND I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their ſkin from off them, and their fleſh from off their bones;

3 Who alſo eat the fleſh of my people, and flay their ſkin from off them, and they break their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.

4 Then ſhall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings.

5 Thus ſaith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war againſt him:

6 Therefore night *ſhall be* unto you, that ye ſhall not have a viſion: and it ſhall be dark unto you, that ye ſhall not divine; and the ſun ſhall go down over the prophets, and the day ſhall be dark over them.

7 Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall all cover their lips; for *there is* no anſwer of God.

8 But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin.

9 Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity.

worſt enemies, and join perſecution of his people, with oppreſſion of the widow, and the orphan: and their polluted privileges will ſoon be taken from them, and turn to their deſtruction. Teachers, that will recommend ſelf-indulgence by their doctrine and example beſt ſuit them: and they will generally be given up to ſuch deceivers. But Chriſt's ſheep hear his voice, and follow him: he gathers them into his fold, and feeds them in his paſture; and an innumerable multitude are already collected, who are before the throne joyfully aſcribing ſalvation to God, and the Lamb, that was ſlain. As he hath rent the veil, and opened our way to the throne of grace; as he hath burſt the grave, and opened the gates of heaven, and entered as our Forerunner: let us, depending on and following him, break through the maxims, and cuſtoms of the world, the oppoſition of ſin and ſatan, and all the difficulties in our way to glory. And when we are bid to ariſe, and depart out of this polluted world, to our reſt in heaven, we need fear no evil, in paſſing through death, and the grave; for he will be with us, and bring us both in ſoul, and body to his holy habitation in heaven.

NOTES.

CHAP. III.] V. 1—4.] The rulers of Iſrael might be intended by this addreſs, as well as thoſe of Judah; yet the latter ſeem to be chiefly meant. They had every opportunity of knowing the rules of juſtice, and equity, and it was peculiarly incumbent on them, to underſtand, and practiſe them: yet they careleſſly, nay wilfully continued ignorant of them, or decided cauſes, and enacted laws in oppoſition to them. They evidently hated every thing good, and all godly men; and loved wickedneſs, and the wicked, by whom they could ſerve their own baſe purpoſes. Inſtead of feeding, and protecting the Lord's flock, they fleeced, butchered, and devoured them; reducing the poor people to the deepeſt miſery by their cruel exactions, and oppreſſions. They would therefore ſhortly cry out under the oppreſſions of their enemies, or other great diſtreſſes; but the Lord would utterly diſregard them, according to their behaviour to him, and their poor brethren; (*Prov.* c. xxviii. v. 9.)

V. 5—7.] The falſe prophets alſo were greatly criminal, and the cauſe of the general wickedneſs of the nation. They flattered the people into a deluſive expectation of peace, in their evil ways: yet they were ready to bite, and devour ſuch, as oppoſed them; and even to declare war againſt thoſe, who would not ſatisfy their avarice, and rapacity; being greedy dogs, that could never have enough; (*Iſaiah.* c. lvi. v. 9—12.) Their peaceable, and ſoft language was reſtricted to their propheſyings before thoſe, who paid well for them. Therefore their approaching diſtreſſes ſhould confute their prognoſtications, and prevent their pretenſions to any more viſions. The ſun of their proſperity, reputation, and hope would ſuddenly be darkened, and leave them in miſery, contempt, and deſpair. God would ſhame, and ſilence all ſuch ſeers, and diviners; they ſhould cover their lips as mourners, or unclean perſons, (*Lev.* c. xiii. v. 45. *Ezek.* c. xxiv. v. 17;) confeſſing that they could obtain no anſwer from God to their anxious enquiries, concerning the end of their calamities.

V. 8—12.] Micah ſeems to have been greatly oppoſed, and reviled by the wicked princes, and falſe prophets: but he knew, and confidently declared, that he ſpake by the authority of God, and the inſpiration of his Spirit; and that he was abundantly endued with holineſs.

10 They build up Zion with blood, and Jeruſalem with iniquity.

11 The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and ſay, *Is* not the LORD among us? none evil can come upon us.

12 Therefore ſhall Zion for your ſake be plowed *as* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt.

CHAP. IV.

Contains 1ſt. A prediction of the eſtabliſhment, enlargement, peace, proſperity, victories, and dominion of the church in the latter days, 1---8. *2d. Aſſurances to Zion, that her troubles ſhould terminate happily; and that her enemies ſhould be deſtroyed, by their attempts againſt her,* 9---13.

BUT in the laſt days it ſhall come to paſs, *that* the mountain of the houſe of the LORD ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills; and people ſhall flow unto it.

2 And many nations ſhall come, and ſay,

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knowledge, wiſdom, and energy to deliver his faithful meſſage, whether they would hear it or not: and that he was eſpecially commiſſioned to declare unto his people the number, and heinouſneſs of their ſins. He therefore intreated the rulers of the people to attend to his words, and not to perſiſt in fighting againſt God. They had indeed abhorred all juſtice, and perverted equity: they had beautified the city with magnificent houſes, and fortified it with walls, and perhaps repaired, or added buildings to the temple: but it was done with money, that had been the wages of murder, and oppreſſion. Their magiſtrates, prieſts, and prophets were alike mercenary, and avaritious: yet they preſumed upon their external privileges, the temple of God, and their profeſſion, and formal worſhip: and when they were warned of approaching judgments, they enquired whether the Lord were not among them? and were confident no evil would befal them. Therefore, to puniſh their hypocriſy and iniquity, and in conſequence of them, the city would certainly be deſolated, and become heaps of rubbiſh; and the mountain, where the temple ſtood, would be rendered as waſte, and unfrequented, as the foreſts and deſerts. This prophecy was delivered in the reign of Hezekiah, and probably in the beginning of it, (*Jer:* c. xxvi. v. 16—19.) The princes, prieſts, and prophets either diſcountenanced, or were hypocritical in his reformation: but he was otherwiſe minded; and theſe predictions ſeem to have encouraged, and quickened his endeavours, and to have ſtirred up more to concur with him: by which means the judgments were retarded, but not averted. The deſtruction of the city, and temple by the Romans, (as well as that by the Chaldeans,) ſeems to have been predicted: in which the ground, on which the temple ſtood, is ſaid to have been broken up with a plow, by the conquerors. (*Iſaiah.* c. i. v. 10—24.)

PRACTICAL OBSERVATIONS.

Princes, and magiſtrates are more concerned to know judgment, than other men, as their conduct has more important, and extenſive effects: and princes in Iſrael have abundant opportunity of knowing it. Yet, through human depravity, and the temptations peculiar to their ſituation, they are often ignorant of, or inattentive to the rules, by which they ought to govern, judge, or act: and ſometimes they moſt evidently prove, that they hate the good, and love the evil, by their iniquitous exactions and oppreſſions; whereby thouſands are made miſerable to humour the caprice, to maintain the luxury and oſtentation, or to gratify the ambition or avarice of one cruel tyrant. But let not ſuch men expect to be heard, or favoured of God, when they ſhall cry unto him in their extreme diſtreſs; for they ſhall have judgment without mercy, who have ſhewed no mercy. Alas, ſuch wholeſome truths can ſeldom reach their ears, which are environed with flatterers, or teachers of lies, whom they reward with a ſhare of their plunder, and riot. Such are ſmooth in their doctrine, ſoft in their manners, and courtly in their addreſs: but they can ſnarl, and bite too, if their inferiors offend them; and contend furiouſly, and maliciouſly with thoſe, that refuſe to ſatisfy their mercenary demands. And though they are dumb dogs, that cannot bark in the cauſe of God, they open their mouths wide to brawl, and to devour. But the light, that is in them is darkneſs: their proſperity and honour will ſoon end in miſery, and diſgrace, and their ſanguine hope in black deſpair: they will be aſhamed of their lying divinations, and erroneous doctrines, whereby they have fatally miſled the people; and they ſhall have no anſwer from God, in the time of their diſtreſs. But he, who preaches by the authority, and according to the oracles of God, from zeal for his glory, and love to the ſouls of men; who is conſcious of his integrity, and aſſured of the truth of his doctrine, and of his call to his work, may ſpeak with conſtancy and confidence, in the midſt of calumny and oppoſition: and though he ſhould be called upon to expoſe the tranſgreſſions of princes, and prieſts, who abhor judgment, and proſtitute their important offices to the gratification of their vile avarice, ambition, malice, or ſenſuality. Even ſuch men may be ſo blinded as to have a preſumptuous confidence in God, and expect ſecurity in ſin, becauſe of their abuſed privileges, and hypocritical profeſſion: but they muſt be told, that they are in the way of deſtruction; and it ſhould be known by all men, that ſuch rulers, and teachers are the cauſes of ruin to churches, and nations, and anſwerable for all the calamities, which for *their ſake*, come upon them.

NOTES.

CHAP. IV.] V. 1—3.] (Notes, &c, *Iſaiah*, c. ii. v. 1—5.) The connexion of this prophecy, (which hath already been explained,) with the cloſe of the foregoing chapter, ſhews, that the eſtabliſhment of the chriſtian church, in conſequence of the abrogation of the Moſaic

Come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem.

3 And he ſhall judge among many people, and rebuke ſtrong nations afar off: and they ſhall beat their ſwords into plowſhares, and their ſpears into pruning-hooks: nation ſhall not liſt up a ſword againſt nation, neither ſhall they learn war any more.

4 But they ſhall ſit every man under his vine and under his fig-tree; and none ſhall make *them* afraid: for the mouth of the Lord of hoſts hath ſpoken *it*.

5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

6 In that day, ſaith the Lord, will I aſſemble her that halteth, and I will gather her that is driven out, and her that I have afflicted:

7 And I will make her that halted a remnant, and her that was caſt far off a ſtrong nation: and the Lord ſhall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the ſtrong-hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion; the kingdom ſhall come to the daughter of Jeruſalem.

9 Now why doſt thou cry out aloud? *is there* no king in thee? is thy counſellor periſhed? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and

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diſpenſation, and the deſtruction of Jeruſalem by the Romans, was predicted. But though it hath in a meaſure been fulfilling ever ſince thoſe events; yet it's grand accompliſhment muſt be future: for the ſcripture cannot be broken; and the nations have not yet ſo ſubmitted to the Prince of peace, as to beat their ſwords into plowſhares, &c.

V. 4. *But*, &c.] (1 *Kings*, c. iv. ver. 25. *Zech.* c. iii. v. 10.) Theſe expreſſions denote the ſweet harmony of chriſtians in communing with God, and each orher, in thoſe happy days; their perfect ſecurity; their peaceful induſtry; their thankful and comfortable uſe of temporal plenty, and the abundance of their ſpiritual conſolations.

V. 5. *All*, &c.] The Gentiles were commonly tenacious of the religion of their anceſtors, and took pleaſure in the worſhip of their imaginary deities: but Iſrael was always diſpoſed to grow weary of the worſhip of God, and to relapſe into idolatry after every reformation. But in the predicted period the true Iſrael will cleave to the Lord with purpoſe of heart, and delight greatly in worſhipping his name, and doing his will, with conſtancy, and perſeverance. This is, in ſome meaſure, the deſire, purpoſe, and conduct of true believers in every age: God is their Portion, and his ſervice will be their happineſs for ever, and ever.

V. 6, 7.] The collecting of the enfeebled, and diſperſed Jewiſh captives, from Babylon to Jeruſalem, (as ſheep that had been lamed, and driven away by robbers;) and their ſubſequent increaſe into a conſiderable remnant, and then into a ſtrong nation, under the government of the Lord, formed but a faint ſhadow, of the rapid increaſe of the chriſtian church, amidſt all her perſecutions, and afflictions, in the firſt age after Chriſt: and this was but an earneſt of the healing, purifying, increaſing, and proſpering of the church, which we wait for; when the kingdom of the Lord ſhall be conſpicuouſly ſet up, the Jews ſhall be re-admitted into the church, the Gentiles converted; and this reign of Chriſt ſhall continue, till it be ſucceeded by the everlaſting kingdom of heaven.

V. 8—10.] Mount Zion was the Tower of the Lord's flock, under the old diſpenſation, the centre of their union, and the ſpecial reſidence of their Protector; the temple was it's ſtrong-hold. Thither Chriſt the good Shepherd, and the Ruler of his people came, and there *firſt* he ſet up his kingdom. Or this would be like unto the firſt dominion of Iſrael, in the days of David, and Solomon; and would be a dominion, that would ſurpaſs and ſuperſede all other monarchies. This kingdom of the Son of David would come to Jeruſalem, in the perſon, and in the power of their King; and thence its influence would extend to other nations. And though that city would ſoon after be deſtroyed, yet the goſpel church, the ſpiritual Zion would ſucceed to it; therein Chriſt would reign for the benefit of his people, and his cauſe would prevail even to the end of the world. Indeed the calamities to be endured by Zion, from the Aſſyrian invaſion, and during the Chaldean ravages, and the taking and deſtruction of the city, (which were typical of the ſubſequent calamities of the Jewiſh nation, and of the church;) would cauſe her to cry aloud, as a woman in her pangs; and as if there were no king to protect, or counſellor to direct her. But why did ſhe yield to diſconſolate ſorrow? Let her remember, that her pains were thoſe of travail, not the agonies of death, that ſhe might have hope under them, and know how to exert herſelf for deliverance. She would certainly be driven out of the city, and dwell in thou ſhalt go *even* to Babylon; there ſhalt thou be delivered; there the LORD ſhall redeem thee from the hand of thine enemies.

11 Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floor.

13 Ariſe and threſh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs: and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the LORD, and their ſubſtance unto the LORD of the whole earth.

CHAP. V.

Contains predictions 1ſt. Of the birth, kingdom, and power of Chriſt to defend his church; connected with intimations of the deſolations, and troubles of Iſrael, until, and after that event, 1---6. 2d. Of the ſubſequent increaſe, purity, and peace of the church; and of the ruin of thoſe, that harraſſed, and corrupted her, 7---15.

NOW gather thyſelf in troops, O daughter of troops: he hath laid ſiege againſt us:

an expoſed condition, as in an open field, and even be dragged away to Babylon as a captive: yet that criſis would make way for her happy reſtoration, and for better times, when the Lord would redeem her from the hand of her enemies. This event ſhadowed forth the recovery of the Jews from their preſent diſperſions, and the deliverance of the chriſtian church from antichriſtian tyranny.

V. 11—13.] Many nations would be collected againſt Zion, to pollute her by their idolatries, or to witneſs, and exult in her calamities. But they would not underſtand, that the Lord collected them for execution, as ſheaves of corn are gathered upon the floor to be threſhed: and Zion weak, and diſpirited as ſhe was, ſhould be ſtrengthened, as with horns of iron, and hoofs of braſs, to trample them down and beat them in pieces; and being enriched by their plunder, ſhe would conſecrate her gain to the Lord of the whole earth, by whoſe aſſiſtance theſe victories would be obtained. There occurs nothing in the hiſtory of the Jewiſh church, that fully accords to this prediction. Sennacherib's army was not deſtroyed by the Jews; nor had they any hand in the ſubverſion of the Babyloniſh monarchy. The victories of the Maccabees over Antiochus might be a partial accompliſhment of it; and ſo might that of the chriſtian church over the power of her perſecutors, after the converſion of Conſtantine. But the grand accompliſhment is yet future. (*Iſaiah*, c. xxxiv. *Rev.* c. xviii. xix.)

PRACTICAL OBSERVATIONS.

Whilſt we wait for thoſe laſt days, in which the kingdom of Chriſt ſhall be exalted above all other dominions, and extended over all nations; let us be thankful for our privileges, and excite ourſelves, and each other to frequent the ordinances of our God; that we may learn, and walk in his holy ways, receiving his law from the hands of our reconciled God, that being written in our hearts by his Spirit, it may evidence our intereſt in the merits of the great Redeemer. Let us alſo endeavour to keep the unity of the Spirit in the bond of peace, and to live peaceably with all men; that whilſt the kings, and nations of the earth ſtill continue to learn, and practiſe war, and numbers delight in diſcord and confuſion; it may appear in our conduct, that harmony, equity, truth, and love, are genuine effects of faith in Chriſt, and of his goſpel, when it is truly obeyed. Even in this world of contention and violence, if we have peace with God, and our conſcience, and brethren, we may reſt ſecurely under the divine protection and fear no enemy: we may rejoice in our privileges, and walk in the name of our God with greatful praiſes, and unabated alacrity, and vigour: and we ſhould cleave to him with more conſtancy, than worldlings do to their idolized poſſeſſions, and pleaſures. Even the weak in faith, and thoſe who have been wounded, and made to halt, in their conflicts with temptation, or have been caſt out by their brethren, or driven away by perſecution, or are weighed down by affliction, may yet hope in the Lord. When they look to him, he will gather, ſtrengthen and heal them, and take care of them, as their King, and Protector: even as he will render his enfeebled oppreſſed church a ſtrong nation, and ſuperior to all its enemies, or competitors. In his glory his people ſhall be glorious, and the feebleſt believer ſhall rejoice in the joy of his inheritance: and all the afflictions of the church, and of the believer are hopeful, and ſalutary, and ſure to end happily. We ſhould then cry aloud with the prayer of faith, but not with the voice of deſpondency, under our diſtreſſes. We have an omnipotent King to rule over us, and an all wiſe Counſellor to adviſe us: his promiſes engage that the criſis of extreme ſorrow ſhall introduce the moſt joyful deliverance to all, who love, and obey him; for he will redeem them from all their enemies. But they, who unite againſt Zion, to pollute, or triumph over her, are ignorant of theſe intentions, and counſels of the Lord, and do not imagine that they are compaſſing their own deſtruction, and that they are only collecting to be deſtroyed. As the ſtrength, and victory of the believer are wholly from the Lord, who makes them gainers by all their conflicts; they can do no leſs than aſcribe all the glory to his name, and conſecrate all their powers, advantages, and poſſeſſions to his ſervice. Let us then gird on our armour, and ariſe to fight the good fight of faith: and amidſt our conflicts let us rejoice in hope of our being made more than conquerors, and anticipate the ſongs of heaven; and dedicating all our talents to his ſervice, let us ſeek and pray, that as the Redeemer of ſinners, and the object of all love, and worſhip to his ranſomed people, he may become the Lord of the whole earth.

NOTES.

CHAP. V.] V. 1. *Now*, &c.] The victory of Zion over her enemies having been predicted in the cloſe of the they ſhall ſmite the Judge of Iſrael with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me *that is* to be Ruler in Iſrael; whoſe goings forth *have been* from of old, from everlaſting.

3 Therefore will he give them up, until the time *that* ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael.

4 And he ſhall ſtand and feed in the ſtrength of the LORD, in the majeſty of the name of the LORD his God; and they ſhall abide: for now ſhall he be great unto the ends of the earth.

5 And this *man* ſhall be the peace, when the Aſſyrian ſhall come into our land; and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men.

6 And they ſhall waſte the land of Aſſyria with the ſword, and the land of Nimrod in the entrances thereof: thus ſhall he deli-

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preceding chapter, they are here challenged to collect their forces for the aſſault. Nineveh, or Babylon, ſeem to be meant by "the daughter of troops," as their proſperity aroſe from ſucceſs in war, and they were renowned for valiant ſoldiers. The king of Aſſyria, or of Babylon, would lay ſiege to Zion, and he, and his captains would treat the ruler of Iſrael, (either Hezekiah, or Zedekiah,) with the utmoſt contempt, and indignity: as if they would ſmite the judge of God's people with a rod upon the cheek. Some think that Rome was intended by "the daughter of troops;" and that the Romans were called upon to collect their armies to beſiege Jeruſalem, becauſe the Jews had thus inſulted and deſpiſed Chriſt, the Judge of Iſrael: (*Matt:* c. xxvi. v. 67, 68.) Others think that Jeruſalem was intended by that title; and that ſhe was called upon to collect her troops, to defend her againſt her beſiegers, who would certainly prevail thus to abuſe her ruler.

V. 2. *But,* &c.] The houſe of David would be reduced very low; yet the city of David would certainly be honoured by the nativity of the promiſed Meſſiah. Bethlehem Ephratah ſignifies Bethlehem in Judah, to diſtinguiſh it from another Bethlehem in a different part of the land. Bethlehem ſignifies "the houſe of bread," and there the bread of heaven, firſt appeared, to give life to the ſouls of men. That city had been reduced, to be ſmall amongſt the flouriſhing cities of that numerous tribe, and its many thouſands, under their ſeveral princes: yet the birth of Chriſt would ſo dignify it, that it would by no means be the leaſt honourable of them. (*Matt:* c. ii. v. 4—6.) He would come forth from thence to be Ruler in Iſrael, upon the throne of David for evermore. The words, "unto me," may either refer to the Lord; and then they mean, that the birth of Chriſt was intended for the glory of the perfections, and government of the Father; or they refer to the church, as repreſented by the prophet, and ſignify, that he became incarnate, in order to perform his work for the ſalvation of his people. "His goings forth had been from "of old, from everlaſting;" which denotes his eternal co-exiſtence with the Father, as the only begotten Son; and his eternal appointment in the counſel, and decrees of God to his mediatory work, and to his incarnation, as connected with it.

V. 3, 4.] "*Nevertheleſs*" the Jews for their ſins would be given up to be harraſſed by the Aſſyrians, Chaldeans, Syrians, and Romans, until the time, when the virgin, that was to travail with child, ſhould bring forth this great Deliverer; (*Iſaiah,* c. vii. v. 14. c. ix. v. 6, 7;) or till Zion, that travailed with pain had brought forth this great Deliverance. (c. iv. v. 10.) Then the choſen remnant of the Jews would be reſtored to the privileges, and diſpoſitions of true Iſraelites; or the choſen remnant of the Gentiles would be converted, and united as brethren with the believers of Iſrael, to be one fold under one Shepherd: and He, uniting tenderneſs, and power, would govern, guard, and provide for his church of harmleſs, defenceleſs, and perſecuted diſciples, "in the Majeſty of the name of the Lord his "God;" exerciſing the perfections, performing the operations, and diſplaying the glories of the Godhead, in and through his human nature. (*Iſaiah,* c. xl. v. 10, 11.) Under his rule, the church would abide in ſafety, and be preſerved as lambs in the midſt of wolves, and at length He would be renowned, obeyed, and truſted in, even to the ends of the earth.

V. 5, 6.] This promiſed Saviour and Salvation would enſure to Judah peace, or deliverance, during the ravages of the Aſſyrians, and other enemies. But as Sennacherib's invaſion was not repelled by the rulers, or chieftains of the Jews; nor did they ever invade, or waſte the Aſſyrian dominions, or thoſe of the Chaldeans, who afterwards occupied the ſame regions; it ſeems evident, that theſe expreſſions muſt be underſtood as myſtically intending other enemies, and perſecutors of the church, that ſhould be of the ſame ſpirit with Sennacherib, and the Aſſyrians. Whatever heathen, infidel, or antichriſtian oppoſers ſhould at any time harraſs, or attempt to deſolate the church, as Sennacherib did Judah, and Jeruſalem; the great Shepherd of the flock would furniſh a competent number of able paſtors, teachers, and rulers, to defeat their deſigns, and at length to retaliate upon them, and to deſtroy thoſe, that had attempted to deſtroy them. This may refer to the powerful effects of the preached goſpel in the primitive times, in ſubverting Paganiſm; and to the termination of Pagan perſecution, by the converſion of the Roman emperors; and to the future ſpread of the goſpel, and the ruin of all antichriſtian powers, by the numerous, and able inſtruments, that the Lord will raiſe up for thoſe purpoſes.

V. 7—9.] The remnant of Iſrael, that was converted to Chriſt in the primitive times, namely the apoſtles, ver *us* from the Aſſyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob ſhall be in the midſt of many people as a dew from the LORD, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.

8 And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lifted up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the LORD, that I will cut off thy horſes out of the midſt of thee, and I will deſtroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy ſtrong holds:

12 And I will cut off witchcrafts out of thine hand; and thou ſhalt have no *more* ſoothſayers:

13 Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee; and thou ſhalt no more worſhip the work of thine hands.

14 And I will pluck up thy groves out of the midſt of thee: ſo will I deſtroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, ſuch as they have not heard.

evangeliſts, and firſt teachers, and profeſſors of the goſpel, were ſcattered amongſt many nations, as the drops of dew, or the ſhowers of rain, on the earth, which cauſe the graſs to grow in thoſe places, where no human culture is employed, and without waiting for the help of man. Thus they went into the cities, and villages of the Gentiles, not as ſent for by them, or commiſſioned by human authority, or depending on the power, or wiſdom of man; but as immediately employed, qualified and proſpered of God; and then by their doctrine, prayers, and examples, they were the inſtruments of rendering thoſe barren deſerts fruitful in a large increaſe of ſpiritual worſhippers, and holy ſervants of God our Saviour. Perhaps the converted Jews may hereafter exhibit a ſtill more ſtriking completion of this prophecy. But to thoſe, who neglected and oppoſed this ſalvation, theſe ſame perſons would be terrible and deſtructive as lions amongſt the beaſts of the foreſt, or even amongſt the flocks of helpleſs ſheep. For their doctrine would condemn them: and the Lord working for, and by them, would cut off all their enemies. Perhaps the deſtruction of the enemies of the Jews, after their future reſtoration to their own land, may here be predicted. (*Ezek.* c. xxxviii. xxxix. *Dan.* c. xi. v. 40—45.)

V. 10—15.] Moreover the Lord promiſed to wean the people from their carnal confidence in chariots, horſes, cities, and ſtrong-holds; even as though they had been entirely deſtroyed from amongſt them. He intended alſo to purge out all ſorcery, witchcraft, and idolatry, and all the reliques of thoſe abominations; at the time, that he executed unheard of vengeance on the heathen. The reformation of the Jews after their return from Babylon might be alluded to: but the purification of the chriſtian church from all antichriſtian hereſies, corruptions of faith, and worſhip, and all idolatry, and ſuperſtition, ſeem more immediately to be predicted. The reliance on human merits for juſtification; the external pomp uſed in worſhip; the oppreſſive exerciſe of human authority in mere matters of doctrine, and conſcience, &c, will be entirely deſtroyed by the clear light of divine truth, and the power of divine grace: and ſimplicity, and purity in doctrine, worſhip, and practice will prevail, when the enemies of the church ſhall be deſtroyed.

PRACTICAL OBSERVATIONS.

They, who delight, or excel in war, often gather themſelves againſt the church of God; and ſometimes they treat the moſt honourable, and excellent of the ſaints, as the Judge of Iſrael, and of the earth, was treated, in the days of his humiliation: but they cannot prevail againſt the cauſe, that God upholds, or prevent thoſe events that he decrees. We ſhould not then be impatient, or deſpond under any contumely, or cruelty, which we meet with for his ſake. We ſhould look ſtedfaſtly to his eſſential glory, "whoſe goings forth have been "from of old, from everlaſting;" and upon his condeſcending love to ſinners, when he humbled himſelf to appear in our nature; and to become poor, and a ſufferer, that he might be our Prince, and Saviour, and that by ruling over us, he might confer upon us the moſt invaluable bleſſings. A relation to him ennobles the meaneſt, and enriches the pooreſt: and ſure we ſhall not refuſe to obey him, who hath a right to our ſervices, purchaſed by his unſpeakable ſufferings for, and obligations conferred on us! Great have been the effects of his redemption: yet his church hath been left to ſtruggle with various difficulties, and will continue to be ſo, till the arrival of that grand deliverance, for which ſhe travaileth and is in pain to this hour, when Jews, and Gentiles ſhall all over the earth meet as brethren in Chriſt Jeſus. In the mean time let us truſt to out Shepherd's care and power: He ſtandeth, as one intent upon his work, and feedeth his purchaſed flock, with divine condeſcenſion, majeſty, and authority; and his very looks appal the wolves, that would devour his harmleſs ſheep; and they abide unhurt amidſt their powerful, and enraged enemies. How great,

CHAP. VI.

Contains 1ſt. The Lord commanding the prophet boldly to plead his cauſe againſt Iſrael; and complaining of their ingratitude for his ancient mercies, in delivering them from Egypt, and in defending them againſt Balak, and Balaam, 1---5. *2d. The vain method, by which affrighted ſinners ſeek acceptance with God; and the reaſonableneſs of his ſervice, and the proper uſe of afflictions pointed out,* 6---9. *3d. Reproofs of Iſrael's avarice, iniquity, and idolatry, with denunciations of vengeance for them,* 10---16.

HEAR ye now what the Lord ſaith; Ariſe, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the Lord's controverſy, and ye ſtrong foundations of the earth: for the Lord hath a controverſy with his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee? and wherein have I wearied thee? teſtify againſt me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants; and I ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal; that ye may know the righteouſneſs of the Lord.

6 Wherewith ſhall I come before the Lord, *and* bow myſelf before the high God? ſhall I come before him with burnt offerings, with calves of a year old.

7 Will the Lord be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oil? ſhall, I give my firſt-born *for* my tranſgreſſion, the fruit of my body *for* the ſin of my ſoul?

8 He hath ſhewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?

and glorious ought his name to be throughout the earth! He is our peace, and having reconciled us to God by his blood, he giveth us inward peace in our outward tribulations. If he permit the aſſaults of our enemies, he will ſupply helpers, and aſſiſtance ſufficient for us: and all the power of every enemy ſhall fall before thoſe ſhepherds, and principal perſons, whom he employs to maintain, and propagate his truth, and cauſe. As he employed the converted Jews, like dew and rain, to fructify the Gentile nations, ſo ſhould we endeavour to be in our ſeveral places in his church, and in the world; aiming to glorify God, and expecting the bleſſing from him, and not waiting for man's ſolicitation to attempt their good, nor growing weary through their ingratitude. Yet the moſt beneficent, zealous, and uſeful chriſtians, and miniſters will prove the occaſions of the deepeſt condemnation to obſtinate unbelievers, and enemies: and as their ruin will be attended with the purification of the church, from every error, and defilement; ſo we ſhall be aſſured of victory in our perſonal conflicts, in proportion, as we ſimply depend upon the Lord our ſalvation, worſhip him ſpiritually, and ſerve him with devoted diligence, in all his ordinances, and commandments.

NOTES.

CHAP. VI.] V. 1, 2.] After having delivered the foregoing evangelical predictions, the prophet was again employed to reprove the ſins of the people. He called upon them to hear the meſſage of the Lord: for he had ordered him to ariſe, and with great boldneſs, and earneſtneſs to contend with them, in the Lord's behalf, before the mountains, and hills; that even theſe ſtrong foundations of the earth might hear the Lord's controverſy with Iſrael, and his pleading againſt them; and ſo witneſs and declare his righteouſneſs, in the puniſhments inflicted on them. The moſt mighty monarchs, the moſt renowned ſages, or moſt powerful nations of the earth might thus be figuratively appealed to.

V. 3—5.] The people were called upon to declare, what had aggrieved them, that they were become weary of God's worſhip, and prone to idolatry. Had he ever oppreſſed them with burthenſome, or unreaſonable ſervices? Or had he refuſed to ſupply their wants, and protect them? If they had any thing to urge againſt his commandments, inſtitutions, or diſpenſations, let them teſtify againſt him. Having redeemed them from ſlavery in Egypt, he had placed Moſes, Aaron, and Miriam over them, to rule, teach, and help them in the exerciſe of their religion: (*Exod.* c. xv. v. 20, 21.) Nor ought they to forget the conſultations of Balak and Balaam, about curſing, and prevailing againſt them; and how the Lord conſtrained Balaam to bleſs them altogether, in every place, from whence he viewed them; and how he prevented the more fatal effects of his laſt diabolical device againſt them, and turned it againſt Balaam, Balak, and the Moabites. (*Num.* c. xxii. xxiii. xxiv. xxv. xxxi.) Thence they might learn the equity, faithfulneſs, and kindneſs of the Lord towards them, and the righteouſneſs of his preſent dealings with them: for this was a ſpecimen of his continual protection, for which they were inexcuſably ungrateful.

V. 6—8.] Some expoſitors underſtand theſe verſes, as the ſubſtance of Balak's conſultation of Balaam, concerning the method of obtaining the favour of Iſrael's God, that he might give them leave to curſe his people; and of Balaam's anſwer, recommending to him juſtice, mercy, and a humble walk with God. But this does

9 The LORD's voice crieth unto the city, and *the man of* wiſdom ſhall ſee thy name: hear ye the rod, and who hath appointed it.

10 Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſins.

14 Thou ſhalt eat, but not be ſatisfied; and thy caſting down *ſhall be* in the midſt of thee; and thou ſhalt take hold, but ſhalt not deliver; and *that* which thou delivereſt will I give up to the ſword.

15 Thou ſhalt ſow, but thou ſhalt not reap; thou ſhalt tread the olives, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine.

16 For the ſtatutes of Omri are kept, and

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not well accord with the hiſtory of thoſe tranſactions: for Balaam ſeems only to have recommended to Balak, numerous, and coſtly ſacrifices; and when theſe failed, he counſelled him to draw the Iſraelites into fornication, and idolatry. They ſeem rather to contain the ſuppoſed enquiries of the alarmed, but ignorant Jews, or Iſraelites, who heard the Lord's controverſy with them. They were afraid of his vengeance, and perceived the neceſſity of coming, and bowing down before him, as the moſt high God: but they did not underſtand how to ſeek acceptance with Him. The burnt-offerings, and ſin-offerings preſcribed by the law might perhaps be deemed inſufficient: but would he be pleaſed with more numerous, and coſtly oblations? Would thouſands of rams atone for their ſins? Would immenſe quantities of oil; even rivers, ten thouſand rivers, ſuffice for an oblation ſuited to his greatneſs, and worthy of his acceptance? Or would an human ſacrifice beſt appeaſe his wrath; (as the idolaters judged reſpecting their deities?) Should they give their children, their firſt-born to atone for their tranſgreſſions; the fruit of their bodies to expiate the guilt of their ſouls? Theſe abſurd, impoſſible, or abominable propoſals repreſent the effects of ignorant, unhumbled terror upon the ſinner's conſcience, which is the root of ſuperſtition, in all its abſurd, cruel, and impious devices, to appeaſe God, to quiet conſcience, and merit happineſs, without repentance, faith, the blood of Chriſt, or the ſanctification of the Spirit. But to ſuch an earneſt, and ignorant enquirer, the prophet anſwered, that the Lord had ſhewed him what was good: and therefore if he would come before him with acceptance, he muſt come, in the way that he had preſcribed. The holy law was good, as the ſtandard of ſin, and duty; the ſacrifices, and legal purifications were good, as ſhadows of Chriſt, and of his blood, and ſanctifying grace; as appointed means of the ſinner's expreſſing his repentance, and faith, and applying for forgiveneſs and acceptance; and in this way he muſt return to the worſhip, and ſervice of the moſt High God: and what was there in his requirements from his worſhippers, that was unreaſonable, or hard? He only required of them to do juſtly, rendering to God, and man what was their due, and acting towards others with honeſty, integrity, and fidelity, without injuring, defrauding, deceiving, oppreſſing them, or tempting them to ſin: "to love mercy;" taking pleaſure in exerciſing compaſſion, forgiveneſs, and kindneſs, after the example of the Lord's goodneſs and mercy to them; and "to walk humbly with their God;" in a teachable, dependant, ſubmiſſive, patient, thankful ſpirit; as his creatures, and as penitent pardoned ſinners; and as conſcious of great unworthineſs, depravity, weakneſs, and folly, and of innumerable wants, and of entire meanneſs, and inſignificance in his ſight. All this is implied in, and may fairly be inferred from this paſſage: and we can never ſuppoſe, that the prophet meant in one verſe to abrogate the ceremonial law, to ſuperſede the neceſſity of a believing dependance on the promiſed Redeemer, and his predicted atonement, or to eſtabliſh another method of juſtification, in contradiction to the whole ſcriptures: yet this is evidently the drift of ſome men's inferences from this noted text; which only ſhew how little they underſtand what is meant by "walking *humbly* with our God:" for this can only be done by ſinners, according to the way of acceptance, revealed in the goſpel.

V. 9. *The*, &c.] The voice of the Lord, by his prophets, or judgments, cried in the city, in Samaria, or Jeruſalem, or any of their other cities; and the men of heavenly wiſdom would in that voice perceive the name of the Lord; or they would ſee the glory of his perfections, and that he acted in character, and worthy of himſelf. They would alſo call upon others to "hear the "voice" of God's correcting rod, calling them to repentance, faith, and holineſs; and to conſider the power, juſtice, truth, and goodneſs of him, that appointed it: that they might diſcern how much it concerned them to take warning and obey his voice.

V. 10—15.] After all theſe warnings, and afflictions the wicked Jews continued to treaſure up their ill-gotten riches, and to practiſe all kinds of fraud, violence, and deceit. Therefore the Lord determined to add to their miſeries, till they were made ſick, and ready to faint under his corrections, and deſolating judgments. They ſhould be reduced to ſuch ſcarcity, as to be unable to obtain a full meal: they ſhould be caſt down in the midſt of the city, where they had lived ſecure, and luxurious; and their miſeries would be within them, as a waſting diſeaſe in the vitals; or as the falling of a building, by reaſon of a all the works of the houſe of Ahab, and ye walk in their counſels; that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

C H A P. VII.

Contains 1*ſt. The prophet complaining of the decreaſe of godly men, and of the iniquity of his people, and encouraging himſelf to truſt in God,* 1---7. 2*d. The church expecting victory over her inſulting enemies, and deliverance from her afflictions, with the renewal of her conſolations, and proſperity,* 8---13. 3*d. Prayers for, and predictions of glorious times to the church, and confuſion to her enemies; with an exulting view of the unequalled mercy, and truth of God towards his people,* 14---20.

WOE is me! for I am as when they have gathered the ſummer-fruits, as the grape gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſired the firſt-ripe fruit.

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decay of the foundation. All means of upholding, or delivering them ſhould prove vain, and unſucceſsful. And they ſhould have the trouble of cultivating their fields, &c, whilſt others would ſeize upon and enjoy their choiceſt productions.

V. 16. *For*, &c.] The idolatries, that had long before been eſtabliſhed in Iſrael by Omri, and his ſon Ahab, and his family, were obſerved to the times of Micah, not only in Iſrael, but, as it ſeems, in ſome parts of Judah; as if of higher authority, than the law of God: and their hateful maxims, counſels, and examples were attended to. It was therefore proper, that they ſhould be expoſed to contempt, and deſolation; and that they ſhould bear reproach, on account of their being the people of God, ſeeing they had acted ſo inconſiſtent with that character.

PRACTICAL OBSERVATIONS.

The miniſters of God muſt be very earneſt, faithful, and intrepid, in pleading his cauſe againſt his enemies: and when his controverſy with his rebellious ſubjects, and, eſpecially with ungodly profeſſors, ſhall be openly decided, the whole creation will applaud his juſtice, in their condemnation. The excellency of our God, the goodneſs of his laws, the grace of his goſpel, the pleaſantneſs of his ſervice, and the kindneſs of his providence, ſhould all tend to make us aſhamed of the negligence, and inconſtancy of our obedience: for we often act, as if his ſervice was weariſome, and we were diſpoſed to renounce it. But were we called to ſpeak, we could teſtify nothing againſt him, or urge any reaſonable excuſe for ourſelves: nor can rebels or apoſtates in any meaſure juſtify themſelves in their departing from the living God. We ſhould always remember the mercies, that our progenitors have long ago received, and which tend to our advantage: and the oracles of God, and good teachers, rulers, and examples are to be valued amongſt our greateſt privileges. Could we know how often the Lord hath defeated the machinations of ſatan, and his ſervants againſt us, we ſhall have abundant proof of his kindneſs, and of our own ingratitude; and this would ſhew his righteouſneſs in his ſharpeſt corrections of us. Such plain remonſtrances tend to alarm men's conſciences, and to ſhew ſinners their need of coming before the moſt high God, to deprecate his wrath. In this frame of mind, they would do much, nay almoſt any thing to appeaſe him, and quiet their own conſciences: but whilſt they remain ignorant of, or prejudiced againſt, the goſpel method of ſalvation, they will either reſt in external ordinances, and good behaviour, as a compound ſyſtem of ſelf-righteouſneſs; or they will run into expenſive, burdenſome, and painful ſervices, which God hath not commanded; and perhaps they may be ſeduced into an endeavour to pleaſe God by thoſe things, that are moſt atrocious, and horrid. For, if it were poſſible, in great terrors of conſcience, men would preſent to the Lord, ten thouſand rivers of oil; and they have actually ſought to expiate their guilt, by murder, and maſſacre of heretics, by human ſacrifices, and even by giving their firſt-born, the fruit of their body for the ſin of their ſouls. Theſe practices muſt ariſe from miſtaken apprehenſions of the divine character; and are more ſuited to the worſhippers of ſatan, than to thoſe of Jehovah. Bleſſed be his name he hath in his word revealed to us a way of acceſs, a propitiatory ſacrifice, and a method of applying it's benefits, that are honourable to him, and admirably ſuited to our caſe: and would we ſhew the ſincerity of our repentance, faith, and love, he requires nothing from us, but to do juſtly, to love mercy, and to walk humbly with our God: and notwithſtanding our manifold failures, in this return of grateful obedience; He is ever ready to renew his pardons, and to communicate his grace to the humble waiting penitent. That ſinners may attend to theſe good things, he calls them by the voice of his word, and by that of his providence: in theſe the wiſe behold his glory, and read his character; they hear the correcting rod ſpeak to them of the evil of ſin, and their own need of repentance: they learn the leſſons, that he teacheth, and calls others to attend, and to conſider who hath appointed their afflictions, that they may not murmur, or deſpond, but derive good from them. But if this voice be diſregarded, the ſword of vengeance will be drawn: for ſo bent is man on wickedneſs, that amidſt all theſe judgments, and warnings, he is apt to proceed in his covetous, fraudulent, or oppreſſive endeavours to grow rich; or in various ways to multiply lies, and deceit. Thus heavier ſufferings are enſured; the ſatisfaction of outward mercies is marred, and the wrath of God may be expected to corrode the inmoſt ſoul; nor can there be deliverance, except by repentance, faith, and renewed obedience. But alas, men are much more ready to obſerve, and cleave to iniquitous, and ungodly laws, counſels, and maxims, than to walk in the good ways of the Lord; and when this is the caſe with God's profeſſing people, they may expect a double portion of miſery, and contempt.

N O T E S.

CHAP. VII.] V. 1—4.] This deſcription of the

2 The good *man* is periſhed out of the earth: and *there is* none upright among men: they all lie in wait for blood: they hunt every man his brother with a net.

3 That they may do evil with both hands earneſtly, the prince aſketh, and the judge *aſketh* for a reward; and the great *man*, he uttereth his miſchievous deſire: ſo they wrap it up.

4 The beſt of them *is* a brier: the moſt upright *is ſharper* than a thorn hedge: the day of thy watchmen *and* thy viſitation cometh; now ſhall be their perplexity.

5 Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom.

6 For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law; a man's enemies *are* the men of his own houſe.

7 Therefore I will look unto the LORD: I will wait for the God of my ſalvation: my God will hear me.

8 Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the LORD *ſhall be* a light unto me.

9 I will bear the indignation of the LORD, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs.

10 Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her which ſaid unto me, Where is the LORD thy God? mine eyes ſhall behold her: now ſhall ſhe be trodden down as the mire of the ſtreets.

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wickedneſs of the people has been thought inconſiſtent with the times of Hezekiah; and it hath been conſidered as prophetical of the wicked reign of Manaſſeh. But perhaps the prophet witneſſed ſuch a declenſion towards the cloſe of Hezekiah's reign, as preſaged the enſuing apoſtacy. He lamented, that he could find few pious perſons to converſe with; but was like a man, that went into an orchard, or vineyard after the fruit had been gathered: and inſtead of ſatisfying himſelf with the firſt ripe fruit, which was moſt valued, and plentiful, could not find a ſingle cluſter of grapes, but only a few gleanings of inferior goodneſs. He longed to live amongſt eminent believers, ſuch as had abounded in the land; but he found very few, that had any ſenſe of piety, and they were far inferior to their pious anceſtors. For good, and merciful men were taken to heaven, and the land was deprived of them, till ſcarce an upright perſon could be found. (*Iſaiah*, c. lvii. v. 1, 2.) In general they were plotting one another's death, or ruin, in order to enrich themſelves; as hunters purſue their game into the net. They were exceeding diligent, and active in miſchief, doing it with both hands, earneſtly: "The prince "aſked, (even the ruler,") a bribe for perverting juſtice; and the rich oppreſſor had only to mention the miſchief he meant to do; and ſo the bargain was concluded, and they covered up the infamous tranſaction. The beſt of them were entangling, and miſchievous as briers, and created more pain and trouble to ſuch as had dealings with them, than a thorn hedge to thoſe, that attempted to force through it: the worſt of them therefore muſt be ſerpents, or wolves, and tigers. No doubt could then remain, but that the day of viſitation, predicted by all Iſrael's watchmen, was at hand, when they would be reduced to the moſt perplexing ſtraits.

V. 5—7.] The people were ſo deceitful, that the few, who were honeſt, had need to be cautious: no friend, counſellor, or guide could ſafely be truſted; nay it would be dangerous freely to diſcloſe their minds to their own beloved wives, leſt they ſhould be hired to betray them. All regard to relative duty, and ſubordination was vaniſhed: children were become undutiful and rebellious, and a man's own family often proved his worſt enemies; eſpecially if he diſguſted them by his piety. (*Luke*, c. xii. v. 51—53.) The prophet therefore ſaw no ſafety, or comfort, but in looking to the Lord, and waiting on God his ſalvation, who would be ſure to hear, and help him, and thoſe, that followed his example.

V. 8—10.] Jeruſalem, (or the church,) ſeems to be here introduced, as ſpeaking by the prophet. Babylon, Edom, or Antichriſt; (or ſatan the inſtigator of all oppreſſors, and perſecutors,) is addreſſed as an inſulting, triumphing adverſary, whoſe rejoicing would be ſhort. Though Jeruſalem ſhould fall into ſin, and trouble; yet ſhe would ariſe again out of it: though ſorrow, and affliction ſhould oppreſs her; yet the Lord would again ſhine upon and enlighten her. She would therefore compoſe herſelf to bear the fatherly corrections of God, which her ſins had provoked, and ſubmit to his diſpleaſure with patience, and hope. As ſhe had not injured her inſulting enemy; ſhe would wait for the Lord to plead her cauſe againſt, and execute judgment upon her. She was indeed covered with diſgrace, and calumny, as well as miſery; but the Lord would bring her forth from her dark retreat, and ſhew her in another light, and maniſeſt his truth, and righteouſneſs in delivering her, and puniſhing her perſecutors. Then her enemy would witneſs her returning proſperity, and purity, with confuſion, and terror; and would with ſhame recollect her inſulting enquiries of her, in the depth of her miſery, whilſt ſhe demanded, "where was the Lord her God?" And then Jeruſalem would behold her rival trodden down with extreme contempt, to riſe no more. The deliverance of the Jews from captivity, and the deſtruction of Babylon were predicted, as typical of other, and more important

11 *In* the day that thy walls are to be built, *in* that day ſhall the decree be far removed.

12 *In* that day *alſo* he ſhall come even to thee from Aſſyria, and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain.

13 Notwithſtanding the land ſhall be deſolate becauſe of them that dwell therein, for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous *things*.

16 The nations ſhall ſee and be confounded at all their might: they ſhall lay *their* hand upon *their* mouth, their ears ſhall be deaf.

17 They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth; they ſhall be afraid of the LORD our God, and ſhall fear becauſe of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercy.

19 He will turn again, he will have compaſſion upon us; he will ſubdue our iniquities; and thou wilt caſt all their ſins into the depths of the ſea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

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deliverances of the church, and deſtruction of her enemies.

V. 11—13.] When the appointed time for rebuilding the walls of Jeruſalem ſhould arrive, the decrees of the kings of Babylon, or of Perſia, forbidding that work, would be removed far away: and the Jews would flock to Jeruſalem from every region, whether they had been diſperſed; without being allured to ſtay away, by the diſtance, or advantages of their ſituations. But the converſion of ſinners to Chriſt, in the days of the apoſtles, and eſpecially in thoſe glorious times every where predicted, was ſhadowed forth by thoſe events.

V. 14. *Feed*, &c.] The prophet here intreated the Lord to feed his people, (as the flock, which he valued as his heritage,) with his rod, or by his word, Spirit, and providence, in their diſperſions into diſtant lands, where they would be expoſed, and be ſolitary, as ſheep in a wood, or on Mount Carmel; and to provide for, and tend them, as the flocks in Baſhan and Gilead, where was a good paſturage; or as he had fed their fathers in ancient times: that is he intreated the Lord to preſerve them during the captivity, and to reſtore them to their own land.

V. 15—17.] To this prayer the Lord anſwered that he would renew his ancient wonders, in their deliverance: which the nations beholding ſhould be aſtoniſhed, and ſilenced, not daring to oppoſe their power, though they ſtopped their ears to the truth. They would for this cauſe be degraded to the duſt, grovelling on the earth as ſerpents; and afraid to ſhew themſelves, as worms, that ſeldom creep from their holes: for they would fear the wrath of God, who thus pleaded the cauſe of his people. This too muſt predict greater deliverances, and triumphs of the church and debaſement, and terror of her enemies, than thoſe that took place, when Sennacherib's army was deſtroyed, when Babylon was taken, and the Jews liberated by Cyrus, or when the Maccabees were victorious over their perſecutors: and doubtleſs thoſe events were predicted, which it hath repeatedly been proved, that all the prophets bare witneſs to.

V. 18—20.] The prophet concluded his predictions with admiring, and celebrating the praiſes of, God's mercy, and truth, in his dealings with his people. Who, that ever was worſhipped as God, could pretend to equal Jehovah in his perfections, and operations? What could be found worthy to be compared with his readineſs to pardon the ſins, and to remit the puniſhment of his heritage; notwithſtanding that their tranſgreſſions had rendered it neceſſary for him to reduce them to a remnant? Though he might juſtly have retained his anger for ever againſt them; yet he did not, becauſe he ever delighted, in exerciſing mercy. This had often been evinced: and though heavy judgments were about to come upon them; yet He would return to them with tender compaſſion, and ſubdue the power, as well as pardon the guilt of their ſins, and ſo entirely take them away, that they ſhould be, as it were, for ever buried in the depths of the ſea. Thus he would fulfill his covenant engagements, and oath, that he made to Abraham, and Jacob, to the glory of his mercy, and faithfulneſs. As thoſe engagements related to Chriſt, and the ſucceſs of his goſpel to the end of time; our interpretation may be directed thereby. (*Luke*, c. i. v. 54, 55. 71—75.)

PRACTICAL OBSERVATIONS.

It is a heavy trial to pious perſons to be deprived of the communion of the ſaints; eſpecially when it is owing to the decay of godlineſs, and a decreaſe in the numbers, and zeal of believers. Alas, we may long in vain for the company of many ſuch chriſtians, as were the firſt ripe fruits of the goſpel, in thoſe happy times, when great grace was upon them all, and the Lord added to the church daily ſuch, as ſhould be ſaved. Such believers are ſcarce in moſt times, and when they are removed to heaven, the earth ſeems to have ſuffered a very grievous loſs; and we long earneſtly to ſee their poſterity copy their examples, or others raiſed up in their places, to be the inſtruments of extenſive good to mankind. However we may be thankful, that we meet with a few grape gleanings of this vintage: though the greater part of profeſſed chriſtians ſeem given up to ſelfiſhneſs, fraud, iniquity, and ungodlineſs. Even they, who ought to ſupport equity, and patronize religion, too commonly do evil with both hands earneſtly; and by their venality, and concurrence in iniquity, help each other to grow rich, and great; and thus they conceal many an infamous buſineſs, which the Lord will at length unfold before the whole world. We cannot but lament the malice, and miſchievouſneſs of multitudes on every ſide of us, and grieve to think of the puniſhment denounced againſt, and coming upon them: we muſt lament that ſo little confidence can be placed in thoſe, that make the greateſt profeſſions of friendſhip, and a readineſs to aſſiſt us; and that even the neareſt relatives ſhould ſo often forget their obligations, and prove unfaithful, and the ſources of the moſt painful afflictions to thoſe, connected with them. But if the believer finds that his worſt foes are thoſe of his own family; he ſhould be thereby rendered more ſimple in his dependance on, and fervent in his prayers to, the God of his ſalvation, who will never refuſe to hear, and help him. We ſhould alſo, under our trials, look continually unto our divine Redeemer, that we may learn to copy his patience, meekneſs, conſtancy, and love, amidſt all his unequalled injuries, and agonies; that we alſo may be examples to thoſe around us. If we truly belong to him, we ſhall ſhare his victories, as well as be conformed to him in ſuffering. Though our enemies may ſeem to prevail againſt, and rejoice over us; we ſhould not deſpond or decline the conflict: though caſt down, we are not deſtroyed; though foiled, we are not ſlain; and ſhould therefore reſume our arms, and renew the combat. Our darkneſs, through temptation, tribulation, or perſecution, will not long prevent our comfort in the Lord, our Light and ſalvation. Though we have often, and grievouſly ſinned, and are ſmarting under the rod of his fatherly diſpleaſure: yet we may unite hope in his mercy, with ſubmiſſion to his correction; for he will at length plead our cauſe, and bring us forth to the light, clear our characters from ſlanderous imputations, and fulfil to us his faithful promiſes: and all, who have derided our confidence in God, becauſe of our difficulties, and diſtreſſes, ſhall be covered with ſhame; and thoſe, that hate us for his ſake, ſhall be trodden down as the mire in the ſtreets. No hindrances can obſtruct the intended favours of God to his church, or ſervants: and their returning peace, and comfort allure others to come, and join themſelves to them. Let us then continue in prayer to the Lord, that he would graciouſly feed his diſperſed flock, which are his heritage, that dwell in the world, but are not of it; and that he would ſupport us, and our brethren under our diſconſolations, and trials; and make us joyful in him, as his people were in days of old. Then will he hear our prayers, and renew his ancient wonders, and make us victorious over every oppoſer; and at length all his enemies, and thoſe of his church, ſhall be filled wirh terror, and have their portion with the old ſerpent, the tempter, and murderer of mankind. Let us then rejoice in, and praiſe the pardoning mercy of our God: let us hope, and pray that he would turn to us, and turn us to himſelf; that he would have compaſſion on us, and ſubdue, as well as forgive, our ſins, and fully and finally deliver us from theſe our inward, and moſt dangerous foes. Let us rely on the mercy, and truth, engaged by covenant, and oath to Abraham, and all his believing children; and remember, that the Lord hath given this infallible ſecurity, for the ſtrong conſolation of all thoſe, that have fled for refuge to lay hold on the hope ſet before them in Chriſt Jeſus.

The Book of NAHUM.

It is probably conjectured, that Nahum delivered this prophecy about the time, when Sennacherib invaded Judah. It relates almoſt entirely to the deſtruction of Nineveh, and of the Aſſyrian empire; of which the cutting off of Sennacherib's army was an earneſt, and preſage; and its primary intent ſeems to have been the encouragement of the pious Jews, amidſt the troubles, and alarms, that were occaſioned by that invaſion.

CHAP I.

Contains 1ſt. The title of the book; and a magnificent deſcription of the power, and terrible effects of the Lord's indignation; with an intimation of his love to his people, 1---8. *2d. A prediction of the ruin of the Aſſyrian king, and his army; and of the ſubſequent joy of the Jews,* 9---15.

THE burden of Nineveh. The book of the viſion of Nahum the Elkoſhite.

2 God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adverſaries, and he reſerveth *wrath* for his enemies.

3 The LORD *is* ſlow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his preſence, yea, the world, and all that dwell therein.

6 Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a ſtrong-hold in the day of trouble; and he knoweth them that truſt in him.

8 But with an over-running flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies.

9 What do ye imagine againſt the LORD? he will make an utter end: affliction ſhall not riſe up the ſecond time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry.

NOTES.

CHAP. I.] V. 1. *Book*, &c.] Jonah had long before preached to the Ninevites, and their repentance had for the time averted the threatened vengeance: but as they relapſed into idolatry, and wickedneſs, and were become moſt cruel enemies to God's people; Nahum had a viſion of terrible deſtruction, that was coming upon them, which he wrote in a book, and as ſome think ſent to them. His name ſignifies a comforter, and this prediction would comfort the harraſſed Jews. He was called the Elkoſhite from Elkoſh in Galilee, the place of his birth, or habitation, as is ſuppoſed.

V. 2—6.] The Aſſyrians had deſolated the kingdom of Iſrael; and they often harraſſed, and perhaps at this time menaced the ruin of the kingdom of Judah; and they triumphed, as if their idols had overcome the God of Iſrael. The prophet therefore began this burden of Nineveh, by declaring that God was jealous of his glory, and revenged himſelf with fury, or great ſeverity, on thoſe, that deſpiſed, or blaſphemed him, or injured his worſhippers: and that "he reſerved for his enemies;" the word "wrath," is not in the original; nor could words expreſs the puniſhment, that he reſerved in due time to inflict upon them. Indeed he was ſlow to anger, and not haſty in executing vengeance; becauſe he was great in power, and always able to execute his purpoſes: but He would by no means acquit the wicked, or obſtinate impenitent offenders. His diſpenſations were indeed very myſterious: and when he came to execute vengeance, his way would be through whirlwinds, ſtorms, and black clouds, as if they were the duſt of his feet. He would ſhew ſimilar tokens of his power, and indignation, as he had done of old, when the ſea was divided, and Jordan dried up before him; when the mountains trembled, and their productions were withered at his preſence: nay the earth, yea the whole world would at laſt be burned up before him, and all its inhabitants deſtroyed. What man, or kingdom, therefore, could withſtand him, when his fury ſhould be poured out like fire, and the rocks ſhould be caſt down before him? All this was ſuited for an introduction to predictions of vengeance on proud Nineveh, and her king and inhabitants.

V. 7, 8.] The preceding moſt ſublime diſplay of the power of the Lord's anger is next beautifully contraſted with a declaration of his exuberant goodneſs to his people. The Aſſyrian invaſion, and the inſulting menaces of Sennacherib, and his captains, formed a day of trouble to Hezekiah, and his ſubjects: but the Lord was a ſtrong-hold to them; and he could diſtinguiſh between thoſe, that truſted in his power, truth, and love, and hypocritical profeſſors, and would be ſure to acknowledge the former by protection, and conſolations. But he would deſtroy Nineveh, and deſolate the place, where it ſtood, as with an inundation; and purſue his enemies the Aſſyrians, with dark, and tremendous calamities. The place where Nineveh ſtood is not at preſent exactly known.

V. 9, 10.] Sennacherib, (as well as Shalmaneſar, and his predeceſſors,) deviſed to deſtroy the worſhippers of Jehovah; this was to imagine evil againſt him. He would therefore utterly deſtroy Nineveh, and the Aſſyrian empire; and the calamity, that he ſent, ſhould be ſo complete, that it would not be neceſſary to repeat it. Whilſt they formed powerful confederacies, and raiſed numerous armies, to execute their miſchievous counſels, "being folden together as thorns;" and whilſt they were indulging in exceſs, and intoxication, they would be ſuddenly, and totally conſumed, as the fire conſumes dry ſtubble. Nineveh is recorded to have been taken by the Babylonians, and Medes, when the whole city was full of riot, and intemperance, by reaſon of a feaſt, which the king, and his nobles celebrated. But ſome explain this of the ruin of Sennacherib's army before Jeruſalem.

V. 11—13.] This wicked counſellor, who deviſed evil againſt the Lord, ſeems to mark out Sennacherib, who came from Nineveh, to utter blaſphemies, by the

11 There is *one* come out of thee, that imagineth evil againſt the LORD, a wicked counſellor.

12 Thus ſaith the LORD; Though *they be* quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publiſheth peace! O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee; he is utterly cut off.

mouth of Rabſhakeh, and who deviſed to deſtroy Jeruſalem: for this completed the provocation, that brought the vengeance of God on Nineveh, and the Aſſyrian empire. The Lord therefore declared, that though the army of Sennacherib was quiet, fearing nothing from the diſmayed Jews, and though they were very numerous; yet the deſtroying angel would cut them down, as graſs by the ſcythe, when he paſſed through them: and though the Lord had afflicted the Jews, by the Aſſyrians: yet he would no more diſtreſs them by *their* invaſions, but would wholly deliver them from their yoke.

V. 14. *And,* &c.] The Lord had given orders for the execution of Sennacherib's army: he himſelf was reſerved for execution by the hands of his own ſons. Eſarhaddon his ſon indeed ſucceeded him; but the Aſſyrian empire was ſubverted not very long after, and probably that family was extinct, at leaſt their power was annihilated; and no more of that ſeed was permitted to be ſown, or to grow upon the earth. The idols alſo of Nineveh were about to be extirpated: the graves of the city, the empire, and the royal family were preparing: and becauſe they were vile in their conduct, they would be very greatly debaſed.

V. 15. *Behold,* &c.] (*Iſaiah,* c. lii. v. 7.) Meſſengers would be ſent from Jeruſalem, into the moſt diſtant parts of the land, to carry the welcome tidings of the deſtruction of Sennacherib's army. And of the peace of Jeruſalem, and Judah; and to invite the Jews to come, and celebrate their ſolemn feaſts, and to pay their vows at the temple for their deliverance. They might then do it ſafely; for the wicked Aſſyrians, would no more paſs through, and ravage the land, their power being utterly cut off. This may be conſidered as typical of the future deſtruction of the enemies of the church, which will make way for the univerſal preaching of the goſpel, and for the peace and felicity of believers.

PRACTICAL OBSERVATIONS.

The ſcripture character of our glorious God accords not to the imaginations, and ſentiments of proud reaſoners, on that ſubject: for admiring their own ſuppoſed excellencies, they form their notions of God conformable thereto, and thus admire, and worſhip an ideal deity. But the God, and Father of our Lord Jeſus Chriſt, the Father of mercies, is alſo jealous, and revengeth; and executeth moſt terrible puniſhments on thoſe, who rebel againſt his authority, oppoſe his truth, or perſecute his people. He is indeed ſlow to wrath, and ready to forgive the penitent, and believing: but He will by no means acquit the wicked; and he reſerveth tribulation, and anguiſh for every ſoul of man, that doeth evil. Who then duly regardeth the power of his wrath? When he ſhall ariſe to execute vengeance on his enemies, the whole creation will tremble, and melt, or be conſumed with fervent heat: and all things will concur in enhancing the diſmay, and deſtruction of the ungodly. Who then will be able to ſtand before his indignation, or to abide the fierceneſs of his anger? When his fury ſhall be poured out like fire, and the rocks, and mountains ſhall be thrown down by him? What will it then avail the condemned criminal to reflect, that he hath amuſed himſelf, and others by ſpecious reaſonings againſt this awful juſtice, holineſs, and vengeance of his offended Sovereign; and lulled conſcience into a deluſive peace, by his vain ſpeculations? But a believing apprehenſion of the goodneſs, and mercy of God, as conſiſting with his perfect juſtice, through the redemption, that is in Chriſt Jeſus; and a reliance on him for pardon, and peace, induce a well grounded confidence and aſſurance. They, that come in this way to truſt in the Lord, will find him their ſtrong-hold, and impregnable fortreſs, in every time of trouble, and danger; and he will make it appear, that he noticed, approved, and favoured them; whilſt his enemies ſhall be carried away as with a flood, into the blackneſs of darkneſs, and deſpair. For they, that imagine evil againſt the Lord, and his truth, and cauſe, will be utterly deſtroyed: and their miſchievous combinations, and intoxicating revels will prepare them as thorns folded together, or as dry ſtubble, for the fire of his wrath: nor will their multitudes, their confidence, their ſagacity, or admired abilities, in the leaſt ſecure them. For a time indeed the Lord employs ſuch men to ſcourge his offending children, and to winnow the corn of his floor: but he will ſoon break off their yoke, terminate their power, and forbid them any more to afflict his church. All idols, and idolaters, and all the vile, and abominable of the earth, will ſoon be buried in the grave, that the Lord is preparing for them; and then Zion ſhall rejoice, and celebrate her ſolemn feaſts, and pay her vows, and never more be troubled with the wicked paſſing through her. Let us then rejoice in the glad tidings, and peace of the goſpel: let us be thankful for, and gladly attend on, God's ordinances, as the ſacred feaſts of our ſouls: let us remember to pay the vows that we made in the day of our diſtreſs, and trou-

CHAP. II.

Contains predictions of the ſiege, and taking of Nineveh, and the ruin of the Aſſyrian empire; the captivity of the princes, and people; the plundering and deſtruction of the city, and the extinction of the royal family; for their oppreſſion of God's people, and their cruelty, and tyranny, 1---13.

HE that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins ſtrong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Iſrael: for the emptiers have empted them out, and marred their vine branches.

3 The ſhield of his mighty men is made red, the valiant men *are* in ſcarlet: the chariots *ſhall be* with flaming torches in the day of his preparation, and the fir-trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: they ſhall ſeem like torches, they ſhall run like the lightnings.

5 He ſhall recount his worthies: they ſhall ſtumble in their walk; they ſhall make haſte to the wall thereof, and the defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved.

7 And Huzzab ſhall be led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her*, as with the voice of doves, tabering upon their breaſts.

8 But Nineveh *is* of old like a pool of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry*; but none ſhall look back.

9 Take ye the ſpoil of ſilver, take the ſpoil of gold: for *there is* none end of the ſtore, *and* glory out of all the pleaſant furniture.

10 She is empty, and void, and waſte: and the heart melteth, and the knees ſmite together, and much pain *is* in all loins, and the faces of them all gather blackneſs.

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ble; and let us look forward with chearful hope to our admiſſion into that world, whither the wicked never can enter, and where ſin and temptation will no more be known.

NOTES.

CHAP. II.] V. 1, 2.] (Note, 2 *Kings*, c. xxiv. v. 1.) Nabopollazar king of Babylon ſeems to be here particularly intended, by "the daſher in pieces," to denote his fierceneſs, and ſucceſs in war. In conjunction with Cyaxares king of Media, he marched his army to beſiege Nineveh, with the avowed purpoſe of ſubverting the Aſſyrian empire; and the king, and people of Nineveh were challenged to employ every art of defence, and to exert all their courage, and proweſs to defend the city againſt them; which would all be in vain. For the Lord would avenge on Nineveh the pride, and inſolence, that the Aſſyrian kings had ſhewn to Jacob, when they magnified themſelves againſt, and grievouſly oppreſſed, them. They had utterly deſtroyed the kingdom of Iſrael, and reduced its inhabitants to ſlavery, in foreign lands; and they had harraſſed, diſtreſſed, and endeavoured to ruin the kingdom of Judah. Thus had they gathered, and carried off the fruit, and marred the branch of the Lord's vineyard: and he was about to execute vengeance upon them. This prophecy ſeems not to have been fulfilled, 'till about 100 years after it was delivered.

V. 3—6.] The ſoldiers of the confederate kings carried red ſhields, and wore ſcarlet garments, to render their appearance more terrible, and to denote their purpoſe of ſhedding blood without fear, or mercy. Their chariots of war glittered like torches, even when they were preparing for the aſſault, and the brandiſhing of their ſpears was like the ſhaking of fir-trees by a terrible tempeſt. And when they had broken into the city, their chariots would rage, and juſtle, and be driven with ſpeed, and fury, like flaming torches, or flaſhes of lightening. The king of Babylon would recount his valiant captains, and order them to the aſſault; and their numbers, impetuoſity, and contempt of danger, and difficulty, would cauſe them often to ſtumble in marching haſtily to mount the walls. The beſiegers in the mean time would prepare to defend themſelves: but the river Tigris, or other rivers that ran into it, being diſregarded, would open the aſſailants a paſſage into the city; and the palace being ſeized on, and deſtroyed, the city would ſoon be reduced. It is recorded, that an inundation of the Tigris broke down a part of the walls of Nineveh, and thus opened the beſiegers a way into the heart of the city.

V. 7. *Huzzab*, &c.] Huzzab ſignifies "eſtabliſhed." Some take it for the name of the queen conſort, who would thus be led captive: others ſuppoſe it to be a general word ſignifying all the king of Aſſyria's wives, and concubines. Perhaps the empire of Aſſyria was poetically repreſented as a queen, that had been eſtabliſhed in great ſecurity, but was about to be brought forth, and carried captive to Babylon: and the captivity of the nobles, and people of Nineveh might be repreſented by this queen being attended by her maidens, mourning like doves, and beating their breaſts, as a tabret is ſtruck repeatedly, when played upon.

V. 8—10.] Nineveh had neither been taken, nor put in fear, for a great length of time: it was like an undiſturbed pool, or fiſh-pond, repleniſhed with great quantities of fiſh. But at the predicted time, their fol-

11 Where *is* the dwelling of the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and I will burn her chariots in the ſmoke, and the ſword ſhall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard.

CHAP. III.

Contains 1ſt. Heavy charges brought againſt Nineveh, connected with terrible threatenings, 1---7. *2d. The deſolation of populous No in Egypt adduced, as a warning to Nineveh to expect ſimilar calamities,* 8---10. *3d. Further predictions of the ruin of that city, and of the inefficacy of all methods uſed to prevent it,* 11---19.

WOE to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 The noiſe of a whip, and the noiſe of the rattling of the wheels, and of the pranſing horſes, and of the jumping chariots.

3 The horſeman lifteth up both the bright ſword and the glittering ſpear: and *there is* a multitude of ſlain, and a great number of carcaſes; and *there is* none end of *their* corpſes; they ſtumble upon their corpſes.

4 Becauſe of the multitude of the whoredoms of the well-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts:

5 Behold, I *am* againſt thee, ſaith the LORD of hoſts; and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock.

7 And it ſhall come to paſs, *that* all they

diers would flee before their enemies, and all the efforts of their captains to ſtop them would be ineffectual. The beſiegers might then ſeize upon their immenſe treaſures, and all their magnificent furniture: for Nineveh would be emptied, and deſolated, with the extreme terror, and anguiſh of the inhabitants.

V. 11—13.] The kings of Aſſyria had long been terrible, powerful, and cruel to their neighbours, like lions to the beaſts of the foreſt, or of the paſture. Their ſucceſsful wars enriched, and advanced their families, and ſupported them in the moſt luxurious, and magnificent manner. But what was become of this lion's den? Of Nineveh that mighty city? The Lord, being againſt the wickedneſs of their kings, would certainly conſume their power, deſtroy their poſterity, ſpoil them of their prey, and ſilence the voice of their ambaſſadors, whom they ſent to inſult, menace, and exact upon the conquered nations; or to blaſpheme God, and revile his people, as Rabſhakeh had done. And then the nations would rejoice at their fall. (*Ezek.* c. xix. xxxi.)

PRACTICAL OBSERVATIONS.

What delight men in every age have taken in daſhing others in pieces, and expoſing themſelves to ſimilar deſtruction! The event of the cruel conteſts of proud mortals for power, renown, or wealth, is entirely ordered by the juſt, and holy God; who ſometimes employs them to correct his people, and ſometimes to execute vengeance on other oppreſſors, and murderers. The conſideration of the horrors, and miſeries of war ſhould make us thankful for the bleſſings of peace, and excite us to pray for their continuance. Yet we ſhould always be prepared for ſuch troubles, for we know not how ſoon they may arrive. We ſhould then be careful not to contract habits of effeminacy, delicacy, or ſelf-indulgence; for theſe diſqualify men for enduring hardſhip, and render poverty, or captivity doubly terrible. We ſhould alſo beware of covetouſneſs, or oſtentation, and magnificence: for what will ſuch treaſures, or glory do for us, in the ſeaſons of extreme diſtreſs, or in the day of wrath? Yet for ſuch acquiſitions for themſelves, or their families, how many loſe their own ſouls? We ſhould uſe power, or proſperity with gentleneſs, and moderation: for ſelfiſhneſs, arrogance, and inhumanity expoſe men to the wrath of God, and the hatred of their neighbours alſo. If the Lord be againſt any perſons, or nations, they muſt ſoon be rendered miſerable, and ſink into ſilence, and darkneſs. Let us then come to him upon his mercy ſeat, that having peace with him through our Lord Jeſus Chriſt, we may know, that he is for us, and that all things ſhall work together for our everlaſting good.

NOTES.

CHAP. III.] V. 4—6.] The idolatries, and ſorceries of Nineveh, and that lewdneſs, with which they were attended; and the ſubtle methods, by which the Aſſyrians brought other nations to ſubmit to their authority, or to unite in their idolatries, and iniquities, are here aſſigned as the reaſons of the Lord's determination to expoſe them to the greateſt ignominy, and miſery. In proſecution of theſe deſigns, the Aſſyrians had utterly diſregarded the welfare of whole nations, and given them to be ſpoiled, and ruined without any remorſe: and Iſrael, and Judah had eſpecially been thus injured by them.

V. 8—11.] No Amnon in Egypt, (concerning that look upon thee ſhall flee from thee, and ſay, Nineveh is laid waſte: who will bemoan her? whence ſhall I ſeek comforters for thee?

8 Art thou better than populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite; Put and Lubim were thy helpers.

10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy.

12 All thy ſtrong holds *ſhall be* like fig-trees with the firſt-ripe figs: if they be ſhaken, they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies: the fire ſhall devour thy bars.

14 Draw thee waters for the ſiege, fortify thy ſtrong-holds: go into clay, and tread the morter, make ſtrong the brick-kiln.

15 There ſhall the fire devour thee; the ſword ſhall cut thee off, it ſhall eat thee up like the canker-worm: make thyſelf many as the canker-worm, make thyſelf many as the locuſts.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the canker-worm ſpoileth, and fleeth away.

17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers, which camp in the hedges in the cold day, *but* when the ſun ariſeth they flee away, and their place is not known where they *are*.

18 Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell *in the duſt*: thy people is ſcattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruiſe; thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee: for upon whom hath not thy wickedneſs paſſed continually?

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whoſe ſituation learned men are not agreed,) ſeems to have been deſolated in the manner here deſcribed, previous to the uttering of this prophecy: ſome think that Sennacherib had juſt taken, and deſtroyed it. It had been very populous, and ſituated in a very fertile ſoil, and fortified by nature, and art in an almoſt impregnable manner. As an Ethiopian then reigned over Egypt, the immenſe forces of theſe two kingdoms were combined for it's defence, together with the aſſiſtance of the Lybians, and Mauritanians, nations of Africa: yet was the city taken, and its inhabitants carried captive, after the moſt ſhocking cruelties had been exerciſed upon numbers of them, and even upon their infants; whilſt their moſt honourable men were divided by lot amongſt the conquerors as ſlaves, and ſo led away in chains. And were the inhabitants of Nineveh better than thoſe of No, or more like to be preſerved from ſuch a ruin? By no means: on the contrary, they would be infatuated with their proſperity, or ſtupified by exceſs, or calamity; they would hide themſelves within their walls, and look out in vain for aſſiſtance againſt their beſiegers.

V. 14. *Go*, &c.] That is, make bricks, in order to erect new fortifications, if poſſible to repel the enemy,

V. 15—17.] The Chaldeans, and Medes would devour the produce of the land, like canker-worms: and the Aſſyrians would alſo be eat up by the immenſe multitude of their own troops; for they would multiply their hired forces, (ſo the word rendered "merchants" ſeems to mean,) and would aim to make them unnumbered as the ſtars; but they would ſpoil the city, as caterpillars do the land; and then flee away, when their help would be wanted. Even their tributary kings, or moſt honourable captains would reſemble locuſts, that remove when the ſun grows hot; for they would abide with them, whilſt danger was diſtant, but would be gone, when the enemy approached.

V. 18. *Shepherds*, &c.] The rulers of Aſſyria would become ſupine, ſelf-indulgent, and negligent; or they would be diſheartened, and debaſed; or they would be ſlain, and left upon the ground.

V. 19. *Upon*, &c.] Nineveh had corrupted, or oppreſſed by her wickedneſs all the ſurrounding nations, and that continually during many ages: therefore they would all rejoice at her fall. (*Rev.* c. xvii, xviii.)

PRACTICAL OBSERVATIONS.

Very flouriſhing cities are often full of lies, and robbery, of fraud, and injuſtice; and in general they are contaminated with blood ſhed in maſſacres, perſecutions, oppreſſion of dependant provinces, or in iniquitous war: and by ſuch means the prey is accumulated in them, and departeth not, till the Lord conſtrains them to make reſtitution: but He will recompenſe the crimes of ſuch cities, and kingdoms, and pour out the blood of thoſe, who are laviſh of the blood of others. Too often they reſemble well-favoured harlots; and diſſeminate far and wide their impiety, infidelity, licentiouſneſs, and other vices; and other nations are corrupted by their example, or enſlaved to ſupport their grandeur, and luxury, or to gratify their avarice, and ambition. The Lord will ſurely expreſs his abhorrence of ſuch politics, and practices; and will turn the glory of ſuch cities into ſhame, and make them vile, and as a gazing ſtock to others. Thus Nineveh, Babylon, Tyre, and many others have been reduced, and ruined, that they might be a warning to us; even as No was to Nineveh. And what better are we, than theſe ancient cities, or kingdoms? except as there is a remnant of true chriſtians amongſt us, who are a greater ſecurity and a ſtronger rampart to us, than all our advantages of ſituation, than our fleets, armies, or allies, even though our ſtrength ſhould appear to be infinite. In theſe reſpects we are not ſuperior to the cities, and empires, that have been mentioned: and the multitude of the nation are equally wicked, amidſt vaſtly ſuperior advantages, for being holy. When the Lord ſhews himſelf againſt a people; their enemies have an eaſy victory over them, and power to deſtroy their children, or enſlave their nobles, and honourable men. Then their ſtrong-holds are taken upon the firſt aſſault; their valiant ſoldiers become as women; their efforts are unſucceſsful, their confederates treacherous, their helpers the immediate cauſes of their ruin: and every confidence muſt fail, till their wounds become grievous, and incurable; and all, on whom their wickedneſs hath paſſed continually, will rejoice, and exult at their fall. Thus will it at length happen to all the enemies of God: but he continues good to Iſrael, a ſtrong-hold, that cannot be ſtormed, or taken, in every time of trouble, and he knoweth them, that truſt in him.

The Book of HABAKKUK.

It is not agreed whether Habakkuk propheſied during the reign of Manaſſeh, or nearer to the Babyloniſh captivity; though the latter opinion is moſt probable. He began with complaining of the wickedneſs of his people, and then proceeded to predict the Chaldean invaſion, and its terrible effects. He then bewailed the ſucceſsful wickedneſs of the invaders; (who alſo were types of the oppreſſors, and corrupters of the chriſtian church,) giving encouragement to God's people, and denouncing judgments on his enemies: and he concluded with celebrating the ancient wonders that the Lord had wrought for Iſrael, in order to excit his confidence, and joy in him, in the proſpect of the approaching calamities. The whole was ſuited to direct the prayers, and the conduct of the Jews, in thoſe diſtreſſing times; and may teach us ſimilar leſſons.

Before Chriſt 600.

CHAP. I.

Contains 1*ſt. The title; and the prophet's complaint of the violence and contention, that prevailed amongſt his people,* 1--4. 2*d. The Lord ſhewing him the calamities, that the Chaldeans were about to bring upon them,* 5--11. 3*d. The prophet adoring the divine perfections, and lamenting the treachery and cruelty of proſperous ſinners,* 12--17.

THE burden which Habakkuk the prophet did ſee.

Before Chriſt 600.

2 O LORD, how long ſhall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not ſave!

3 Why doſt thou ſhew me iniquity, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtrife and contention.

4 Therefore the law is ſlacked, and judgment doth never go forth: for the wicked

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NOTES.

CHAP. I.] V. 1. *The,* &c.] The Jews have ſeveral vain, and inconſiſtent conjectures about this prophet: and the Apocryphal Book of Bell, and the dragon introduces him feeding Daniel in the lion's den; but this ſuppoſes him to have lived after the captivity, whereas he predicted that calamity, ſome time before it took place. He ſaw in viſion heavy judgments coming upon his people, and this was as a burden, that he was to take up, and carry to them.

V. 2—4.] The prophet had long lamented the abounding, and increaſing wickedneſs of his people, and prayed to the Lord to put ſome effectual ſtop to it: but it continued to prevail, and he was tempted to conclude, that the Lord would not hear his prayers; or he thought it long, before he interpoſed to ſave them from their ſins, without which he could not expect deliverance from their enemies. He complained that the Lord conſtrained him to behold violence and iniquity; whilſt the poor were cruſhed, and cruelly plundered by the doth compaſs about the righteous; therefore wrong judgment proceedeth.

5 Behold ye among the heathen, and regard, and wonder marvellouſly: for I will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, I raiſe up the Chaldeans, *that* bitter and haſty nation, which ſhall march through the breadth of the land, to poſſeſs the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: their judgment and their dignity ſhall proceed of themſelves.

8 Their horſes alſo are ſwifter than the leopards, and are more fierce than the evening wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from far, they ſhall fly as the eagle *that* haſteth to eat.

9 They ſhall come all for violence: their faces ſhall ſup up *as* the eaſt wind, and they ſhall gather the captivity as the ſand.

10 And they ſhall ſcoff at the kings, and the princes ſhall be a ſcorn unto them: they ſhall deride every ſtrong-hold; for they ſhall heap duſt, and take it.

11 Then ſhall *his* mind change, and he ſhall paſs over, and offend, *imputing* this his power unto his god.

12 *Art* thou not from everlaſting, O LORD my God, mine holy One? we ſhall not die, O LORD, thou haſt ordained them for judgment; and, O mighty God, thou haſt eſtabliſhed them for correction.

13 *Thou art* of purer eyes than to behold evil, and canſt not look on iniquity: wherefore lookeſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth *the man that is* more righteous than he?

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powerful. He enquired wherefore he had caſt his lot in ſuch evil times, and thus made him to dwell in the midſt of robbers, and quarrelſome perſons, and to witneſs diſcords, and virulent litigations. Theſe things were become ſo common, and the rulers were ſo addicted to bribery, and oppreſſion; that the law lay dormant, and was entirely relaxed in its execution: ſo that a wicked man might circumvent, and defraud the righteous with impunity: for either no ſentence could be obtained in ſuch cauſes, or it would prove an iniquitous deciſion. Such was the wretched condition of Judah, and it was the effect of their idolatry, impiety, or hypocriſy in religion!

V. 5. *Behold*, &c.] The Lord here begins his anſwer to the prophet, which he was to declare to the people. They were called upon to tend to the warning about to be given them, and to notice what was going forward among the heathen, by the victories of the Chaldeans; or they were to conſider themſelves as one of the nations, that were to be ſcourged by them: or they were reminded that they would wonder with great aſtoniſhment, when ſcattered among the heathen, at the accompliſhment of thoſe predictions, which at preſent they diſregarded. For they would not believe that God would work ſuch a work, at leaſt in their days, and by the Chaldeans, as God informed them by his prophets, that he certainly would. The application of this by St. Paul to the Jews in his days, (*Acts*, c. xiii. v. 41,) evinces, that the deſtruction of Jeruſalem by the Chaldeans was a ſhadow of the calamities, that came on the nation of the Jews, for rejecting the goſpel.

V. 6. *Bitter*, &c.] That is fierce, cruel, and impetuous, bearing all down before them, regardleſs of the miſeries, that they occaſioned.

V. 7. *Their*, &c.] Their deciſions, and regulations would be framed entirely according to their own caprice, and to confirm their own arbitrary authority, without any regard to the good of the people: they would conſider their proſperity, and dignity to proceed from their own courage, and conduct, and glory in them on that account; and they would deem themſelves accountable to no ſuperior, for their uſe of them.

V. 9. *Shall ſup*, &c,] That is, they would devour all before them, as the unwholeſome eaſt-wind blaſts, and withers the productions of the earth.

V. 11. *Then*, &c.] The great ſucceſs of the king of Babylon againſt the Jews, and the adjacent nations, whom he would treat with the greateſt contempt, and vanquiſh with the utmoſt eaſe, and from whom he would take an immenſe ſpoil, and an innumerable multitude of captives, would intoxicate him with arrogance, and cauſe him to paſs all bounds of reaſon, moderation, or decency in his oppreſſions, and impieties: and he would greatly offend the Lord, who had proſpered his undertakings, by imputing his ſucceſs to his idol Belus, or Nebo. This may have ſome reference to the golden image, that Nebuchadnezzar had ſet up; and to his extraordinary inſanity, which was the puniſhment, and cure of his pride: and perhaps Belſhazzar's arrogance and blaſphemy alſo might be alluded to, which preceded the ruin of the Chaldean monarchy, and the deliverance of the Jews from captivity, (*Dan.* c. iii. iv. v.)

V. 12—17.] The prophet again poured out his complaints before God, in the proſpect of the ſore calamities, which were coming on his people, from the Chaldeans. He had probably hoped, that the Lord would have reformed them by gentler corrections, or by raiſing up eminent inſtruments amongſt them for that work: but when he underſtood the heavy judgments, that were to be inflicted upon them, he was grieved even as much, as he had been by witneſſing their crimes; and he was aſtoniſhed, that the Lord would puniſh his offending

14 And makeſt men as the fiſhes of the ſea, as the creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they ſacrifice unto their net, and burn incenſe unto their drag; becauſe by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not ſpare continually to ſlay the nations?

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worſhippers by ſo wicked and idolatrous a people, as the Chaldeans; and he ſtill hoped, that he would not finally leave them in their hands. As an Iſraelite, and as repreſenting that nation, he addreſſed God, as the everlaſting Lord, his God, the eternal and unchangeable object of his worſhip, who had engaged manifold bleſſings to him by ſpecial covenant; and as his Holy One, who was perfect in juſtice, truth, goodneſs, and purity: he was therefore aſſured, that he and his people ſhould not die, or be utterly cut off by their enemies. He had indeed ordained, and eſtabliſhed them in power, to judge his people, to diſtinguiſh betwixt hypocrites and believers, and to correct the latter for their good, and thus to reform the nation. But he was of purer eyes, than to behold iniquity, without abhorrence; and therefore he would by no means countenance them in their injuſtice, treachery, or tyranny. Why then would he look on, and keep ſilence, as an unconcerned ſpectator, whilſt theſe wicked idolaters were devouring thoſe, that were more righteous than themſelves? Why did he ſo proſper the cruel, and rapacious, as to enable them to prey upon their inferiors, as the ſea-monſters, and larger fiſhes, do upon the multitude of the leſſer fiſhes; or as reptiles are deſtroyed by more powerful creatures, having none to rule over, or protect them? Indeed men became the prey of their own ſpecies, as fiſhes are taken by the fiſhermen, without being able to make any effectual reſiſtance; whilſt ſome were drawn out by the angle, others by the caſt net, or the draw net. Thus the victorious Chaldeans would prey upon the helpleſs Jews, and rejoice in their miſeries, and their own ſucceſsful wickedneſs; and aſcribe their victories to means, and inſtruments, to their ſword, courage, conduct, &c, by which they would live in plenty, and luxury; and not to the living God, who alone giveth men power to grow rich, and great. And this would increaſe their propenſity to vain glory, or vain idolatry: in which they would act as ſtupidly, as if the fiſherman ſhould offer ſacrifice to his net, when he had taken a large draught of fiſhes, or grew rich by his occupation! But would the Lord permit them thus to gather, and hoard up wealth by fraud, and rapine, and to deſtroy whole nations, (eſpecially his own nation,) to aggrandize themſelves?

PRACTICAL OBSERVATIONS.

The ſervants of God cannot but be greatly afflicted by witneſſing the prevalence of ungodlineſs, iniquity, violence, ſtrife, and contention; eſpecially amongſt thoſe, that profeſs the truth. It muſt needs be a grievance to them to behold ſuch evils, though they eſcape their immediate effects. This will excite their earneſt cries; and it will often cauſe them to complain, that the Lord delays to hear their prayers, and to proſper their labours, and conſtrains them to ſtand by, when the law of God is deſpiſed, and trampled on; and when the laws of men are ſlacked, or perverted, and the wicked are allowed to compaſs about the righteous, and to ruin him by iniquitous judgments; without their being able to do any thing to prevent it. But ſometimes their prayers, and complaints are anſwered in a way, of which they were not aware: and the Lord lifts up a ſtandard againſt the incurſions of impiety, by meeting them with deſolating judgments. Even when he gives warning, that this is his purpoſe, few of thoſe, to whom it is told, will believe it. Moſt men preſume upon continued proſperity, or that calamities will not come in their days: ſo that when predicted judgments come upon nations, or individuals, they marvellouſly wonder, as if no intimation had been given about them! But when the Lord has ſuch work to do, he can ſoon raiſe up bitter, and haſty inſtruments, to deſolate countries, and ſeize upon dwelling places, that are not their's; and whoſe pride, and arrogance are as terrible, as their cruelty, and fierceneſs. Their valour, ſpeed, and ſucceſs are from God: but their barbarity, rapacity, and treachery, and all their abuſe of their power, and dignity are of themſelves. Theſe influence them to ravage nations, to deſtroy, or enſlave millions, to deride, and ſcorn princes, and to take pleaſure in miſchief, and devaſtation. And whilſt the Lord employs, and proſpers them, in executing his judgments; they grow more intoxicated by their ſucceſs, and more hardened in their impiety, infidelity, and idolatry; and thus ripen themſelves for deſtruction. For the everlaſting, and holy Lord God of Iſrael, though he ordains ſuch men for correction and judgment, continues the invariable Friend of his people; and though he chaſten them ſore, he will not give them over unto death. He is of purer eyes, than to behold iniquity: and if he will not connive at, or countenance the crimes of his worſhippers, or even the incongruous walking of true believers; much leſs will he approve of the enormous injuſtice, treachery, cruelty, rapacity, or blaſphemy of his enemies. Yet the tranſient ſucceſs of ſuch men, in devouring thoſe, that are more righteous than themſelves, often proves a ſore temptation to believers, and cauſes them to queſtion, *for the time*, the truth of their own principles, and to be diſſatisfied with their choice, and portion. (*Pſ:* lxxiii.) But this is their infirmity: and prayer for ſtronger faith, and for clearer views of eternal things, is their proper remedy. It is lamentably true, that men are like the fiſhes of the ſea, and the ungoverned animal tribes, which devour each other, and are made to be taken, and deſtroyed: and the havock of the human ſpecies, made by mighty conquerors, and cruel tyrants, to enrich, and aggrandize themſelves; and the conſtant re-acting of

CHAP. II.

Contains 1*ſt. The prophet waiting for an anſwer, and ordered to write his viſion, and informed that it would certainly be accompliſhed,* 1---3. 2*d. The difference betwixt the proud and hypocritical, and the juſt, who live by faith,* 4. 3*d. Judgments denounced againſt the Chaldeans, and other enemies of God, for their ambition, avarice, oppreſſion, murder, intemperance, ſeduction of others into ſin, idolatry, &c.* 5---19. 4*th. A call to the earth to keep ſilence before the Lord,* 20.

I Will ſtand upon my watch, and ſet me upon the tower, and will watch to ſee what he will ſay unto me, and what I ſhall anſwer when I am reproved.

2 And the LORD anſwered me, and ſaid, Write the viſion, and make *it* plain upon tables, that he may run that readeth it.

3 For the viſion *is* yet for an appointed time, but at the end it ſhall ſpeak, and not lie: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry.

4 Behold, his ſoul *which* is lifted up is not upright in him: but the juſt ſhall live by his faith.

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this ſame bloody tragedy, on one ſtage after another, all over the earth, through ſucceſſive generations, with the loud plaudits of the numerous, and admiring ſpectators, forms one of the moſt mortifying reflections imaginable to the pious, and humane obſerver. Yet the Lord hath wiſe reaſons, for permitting affairs to go on in this manner: but he did not originally make them ſo, nor doth he approve of ſuch rapine, and oppreſſion. Doubtleſs he abhors not only the injuſtice, and cruelty of ſuch men; but their impiety, and ſelf-admiration; whilſt they aſcribe their greatneſs, and proſperity to their own policy, courage, or *good fortune*, and rejoice in their fleeting riches, and fading glories: and he will ſoon end their ſucceſsful, and ſplendid robberies; death, and judgment ſhall make them ceaſe to prey on others, and they themſelves ſhall be preyed upon. But let us remember, whatever temporal, or ſpiritual advantages we poſſeſs, by whatever means, inſtruments, or endeavours, to give all the glory of them to God, with humble thankſgivings and praiſes. Thus all things will be ſanctified to us, and lead our thoughts to the great ſource of felicity, and help to prepare us for the enjoyment of his favour for ever.

NOTES.

CHAP. II.] V. 1—3.] The prophet having made his complaints, and enquiries before God, expreſſed his purpoſe of waiting for an anſwer. He was a watchman, who was appointed to ſtand in his watch tower, to notice, and give warning of the approach either of enemies, or helpers. He would therefore wait upon God, with recollection, and prayer, expecting further inſtructions from him: and he would watch to ſee, what the Lord would ſay to him, or "in him," by the Spirit of prophecy: that he might know what to anſwer to the people, who reproved, and contended with him, for uttering the terrifying predictions of the foregoing chapter; and who ſtarted objections, that he knew not how to obviate. Accordingly the Lord revealed himſelf to him, and he was ordered to write the following viſion, in large legible characters, upon tables made of wood, and covered with wax, (as was cuſtomary in thoſe days;) that being hung up in ſome public place, every one might read it with the utmoſt facility, and that the Jews might generally get acquainted with it. For it related to intereſting events, which would not immediately be fulfilled; but for which a time was appointed in the purpoſes of God. When that period ſhould arrive, the prophecy would ſpeak for itſelf, proclaiming its divine original, by its exact accompliſhment: this therefore was to be patiently waited for, though it were apparently long delayed; for it would infallibly come to paſs, and not tarry beyond the preſcribed, and beſt time. Some interpret this of the coming of Chriſt, and render it "He "will ſurely come, &c." (*Heb.* c. x. v. 37, 38:) and doubtleſs that event, and all its important conſequences, were implied; whether we explain the ſubſequent prophecy of the Chaldeans and Babylon, or whether we conſider them as types, and figures of the New Teſtament Babylon, i. e. Rome, Pagan, and Papal, to which ſeveral of the expreſſions ſeem to direct our attention. However the whole of the viſion, contained in the chapter, ſeems to have been intended.

V. 4. *Behold*, &c.] The proud and hypocritical Jews were diſpoſed to object, and ſcoff at theſe predictions; as thoſe of whom St. Peter ſpake, did at that of the coming of Chriſt, to deſtroy his enemies, and judge the world. (2 *Pet.* c. iii. v. 3, 4.) They were elated with ſelf-ſufficiency, and on account of their privileges: they confided in their own wiſdom, ſtrength, or courage for deliverance: they truſted in themſelves that they were righteous, and vindicated their conduct againſt the reproofs of the prophets, and diſdained their humiliating meſſages; as the Phariſees did the ſalvation of Chriſt; and as ſelf-wiſe, and ſelf-righteous perſons in every age, muſt do, in reſpect of the doctrines of grace. But their ſouls, or hearts were not upright in them; they were unſound and hypocritical in their profeſſion of religion. Whereas every righteous perſon, who was accepted of God, and walked by the rule of his word, lived by faith in the mercy, grace, promiſe, and providence of God, and in the redemption of the predicted Saviour: by this faith he was juſtified, and ſanctified, and had both his title to, and fitneſs for, eternal life: by this faith he lived unto God, in dependance on, and ſubmiſſion to him, expecting all good from him, and devoting himſelf to his ſervice: and ſuch humble believers would wait for, and at length welcome the performance of all God's promiſes to the church, and to their own ſouls. (*Rom.* c. i. v. 17. *Gal.* c. iii. v. 11. *Heb.* c. x. v. 38.) This diſcrimination of characters, between the proud phariſee, and the humble believer, is always to be obſerved: but it

5 Yea alſo, becauſe he tranſgreſſeth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his deſire as hell, and *is* as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all theſe take up a parable againſt him, and a taunting proverb againſt him, and ſay, Woe to him that increaſeth *that which is* not his! how long? and to him that ladeth himſelf with thick clay!

7 Shall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee, and thou ſhalt be for booties unto them?

8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee; becauſe of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 Woe to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil!

10 Thou haſt conſulted ſhame to thy houſe by cutting off many people, and haſt ſinned *againſt* thy ſoul.

11 For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.

12 Woe to him that buildeth a town with blood, and ſtabliſheth a city by iniquity!

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was moſt evident when Chriſt came, and when his goſpel was firſt publiſhed: and probably the Spirit of prophecy referred to thoſe future times, and events, to which the apoſtles has applied this paſſage.

V. 5—8.] The kings of Babylon ſeem to have been here primarily intended: yet the reproofs, and denunciations are ſo expreſſed, as to ſuit all others of the ſame character; and we ſhall ſee, all the way through, that the grand oppreſſor of the New Teſtament church is characterized, as well as thoſe oppreſſors of God's ancient people. If the Lord dealt ſo ſeverely with unbelieving, and diſobedient Jews; what might licentious, ambitious, and impious Chaldeans expect? The kings of Babylon, (as well as their ſubjects,) ſeem to have indulged to a great exceſs of riot; and to have inflamed their paſſions by intoxication, for the execution of their other deſtructive projects. Nebuchadnezzar was a very proud, ambitious man, intoxicated by his greatneſs, and proſperity: he was not ſatisfied with his paternal dominions, and to rule quietly over his own ſubjects; but his luſt of dominion was indulged, and his ambitious views expanded, till he became inſatiable, as hell, and death, or the grave; and he wanted to gather to him all nations, to aggrandize himſelf by extending his authority, and to increaſe his revenues, and to acquire a greater meaſure of fame among men. But his overgrown empire would ſpeedily be ſubverted: all the nations, which he, or his ſucceſſors had conquered, and oppreſſed, would at length inſult over his fallen family, and empire, with taunting proverbs: they would denounce woes upon him, for ſeizing upon thoſe countries, that did not belong to him; and enquire ſcoffingly how long he had held them? and they would ridicule, and reprobate him, for loading himſelf in his journey with thick clay; or with thoſe ill-gotten dominions, and treaſures, which would only pollute, burden, and encumber him, without being of any real uſe to him, or his family. For the Medes, and Perſians would ſoon riſe up to perplex and harraſs the kings of Babylon; and their great wealth, and extenſive empire would render them the richer booty for them. As they had ſpoiled many nations, a remnant of theſe very people would join their enemies in ſpoiling them; to avenge the immenſe quantity of innocent blood, which they had ſhed; and eſpecially the violence done to the land of Judah, the city of Jeruſalem, and the inhabitants thereof. It is obvious, that all this may be applied both to the temporal conqueſts, dominion, and tyranny of Pagan Rome, and it's perſecution of the primitive chriſtians; and to the ruin of that overgrown empire: and alſo to the ſpiritual pride, and ambition; the inſatiable thirſt of dominion, the tyranny, cruelty, and perſecution of Papal Rome; and to the expected event of that uſurpation, and ruin of that city, which hath been the ſeat of it.

V. 9—11.] The king of Babylon aimed to exalt his family to ſuch power, and greatneſs, that they might be out of the reach of their enemies, and have nothing to fear from any rival; (as the eagle's lofty neſt is the ſecurity of her young:) but this covetouſneſs, or rapacity prompted him to uſe moſt iniquitous, oppreſſive, and cruel methods of aggrandizing himſelf, which proved ruinous to his poſterity; both by rendering him the object of the hatred, and envy of his neighbours, and by expoſing him to the righteous judgment of God. Thus by cutting off many people he enſured diſgrace to his family, even as if he had conſulted how to ſhame them: and he brought guilt upon himſelf, as if he meant to deſtroy his own life, or ſoul. For if other witneſſes of his guilt ſhould be wanting, or men ſhould not dare to give in their evidence; the very ſtones, and timber of the city, and palaces, that he had erected with the ſpoils of the oppreſſed nations, would concur in crying to God for vengeance upon him, and in teſtifying his guilt. The temporal effects of Nebuchadnezzar's oppreſſions on his kingdom, and family, which were ſpeedily to be ruined by the Medes, and Perſians, were hereby predicted: but we cannot draw any inferences from it, as to the ſtate of his ſoul; for he might, and probably did, repent, and obtain forgiveneſs, in that reſpect.

V. 12—14.] Nebuchadnezzar was very proud of great Babylon, which he had builded for himſelf: but this work was performed at the expence of immenſe bloodſhed, and iniquity; and enormous loads of guilt were thereby contracted, that ſubjected him, and his family to the wrath of God. He had expoſed himſelf, and

13 Behold, *is it* not of the Lord of hoſts that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity?

14 For the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea.

15 Woe unto him that giveth his neighbour drink, that putteſt thy bottle to *him*, and makeſt *him* drunken alſo, that thou mayeſt look on their nakedneſs!

16 Thou art filled with ſhame for glory: drink thou alſo, and let thy foreſkin be uncovered: the cup of the Lord's right hand ſhall be turned unto thee, and ſhameful ſpewing *ſhall be* on thy glory.

17 For the violence of Lebanon ſhall cover thee, and the ſpoil of beaſts, *which* made them afraid, becauſe of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work truſteth therein, to make dumb idols?

19 Woe unto him that ſaith to the wood, Awake; to the dumb ſtone, Ariſe, it ſhall

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his ſoldiers to vaſt fatigue, hardſhip, and peril in his wars: and he had wearied his ſubjects, and vaſſals, as if they had laboured in the fire, whilſt they builded the walls, caſtles, temples, and palaces of Babylon: and all this was for very vanity. For that city would ſoon be taken by the Medes, and Perſians; the monarchy and royal family would be ruined, the ſeat of empire removed, and the city at length entirely deſtroyed. It was not according to the Lord's commandment, that the people ſhould be thus harraſſed: but it was his righteous purpoſe to permit it thus to be, in order to puniſh their idolatry, and oppreſſion of his worſhippers. For he intended to deſtroy that city, in order to ſhew his glory to the whole earth, by redeeming Iſrael, and repleniſhing Jeruſalem; that there the Redeemer might appear, and that his goſpel might ſpread from thence, to fill the earth with the knowledge of the glorious perfections, truth, and ſalvation of the Lord, with the worſhip of his name, and obedience to his will; even as the waters deeply, and entirely overſpread the whole channel of the ſeas. As this univerſal ſpread of the goſpel will follow the ruin of the New Teſtament Babylon, that city, which hath been builded with blood, and iniquity, and where the people have been left to labour in the fire, and to weary themſelves for the verieſt vanities, in their idolatries, ſuperſtitions, will worſhip, and fruitleſs efforts to preſerve their uſurped authority: ſo we muſt conclude that that alſo was intended.

V. 15—17.] Probably the Chaldeans were exceeding prone to drunkenneſs, and delighted in tempting each other, or ſtrangers to that vice; giving them liquor, and preſſing them to drink to exceſs of it, in order, that they might over-reach them when intoxicated, or diſcover, and expoſe their infirmities, and faults. For this a woe was denounced againſt them, that they ſhould be expoſed to ſhame, inſtead of retaining their preſent honour, and reputation: that they would be left to drink to exceſs, and to expoſe themſelves, as uncircumciſed idolaters; (which Belſhazzar did at his feaſt;) and that then the Lord would put his cup of wrath into their hands, and intoxicate them with his judgments, and leave them to defile their magnificence, according to the loathſome behaviour of drunken men. But the ſame image is elſewhere uſed for tempting others to idolatry, or other iniquity, or rendering them miſerable: (*Jer.* c. li. v. 9. *Rev.* c. xviii. v. 3.) It may therefore ſignify the pains, which the king and people of Babylon would take to tempt the nations, eſpecially the Jews, to idolatry, (*Dan.* c. iii,) or to debaſe them by oppreſſion; and the judgments of God upon them for it: in which they typified the church of Rome, the great ſeducer of chriſtians to idolatry and ſuperſtition, and perſecutor of the church, which ſhall ſoon receive its righteous retribution. The Chaldeans would thus be puniſhed, "for the violence "of Lebanon," that is, ſay ſome, "for the violence "done to the temple built of cedars of Lebanon:" and the ſpoil of beaſts, &c, or as men purſue and deſtroy beaſts of prey upon the mountains, who have made them afraid by their depredations. They would ſuffer for men's blood, that they had ſhed, and for the violence done to Judah, Jeruſalem, and the Jews.

V. 18, 19.] The idols of Babylon did not ſo much as profit their makers: they were teachers of lies, leading men to falſe conceptions of God, and the nature of his worſhip; and their oracles, as interpreted by their prieſts, were unprofitable, and pernicious lies; and the whole deluded men into an abſurd confidence in a dumb idol, the work of their own hands. A woe was therefore denounced againſt thoſe, who continued ſo ſtupid and perverſe, as to ſay to a log of wood, or block of marble, formed into any ſhape, by the ſaw, plane, or chiſſel, "Awake, ariſe, come, help, teach, counſel us;" when, though it were overlaid with gold and ſilver, and appeared very ſplendid; yet being lifeleſs, it was actually inferior to the meaneſt reptile! This is certainly applicable to the idolatry of the New Teſtament Babylon, whoſe example, influence and authority diffuſed the worſhip of angels, ſaints, and images throughout the chriſtian church, which hath continued in many places to this day; and probably will do till that city ſhall be deſtroyed, and ſwept with the beſom of deſtruction, as ancient Babylon hath been.

V. 20. *But*, &c.] Oppoſed to theſe falſe, and imaginary objects of worſhip, Jehovah was here revealed, as dwelling in his ſanctuary, amongſt his people; that is in Chriſt, in his church, and amongſt his worſhippers, in teach! Behold, it *is* laid over with gold and ſilver, and *there is* no breath at all in the midſt of it.

20 But the Lord *is* in his holy temple: let all the earth keep ſilence before him.

CHAP. III.

Contains 1ſt. The title of the chapter; and the prophet's prayer to the Lord to revive his work, and have mercy on his people, 1, 2. *2d. A poetical deſcription of the diſplays, that were made of the Lord's glory, in his ancient works for Iſrael, encouraging their hope of future deliverances,* 3---15. *3d. The prophet ſhewing how greatly he was affected, by the proſpect of approaching calamities; and reſolving to rejoice in God, when all other comforts ſhould fail,* 16---19.

A Prayer of Habakkuk the prophet upon Sigionoth.

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heaven and earth. He is the ſovereign Lord of all, to whom all worſhip, honour, and obedience are due: let all the earth keep ſilence before him, not daring to oppoſe his truth, or provoke his wrath; but ſubmitting quietly to his rebuke, humbly adoring his perfections, worſhipping his name, accepting of his ſalvation, and obeying his will, without objecting, murmuring, or diſputing againſt it.

PRACTICAL OBSERVATIONS.

When we have preſented our prayers before God, we ſhould expect, and wait for an anſwer to them; uſing every means of information, and watching the courſe of providence, that we may learn his will, and how to anſwer thoſe, who cavil at, object to, or revile our confidence in him, and our belief of his word. Miniſters alſo muſt wait upon God, to know how to anſwer their oppoſers, as well as watch for opportunities of uſefulneſs. It behoves them to render their important meſſage as plain and energetic as poſſible; that it may be level to the capacity of the moſt unlearned, and may excite the attention of the moſt heedleſs of mankind. For all men are concerned in the truths of God's word: all his predictions, promiſes, and threatenings ſhall in the appointed ſeaſon be accompliſhed; every part ſhall then declare its own truth, and divinity; and they, who have waited for the Lord, will not complain of having waited in vain. We ſhould reſt on, and plead the Lord's promiſes; and though the performance of them tarry, we ſhould, "hope unto the end," and we ſhall thus experience their truth, and preciouſneſs. But pride objects to this method of ſeeking happineſs, and to the whole ſyſtem of revealed religion: the ambitious, ſelf-wiſe, and ſelf-ſufficient are not, and cannot be, upright in heart, in their enquiries, and profeſſions; and their rejection of, and obſtinate objections to the way of "righteouſneſs by faith," evince their inſincerity. The humble, broken-hearted ſinner alone will believe this report; and he will ſubmit, fear, hope, wait, pray, and uſe every means of obtaining an intereſt in this free ſalvation. He will reſt his ſoul on the promiſe, and on Chriſt, in and through whom it is given: thus he obtains righteouſneſs and ſtrength, wiſdom, and grace; he walks, and works as well as lives by faith, and perſeveres unto the the end, and is exalted to glory; whilſt proud phariſees and hypocrites are debaſed unto hell. But in what varied ways does human depravity break forth! A vain exorbitant ambition diſpoſes men to deſpiſe the moſt eligible ſituations and to rove from home in queſt of happineſs: ſucceſs only enlarges ſuch deſires, and renders them inſatiable, and boundleſs; and the wretched ſlaves of them would be as far from felicity as ever, could they obtain the whole earth, for their poſſeſſion. Thus they multiply crimes, enemies, and dangers: they fall under the woe denounced againſt thoſe, who increaſe that, which is not their's; and their ſhort-liv'd incumbrance defiles their ſouls, and excites others to riſe up, and vex, and make a booty of them in their turn; and to avenge on them the blood that they have ſhed. In vain do men pretend, by "an evil covetouſneſs," to advance, and ſecure their families from the power of evil: they only treaſure up guilt, and ſhame for them; and every part of their treaſures, amaſſed by fraud, or violence, will cry out for vengeance upon them. For were a man thus to build a city, or erect a kingdom for his poſterity; he would leave them a curſe inſtead of a bleſſing: and he, in acquiring, and they in attempting to preſerve it, would labour in the fire, and weary themſelves for very vanity. For the Lord will aſſuredly glorify himſelf before all the inhabitants of the earth, in executing judgment upon ſuch murderers, and plunderers of mankind; under whatever ſpecious guiſe, they make their appearance. Nor can ſenſual pleaſures do more for men's happineſs, than avarice, or ambition: whilſt men tranſgreſs by wine, and tempt others to that degrading vice, and glory in making their neighbours drunken alſo, that they may cheat, or deride them: they forget, that God hath denounced a woe upon them, and that the cup of his wrath is about to be put into their hands, which will turn all their mirth into howling, and all their glory into contempt. Indeed, all, who ſeduce others into any kind of carnal or ſpiritual wickedneſs, to gratify any of their own vile paſſions, or intereſts, will meet with the ſevereſt condemnation from the Lord. Nor can idols, ſuperſtitions, or teachers of lies, of whatever denomination, or deſcription, profit any man, or render him profitable to others; woe be to all ſuch, as inculcate, or countenance ſuch human inventions, or diabolical deluſions: nay to thoſe, who are deluded to give that glory to a dumb idol, or to any creature, which our jealous God claimeth wholly to himſelf. He dwelleth in his holy temple; may we, may all the inhabitants of the earth fall down before him, welcome his ſalvation, and worſhip him, through Chriſt Jeſus, and by the influences of his Spirit. Thus we ſhall ſhun theſe vices and deluſions, and ſeek durable honours, riches and pleaſures, and employ all our powers to glorify our God, and Saviour.

NOTES.

CHAP. III.] V. 1. *A prayer,* &c.] The word "prayer" ſeems to be taken generally for an act of devo-

2 O LORD, I have heard thy ſpeech, *and* was afraid: O LORD, revive thy work in the midſt of the years, in the midſt of the years make known, in wrath remember mercy.

3 God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe.

4 And *his* brightneſs was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the peſtilence, and burning coals went forth at his feet.

6 He ſtood, and meaſured the earth: he beheld, and drove aſunder the nations; and the everlaſting mountains were ſcattered, the perpetual hills did bow; his ways *are* everlaſting.

7 I ſaw the tents of Cuſhan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD diſpleaſed againſt the rivers? *was* thine anger againſt the rivers? *was* thy wrath againſt the ſea, that thou didſt ride upon thine horſes *and* thy chariots of ſalvation?

9 Thy bow was made quite naked, *ac-*

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tion to God. The chapter is a ſacred poem, like ſome of the Pſalms. "Sigionoth" ſeems to relate to the tune, or muſic, to which it was to be ſet. (*Pſ:* vii. title.)

V. 2. *O Lord*, &c.] The prophet had hearkened attentively to the whole diſcovery, which the Lord had made to him of his future intended dealings with Iſrael: and though heavy judgments had been denounced on their oppreſſors, and intimations of future deliverances had been given; yet there was no reaſon to hope, that the threatened judgments on Iſrael would be averted, or retarded. He was therefore alarmed at the proſpect of the captivity; and prayed that the Lord would revive his work amongſt them, in the midſt of thoſe years of adverſity, and to make known his glorious perfections, and his favour for his people, by preſerving them in, and purifying them by, this furnace of affliction, that they might be prepared for deliverance from it: that even in the midſt of his wrath againſt them, he would remember mercy alſo, and give them ſome mitigation of their calamities, and revive true religion amongſt them. This ſeems primarily to refer to the years of the Babyloniſh captivity: though it may be applied to the years, that were to intervene before the coming of the Meſſiah; to thoſe of the antichriſtian oppreſſors of the church; or to any other ſeaſons, when particular churches, or believers are under divine rebukes, or grievous afflictions.

V. 3—5.] (*Deut.* c. xxxiii. v. 2. *Judg.* c. v. ver. 4, 5.) The prophet, (to encourage his hope of effectual help from God, in behalf of his afflicted people,) ſet himſelf to celebrate the praiſes of his former interpoſitions in their behalf. As Iſrael's "Holy One," the object of their worſhip, and their righteous Ruler, and Protector, He had come from Teman, or Mount Seir, and from Paran, to deliver Iſrael from Egypt, and to meet them on Mount Sinai. He had ſent Moſes from that quarter, and his viſible glory ſeemed to come from thence. Then the firmament was illuminated by the diſplays of his Majeſty; or they were adored by all the angels of heaven; and the praiſe of his wonders rang through all the earth. The brightneſs of his glory was conſpicuous, and reſplendent, as the light: "he had "horns coming out of his hand," an emblem of the power, which he exerted to defend Iſrael, and ſcatter their enemies by his mighty hand: or, as it may be rendered, "bright beams came forth from his ſide;" he appeared in every reſpect glorious. Yet this was rather the hiding, than the diſcovery, of his almighty power: or, this was the hiding-place of his power, under which Iſrael was ſafely ſheltered. Peſtilences, and fire attended his ſteps, when he paſſed through Egypt, to deſtroy the firſt-born, and deſolate the land; when he appeared to the people from the top of Sinai; when he deſtroyed the rebels from amongſt them; and when he marched before them to ſubdue the Amalekites, Amorites, Midianites, &c.

V. 6. *He ſtood*, &c.] The God of Iſrael ſtood, and meaſured out Canaan, and allotted it for the inheritance of their tribes; as he had divided the whole earth amongſt the nations: (*Deut.* c. xxxii. v. 8.) He diſperſed the power of Egypt, which would have hindered their departure, to enjoy their promiſed inheritance, He deſtroyed the confederated nations of Canaan, that would have prevented them from taking poſſeſſion of it. The whole creation ſeemed to be thrown into convulſions at the preſence of Iſrael's God: Sinai, and Horeb ſhook, and quaked; and the moſt formidable and powerful oppoſers, (which were as the mountains, and hills, that have kept their places from the creation,) were driven away as chaff, or made to bow down in ſubjection to his people. (*Iſaiah*, c. xli. v. 15, 16.)

V. 7. *I ſaw*, &c.] The prophet, as it were, ſaw the conſternation, and diſtreſs of the tribes of the Arabians, and Midianites, &c; whilſt they heard of the wonders wrought by Jehovah, in delivering Iſrael out of Egypt; whilſt they witneſſed the convulſions of nature around them; or whilſt they learned how the Amalekites, and Sihon, and Og were deſtroyed by the Iſraelites; or when they found themſelves attacked by the ſame terrible enemies. (*Num:* c. iii. *Judg:* c. ii. v. 8—10. c. vi, vii, viii.)

V. 8. *Was*, &c?] The Lord was not diſpleaſed with the rivers, or the ſea, when he turned the waters of the Nile into blood, divided the Red Sea, or thoſe of Jordan: but he came, as one in haſte, and earneſt, to deliver Iſrael, attended by his holy angels, as with his *cording* to the oaths of the tribes, *even thy* word. Selah. Thou didſt cleave the earth with rivers.

10 The mountains ſaw thee, *and* they trembled: the overflowing of the water paſſed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The ſun *and* moon ſtood ſtill in their habitation: at the light of thine arrows they went, *and* at the ſhining of thy glittering ſpear.

12 Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger.

13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine anointed; thou woundedſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah.

14 Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their rejoicing *was* as to devour the poor ſecretly.

15 Thou didſt walk through the ſea with thine horſes, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 Although the fig-tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines: the

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horſes, and chariots of ſalvation: and his love to his people cauſed him thus to alter the courſe of nature, for their benefit. (*Pſ.* cxiv.)

V. 9, 10.] The Lord appeared as a mighty warrior to fight for Iſrael, and made his bow, (here put for all the weapons of war,) quite naked, as openly prepared for the aſſault. This was according to his oaths, and word of promiſe to Abraham, Iſaac, and Jacob, in behalf of their deſcendants, the tribes of Iſrael, to give them the land of Canaan. Therefore the Lord "*did cleave*," or divide, "*the rivers of the earth*," to open them a paſſage to their promiſed inheritance: and the mountains, as if conſcious of Jehovah's preſence with his people, trembled, and quaked. The overflowing waters of the Red Sea, or of Jordan, removed to make way for them; and being piled up as walls, or mountains, they ſeemed to celebrate the praiſes of their Creator's power, and to lift up their hands in admiration, and adoration of him. A moſt emphatic, ſublime, and bold poetical figure! But ſome underſtand it of their ineffectual oppoſition to Iſrael's paſſage, and to the power of Jehovah.

V. 11. *The ſun*, &c.] The ſacred poet, and prophet, in the midſt of his rapturous praiſes, cannot be ſuppoſed to have attended to exactneſs of method. He therefore ſuddenly paſſed from the power of God diſplayed in dividing the ſea, and Jordan, to that ſhewn, when the ſun, and moon were ſtayed in their courſe, whilſt Joſhua was fighting with the Canaanites. They ſtood ſtill in their tabernacle, the firmament of heaven. (*Joſh.* c. x. v. 12—14. *Pſ.* xix. v. 4:) They ſtopped, and again moved, they ſhone, and then ſet, as beſt coincided with the Lord's plan, when he fought for Iſrael: for his arrows, and glittering ſpear, his manifeſted power, truth, and love to his people, ſhone ſo bright, as to eclipſe their feeble beams.

V. 12, 13.] The Lord, at that time, and frequently in after ages, marched through the land of Canaan in indignation, to cruſh and ſcatter it's heathen inhabitants, and to deliver his people from their oppreſſions. Thus he often reſcued them by the judges, and at length by David his anointed, all whoſe victories were typical of Chriſt's ſalvation. At thoſe times he wounded the head or the chief perſons, in the families of theſe wicked enemies of Iſrael: He ſubverted their power, and proſperity, as a building that is razed to the foundation; or he wounded them mortally, as when the head is cloven down to the neck; or, as ſome interpret the metaphor, he plunged them in difficulties, as when a man is ſunk in the water, or mire, even to the neck.

V. 14, 15.] The Lord, by thoſe inſtruments, that he employed for the deliverance of his people, effectually ſmote through the heads of the cities, and villages of Egypt. They came out furiouſly, as a whirlwind to ſcatter Iſrael, rejoicing to afflict, and oppreſs them, either by open violence, or by ſecret machinations: but the Lord marched before his poor people through the Red Sea, as with his horſes, and chariots of war; and having guarded them through the heap of mighty waters, he overwhelmed, and deſtroyed their purſuers thereby.

V. 16. *When*, &c.] This refers to what the prophet had heard of the Chaldean invaſion, (c. i. v. 5—11;) which had thrown him into the greateſt agitation. His body trembled, and was convulſed: his voice faultered: his bones were in pain, and weakneſs, as if decayed through diſeaſe: and he trembled in the inmoſt receſſes of his heart; anxiouſly enquiring, what refuge he could flee to, or what means he could uſe, to be ſafe, and at reſt in the approaching day of trouble; when the king of Babylon would come up, and invade, or cut in pieces, the people, with his troops. (*Dan.* c. viii. v. 27. c. x. v. 7, 8.) Many expoſitors ſuppoſe, that the calamities, and deliverances, which the prophet foreſaw, were thoſe of the chriſtian church, as well as thoſe of the Jews.

V. 17—19.] The prophet foreſaw, that the Chaldeans would utterly deſolate the land, and render their vineyards, olive-yards, orchards, fields, and paſtures entirely unproductive; that every outward comfort would fail, and that the extremity of diſtreſs, and hardſhip muſt be endured. And perhaps he alſo underſtood, that all the or-labour of the olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my ſalvation.

19 The Lord GOD *is* my ſtrength, and he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. To the chief ſinger on my ſtringed inſtruments.

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dinances of God's houſe, and other means of grace, and of divine conſolation would be ſuſpended. Yet by meditation, prayer and praiſe having compoſed his mind, and aſſured his faith, and hope in God; he had thoſe views of his power, truth, love to his people, and all-ſufficiency for their happineſs, in life, and death, and for ever; that he was determined to rejoice in his relation to him, and his intereſt in his ſalvation, in all poſſible circumſtances. The Lord God was his ſtrength, his ſupport, Protector, and Comforter: He was able to make up all loſſes, to ſupply all wants, and to rejoice his heart in the midſt of all afflictions. He would make his feet as thoſe of the hind or hart; that he might walk ſafely on the brink of the moſt tremendous precipices, or climb on high places out of the reach of his purſuers; or that he might live in the enjoyment of his exalted privileges, and the hope of a moſt glorious inheritance; notwithſtanding all difficulties, temptations and dangers. This his ſong of praiſe, and believing prayer, he dedicated to the chief ſinger at the temple, to be ſet to muſic on ſome ſtringed inſtruments, that he had choſen, or provided for that purpoſe.

PRACTICAL OBSERVATIONS.

Whatever cauſes us to fear, or grieve ſhould remind us to pray; whether it be a meſſage from God's word, or a diſpenſation of his providence; whether it reſpect ourſelves, or the church, or people, with which we ſtand connected. If we fear, or grieve, that the work of God in our hearts, families, or congregations, declines; we ſhould pray the more earneſtly, that the Lord would revive it, in the midſt of the years of our pilgrimage; that he would ſubdue our iniquities, increaſe our faith and love, convert ſinners, and cauſe believers to be zealous, diligent, and fruitful. Even when we ſuffer the fatherly corrections of our God, we ſhould hope, and pray, that in wrath he would remember mercy; that we may be ſupported under, and profited by our afflictions. We ſhall ſee no cauſe for deſpondency, either in our own caſe, or in that of the church, when we remember the ancient wonders of his love to his people. The diſplays of his power, truth, and mercy to Iſrael, and of righteous ſeverity upon his enemies, were very reſplendent, and his glory covered the heavens, and the earth. How then have they been filled with the brightneſs of his light, diſplayed in the great redemption of his Son? The Majeſty that ſhone from Mount Sinai, at the Red Sea, in the wilderneſs, at the river Jordan, and in Canaan; (whilſt the mountains ſaw and trembled, the deep adored, and the ſun and moon ſtood ſtill, as in amazement at their Creator's power, when he rode on his horſes, and chariots of ſalvation;) was great, and worthy to be praiſed; yet was it eclipſed by that harmonious diſcovery of the divine perfections, which was made, when the Son of God ſuffered on the croſs for the ſins of his rebellious creatures. Then the ſun was darkened, the rocks were cleft, the graves were opened, the vail of the temple was rent; and all creatures ſeemed to ſhare in the aſtoniſhment, and conſternation, except the hardened chief prieſts, ſcribes, and phariſees! How glorious alſo was that diſplay, which was made, when the earth quaked, and angels deſcended to attend upon the reſurrection of their crucified Lord; and when the Holy Ghoſt came down from heaven on the aſſembled apoſtles, to teſtify to his glorious aſcenſion, and exaltation at the right hand of the Father? and when he came in holy majeſty and power to avenge himſelf on his crucifiers, to deſtroy Jeruſalem, and to erect his kingdom on the ruins of that abrogated diſpenſation; and to terminate the perſecutions of his pagan enemies, by ſubverting the Roman empire? Great and glorious have been the works of our God for his church: yet not only hiſtory, but prophecy cauſes us to meditate terror, when we conſider the intimations, that are given of various ſharp conflicts, which his people have to ſuſtain with many antichriſts. But in reſpect of theſe troubles, and of whatever may befall ourſelves; however we may be impoveriſhed, bereaved, tempted, deſpiſed, perſecuted, or afflicted, in life, or death; we ſhould ſeriouſly and frequently conſider, how we may reſt in the day of trouble. And if our fears lead us to abound in prayer, and meditation, and in praiſing God for his former mercies to us, or to his church; if we are led to live wholly by faith in him, as the God of our ſalvation, and to exerciſe ourſelves to have a conſcience void of offence, towards him, and all men; we ſhall find hope prevail: and as we ſhall have cauſe for rejoicing in every tribulation, or peril, we ſhall probably be generally enabled ſo to do: we ſhall find our hearts aſſured of ſupport, and comfort by the way, and of finiſhing our courſe happily; and then other things will leſs move us: and whatever fail us, or be taken from us, or laid upon us, we may and ought to rejoice in our all-ſufficient, and eternal Portion. As he is the ſtrength, as well as Salvation, of his people, he will fit us for our warfare, and our trials: he will carry us above, out of the reach of our enemies, and he will bring us to tread on our high places, in his holy habitation in heaven, and to join the ſongs of thoſe chief ſingers, who are now celebrating the praiſes of God, and the Lamb. In hopes of this immortal crown, let us ſit looſe to our earthly poſſeſſions, and comforts, and let us chearfully bear up under our croſſes: for yet a little while, and he that ſhall come, will come, and will not tarry; and he will take us to himſelf, that where he is, there we may be alſo.

CHAP.

The Book of ZEPHANIAH.

Zephaniah ſeems to have delivered theſe prophecies towards the cloſe of Joſiah's reign, when religion was greatly declined in Judah, through the hypocriſy of thoſe, who had concurred in the reformation of that pious king. He therein ſeverely reproved the wickedneſs of the Jews, and predicted the Chaldean invaſion, and its fatal effects: he exhorted them to repent, and ſeek the Lord, as the only method of eſcaping ruin, perſonal, and public: he foretold various judgments, that were coming on thoſe nations, that aſſiſted in, or rejoiced at, the miſeries of the Jews; and he concluded with predictions of evangelical times, and of great proſperity to the church.

CHAP. I.

Contains 1*ſt. An account of the penman, and date of the prophecy,* 1. 2*d. Denunciations of wrath againſt Judah, and Jeruſalem, for their idolatry, and apoſtacy,* 2---6. 3*d. Further predictions of unavoidable judgments, that were coming on different orders, and deſcriptions of men; with their cauſes, and conſequences,* 7---18.

THE word of the LORD which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah, in the days of Joſiah the ſon of Amon, king of Judah.

2 I will utterly conſume all *things* from off the land, ſaith the LORD.

3 I will conſume man and beaſt: I will conſume the fowls of the heaven, and the fiſhes of the ſea, and the ſtumbling-blocks with the wicked; and I will cut off man from off the land, ſaith the LORD.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the prieſts;

5 And them that worſhip the hoſt of heaven upon the houſe-tops; and them that worſhip *and* that ſwear by the LORD, and that ſwear by Malcham:

6 And them that are turned back from the LORD; and *thoſe* that have not ſought the LORD, nor enquired for him.

7 Hold thy peace at the preſence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a ſacrifice, he hath bid his gueſts.

8 And it ſhall come to paſs in the day of the LORD's ſacrifice, that I will puniſh the princes, and the king's children, and all ſuch as are clothed with ſtrange apparel.

NOTES.

CHAP. I.] V. 1. *Hizkiah,* &c.] The letters of this name are the ſame with thoſe of Hezekiah; and ſome have thought that this prophet was deſcended from that pious King. But we read not that he had any ſons, except Manaſſeh.

V. 3. *I will,* &c.] Theſe are figurative repreſentations of deſolating judgments. Neither the fowls of the air, nor the fiſhes of the ſea would profit the Jews; and this would be equivalent to their being deſtroyed. Their idols were the ſtumbling-blocks, the occaſion of their falling into ſin, and miſery: but it was in mercy, that they were to be deſtroyed with the wicked Jews, who had worſhipped them; and accordingly that nation no more relapſed into this ſin after the captivity.

V. 4. *Remnant,* &c.] A remnant of Baal's worſhippers ſtill remained in Jeruſalem, notwithſtanding all Joſiah's efforts to deſtroy that idolatry: but the Lord by the Chaldeans finally extirpated it. The Chemarims, or the black ones, were ſome order of idolatrous prieſts, or devotees to Baal, who perhaps wore black garments, or painted their faces black.

V. 5. *Swear,* &c.] That is, they pretended both to worſhip Jehovah, and Malcham, or Molech.

V. 6. *Turned,* &c.] Some had concurred in Joſiah's reformation, who afterwards relapſed into idolatry; and they would be puniſhed with thoſe, that had never pretended to ſeek him.

V. 7, 8.] The people were ordered to keep ſilence, and not murmur at, or object to, the execution, that was

9 In the ſame day alſo will I puniſh all thoſe that leap on the threſhold, which fill their maſters' houſes with violence and deceit.

10 And it ſhall come to paſs in that day, ſaith the LORD, *that there ſhall be* the noiſe of a cry from the fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills.

11 Howl, ye inhabitants of Makteſh, for all the merchant people are cut down; all they that bear ſilver are cut off.

12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with candles, and puniſh the men that are ſettled on their lees; that ſay in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo build houſes, but not inhabit *them*; and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the LORD: the mighty man ſhall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and diſtreſs, a day of waſteneſs and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs.

16 A day of the trumpet and alarm againſt the fenced cities, and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the LORD; and their blood ſhall be poured out as duſt, and their fleſh as the dung.

18 Neither their ſilver nor their gold ſhall be able to deliver them in the day of the LORD's wrath; but the whole land ſhall be devoured by the fire of his jealouſy: for he ſhall make even a ſpeedy riddance of all them that dwell in the land.

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to take place, in the approaching day of the Lord: for the Jews, that ſhould be ſlain, would be a ſacrifice to his juſtice, which he had prepared, and to feaſt on which he had invited the Chaldeans, and their confederates. In that day the princes, and even the king's children would be puniſhed. For though Joſiah ſet his ſons a good example, and doubtleſs gave them good inſtructions; yet they were very wicked, and ſhared abundantly in the public calamities. Jehoahaz died a captive in Egypt; Jehoiakim by a violent death; and Zedekiah had his eyes put out, and was carried to Babylon, and died there. There were alſo ſome of the Jews to be puniſhed, who were weary of the dreſs of their country, and clothed themſelves with the ſtrange apparel of idolaters, as deſirous of being in all reſpects conformed to them.

V. 9. *Leap*, &c.] This ſeems to mean the inſolent ſervants, and tools of the oppreſſive princes, and nobles: they exulted in forcing their way into the houſes of the oppreſſed; leaping for joy, when they paſſed over the threſholds, that they might convey the plunder into their maſters' houſes, for which they doubtleſs were liberally rewarded.

V. 10. *A cry*, &c.] That is, of the enemy ruſhing into the city, or coming upon the people from the hills; or of the people as terrified or ſlaughtered by them.

V. 11, *Makteſh*, &c.] That is, the merchant ſtreet, or the exchange.

V. 12. *I will*, &c.] The Lord determined to detect, expoſe, and puniſh thoſe ſecret idolatries, iniquities, and impieties, which had eſcaped all human obſervations; he would ſearch every retired corner for them, as men ſearch with candles for ſtolen goods: no concealed abomination would then eſcape conviction, or puniſhment. They eſpecially would be puniſhed, who were become daring through long continued impunity, and proſperity; as wine grows ſtronger, and more heady, when it hath long ſettled on the lees: theſe had run into infidelity, or atheiſm, and deſpiſed alike the promiſes, and threatenings of God, ſaying in their hearts, that he would neither do good to his worſhippers, nor puniſh his enemies.

V. 17. *Their blood*, &c.] Their blood, and their carcaſes would be thrown upon the ground, like duſt, or dung upon the face of the earth. Some think that the deſtruction of Jeruſalem by the Romans, as well as that by the Chaldeans, was predicted by theſe emphatical expreſſions.

PRACTICAL OBSERVATIONS.

The ſervants of God are all of one mind, and with one voice proclaim, that there is no peace for the wicked. How ſoon doth human depravity ſubvert all, that man can do to revive true religion? Even where a decent exterior excites our favourable judgment, the Lord often ſees ſuch abominations, as call for his ſevereſt vengeance. If the materials, and occaſions of ſin ſhall periſh with the wicked; how much more will the tempters, who ſeduce men to iniquity? When profeſſors of true religion copy the crimes of the heathen, they muſt expect ſeverer puniſhment, than they. Vain are all endeavours to worſhip God, and idols, to ſerve God, and mammon: and apoſtacy evinces hypocriſy, as neglect of God ſhews impiety, and contempt: for if any man draw back, the Lord will have no pleaſure in him. May we none of us be of thoſe, that draw back unto perdition, but of them that believe to the ſaving of the ſoul. (*Pſ.* cxxv. ver. 5.) It will not only be unavailing, in the day of the Lord, for ſinners to object, cavil, or complain; but his preſence will certainly ſtop their mouths:

CHAP. II.

Contains 1ſt. An exhortation to the Jews to ſeek the Lord, that they might avert, or be preſerved amidſt, the predicted deſolations, 1---3. *2d. Predictions againſt the Philiſtines, Moabites, Ammonites, Ethiopians, and Aſſyrians,* 4---15.

GATHER yourſelves together, yea, gather together, O nation not deſired;

2 Before the decree bring forth, *before* the day paſs as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; ſeek righteouſneſs, ſeek meekneſs: it may be ye ſhall be hid in the day of the LORD's anger.

4 For Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive out Aſhdod at the noon day, and Ekron ſhall be rooted up.

5 Woe unto the inhabitants of the ſea coaſts, the nation of the Cherethites! the word of the LORD *is* againſt you; O Canaan, the land of the Philiſtines, I will even deſtroy thee, and there ſhall be no inhabitant.

6 And the ſea-coaſt ſhall be dwellings *and* cottages for ſhepherds, and folds for flocks.

7 And the coaſt ſhall be for the remnant of the houſe of Judah; they ſhall feed thereupon: in the houſes of Aſhkelon ſhall they lie down in the evening: for the LORD

for it will appear that they, who periſh, fall a ſacrifice to his juſtice, for breaking his law, and becauſe they have no intereſt by faith in the Redeemer's atoning ſacrifice. That day of the Lord, (of which all temporal judgments are earneſts,) will ſoon arrive; and then neither pious, nor royal parents will prove any ſecurity to their ungodly children: nay the children of kings, and of ſaints, who have abuſed their peculiar privileges, will experience the deeper condemnation. Then various inſtances of vanity, and conformity to the world, will be adduced as proofs of mens pride, and carnality, which now are deemed trivial, or juſtifiable: and oppreſſors, and their factors, muſt be reckoned with for their ill-gotten treaſures. Then there will be cries, and howlings from every quarter, and amongſt men of all deſcriptions: not only will covetous, and fraudulent merchants forget their gainful projects; and plauſible hypocrites be expoſed in their ſecret iniquities; but even daring infidels, who have ſettled on their lees, and equally deſpiſed the favour, and defied the wrath of God, will cry to the rocks to fall on them, and hide them from his intolerable frown. In ſhort in that time of wrath, of trouble, and diſtreſs, neither men's ſilver or gold will be able to deliver them; but the whole world will be conſumed with the fire of the Lord's indignation. What is a man profited, if he gain the whole world, and loſe his own ſoul? And what ſhall a man give in exchange for his ſoul? Let us then flee from the wrath to come, and chooſe that good part, that ſhall never be taken from us: then we ſhall be prepared for every event; and nothing ſhall ſeparate us from the the love of God, that is in Chriſt Jeſus our Lord.

NOTES.

CHAP. II.] V. 1---3.] This exhortation to repentance intimated that the preceding denunciations of deſolating judgments were only abſolute, becauſe the Lord foreknew, that the nation would generally continue impenitent. Judah was addreſſed as "a nation not deſired;" God had delighted in his people, but he now no longer deſired them, nay he abhorred their odious crimes. Or it may be rendered, "not deſirous;" that is wholly careleſs reſpecting the favour or wrath of God. However they were ordered to gather together in a ſolemn aſſembly, to faſt, and pray, and humble themſelves before God: Or, as ſome render it, "to examine themſelves," that they might diſcover, and repent of their ſins; and they were to excite each other to the ſame duties. And this muſt be done without delay: for the decree, or ſentence againſt them, was about to bring forth thoſe deſolations, which would put it out of their power thus to aſſemble: the day was at hand, which ſhould "paſs," or "cauſe them to paſs," that is drive them away, "as the chaff," hurrying them into captivity, through the fierce anger of the Lord. But if the nation in general neglected this duty, yet let the ſmall remnant of the meek and lowly, the humble, teachable, and peaceable, ſeek the Lord in fervent prayer. Though they were poor, deſpiſed, and afflicted; yet they had obeyed God's commandments, and adhered to his worſhip; or they were now truly penitent, and were diſpoſed to do ſo. Let them therefore ſeek the favour of the Lord, and his juſtifying, and ſanctifying righteouſneſs; and let them ſeek better to underſtand, and keep his commandments: though they were meek; yet let them ſeek more meekneſs, that they might be more humbled for their ſins, and become more ſubmiſſive, dependant, and obedient. This might poſſibly preſerve them from ſharing in the approaching calamities; or at leaſt they would in this way be prepared for behaving properly, and for finding comfort under them, and for deriving benefit from them.

V. 4---7.] (Notes, &c. *Jer.* c. xlvii. *Ezek.* c. xxv. v. 15---17. *Amos*, c. i. 6---8.) Theſe predictions ſeem to have been accompliſhed in part by Nebuchadnezzar. The ſea-port towns of the Philiſtines, and Cherethites, (who ſeem to have been a tribe of that nation,) would be ſo deſolated, that their commerce wonld ceaſe, and the ſea coaſt would wholly be occupied by ſhepherds; until at length it would fall into the hands of the remnant of Judah, after the captivity, as was the caſe in the time their God ſhall viſit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themſelves* againſt their border.

9 Therefore *as* I live, ſaith the LORD of hoſts, the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſalt-pits, and a perpetual deſolation: the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them.

10 This ſhall they have for their pride, becauſe they have reproached, and magnified *themſelves* againſt the people of the LORD of hoſts.

11 The LORD *will be* terrible unto them; for he will famiſh all the gods of the earth: and *men* ſhall worſhip him, every one from his place, *even* all the iſles of the heathen.

12 Ye Ethiopians alſo, ye *ſhall be* ſlain by my ſword,

13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria; and will make Nineveh a deſolation, *and* dry like a wilderneſs.

14 And flocks ſhall lie down in the midſt of her, all the beaſts of the nations: both the cormorant and the bittern ſhall lodge in the upper lintels of it; *their* voice ſhall ſing in the windows; deſolation *ſhall be* in the threſholds: for he ſhall uncover the cedar work.

15 This *is* the rejoicing city that dwelt careleſly, that ſaid in her heart, I *am*, and *there is* none beſide me: how is ſhe become a deſolation, a place for beaſts to lie down in! every one that paſſeth by her ſhall hiſs, *and* wag his hand.

of the Maccabees. The Lord purpoſed thus to deſtroy the enemies of the Jews, and reſtore his people from captivity: and this information would ſerve to encourage the repentance, and prayers of thoſe, who regarded it.

V. 8—10.] (*Jer.* c. xlviii. xlix. v. 1—6. *Ezek.* c. xxv. v. 1—11. *Amos* c. i. v. 13—15. c. ii. v. 1—3.) Moab, and Ammon would be made as deſolate as Sodom, &c; though in another way. Their countries would not become a putrid lake, but a barren deſert, covered with nettles, or dug up for ſalt pits, till at length they would be poſſeſſed by the Jews. Some think the converſion of the inhabitants of thoſe regions to chriſtianity was intended, by the expreſſion, "the remnant of my people "ſhall poſſeſs them."

V. 11. *The Lord*, &c.] The Lord, by his terrible judgments, intended to deſtroy the idolatrous inhabitants of theſe nations, and to famiſh their gods. Theſe were ſuppoſed to feaſt upon the ſacrifices, and they would therefore ſtarve, when none were offered. The extirpation of pagan idolatry, through many nations, by the ſpread of the goſpel in the primitive ages, accompliſhed this prophecy: yet it will have a more ſignal accompliſhment, when the univerſal ſucceſs of chriſtianity ſhall deſtroy all kinds of idolatry; and men ſhall worſhip the Lord, every one from his own place, all over the earth, even to the moſt remote iſles of the gentiles; without any occaſion to go up to Jeruſalem to worſhip.

V. 12. *Ye*, &c.] *Ezek.* c. xxx. v. 4—6. 9.) Nebuchadnezzar, by whom theſe predictions were fulfilled, may be here called the Lord's ſword.

V. 13—15. (*Ezek.* c. xxxi. *Nahum.* c. i. ii. iii.) After Niveveh was taken by the kings of Babylon, and Media; it went to decay, through the endeavours of the Chaldeans to aggrandize Babylon, until it was at length utterly deſolated.

PRACTICAL OBSERVATIONS.

The moſt alarming paſſages in the word of God imply encouragement to ſinners to repent, and ſeek his favour. And though none are more odious, and hopeleſs, than degenerate profeſſors: yet they ſhould be exhorted to judge themſelves, that they may not be judged of the Lord. And nations under tokens of the Lord's diſpleaſure, ſhould gather together to deprecate his diſpleaſure, before his threatened vengeance be executed upon them. And whilſt life is continued, ſinners ſhould be called upon to ſeek forgiveneſs, that the ſentence recorded in ſcripture may not be awarded againſt them; (*Matt.* c. xxv. v. 41:) otherwiſe the fierce wrath of the Lord will then drive them as chaff into everlaſting puniſhment. Yet none, but the meek of the earth, the humbled ſinners, who tremble at God's word, will ſincerely ſeek his ſalvation. Theſe are poor in ſpirit, and will hearken to the Lord's teaching, ſubmit to his authority, plead guilty at his mercy ſeat, do his will, and truſt wholly to his mercy: theſe will ſeek firſt his kingdom, and his righteouſneſs; they will long and pray for more humility, and meekneſs; they will be harmleſs, and blameleſs; and the chief hope of deliverance from national judgments is placed on their prayers, and endeavours. But if they fail in this; they will be preſerved from, or comforted under public calamities; and they will be ſafe in the day of wrath, and revelation of the righteous judgment of God. But whilſt the worſhippers of God are puniſhed for their hypocriſy, or corrected for their benefit: his open enemies have no cauſe to triumph. The whole word of the Lord is againſt them, and the

CHAP III.

Contains 1ſt. Sharp rebukes of the ſins of Jeruſalem, and of the princes, prieſts, and prophets: notwithſtanding all their advantages, warnings, and encouragements, 1---7. *2d. Gracious promiſes, that the Lord would deſtroy the enemies of his church; and rejoice in reforming, cleanſing, comforting, and proſpering her, before all nations,* 8---20.

WOE to her that is filthy and polluted, to the oppreſſing city!

2 She obeyed not the voice; ſhe received not correction; ſhe truſted not in the LORD; ſhe drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous perſons: her prieſts have polluted the ſanctuary, they have done violence to the law.

5 The juſt LORD *is* in the midſt thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjuſt knoweth no ſhame.

6 I have cut off the nations: their towers are deſolate; I made their ſtreets waſte, that none paſſeth by: their cities are deſtroyed, ſo that there is no man, that there is none inhabitant.

7 I ſaid, Surely thou wilt fear me, thou wilt receive inſtruction; ſo their dwelling ſhould not be cut off, howſoever I puniſhed them: but they roſe early, *and* corrupted all their doings.

8 Therefore wait ye upon me, ſaith the

ſword of his juſtice ſhall certainly ſlay them. He hears their reproaches, and revilings, when they calumniate his people, or rejoice in their faults, or ſpeak evil of them for righteouſneſs ſake; or when they magnify themſelves againſt them in their afflictions: and he will aſſuredly abaſe their pride, and avenge their injuries done to his ſervants. Carnal ſecurity, ambition, luxury, and ſenſual, diſſipated mirth tend to diſmay, and deſperation, whether in cities, or individuals. Yet all the deſolations of flouriſhing nations will make way for the ſubverſion of ſatan's kingdom of idolatry, impiety, and iniquity; that all men may worſhip the God and Father of our Lord Jeſus Chriſt. As we, in theſe remote iſles of the heathen, experience the truth of theſe predictions; let us ſtudy to improve our advantages, and expect the performance of every promiſe, and pray that our Father's name may be hallowed all over the earth.

NOTES.

CHAP. III.] V. 1—4.] The prophet having denounced ſentence on the enemies of the Jews, returned to that people, to reprove, and condemn them for their tranſgreſſions. Jeruſalem was become filthy, and polluted; ſhe was greedy, and infamous for all kinds of abominable wickedneſs, eſpecially that of oppreſſion, and violence. The inhabitants would not obey the voice of God, who ſpake to them by his word, and his prophets: they hardened themſelves in iniquity, or gave themſelves up to rebellious murmurs, and deſpondency, when they were corrected; they truſted in their politics, ſtrength, allies, &c, and not in the Lord, for protection, and ſafety: and they drew not near to him, in his courts, and ordinances, to ſeek his favour, and aſſiſtance in their difficulties; but rather turned from him to their idols; or if they came to the temple, and drew near to him with their external worſhip, their hearts were far from him, and they were mere hypocrites in their religion. Their princes, nobles, and judges were ravenous as lions, or wolves, that prowl abroad in the evening, after having been pinched with hunger all the day, without ſo much as any *bones to gnaw in the morning:* or they ſeized all they could, to lay it by for the future; as the greedy wolf makes havock of the flock, reſerving the bones to be gnawed, when he hath no longer an opportunity of devouring the prey. Their prophets were empty declaimers, without knowledge, or ſeriouſneſs: they deceived the people with falſe doctrines and predictions, and impoſed upon them in their ſecular concerns. The prieſts, like Hophni, and Phinehas, polluted the temple by their crimes, and wreſted the law, by their corrupt gloſſes, that it might not ſeem to condemn them. This may be underſtood of the ſtate of Jeruſalem from the death of Joſiah, to the Babyloniſh captivity: yet the context rather leads our attention to a ſubſequent period. The predictions of the former chapter relate to the return of the Jews from captivity, and to events connected with their proſperity after that deliverance; and the latter part of this chapter evidently predicts the times of the goſpel diſpenſation: and the character here given of Jeruſalem aptly ſuits the ſtate of things among the Jews, from the birth of Chriſt, to the calamities brought upon them by the Romans. Being filthy, and polluted, they hearkened not to the voice of God, by John Baptiſt, by Chriſt, and by his apoſtles; inſtructions, and corrections were unavailing for their reformation; they truſted in themſelves, and not in their incarnate Lord, to whom they would not draw near. And the chief prieſts, elders, ſcribes, and phariſees, were juſt ſuch blind guides, deceivers, oppreſſors, and perverters of the law, as are here deſcribed.

V. 5—8.] The ſpecial preſence of the juſt Lord in Jeruſalem, by his oracles, temple, and ordinances, aggravated their guilt. He would do no iniquity and their crimes would neither receive any countenance from his example, nor toleration from his juſtice. By the continual inſtructions of his word, and prophets, He failed not to make known his judgments to them: yet they continued ſhameleſs in their iniquities. This is very

Lord, until the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth ſhall be devoured with the fire of my jealouſy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent.

10 From beyond the rivers of Ethiopia my ſuppliants, *even* the daughter of my diſperſed, ſhall bring mine offering.

11 In that day ſhalt thou not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoice in thy pride, and thou ſhalt no more be haughty becauſe of my holy mountain.

12 I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord.

13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies; neither ſhall a deceitful tongue be found in their mouth: for they ſhall feed and lie down, and none ſhall make *them* afraid.

14 Sing, O daughter of Zion: ſhout, O

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applicable to the perſonal preſence of Chriſt with the Jews, and his daily teaching of them in the temple, and their ſynagogues, &c: neither his holy example, nor his doctrine could make them aſhamed of their crimes. The Lord had alſo given the Jews warning, as well as wrought deliverance for them, by the deſolations, that he had made of other nations, and their ſtrong-holds; (c. ii. v. 4—15:) expecting, (to ſpeak after the manner of men,) that they would take the alarm, and fear him, and receive inſtruction: that it might not be neceſſary utterly to deſtroy Jeruſalem; however they were puniſhed with gentler viſitations. But inſtead of repenting, they grew more bent upon their wickedneſs, and corrupted all their doings. This too may be beſt applied to the ſtate of the Jewiſh nation, previous to the deſtruction of Jeruſalem by the Romans. They grew more and more corrupt, amidſt all their warnings, and deliverances; they roſe early to crucify Chriſt, and to perſecute his followers; and thus they filled up the meaſure of their iniquities. Yet there ſtill remained a few believers amongſt them, who waited for redemption in Iſrael; and theſe were exhorted, amidſt the wickedneſs, that they witneſſed, and the oppreſſions they endured, to wait on, and for the Lord. He was about to riſe up, as a lion, to devour his prey: he had determined to gather the Romans, and their tributary nations, that by them he might pour his fierce anger on the wicked Jews; until the *whole land* ſhould be conſumed by the fire of his jealouſy, againſt this adulterous generation. It coincides far better with the ſcope of the prophecy to interpret this of the ruin of the unbelieving Jewiſh nation by their aſſembled enemies; than of the ruin of thoſe enemies, that aſſembled againſt them: and believers, according to this interpretation, were called on to wait for the day, in which the Lord Chriſt would ariſe to take vengeance on theſe his enemies, who would not have him to reign over them.

V. 9, 10.] Theſe verſes predict the purifying, and enlarging of the church, by the preaching of the goſpel, about the time, when vengeance would be executed on the Jewiſh nation. Then "the Lord would turn to "the people a pure language;" which may either ſignify the pure, and purifying doctrine of the goſpel, as oppoſed to the corrupt gloſſes and traditions of the Jewiſh doctors; or the language, which the grace of the Lord, would then teach them to uſe. He would bring them acquainted with the language of humility, repentance, faith, ſpiritual knowledge and wiſdom, ſincerity, purity, love, &c; inſtead of that proud, boaſting, unbelieving, hypocritical, polluting, profane, contentious language, they had ſpoken. He would teach them to ſpeak of, and to him, as Iſraelites ought to ſpeak; in order that they might all call upon, and ſerve him with harmony, and cordial unity of mind, and mouth. For he would bring from the remote regions, beyond the rivers of Ethiopia, humble ſuppliants to his grace, who would be acknowledged as the children of his diſperſed church, and who would offer to him ſpiritual ſacrifices with acceptance. Doubtleſs this predicted the converſion of the gentiles to Chriſt, as well as the happy effect of the goſpel on the believing Jews: and the converſion of the Ethiopian eunuch, and the effects of his preaching in his own country, may be conſidered as an inſtance of its literal accompliſhment. (*Acts*, c. viii. v. 26—40, *Rom.* c. xi. v. 11, 12. c. xv. ver. 16.)

V. 11—13.] When this new diſpenſation ſhould be introduced, and this new people formed, of the converted Jews, and Gentiles, incorporated together; the church would no more be aſhamed for her ſins. This does not mean, that believers would not be aſhamed in a penitent manner; but that the reproach, and puniſhment of all the former ſins of the Jewiſh nation, would reſt on the unbelieving Jews, and not on the chriſtian church: and that all the ſins of individuals would be repented of, atoned for, blotted out, and buried in oblivion. The Lord would at that time, thoroughly ſeparate from amongſt them the phariſees, and hypocrites, who gloried in their pride, and vain confidence; in their relation to Abraham, their external privileges, their ſuperſtitious obſervance of their own traditions, or their ſelf-righteous attention to the letter of the ritual, or moral laws. For the true Iſrael ſhould no more be haughty, on account of Mount Zion, the temple, and the ſacrifices there offered. Theſe would utterly be deſtroyed, and terminated by the Romans: and true chriſtians would only glory in the croſs of

Iſrael; be glad and rejoice with all the heart, O daughter of Jeruſalem.

15 The Lord hath taken away thy judgments, he hath caſt out thine enemy: the king of Iſrael, *even* the Lord, *is* in the midſt of thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and to* Zion, Let not thine hands be ſlack.

17 The Lord thy God in the midſt of thee *is* mighty; he will ſave, he will rejoice over thee with joy; he will reſt in his love, he will joy over thee with ſinging.

18 I will gather *them that are* ſorrowful for the ſolemn aſſembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will ſave her that halteth, and gather her that was driven out; and I will get them praiſe and fame in every land where they have been put to ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the Lord.

Chriſt. The church would indeed be long left in an afflicted, and perſecuted condition, and conſiſt chiefly of poor perſons, (*James*, c. ii. v. 5. c. v. ver. 1—5:) and they would all be humble, meek, and lowly, or poor in ſpirit: and they would know, that they had nothing to truſt to, but the Lord, and his mercy, truth, and power. They would therefore be a choſen remnant of Iſraelites indeed, in whom there would be no guile. And being thus reformed and purified; they would be fed, and protected by the good Shepherd; and being ſafe under his care, they would not be terrified by their enemies, though they would be amongſt them, as lambs in the midſt of wolves.

V. 14—17.] Whether or no there were any reference in theſe verſes to the proſperity of the Jews, after the captivity, or to the ſucceſs of the goſpel in primitive times; they without doubt principally related to the future converſion of the Jews, and the glorious times that ſhall follow. Then the church will expreſs her exuberant joy with loud acclamations, and thankſgivings. For the Lord will remove the judgments temporal, and ſpiritual, with which the Jewiſh nation hath long been viſited; and thoſe perſecutions, and oppreſſions, with which antichriſtian powers have long afflicted the church: and he will caſt out every enemy, that oppoſes her. Then will he evidently appear as the king of Iſrael in the midſt of her, and ſhe ſhall ſee no more thoſe evils, of which ſhe had hitherto complained. This cannot have had it's accompliſhment, either in reſpect of the Jews, or of the chriſtian church. But in the day here predicted the church will be encouraged, by the Lord, and his miniſters, againſt all her fears, and animated to every duty. For the Lord her God, her Friend, and Portion, will dwell in the midſt of her, with mighty power to defend her, and deſtroy her enemies: he will aſſuredly ſave her from all her oppreſſors, corrupters, and dangers; and rejoice over her with great complacency, and delight: he will reſt in his love, as well pleaſed in her, conſtant in his affection, and taking pleaſure in expreſſing it: nay he will rejoice over her, as men rejoice over the objects of their endeared love, with ſongs denoting their delight and ſatisfaction. Theſe multiplied, and energetic expreſſions were intended to ſhew the exceeding light, purity, peace, comfort, and proſperity of the church, in thoſe happy times, in which believers will almoſt live the life of heaven upon earth.

V. 18—20.] In the intervening ages, previous to the glorious times predicted, believers would often be ſorrowful, becauſe they wanted liberty, or opportunity of meeting together, in their moſt ſolemn public ordinances, through prevailing impiety, or perſecution: whilſt their enemies would reproach ſuch aſſemblies, as ſcenes of ſedition, or iniquity; or ſcoff at, and deride believers, becauſe they were unable to meet in them; and this would greatly add to their burden. But the Lord would at length gather them together, and afford them abundance of ſuch opportunities, and much comfort in them: he would ruin all their oppreſſors; and ſave every feeble believer, that was ſcarce able to walk in thoſe rugged ways, or was driven away by the force of temptation, or perſecution: and he would make true chriſtians to be greatly honoured, and commended, in all thoſe countries, where they had been ſtigmatized, and treated with contempt. Eſpecially the converted Jews ſhall be thus honoured amongſt all people of the earth, when they ſhall be gathered from their diſperſed, and captive ſtate, into the church of Chriſt, and into their own land, in the open view of all nations. Theſe events alone can fully anſwer to the language of this prophecy.

PRACTICAL OBSERVATIONS.

What a lamentable proof is it of the ſtrength of human depravity, that Jeruſalem ſhould ever become an infamous, polluted, and oppreſſive city! But when this is the caſe with any part of the viſible church, doubtleſs an awful woe will ſoon be denounced againſt it: for before this can take place, men muſt generally have been long habituated to diſobey the voice of the Lord, to neglect his corrections, and inſtructions, to withdraw their confidence from him, and to neglect, or hypocritically to attend on, his ordinances. It muſt alſo commonly ariſe from the miſconduct of rulers, and teachers: for when they become oppreſſive and iniquitous, light, and treacherous; when they pollute the ſanctuary, and pervert the law; they ſoon cauſe the people either to run into open impiety in abhorrence of their crimes; or into error, and falſe religion in imitation of their examples, or by imbibing their doctrines.

Yet it has too often been the caſe, that Zion's profeſſed healers have proved her worſt diſeaſe; and her princes, prieſts, and prophets the moſt abandoned to impiety, and vice: and neither the preſence of the juſt Lord in his ordinances; nor his example, his word, his meſſages by his more faithful ſervants, or even his providential corrections, could put them to ſhame. In this caſe warnings and deliverances only tend to increaſe men's condemnation: for whilſt the Lord deſolates cities, and nations for their ſins; he requires his profeſſing people to fear him, and receive inſtruction, that they may eſcape ruin: and yet they often grow more corrupt under ſuch warnings, and corrections, and are more aſſiduous in doing evil, than the moſt diligent believer is in doing good. But the remnant of godly perſons, that live in evil times, may confidently wait upon the Lord, both to ſave them, and to terminate the ſucceſs of his enemies. He will certainly ariſe to pour upon the wicked the fierceneſs of his anger, and the whole earth will be devoured by the fire of his jealouſy; yet then will he peculiarly bleſs thoſe, that wait for him. When he caſts off ſome profeſſors for their hypocriſy, he will ſend his goſpel to thoſe, who have hitherto ſat in darkneſs: and his grace will render his people ſincere in their profeſſions, and holy in their converſation; teaching them a pure language, honourable to God, and edifying to men. Such perſons ſhould all call upon, and ſerve the Lord with one conſent: for he ſeeketh thoſe to worſhip him, who worſhip him in ſpirit, and truth. For this purpoſe his goſpel is ſent into regions, divided from each other by mountains, rivers, and ſeas; and all who become humble ſuppliants to him for ſalvation, through faith in Jeſus Chriſt, are numbered amongſt the genuine children of his church, and form an holy prieſthood, to offer ſpiritual ſacrifices unto him, wherever they are diſperſed. They are alſo all made partakers of true repentance, and complete forgiveneſs; and none of them ſhall be put to ſhame, becauſe of their former tranſgreſſions. But the Lord will certainly caſt out of his church all, that rejoice in their pride, and are haughty becauſe of thoſe privileges, which they abuſe, and idolize. He will exclude boaſting; and leave no man any thing to glory in, ſave the Lord Jeſus, as made of God to him, wiſdom, righteouſneſs, ſanctification, and redemption. All, whom he ſaves, are made poor in ſpirit, and moſt of them are poor, and afflicted in the world: but whilſt they truſt in him, they cannot but be rich, noble, wiſe, and happy. Their humiliation in themſelves, and their obligations to their Redeemer concur in forming them upright and ſincere, a people that do no iniquity, ſpeak no lies, neither is a deceitful tongue found in their mouths: though nothing is more common amongſt many, who profeſs, diſgrace, and are proud of the doctrines of the goſpel; as their ſhops, cuſtomers, and thoſe that depend on their words too often can teſtify. But the ſheep of Chriſt are harmleſs, and inoffenſive; and they may ſecurely reſt upon his word, and repoſe their ſouls under his care; and he will feed them in his plenteous paſtures, and preſerve them from the power, and terror of every enemy. Many indeed are the troubles of the righteous, from within, and without: yet may they ſtill rejoice in God, and triumph in his love. The king of Iſrael in the midſt of them is the Lord of hoſts; and he will ſoon take away their judgments: and ſave them ſo effectually, that they ſhall ſee evil no more for ever. Let us then encourage each other and ourſelves againſt our dejections: that our hands may not be ſlack, when we ſhould work, or reſiſt our enemies. The love of our mighty Redeemer is as large as his power: he rejoices to ſave the returning prodigal, to comfort the weeping penitent, to relieve the trembling ſuppliant, or to reſtore the wandring ſheep: he delights in the objects of his choice, the purchaſe of his blood, the trophies of his victories, the work of his new creating grace. He reſts well pleaſed in his love of his redeemed church, and exults with joy over every poor ſinner, whom he hath taught to truſt in his mercy, to love his name, to obey his commands, and to copy his example. Surely then our hearts ſhould rejoice in him, when we hear ſuch words of infinite condeſcenſion and grace: and we ſhould expreſs our joy by ſinging, and ſpeaking his praiſes: and we ſhould reſt in his love, and ſeek no other refuge, portion, or felicity. We may now indeed be ſorrowful, becauſe we are detained from his ſolemn ordinances, whether by ſickneſs, perſecution or providential hindrances: but we ſhould be glad that this is our croſs, and grief; and we may rejoice, at being reproached for loving the houſe, and word of our God. In due time we ſhall be gathered into the temple above, from all our diſperſions, notwithſtanding our weakneſs, and haltings in the Lord's ways: and then he will turn our mourning into joy, and our reproach into honour, before the whole world. At length the laſt enemy ſhall be deſtroyed, and our captivity to ſatan, ſin, and death ſhall be finally aboliſhed; and our glory, and felicity will be perfect, unchangeable, and eternal.

The Book of HAGGAI.

The foregoing prophets lived before, or during the Babyloniſh captivity, and referred to it, in moſt of their predictions; but the three that follow lived after the return of the Jews to their own land. Haggai delivered all the meſſages, that are here recorded, within four months.

They relate to the building of the ſecond temple, and contain reproofs, exhortations, and encouragements, reſpecting that undertaking. And there are alſo predictions of Chriſt, and his kingdom connected with them. The inſtruction to be deduced coincides with the leſſons, that have been inculcated from the prophets, that went before him.

CHAP. I.

Contains 1ſt. The date, and penman of the book, 1. *2d. Reproofs of the negligence of the Jews, about the building of the temple, and exhortations to them to proceed with that work,* 2---11. *3d. Their obedience, and an encouraging meſſage from God to them,* 12---15.

IN the ſecond year of Darius the king, in the ſixth month, in the firſt day of the month, came the word of the Lord by Haggai the prophet, unto Zerubbabel the ſon of Shealtiel, governor of Judah, and to Joſhua the ſon of Joſedech, the high prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſts, ſaying, This people ſay, The time is not come, the time that the Lord's houſe ſhould be built.

3 Then came the word of the Lord by Haggai the prophet, ſaying,

4 *Is it* time for you, O ye, to dwell in your cieled houſes, and this houſe *lie* waſte?

5 Now therefore thus ſaith the Lord of hoſts; Conſider your ways.

6 Ye have ſown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag with holes.

7 Thus ſaith the Lord of hoſts; Conſider your ways.

8 Go up to the mountains, and bring wood, and build the houſe; and I will take pleaſure in it, and I will be glorified, ſaith the Lord.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? ſaith the Lord of hoſts. Becauſe of mine houſe that *is* waſte, and ye run every man unto his own houſe.

10 Therefore the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil,

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NOTES.

CHAP. I.] V. 1, *In*, &c.] (Notes, *Ezra*, c. iv. ver. 17—24. c. v. ver. 1, 2. c. vi. v. 6—15.) The ſecond year of Darius Hyſtaſpis was about ſixteen years after Cyrus iſſued his decree. We know no more of Haggai, than what is here recorded.

V. 2. *The time*, &c.] The Jews, diſcouraged by oppoſition, had left off to build the temple; and they concluded that it was not a proper time to reſume that work, though they meant not to give it up. They were then few in number, and poor; their enemies were many, and the kings of Perſia frowned upon them: they had many temporal concerns, perſonal and public, to attend to; and they ſuppoſed that they ſhould not be able to build the temple at all, or not with ſuitable magnificence. They therefore concluded, that it would be beſt to reſt contented with an altar, &c, till a more favourable opportunity arrived. The Lord of hoſts, (whoſe power was ſufficient to ſupport them againſt all oppoſition,) took notice to the prophet of theſe vain excuſes, and concluſions of the people, as the reaſon of his being ſent with the ſubſequent meſſage.

V. 4. *Is it*, &c?] Though the Jews thought themſelves unable to rebuild the temple; yet they were very active in building their own houſes, and many of them decorated them with wainſcot, or cielings of cedar, or other valuable materials; and then lived in them at eaſe, and in indulgence. But if it really had not been a time for the building of the temple; it would not have been in their power to build ſuch houſes for themſelves. Their excuſes were therefore fallacious, and they evidently began at the wrong end of their work; and both Zerubbabel, and Joſhua were faulty at conniving at their negligence.

V. 5—11.] The Lord next called the people to conſider their ways; that is, not only to conſider their conduct, and the motives of it, by way of ſelf-examination; but alſo to conſider the ſtate of their affairs; by which they would perceive that their conduct was as impolitic, as it was irreligious. They well knew that their crops of corn had been very ſcanty, in proportion to the land tilled, or the ſeed ſown. They had not a ſufficiency of meat, or drink, either through ſcarcity, or for want of a bleſſing on them; and their clothes ſoon wore out, and did not defend them from the cold: and the hard earned wages of the la-

and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech, the high prieſt, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had ſent him, and the people did fear before the LORD.

13 Then ſpake Haggai the LORD's meſſenger in the LORD's meſſage unto the people, ſaying, I *am* with you, ſaith the LORD.

14 And the LORD ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel, governor of Judah, and the ſpirit of Joſhua the ſon of Joſedech, the high prieſt, and the ſpirit of all the remnant of the people; and they came and did work in the houſe of the LORD of hoſts, their God.

15 In the four and twentieth day of the ſixth month, in the ſecond year of Darius the king.

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bourers ſeemed to be put into a bag with holes, they were ſo ſoon gone, through dearneſs of proviſions, and a variety of expences. It was therefore expedient for them to review their conduct: and this would ſhew them, that they ſhould immediately, (though to the neglect of their own concerns,) go to mount Lebanon, and prepare timber, and then ſet about the building of the temple: and God would graciouſly take pleaſure in it, as the centre of his worſhip, and the type of Chriſt; and He would deem himſelf glorified thereby. For in reviewing their paſt experience as to their temporal concerns, they muſt know, that when they had uſed all proper means, had every probability, and entertained the moſt ſanguine expectations of a large increaſe; they were ſtrangely diſappointed; and even what they had brought home, was unacountably waſted, as if the Lord had blown upon it, and driven it away. And wherefore was this? Truly they neglected the temple, and left it in ruins, whilſt they eagerly employed themſelves in building, and decorating their own houſes: and therefore they were viſited by drought, and famine, and various diſeaſes both of man and beaſt.

V. 12. *Then*, &c.] This meſſage, or theſe meſſages, of the prophet, (for ſome perſons divide them,) had their proper effect. Though the rulers, and people were faulty, yet they were not hardened, as their fathers had been: and though they had not lately been accuſtomed to the miniſtry of prophets, and Haggai ſeems not to have wrought any miracle; yet they conſidered him as ſent by the Lord their God, and reverenced his authority in this meſſage. Zerubbabel and Joſhua were moſt ready to receive this reproof, and attend to his exhortation, and the people were influenced by their example. They therefore feared the Lord, and obeyed his voice, and immediately began to make preparation for the work.

V. 13—15.] Within little more than three weeks after the firſt meſſage was delivered, the people having already teſtified their readineſs to be obedient, the prophet was ſent again to them with a gracious aſſurance of the Lord's preſence with, and favour towards them. He was called the Lord's meſſenger, (the word being the ſame, that is generally rendered an angel,) becauſe of his employment, which was to carry meſſages from the Lord to them. His word was attended with a powerful bleſſing, in ſtirring up their minds, and animating their courage for this arduous undertaking: or the Lord *had* ſtirred up their minds, that is, by the former meſſage. (*Ezra*, c. i. v. 5.)

PRACTICAL OBSERVATIONS.

Such perſons, as have real piety, often need to be excited to the duties of their ſtations, by repeated admonitions; eſpecially when they are attended by danger, and difficulty. Many good works have been intended, and yet not performed, becauſe men ſuppoſed, that the proper time for them was not come: thus believers ſlip their opportunities of uſefulneſs; and ſinners procraſtinate the concerns of their ſouls, till it be too late. The Lord notices all the objections, and excuſes, with which men ſatisfy themſelves, and each other, in the neglect of their duty; and when he ſhall expoſe, and anſwer them every mouth will be ſtopped. The diſpenſations of providence are ſeldom aright interpreted, without a careful attention to the word of God: thus many conclude that poverty, or trouble excuſe them from their duty; when indeed they are intended to rebuke them for neglecting it. They, who plead, that they cannot at *preſent* afford to contribute to pious, or charitable deſigns, often laviſh in needleſs expences on their tables, houſes, furniture, apparel, or decorations, ten times as much, as was expected from them for far better purpoſes: and few are aware how large a fund frugality, and ſelf-denial may raiſe, even from perſons of moderate incomes, for good works, without the leaſt injury to them, or their families. But if men will dwell in cieled houſes, and indulge every wayward inclination, when the Lord's houſe lies waſte, and his poor are ſtarved; they may expect rebukes, and corrections. How can they deem themſelves true Chriſtians, who evidently do not ſeek firſt the kingdom of God, and his righteouſneſs? And luke-warm profeſſors are marked in God's word with peculiar diſapprobation. (*Rev.* c. iii. v. 15, 16.) Indeed they, who do not proſper in the world ought to conſider their ways; for "there is, that with-holdeth more than "is meet, and it tendeth to poverty." If the Lord be offended by a man's ſelfiſhneſs, he can eaſily blaſt all his projects, and inſenſibly reduce him to poverty, whatever his occupation or induſtry may be; or he can deprive a man of all comfort in his poſſeſſions; and even if his income be not ſcanty, He can cauſe it to ſpend badly; and then all a man's gain ſhall ſeem to be put into a bag with holes; all his labours will be fruitleſs, all his poſſeſſions blown upon, and all his expectations fruſtrated. Our dependance is in every thing ſo entirely on the Lord; that when we look for much, and have little, and

CHAP. II.

Contains the prophet 1ſt. encouraging the Jews to proceed with their work, by aſſuring them, that the temple, they were building, though far inferior to the former in magnificence, would be rendered more glorious, by the preſence of the Meſſiah, 1--9. *2d. Shewing that uncleanneſs was more eaſily communicated than holineſs; but that the Lord would remove their calamities, and bleſs them, from the time, that they returned to the building of the temple,* 10---19. *3d. Predicting the proſperity of Chriſt's kingdom, under that of Zerrubbabel his anceſtor, and type,* 20---23.

IN the ſeventh *month,* in the one and twentieth *day* of the month, came the word of the Lord by the prophet Haggai, ſaying,

2 Speak now to Zerubbabel the ſon of Shealtiel, governor of Judah, and to Joſhua the ſon of Joſedech, the high prieſt, and to the reſidue of the people, ſaying,

3 Who *is* left among you that ſaw this houſe in her firſt glory? and how do ye ſee it now? *is it* not in your eyes in compariſon of it as nothing?

4 Yet now be ſtrong, O Zerubbabel, ſaith the Lord; and be ſtrong, O Joſhua, ſon of Joſedech, the high prieſt; and be ſtrong, all ye people of the land, ſaith the Lord, and work: for I *am* with you, ſaith the Lord of hoſts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my Spirit remaineth among you: fear ye not.

6 For thus ſaith the Lord of hoſts; Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land.

7 And I will ſhake all nations, and the deſire of all nations ſhall come: and I will fill this houſe with glory, ſaith the Lord of hoſts.

8 The ſilver *is* mine, and the gold *is* mine, ſaith the Lord of hoſts.

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of hoſts.

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are remarkably croſſed in our undertakings, it behoves us to enquire wherefore the Lord contendeth with us? And if we attend to his word, conſult his miniſters, enquire of him in prayer, and examine ourſelves; we ſhall not fail to find out the cauſe. Perhaps ſome duty is neglected, the payment of ſome vow is poſtponed, or ſome worldly object is idolized; and we are thus neglecting God's houſe, to run to our own. When this diſcovery is made, a man ſhould without delay amend what was amiſs: and if he attend to thoſe things, which pleaſe the Lord, and wherein he is glorified, whatever elſe be neglected, or procraſtinated, He will aſſuredly conſult his own true intereſt, and comfort: but without that faith, and fear, which produce unreſerved, and prompt obedience, we cannot expect, that the Lord will be with us. The moſt exalted, or ſacred characters ought not to be offended, by being reminded of their duty by the meaneſt meſſenger of the Lord: they ſhould reverence his authority, and ſubmit to his reproof in the words of his ſervants: and the more wiſdom, and piety ſuch men have, the more readily will they attend to ſuch exhortations. When leading men give ſuch an example, it will influence the remnant of the people: and when they are led to fear, believe, and obey, they may expect encouragement from God's word: and if the Lord be with us, who can be againſt us, to prevent our ſucceſs, or in any meaſure to hurt us? Theſe conſiderations ſhould ſtir up our ſpirits to be diligent, and courageous in laying ourſelves out in the work aſſigned us: yet if any means prove ſucceſsful in rendering us zealous in good works, we muſt give all the praiſe to him, from whom alone cometh every good and perfect gift, and who worketh in us to will, and do of his good pleaſure.

NOTES.

CHAP. II.] V. 3—5.] (*Ezra.* c. iii. v. 12, 13.) This was about 68 years from the time, when the temple had been deſtroyed: that took place about nineteen years from the firſt date of the captivity; and this was about ſeventeen years from the iſſuing of the decree of Cyrus. Some Jews remained yet alive, who had ſeen the former temple in their youth, before they were carried to Babylon: and they could not but obſerve, from the preparations, the plan, and the foundations, that this new temple was likely to be much inferior to it in grandeur. Whilſt they lamented this, they ſeem to have undervalued the labours of the people, and to have diſcouraged them in their work; and therefore the Lord ſent his ſervant to prevent the effects. He allowed, that this houſe muſt appear as nothing in the eyes of thoſe, that had ſeen the other in its glory: yet that ſhould not prevent the rulers, and people from proceeding with vigour, and courage; as the Lord was with them to proſper their work, according to the promiſes of the covenant made with their fathers; and his Spirit, the Author of all true glory, and excellency, remained with them, to direct, ſanctify, and bleſs them, as in the days of old; and therefore they needed not fear acceptance, or aſſiſtance. Some interpret the Lord of hoſts, the Word that covenanted with them, and the Spirit, of the three Perſons in the Trinity, who would remain with them, as the peculiar people of the triune Jehovah.

V. 6—9.] For their further encouragement the people

10 In the four and twentieth *day* of the ninth *month*, in the ſecond year of Darius, came the word of the LORD by Haggai the prophet ſaying,

11 Thus ſaith the LORD of hoſts; Aſk now the prieſts *concerning* the law, ſaying,

12 If one bear holy fleſh in the ſkirt of his garment, and with his ſkirt do touch bread, or pottage, or wine, or oil, or any meat, ſhall it be holy? And the prieſts anſwered and ſaid, No.

13 Then ſaid Haggai, If *one that is* unclean by a dead body touch any of theſe, ſhall it be unclean? And the prieſts anſwered and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the LORD: and ſo *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, conſider from this day and upward, from before a ſtone

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were informed, that during the continuance of the temple which they were building, a new diſpenſation would be introduced. "Yet once more," the Lord intended entirely to change the external form of his church, and to bring in that diſpenſation, that would endure to the end. This would be in a little while, compared with the years, that had paſſed, ſince the firſt promiſe of the Meſſiah. Then the Lord would ſhake the heavens, and the earth, &c; various convulſions, and changes would take place in the Jewiſh church, and ſtate, which would end in the abrogation of the ritual law, and the whole Moſaic diſpenſation, and the diſannulling of the national covenant; the ſubverſion of the more heavenly part of their conſtitution, as well as the more earthly, in the deſtruction of Jeruſalem, and the ruin of their civil government: which would be attended with earthquakes, tempeſts. and violent commotions of the elements, above, and beneath, by ſea, and by land. (*Luke*, c. xxi. v. 11. 25. *Heb.* c. xii. v. 26, 27.) This would be preceded, or attended with great revolutions, and commotions among the nations; the Perſian monarchy would be ſubverted by the Macedonian, and that by the Romans: and all theſe changes would make way for the coming of Chriſt, and the introduction of his ſpiritual kingdom. At the appointed time, He, "the deſire of all nations," whom all nations ought to deſire, and in due time would deſire; He, in whom all the nations of the earth were to be bleſſed, and of whoſe coming a general expectation would prevail, as of ſome moſt deſirable event; He would come, and his preſence, who is the glory of the Lord, and the true Temple, in whom all the fulneſs of the Godhead dwells bodily, would fill that houſe with glory, and render it far more glorious, than the Shekinah (or viſible glory) rendered Solomon's temple. The Lord could, if he ſo pleaſed, enrich that houſe with ſilver and gold beyond the former temple; for all the treaſures of the earth were his: (1 *Chron.* c. xxix. v. 16:) but as a more ſpiritual diſpenſation was about to be introduced, he had a greater, and a more ſpiritual glory to confer upon it, in the preſence of Immanuel: His incarnate Son. Thither he would come, as the Prince of peace, there he would preach and confer peace; and in the mean time God would give peace to thoſe, who worſhipped there, in anticipation of the bleſſings of Meſſiah's reign. The ſecond temple could not excel the firſt in glory, in any other reſpect than this: it was indeed conſiderably beautified, decorated, and enriched in after ages, but nothing equal to the ſplendour of the temple in the days of Solomon: and the Jews allow, that the ark of the covenant, the viſible glory, and ſome other things which diſtinguiſhed the former temple, were wanting in this. But they cannot find any thing, that is worthy to be mentioned, in which it was more glorious: though they have been urged to rack their invention to the utmoſt for that purpoſe. For as the ſecond temple hath been deſtroyed above 1700 years; if nothing elſe can be adduced, in which its glory exceeded that of Solomon's temple, it muſt be allowed, that the preſence of the promiſed Meſſiah was intended; and if this be yielded, it will undeniably follow, that Jeſus of Nazareth was He: and thus they muſt condemn their own obſtinate rejection of Him, concerning whom all their own prophets ſpake. For in this alone did the glory of the latter houſe exceed that of the former, that the deſire of all nations, the Lord of glory came to it perſonally, and in human nature. So that this propheſy alone is ſufficient to decide the controverſy with them: ſeeing they allow the divine inſpiration of Haggai. Some indeed ſpeak, as if Herod the Great entirely pulled down this temple, and builded another: but the account of Joſephus on that ſubject is not conſiſtent with itſelf, and with other writers, and ſeems rather penned in the ſtyle of panegyric, than of hiſtory: and however Herod, repaired, beautified, and enlarged the out-buildings of the temple; it never was the general opinion of the Jews themſelves, that he demoliſhed the ſecond temple; but that it continued the ſame temple, till it's deſtruction by the Romans. With that event the old diſpenſation ended; for the deſire of all nations was come, and he erected his ſpiritual temple, as it were, upon the ruins of it.

V. 10—14.] The time, that had elapſed, from Haggai's firſt meſſage to this, being near four months, ſeems to have been taken up in preparing to build: but now they proceeded to the work itſelf. The prophet was on this occaſion ordered to propoſe two queſtions to the prieſts the ordinary interpreters of the law; the anſwers to which were to be applied to the people, by way of reproof, and encouragement. Suppoſing a man ſhould carry any part of the holy oblations, (which were to be eaten by the prieſts alone, in the courts of the temple,) in the ſkirt of his garment; and then with that ſame ſkirt ſhould touch any ordinary proviſion, would that touch communicate any ſanctity to the bread, wine, &c, thus touched? This the prieſts anſwered in the negative, ceremonial holineſs could not be thus conveyed. On the other hand, they were aſked, whether a man, who was unclean by the was laid upon a ſtone in the temple of the LORD.

16 Since thoſe *days* were, when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſs-fat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty.

17 I ſmote you with blaſting and with mildew and with hail, in all the labours of your hands; yet ye *turned* not to me, ſaith the LORD.

18 Conſider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD's temple was laid, conſider *it*.

19 Is the ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bleſs *you*.

20 And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, ſaying,

21 Speak to Zerrubbabel, governor of Judah, ſaying, I will ſhake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen; and I will overthrow the chariots, and thoſe that ride in them; and the horſes and their riders ſhall come down, every one by the ſword of his brother.

23 In that day, ſaith the LORD of hoſts,

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touch of a dead body, touching ſuch proviſions would not render them unclean, unfit to be offered to God, or even for common uſe? To which they anſwered in the affirmative. (*Num.* c. xix. v. 22.) So that it was evident, that uncleanneſs was more eaſily communicated than holineſs. The inference from which was, that the people, when they lived in the neglect of their duty, as to the building of the temple, through a covetous, or ſelf-indulgent attention to their ſecular concerns, could not have their ordinary employments ſanctified by the ſacrifices, which they offered; but on the contrary they polluted their religious duties, by their own unbelief, and hypocriſy.

V. 15—19.] The people were therefore called on, to conſider from that time, both what had befallen them, and what was about to befal them; and to compare them together. Before they had begun to place more courſes of ſtone, on the foundation, which they had laid ſome years before; and during the years, that the work had been neglected, they had been ſtrangely fruſtrated in their expectations. If a man came to a heap of corn, in the ſtraw, or in the chaff, which he computed at twenty meaſures; he ſeldom obtained more than ten: for there proved to be ſo much ſtraw and chaff, and little corn. Or if a man expected fifty barrels of wine from the grapes, which he carried to the wine-preſs; when he came to draw it off, after they had been ſqueezed, there proved no more than twenty, they were ſo unproductive. For the Lord had been ſo offended with their carnal negligence of his temple, that he croſſed them in all their works; and viſited them with various calamities; which they aſcribed to ſecond cauſes, and ſo did not repent, or return to his ſervice. (*Prov.* c. iii. v. 9, 10. *Amos*, c. iv. v. 6—13.) But let them take notice that from that very day, when they began to build upon the foundation of his houſe; though their corn was not ſown, nor had their trees begun to bud, (for it was the depth of winter,) and there was no appearance of a favourable change; yet from that day he would as remarkably bleſs them, with fruitful ſeaſons, and an abundant increaſe; both to recompenſe graciouſly their obedience, and to encourage them to proceed.

V. 20—23.] This concluding meſſage to Zerubbabel ſeems to have been delivered at the ſame time with the preceding one to the people. As the governor of Judah, he was the type, as well as the progenitor of Chriſt; and doubtleſs to him the prophecy was principally directed. The Lord again declared his purpoſe of cauſing violent concuſſions, and revolutions, in the heavens and earth, or in the ſtate of the church, and of the world. He would ſubvert monarchies one after another, and deſtroy nations by inteſtine wars. But he would take Zerubbabel, and keep him ſafe as his ſignet; and employ him to rule over, and preſerve diſtinct his people; as a man ratifies deeds by his ſignet or ſeal, and ſets it on any thing as a ſecurity, or to mark authenticity, or appropriation: for he had choſen him for that purpoſe. This was doubtleſs a gracious intimation, that the Lord would preſerve Zerubbabel, and the people of Judah by him, amidſt the machinations of their enemies, and the ruin of ſurrounding ſtates, and kingdoms: but it alſo predicted the eſtabliſhment, and continuance of the kingdom of Chriſt, the elect ſervant of the Father, the Governor of Judah; by union with whom his people are ſealed with the Holy Ghoſt, and ſtamped with his image, and thus diſtinguiſhed from all other perſons, and preſerved unto the day of redemption. And it predicted the changes, that would take place in the church, and in the kingdoms of the world, even to that time, when the kingdom of Chriſt ſhall ſubvert, and occupy the place of all thoſe monarchies, that have oppoſed his cauſe.

PRACTICAL OBSERVATIONS.

The word of God is intended to encourage us in, as well as to excite us to our work. They, who have witneſſed, or read of, extraordinary effects, produced by the power of God in his ordinances, ſhould not deſpiſe, or diſcourage thoſe, who are employed, in a little way, with ſmall ſucceſs, and under great diſadvantages, in en-

will I take thee, O Zerubbabel, my ſervant, the ſon of Shealtiel, ſaith the LORD, and will make thee as a ſignet: for I have choſen thee, ſaith the LORD of hoſts.

deavouring to do good. Though it may appear as nothing in their eyes, yet the little ſeed may ſpring up, and become a great tree; and every degree of good to the ſouls of men ſhould be conſidered of importance. Indeed men are very incompetent judges of what is glorious in religious matters: many things excite admiration becauſe they are noiſy, and oſtentatious: whereas the kingdom of God cometh not with outward obſervation. Abiding, and bleſſed effects are ſometimes produced by obſcure, and deſpiſed inſtruments, and for a time in ſilence, and neglect; till at length they burſt forth to public view, and claim attention, as excellent, uſeful, and permanent; when ſuch, as for a little time excited admiration, and applauſe, but were more ſuperficial, vaniſh, or iſſue in confuſion. If we be therefore occupied according to the command, and in dependance on the promiſe, of God, we ſhould be ſtrong in faith, vigorous, and active, labouring in hope, though in obſcurity, and with little viſible ſucceſs: for though man may deſpiſe ſuch attempts, the Lord of hoſts will be with us, according to his covenanted word, "Lo I am with you always even "to the end of the world;" and his Spirit, that abideth with his people for ever, will not refuſe us a proper meaſure of ſucceſs, and comfort in our work: therefore we ſhould not fear. That power, which ſhakes the heavens, and the earth, the ſea, and the dry land; and which effected ſuch changes, and revolutions amongſt the Jews, and Gentiles, in the firſt ages of the goſpel, can eaſily prepare men's hearts in any congregation, or of any deſcription, to welcome Chriſt, as the deſire of their hearts, and precious to their ſouls. He, whoſe are all the riches of the earth, and all their poſſeſſors, can defray the expence of any undertaking, which is really for his glory; and we may therefore depend on him for whatever we want: and if his miniſters be poor, or the places appropriated to his worſhip mean, or any apparently good deſign ſtarved; we may be ſure, that he ſees it beſt for his ſervants, and moſt for his own glory, that it ſhould be ſo. They however, who are ſtewards of *his* gold and ſilver, ſhould remember, that he will demand an account of the uſe, they make of them; and when they contribute moſt liberally to any pious, or charitable deſign, they ſhould obſerve, that they only render to the Lord a portion of his own, and that he hath a right to demand the whole whenever he pleaſes. But the glory of the goſpel church is greater, than that of either the former, or the latter temple: for behold a greater than Solomon is here! The deſire of all nations is the precious Foundation, and approved Corner ſtone of this ſpiritual temple: believers are the living ſtones of which it is formed; and it is the conſtant habitation of God by his holy Spirit, and ſhall be for evermore. Here is contained the whole ſpiritual beauty, and glory of the earth: hereafter, being removed to heaven, it will be the joy, and admiration of angels, and arch-angels to all eternity. May then revolutions, and reformations in churches, and kingdoms make way for Chriſt to be deſired, and valued by all nations: may he abundantly fill this his habitation with the glory of his holineſs, peace, and conſolation: and may the poor blinded Jews have their eyes opened to behold the preciouſneſs of him, whom they have hitherto rejected, and who indeed was a Light to lighten the gentiles, and the Glory of his people Iſrael! But holineſs becometh the Lord's temple, and ſpiritual prieſthood: and they, who are appointed to interpret his word, ought to be ready, and expert in ſolving caſes reſpecting it. However, the mereſt novice in ſpiritual things muſt know, that evil communications corrupt good manners; and yet the company of ſaints hath no natural efficacy to ſanctify: for diſeaſes are infectious, but health is not. Pollution, being congenial to our nature, is more eaſily communicated, than holineſs: and thence we may infer how dangerous it is for thoſe, who profeſs godlineſs, to form intimate connections with unbelievers; in a vain hope of mending thoſe, by whom there is far more cauſe to fear themſelves will be marred. We ſhould alſo be careful not to depend on external ſervices, which are all rendered unclean, by an unbelieving, carnal, and hypocritical heart. Nay even that ſin, which dwelleth in true believers, ſo pollutes their ſervices, that they could not be accepted, were they not waſhed in the blood of Chriſt. Whilſt we live in known ſin, or neglect of known duty, we cannot reaſonably expect benefit from ordinances, or comfortable ſucceſs in our temporal concerns: but when we are uprightly obedient, the Lord graciouſly accepts our imperfect, and defiled ſervices. Were we carefully to conſider the different parts of our lives, and compare them with each other; we ſhould many of us perceive an evident difference between thoſe, in which we have been totally irreligious, or greatly negligent, and thoſe, in which we have endeavoured *firſt* to ſeek the kingdom of God, and his righteouſneſs; and that the former have been far more full of anxiety, and diſappointment, the latter of ſucceſs, and comfort, even in outward things. But if it have not been remarkably ſo *with us*: yet the Lord will curſe the bleſſings of the wicked, and embitter the proſperity of the negligent; and he will ſweeten the cup of affliction to thoſe, who humbly and diligently ſerve him. And whatever changes take place on earth, the whole will concur in promoting the comfort, honour, and happineſs of his ſervants, who devote themſelves unreſervedly to him; even as they will tend to eſtabliſh the kingdom of Chriſt, the choſen Signet of the Father, by whom all believers are preſerved, and ſealed unto life eternal.

The Book of ZECHARIAH.

Zechariah began to propheſy ſome ſhort time after Haggai: but he continued longer in his office; or at leaſt he wrote more; and he recorded many inſtructive viſions, which he was favoured with. Beſides reproofs, warnings, encouragements, and inſtructions, which he delivered to the Jews, reſpecting the building of the temple, and other matters: he predicted many particulars concerning Chriſt, and the future ſtate of his church, even to the end of the world. Many of his prophecies are of difficult interpretation; but we hope to derive practical inſtruction from them, even though we fail of obtaining full ſatisfaction concerning their prophetical import.

CHAP I.

Contains 1*ſt. The date, and penman of the book, and a ſolemn expoſtulatory call to the Jews, to turn to the Lord,* 1---6. 2*d. A viſion of one riding on a red horſe in a valley planted with myrtle trees, and attended by others on horſeback; explained to ſignify Chriſt's care of, and interceſſion for, his people, and the Lord's purpoſes of mercy to Jeruſalem,* 7---17. 3*d. A viſion of four horns, and of four carpenters come to fray them,* 18---21.

IN the eighth month, in the ſecond year of Darius, came the word of the LORD unto Zechariah, the ſon of Barachiah, the ſon of Iddo, the prophet, ſaying,

2 The LORD hath been ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the LORD of hoſts; Turn ye unto me, ſaith the LORD of hoſts, and I will turn unto you, ſaith the LORD of hoſts.

4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the LORD of hoſts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, ſaith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned and ſaid, Like as the LORD of hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the ſecond year of Darius, came the word of the LORD unto Zechariah, the ſon of Barachiah, the ſon of Iddo, the prophet, ſaying,

8 I ſaw by night, and behold a man rid-

NOTES.

CHAP. I.] V. 1. *Barachiah*, &c.] (*Matt.* c. xxiii. v. 36.) It is not agreed, whether this Zechariah was the perſon, of whom Chriſt ſpake in the ſcripture referred to; or whether he meant Zechariah the ſon of Jehoiada. (2 *Chron.* c. xxiv. v. 20—22.) But it ſeems probable, that this was the perſon; for why ſhould the ſon of Jehoiada be called the ſon of Barachias? And it is not an adviſeable expedient to ſuppoſe it a miſtake, or interpolation of the tranſcriber. Zechariah was a young man, when he began to propheſy (c. ii. v. 4;) and he might live long after the temple was finiſhed, and after the death of Zerubbabel, and Joſhua; and the Jews might murder him even in the inner court of the temple, being exaſperated by his remonſtrances, though it be not recorded in ſcripture. And little ſtreſs can be laid upon the ſilence of Joſephus, who commonly conſulted the honour of his countrymen. And it might be well known by tradition in the days of Chriſt, or by ſome other authentic records: and it ſeems unnatural to place one, who was put to death before the perſecuting reigns of Ahaz, Manaſſeh, &c, as the laſt of thoſe righteous perſons, whoſe blood would be required of that generation: whereas this Zechariah was one of the laſt of their prophets, and might be the laſt eminent perſon who thus ſuffered.

V. 8—11.] The prophet ſaw in a viſion by night, ing upon a red horſe, and he ſtood among the myrtle trees that *were* in the bottom; and behind him *were there* red horſes, ſpeckled, and white.

9 Then ſaid I, O my lord, what *are* theſe? And the angel that talked with me ſaid unto me, I will ſhew thee what theſe *be*.

10 And the man that ſtood among the myrtle trees anſwered and ſaid, Theſe *are they* whom the Lord hath ſent to walk to and fro through the earth.

11 And they anſwered the angel of the Lord, that ſtood among the myrtle trees, and ſaid, We have walked to and fro through the earth, and, behold, all the earth ſitteth ſtill, and is at reſt.

12 Then the angel of the Lord anſwered and ſaid, O Lord of hoſts, how long wilt thou not have mercy on Jeruſalem and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?

13 And the Lord anſwered the angel that talked with me, *with* good words *and* comfortable words.

14 So the angel that communed with me ſaid unto me, Cry thou, ſaying, Thus ſaith the Lord of hoſts; I am jealous for Jeruſalem, and for Zion, with a great jealouſy.

15 And I am very ſore diſpleaſed with the heathen *that are* at eaſe: for I was but a little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the Lord, I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the Lord of hoſts, and a line ſhall be ſtretched forth upon Jeruſalem.

17 Cry yet, ſaying, Thus ſaith the Lord of hoſts; My cities through proſperity ſhall

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(perhaps denoting the afflicted ſtate of the Jews at that time;) a man, one in human form, even the Son of God, who afterwards became man for our ſalvation; and he ſat, as a warrior, upon a red horſe, as about to execute vengeance on the enemies of his people. He was ſtationed in the bottom, or in a low valley (denoting both the humility, and low eſtate of the church;) among myrtle trees, an apt emblem of the beauty and fragrancy of the faith, patience, love, obedience, and worſhip of true believers. (*Iſaiah*, c. lv. v. 13.) And behind him were other horſes, with riders upon them. Theſe ſeem to have been emblematic of the angels, as miniſters of providence under Chriſt, who wait on him, ready to execute his commands: and the diverſe colours of their horſes ſeem to denote the different diſpenſations of wrath, or mercy, or both blended together, which they ſuperintended. (*Rev.* c. vi. v. 1—8.) When the prophet ſaw theſe things he enquired of One, who communed with him, what they meant? The perſon, of whom he enquired, is called "the Angel:" yet he ſeems to have been the ſame, before and afterwards called, "the Man;" even Chriſt the great Angel, or meſſenger of the covenant: for he evidently gave the prophet his anſwer, and informed him, that theſe were they, whom the Lord had commiſſioned to go throughout the earth, and to examine the ſtate of it. And immediately, as having returned from executing this commiſſion, they informed the angel, who ſtood among the myrtles, that all the earth was ſtill and at reſt. The Perſian king reigned peaceably over his vaſt dominions. Even the Chaldeans were ſuffered to live quietly under him; and other nations were remarkably at reſt: whilſt the church was in great affliction, and abaſement. Having given this anſwer they ſeem to have waited for another commiſſion.

V. 12, 13.] We now find that the perſon before called a Man, and here the Angel, was indeed the great Advocate, and Interceſſor of the church: and he was introduced as pleading with the Father, in behalf of Jeruſalem and Judah, which had lain under his indignation for ſeventy years. This period, as it was dated from the firſt captivity in the fourth year of Jehoiakim, expired at the time, when Cyrus iſſued his edict: but it was almoſt 70 years at this time from the final deſtruction of the city, and temple. And this interceſſion intimated, that more proſperous times were at hand. For the Lord anſwered the angel with good, and comfortable words, ſuch as were gracious, and encouraging to the prophet; aſſuring the angel of his acceptance of his interceſſion, and of his intention of ſhewing mercy to his people.

V. 14—17.] Upon this, the angel, who condeſcended to commune with the prophet, commiſſioned him to proclaim theſe good tidings to his people; and to aſſure them that the Lord of all the armies in heaven, and earth, was jealous with vehement jealouſy, *for*, as he had been *againſt* Jeruſalem. His love of, and endeared relation to his church would not permit him to overlook the injuries done her. He was greatly diſpleaſed with the Chaldeans and others, who had reduced the Jews to ſuch diſtreſs: for he had been diſpleaſed a little with them, and they had helped forward the affliction. We are not to underſtand this, as if the Jews had not deſerved the heavieſt indignation of the Lord; but only, that he was diſpoſed to deal with them in love, and mercy. Nor could their enemies proceed farther than he intended; but they acted out of ambition, malice, and enmity againſt them, on account of their religion; they took pleaſure in their diſgrace, and miſery; they uſed their power with cruelty, and tyranny; and they intended to have continued them in a ſtate of abject bondage and captivity: and therefore the Lord was ſore diſpleaſed yet be ſpread abroad; and the Lord ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem.

18 Then lifted I up mine eyes, and ſaw, and behold four horns.

19 And I ſaid unto the angel that talked with me, What *be* theſe? And he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And the Lord ſhewed me four carpenters.

21 Then ſaid I, What come theſe to do? And he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to ſcatter it.

with them. At the ſame time, the Jews were to be aſſured, that the Lord was actually reconciled to, and was returned to dwell amongſt, them, with abundance of mercy: the temple would certainly be rebuilded; and the line ſtretched forth over every part of the city, to mark out the ſtreets of it for building; that it might be reſtored to its ancient dimenſions, and proſperity. Nay the prophet was farther to proclaim, that, through the proſperity, that was intended them, the other parts of the land would be repleniſhed with cities: for the Lord would comfort the inhabitants of Zion, and make effectual his choice of Jeruſalem, as the centre of his worſhip, and the place of his peculiar, and gracious reſidence. Theſe predictions primarily related to the ſtate of the Jews after the captivity: yet that was but a ſhadow of what ſhall take place in the church, after the termination of the oppreſſion of the New Teſtament Babylon.

V. 18—21.] Whilſt the prophet was receiving this meſſage, he had another viſion of four horns, the emblem of perſecuting, and oppreſſing power and dominion. Upon enquiry he found that they repreſented thoſe powers, that had ſcattered the Jews, and deſolated the city and land. And then the Lord Jehovah, the perſon, with whom he communed, ſhewed him four carpenters, or ſmiths, (workmen,) who came to fray, or affright, drive away, and demoliſh theſe horns of the gentiles. Some by the horns underſtand the four great monarchies, which had ſcattered, or would ſcatter the church: and then the carpenters, or workmen may mean, in part the ſame powers: the Perſians caſt out the Chaldeans, the Macedonians the Perſians, and the Romans the Macedonians; and the Goths, and other northern nations caſt down the power of the Romans. Others underſtand by the four horns, either four of the neighbouring nations, which then harraſſed the Jews, or the ſeveral kings of Aſſyria, Chaldea, and Perſia, that had ſucceſſively cruſhed them: and then they ſuppoſe Zerubbabel, Joſhua, Ezra, and Nehemiah to be the four carpenters. But perhaps the viſions only meant in general, that enemies from the four winds had ſcattered, or would ſcatter the Jews, and the church; but that able inſtruments would be raiſed up to defeat their attempts, and to deliver God's people from them, and ſo make his cauſe to prevail and proſper. And this may take in both the miniſters of his word, and thoſe of his Providence.

PRACTICAL OBSERVATIONS.

It tends greatly to the conviction of the hearers, when ſeveral of the Lord's miniſters teſtify the ſame truths: and they, who profit by the means afforded them, ſhall have them continued, and increaſed. Humiliation for ſin muſt precede the comfort of forgiveneſs: and therefore the miniſtration of condemnation ſhould make way for the miniſtration of righteouſneſs, and of the Spirit. All our ſufferings ariſe from the juſt and ſore diſpleaſure of the Lord: and this muſt continue from generation to generation againſt our ſinful race, except as any of us turn to him by repentance, and faith. His readineſs to forgive, and to return in mercy to the returning ſinner, ſhould both encourage, and induce us to repentance; and we ſhould earneſtly beg of him to turn us, that we may be turned, aſſured that nothing more is wanting for our comfort, and ſalvation. (*James*, c. iv. ver. 7—10.) We muſt follow no examples further, than they accord with the word of God: and therefore, they, whoſe fathers have refuſed to hearken to the miniſters of Chriſt, when they called upon them, to turn from their evil ways, and to truſt in, obey, and worſhip the Lord, muſt by no means be like them: for their authority will not bear them out in their iniquity, idolatry, ſuperſtition, unbelief, or impenitence. For where are they now? They are dead, and their places know them no more; and their authority is terminated; but the word of God endureth for ever: they can do no more harm or good; but He ever liveth to ſave or to deſtroy. And where are they, who died in their ſins? If they have ruined their own ſouls: is that a reaſon why their poſterity ſhould ruin their's alſo? How vain then is it for men to be ſatisfied with their notions, or forms of religion, merely becauſe they received them by tradition from their fathers, when they are contrary to the word of God? They, and the prophets, apoſtles, or miniſters, whoſe words they rejected, are gone to receive their recompence: but though the prophets do not live here for ever; yet their words of precept, promiſe, doctrine, or prediction, continue perpetually in force, and are taking effect, or receiving their accompliſhment; and the Lord continues to deal with men, by the rule of theſe words, according to their doings. For being dead they yet ſpeak, and warn us to keep out of the reach of their threatenings; for they will ſurely take hold of us, except we truſt in the promiſes, and obey the commandments of the Lord: for they have already taken hold of numbers, who too late have found, and been forced to acknowledge their truth. However the Lord ever liveth to take care of his church: and he orders all his providential diſpenſations, in ſubſerviency to the good of his people, " according to

CHAP. II.

Contains 1*ſt. The prophet ſeeing One with a meaſuring line, and informed that this denoted the increaſe, and ſecurity of Jeruſalem,* 1---5. 2*d. A call to the Jews to leave Babylon previous to the judgments, that were about to be inflicted on the enemies of the church,* 6---9. 3*d. An exhortation to Zion to rejoice in the Lord's preſence with them; and to all fleſh to be ſilent before him,* 10---13.

I Lifted up mine eyes again, and looked, and behold a man with a meaſuring line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth; and another angel went out to meet him.

4 And ſaid unto him, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, ſaith the LORD, will be unto her a wall of fire round about, and will be the glory in the midſt of her.

6 Ho, ho, *come forth*, and flee from the land of the north, ſaith the LORD: for I have ſpread you abroad as the four winds of the heaven, ſaith the LORD.

7 Deliver thyſelf, O Zion, that dwelleſt *with* the daughter of Babylon.

"the eternal purpoſe, which he hath purpoſed in him-"ſelf." Our divine Redeemer, our Brother, and Friend, is not only King of kings, but he is the Lord of all angels, who go throughout the earth, to execute his purpoſes of mercy, or of judgment, for the good of his choſen people. He condeſcends to notice them, in their loweſt debaſement; he delights in their humility; he takes pleaſure in the effects of his own grace, which changes thorns into myrtles; he peculiarly approves of their patience, and meekneſs in ſuffering afflictions: and he is ever ready to inſtruct, and anſwer the humble enquiries of his ſervants. But it is common for the enemies of God to be proſperous, and careleſs under his wrath, and quiet and at reſt in their ſins: whilſt his people are enduring correction, diſquieted by fears of wrath, or groaning under oppreſſion, or perſecution. Yet their heavenly Advocate faileth not to plead their cauſe: and the meaſure, and duration of their fiery, but purifying, trials are determined by infinite wiſdom, and love. His fatherly indignation againſt them will not endure for ever; but he will have mercy on, and comfort them at the appointed time; though it may ſeem long before it arrive. For the Lord of hoſts will never reject the pleadings of his beloved Son for his beloved people; but will anſwer him with gracious, and comfortable words, which ſhall be made known to his afflicted brethren, as he ſees needful for them. Whatever their deſerts, fears, or ſufferings may be; the Lord is jealous for them with a great jealouſy; and his anger is little againſt them, compared with his ſore diſpleaſure againſt their proſperous enemies; whoſe cruel contempt, and enmity, when they are employed to correct the people of God, will enſure to themſelves the heavier condemnation. But after every hiding of his face the Lord will return to Zion with mercies, his ſpiritual temple will ſurely be builded, in defiance of all oppoſition, and his goſpel churches muſt be ſpread abroad: and whatever oppoſers prevail to ſcatter his worſhippers, or to run down his truth: he will raiſe up able inſtruments to defeat their deſigns, and to put them to confuſion: whether perſecuting tyrants are to be cruſhed by powerful kings, and their armies: or proud infidels, or hereſiarchs by his miniſters, and the effectual preaching of his holy goſpel.

NOTES.

CHAP. II.] V. 1—5.] This ſeems to have been a continuation, or variation of the foregoing viſion, and to have related to the ſame ſubjects. The prophet ſaw a man with a meaſuring line in his hand, whom we ſuppoſe to be Chriſt the Builder of his church, according to the rule, and line of his word. (c. i. v. 16.) The prophet ſeeing this ventured to interrogate him about his purpoſe: and he anſwered, that he was going to meaſure Jeruſalem, and mark out the dimenſions of it. The ſame perſon ſeems next to be called the Angel, that talked with the prophet, and be proceeded to go forth as he had ſaid; but another angel went out to meet him, and begged him to give the prophet, who was then a young man, further ſatisfaction; or Chriſt ordered the other angel to run to him with the aſſurance, that Jeruſalem would be ſo enlarged, and repleniſhed; that it would be inhabited, as cities which are not circumſcribed by walls, but ſpread abroad on every ſide; or like thoſe, whoſe ſuburbs are far larger, than the part which lies within the walls. Yet would it be in perfect ſecurity: for the Almighty Lord would defend it, as if it were walled round with fire, to conſume every one that attempted to enter: and He would be the glory of his people, by dwelling in his temple, in the midſt of the city. The proſperity, ſecurity, and honour of Jeruſalem, for ſome time after the captivity, were a feeble ſhadow of the extent of the goſpel church, the number of her converts, her ſecurity under the Lord's protection, and her glory, thro' his preſence in his appointed ordinances, and as dwelling in Jeſus Chriſt, the Friend, and Brother of every believer. Yet this ſeems eſpecially to refer to thoſe glorious times, that ſhall ſucceed the deſtruction of the new Teſtament Babylon.

V. 6—9.] The language of this proclamation firſt claims our attention. The Lord of hoſts is the ſpeaker, (v. 8;) yet he ſpeaks as one, who is ſent: at the ſame time he ſays, that "He will ſhake his hand upon the

8 For thus ſaith the LORD of hoſts; After the glory hath he ſent me unto the nations which ſpoiled you: for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants: and ye ſhall know that the LORD of hoſts hath ſent me.

10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midſt of thee, ſaith the LORD.

11 And many nations ſhall be joined to the LORD in that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the LORD of hoſts hath ſent me unto thee.

12 And the LORD ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again.

13 Be ſilent, O all fleſh, before the LORD: for he is raiſed up out of his holy habitation.

"enemies of his people," and by this, "they ſhall know "that the Lord of hoſts hath ſent him." (v. 9.) The language ſhews, that not the prophet, but the perſon that ſpake to, and by Him, was intended. There are evidently two perſons called, "the Lord of Hoſts: one, who is ſent, and the other, He, who ſent him: even the eternal Son of God, and the Father, who ſent him, as his willing meſſenger, to be the Saviour of his people. Thus *relatively*, as well as in reſpect of his human nature, he condeſcended to be inferior to the Father, though he claimed to be *naturally* equal, as one with him in the unity of the Godhead. And had not the prophet, or rather the Holy Ghoſt, who ſpake by him, conſidered the promiſed Meſſiah, as Jehovah Sabaoth, Immanuel, ſuch language would not have been uſed; for it would have had an evident tendency to miſlead us. The Lord having promiſed to protect, honour, and bleſs Jeruſalem, here iſſued a proclamation to the Jews, who ſtill remained in Babylon, and the northern regions of Chaldea, &c, to return without delay, that they might ſhare her privileges. He had indeed ſcattered them on every ſide, by their late calamities; and their diſperſion was their chaſtiſement, and affliction, rather than their ſin. But ſince the decree of Cyrus, and the aſſurances of his returning favour, they would be inexcuſable in abiding at a diſtance from the holy city, amongſt devoted idolaters. They might 'till this time be conſidered as Zion, the church of God, though dwelling in Babylon; but now they were commanded, and would be enabled to deliver themſelves, unleſs they preferred exile, and ſlavery. For after the glory promiſed to, and already begun to be conferred on Jeruſalem, by his preſence with his people; the Lord of hoſts had ſent his Meſſiah, to the nations, that had ſpoiled the Jews, to take vengeance upon them: as he, who touched them, touched the apple of his eye, (ſpeaking after the manner of men;) they touched him in the moſt tender part, and would ſurely excite his keeneſt reſentment. (*Pſ.* xvii. v. 5.) The Meſſiah would therefore ſhake his hand upon them, either as menacing them, or as making a ſignal to the executioners of his vengeance; and then they, who had been their ſervants, would plunder, and oppreſs them; and by this the Jews would know that the Lord of hoſts had ſent him. They ought therefore without delay to flee from thoſe devoted cities, and countries, leſt they ſhould be involved in their calamities. Not long after this the Babylonians revolted from Darius, and he beſieged that city for twenty months, and having taken it, he made terrible ſlaughter of the inhabitants, and deſtroyed many of its fortifications, which prepared the way for its more complete deſolation. But this may be conſidered as the call of Chriſt to his people, to ſeparate from Antichriſtian corrupters, and oppreſſors of his church, previous to that deſtruction of the new Teſtament Babylon, which probably will be the grand means of convincing the Jews, that Jeſus was their promiſed Meſſiah. (*Iſaiah*, c. li. v. 2. 11. *Rev* c. xviii. v. 4.)

V. 10—13.] The Speaker here alſo was Jehovah; yet he ſaid that the Lord of hoſts had ſent him. This ſeems to be an expreſs prediction of Chriſt's coming in human nature, to dwell in the midſt of his church; as well as a promiſe, that he would be graciouſly preſent in his temple at Jeruſalem. The daughter of Zion, the inhabitants of Jeruſalem were bid to rejoice, and ſing, becauſe he would come, and dwell amongſt them; for he was the Glory of his people Iſrael: but He was alſo to be a Light to the Gentiles; and therefore it was added, that many nations, *in that day*, would renounce their idolatry, and join themſelves to the Lord, as his worſhippers, and thus become the people of Chriſt, amongſt whom he would dwell, and by this the Jews would know that the Lord of hoſts had ſent him to them. The day intended may either mean that day, when the goſpel was firſt preached to the Gentiles; or that which ſhall ſoon arrive, when the fulneſs of the Gentiles ſhall come in. But the next verſe ſeems to look forward to the latter time: for then the Lord will inherit Judah, in his holy land, and *again* chooſe Jeruſalem: having converted the Jews, and brought them back to their own land. However, at both theſe times, He would evidently be raiſed up out of his holy habitation, to plead the cauſe of his people againſt their enemies; and it would behove all the fallen, frail race of men to fear before him, and to adore theſe diſplays of his power, juſtice, truth and love, with ſilence and ſubmiſſion, and without murmurs, objections, or oppoſition.

PRACTICAL OBSERVATIONS.

The great Builder of the church always works by his line, and rule, however it may appear to us; and he knows the dimenſions of his holy city, and who truly belong to it; though we are very apt to miſtake in theſe things. But we may boldly apply to him for information, about all thoſe intereſting matters, which perplex us: and by his gracious inſtruction, even the young, and experienced will be made ſo wiſe in the moſt im-

CHAP. III.

Contains 1*ſt. The prophet in viſion ſeeing Joſhua ſtanding before the angel of the Lord, accuſed of ſatan, and clothed in filthy garments; but pleaded for by the angel, ordered to be clothed with change of raiment, and inveſted with a fair mitre; and promiſed to be continued in his office, and at length admitted to heavenly felicity, provided he was obedient, and faithful,* 1---7. 2*d. Joſhua, and his fellows ſaid to be men wondered at; but encouraged by prophecies of Chriſt, as the Branch, and the Stone, with ſeven eyes upon it, &c, and of the pardon, and peace of his people,* 8---10.

AND he ſhewed me Joſhua the high prieſt ſtanding before the angel of the LORD, and Satan ſtanding at his right hand to reſiſt him.

2 And the LORD ſaid unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath choſen Jeruſalem rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joſhua was clothed with filthy garments, and ſtood before the angel.

4 And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment.

portant concerns, that no man can without great ſin deſpiſe their youth. The church of God is ſo admirably conſtructed, that, after the millions, that have already entered it, "there is yet room" for innumerable millions more: none ſhall be refuſed, who apply to Chriſt for it; and he never excludes from the church in heaven, one of the true members of the church on earth. Our deſire, prayer, and endeavour then ought to be, that Jeruſalem may be repleniſhed with ſuch numerous converts, that her preſent limits may be far too narrow, and that the ſuburbs of this holy city may become far larger, than all her preſent dimenſions are. The inhabitants of Zion need fear no danger, or diſgrace, however expoſed and deſpiſed they may be: ſeeing the Lord will be a wall of fire around them, and a glory in the midſt of them. (*Iſaiah*, c. iv. ver. 5.) We ſhould therefore in our ſeveral places circulate his proclamation far, and near: that ſinners, who are ſcattered in all parts of the globe, may be brought to ſeparate from their wicked companions, to renounce idolatry, ſuperſtition, and iniquity, and join themſelves to the Father of our Lord Jeſus Chriſt, as his worſhippers, and ſervants. When he hath diſplayed his glory in purifying his church, he will proceed to puniſh thoſe, who have ſpoiled her: let all men therefore fear to harm his worſhippers; for the leaſt injurious touch will provoke his indignation; and if his wrath be kindled, yea but a little, and He do but ſhake his hand over his enemies, miſery and contempt will ſeize upon them; and all the world ſhall know that the Father hath ſent the Son to be the Saviour of his people, and the terrible Judge, and avenger of all, who will not have him to reign over them. Let us then rejorce in his ſalvation, who now dwells in our nature, and abides with his people perpetually; and to whom many nations have already been joined, and all the reſt in due time will join themſelves. May we be found a part of his choſen inheritance, and yield him a large revenue of praiſe, honour, and worſhip: and then he will own us for his portion, and be our Portion in his holy land above. And let all fleſh tremble and adore before him: for though he now have taken up his reſidence in his holy habitation in heaven, and many are ready to enquire, "where is the "promiſe of his coming?" yet he will ſoon ariſe, and make his cauſe triumphant, and puniſh his enemies; and he will ere long come to judgment, to complete the ſalvation of his people, and to puniſh the inhabitants of the earth for their iniquity. (*Hab.* c. ii. v. 20.)

NOTES.

CHAP. III.] V. 1—4.] In continuation of the viſion, the Lord ſhewed the prophet, "Joſhua the high "prieſt ſtanding before the angel of the Lord," (or the angel Jehovah, as it may be rendered;) either as a criminal upon his trial, or as Iſrael's repreſentative, officiating in his miniſtry; and ſeeking a bleſſing upon his afflicted people. Whilſt he thus ſtood before Chriſt, ſatan ſtood at his right hand, as his adverſary, and accuſer, to reſiſt him, and to ſhew cauſe, why he ſhould not be accepted in his ſervices, or why he ſhould be condemned: by which the ſubtle, and malicious endeavours of ſatan to diſcourage them from their work, or to defeat the ſucceſs of it, were meant. (*Rev.* c. xii. v. 10.) But the Lord, the Angel Jehovah, Chriſt, before whom Joſhua ſtood, ſaid to ſatan, "the Lord rebuke them, even the "Lord, who hath choſen Jeruſalem, rebuke thee," &c. It could not be denied, that Joſhua, and the other prieſts, and the people, were in many things very faulty: but they had not been choſen *for* their holineſs, but *freely* in order to be made holy; and ſatan's accuſations aroſe from enmity to God, and his cauſe, and not from their unworthineſs; and therefore they ought to be rebuked, and ſilenced. They had juſt been marvellouſly delivered from idolatrous Babylon, as brands plucked out of the burning; and no wonder they carried about with them the marks of the fire, in which they had been nearly conſumed: yet this was not a reaſon why they ſhould be thrown again into it; but why they ſhould be pardoned, and purified to be a peculiar people zealous of good works. Whilſt the Advocate of the church thus pleaded againſt her accuſer; the prophet obſerved, that Joſhua was clothed in filthy garments, as he ſtood before him. This was an emblem of his ſinfulneſs, and of that of the people, whom he repreſented: and as he was not properly habited to appear before the Lord, this ſeemed to give ſatan an advantage, and to diſcourage the prophet. Various conjectures have been formed of the particular ſins, of which Joſhua had been guilty: but his connivance at

5 And I ſaid, Let them ſet a fair mitre upon his head. So they ſet a fair mitre upon his head, and clothed him with garments. And the angel of the LORD ſtood by.

6 And the angel of the LORD proteſted unto Joſhua, ſaying,

7 Thus ſaith the LORD of hoſts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my courts, and I will give thee places to walk among theſe that ſtand by.

8 Hear now, O Joſhua the high prieſt, thou, and thy fellows that ſit before thee: for they *are* men wondered at: for, behold, I will bring forth my ſervant The BRANCH,

9 For behold the ſtone that I have laid before Joſhua; upon one ſtone *ſhall be* ſeven eyes: behold, I will engrave the graving thereof, ſaith the LORD of hoſts, and I will remove the iniquity of that land in one day.

10 In that day, ſaith the LORD of hoſts, ſhall ye call every man his neighbour under the vine, and under the fig-tree.

the neglect of the people, in reſpect of the temple, ſeems the moſt probable, as far as any particular crime was referred to. But it rather related to the manifold ſins, and defilements both of him, the prieſts, and the people, which could not but deſerve the wrath of God; nor could their legal ſacrifices take them away, nay they brought ſtill more guilt upon them. And it was an emblem of the condition of the whole church, and of every one, as they are in themſelves; until pleaded for, juſtified, and ſanctified by the great Angel of the covenant. Joſhua in this ſituation had nothing to ſay in his own behalf; nor had the prophet any thing to ſay for him: until Chriſt ordered the attendant angels to remove his filthy garments, aſſuring him of pardon, and "that he would clothe him with change of raiment:" this was an emblem of the way, in which a ſinner is juſtified, and ſanctified: Chriſt by his word, through the inſtrumentality of his miniſters, and the operation of the Holy Ghoſt, and by faith in his blood, takes away the guilt, and dominion of ſin; and both clothes the believer with his righteouſneſs, as imputed for juſtification, and renews his image upon the ſoul for ſanctification; and thus prepares him for ſerving God with acceptance, and comfort: this was typified by all the waſhings, anointings, and garments of the prieſts. Thus Joſhua was prepared for miniſtring with acceptance, and for the benefit of his people, in his ſacred office; and they were reminded, that the Aaronic prieſthood could not profit them, except by the intervention of a better prieſthood, by which iniquity might actually be put away.

V. 5. *And I,* &c.] The prophet would doubtleſs rejoice to ſee Joſhua thus reſcued, cleanſed, and arrayed: but he obſerved that he yet had not the mitre inſcribed with "Holineſs to the Lord," which was the peculiar mark of his appointment to the high prieſthood; (*Exod.* c. xxix. v. 36—38.) He therefore was now encouraged to beg that this alſo might be put upon his head: and his requeſt was granted, and he was inveſted with that, as well as the other raiment.

V. 6, 7.] When this was done, and Joſhua was thus ſolemnly admitted to his high office, notwithſtanding all former ſins; (*Iſaiah*, c. vi. v. 1—9;) the angel of the Lord proteſted to him, or ſolemnly aſſured him with the authority of the Lord of hoſts; that if he conſcientiouſly walked in his ways, and faithfully continued to execute the important truſt, and charge committed to him, he ſhould be honoured as the judge or ruler over the temple, and all its ſervices, whilſt he lived, and ſhould at length have admiſſion to the company of thoſe attendant ſpirits, which were around his throne.

V. 8. *Hear,* &c.] The Lord of hoſts, the eternal Father ſeems here to be the Speaker; for Chriſt was evidently ſpoken of. Joſhua and the other prieſts, and the Jews, (who had been his fellow captives, and ſufferers, and who were then his fellow citizens, and fellow worſhippers, as well as fellow ſinners; though they ſat before him to hear his inſtructions, and obey his orders,) had been men greatly wondered at. Their marvellous deliverance from Babylon; their reſolution in coming up to Jeruſalem, when it lay in ruins; their perſeverance in the midſt of ſo many hardſhips, and perils; and their preſervation among ſuch inveterate and potent enemies, cauſed many to think of them with aſtoniſhment. But they would ſurely be preſerved: becauſe One was in due time to ariſe from the remnant of Judah, of whom Joſhua was a type, and who was called by the ſame name; (Joſhua being the Hebrew, and Jeſus the Greek termination.) In due time the Lord would bring forth his ſervant the BRANCH. (c. vi. v. 12, 13. *Iſaiah*, c. xi. v. 1. c. liii. v. 2. *Jer:* c. xxiii, v. 5;) Namely at his incarnation, when he would ſpring forth, as a ſmall branch from a decaying root, and yet grow up to ſupereminent dignity, and glory.

V. 9, 10.] Some alluſion might perhaps here be made to ſome corner-ſtone, or foundation ſtone of the temple, that had been laid under the inſpection of Joſhua, and in the preſence of many of the people: and on which the names of the tribes of Iſrael were perhaps engraven. But the Lord called their attention to the true Foundation and Corner ſtone of the ſpiritual temple, which he had laid in his purpoſes, and prophecies, and which he would openly lay before the people, in his incarnation, and by the goſpel; even Chriſt, as Immanuel, God, and man; and this was, as it were laid before Joſhua, in this viſion. The ſeven eyes upon this ſtone are interpreted by ſome to ſignify the manifold, and abundant wiſdom, and knowledge of Chriſt, as the Counſellor, and ever-watchful Protector of his church: others ſuppoſe that they denote

CHAP. IV.

Contains a viſion of a golden candleſtick, with ſeven lamps, ſupplied with oil, through pipes from two olive-trees, which grew on each ſide of it: explained to mean the immediate, and effectual aſſiſtance, which God would afford Zerrubbabel, in finiſhing the temple, as a type of Chriſt, and the fulneſs of his grace, &c. 1---14.

the attention, which would be paid to this precious Corner ſtone. The eyes of all believers from the beginning had looked forward to it, through types and predictions: thoſe of all believers, both of the Jews and Gentiles, after Chriſt's coming to the end of the world would be fixed upon it, in faith, hope and love: wicked men would behold it with contempt, abhorrence, or diſmay; and evil ſpirits would eye it with malignity, and deſpair. In ſhort the eyes of all in heaven, earth, or hell would, in one way or other, or at one time or other, be fixed upon it. The Lord of hoſts would engrave the graving of this ſtone, as the corner-ſtone of the temple had been engraven: which ſeems eſpecially to relate to the ſufferings, which Chriſt endured, and through which he was prepared to be the Foundation, and Salvation of the whole church. On that one day, upon which Chriſt was crucified for his people, a complete atonement was made for all their ſins, and the way was opened for their pardon, acceptance, and ſanctification; as they were ſucceſſively brought to apply for an intereſt in theſe precious bleſſings, by faith in him. And in that day, when ſinners come to Chriſt the tried-Corner ſtone, and obtain pardon, and ſpiritual life, and grace from him; they begin to enjoy much peace and conſolation, and to live in harmony, and love with each other; calling upon one another to aſſociate together in their religious exerciſes, and in holy fellowſhip; while they reſt under his protection, and live upon his conſolations: as men were uſed to feaſt together upon the fruit, and under the ſhade of their vines, and fig-trees. This may perhaps have a ſpecial reference to *that day*, when the eyes of the Jews ſhall at length be fixed upon Chriſt, that precious corner ſtone, which they have hitherto rejected. Then their load of national guilt ſhall at once be removed; and they ſhall enjoy ſpiritual peace, and temporal ſecurity in their own land, as in the days of Solomon. (1 *Kings*. c. iv. v. 25. *Micah*. c. iv. v. 4.)

PRACTICAL OBSERVATIONS.

If we could behold what goes forward in the world of ſpirits, we ſhould ſee much to alarm, to humble, and to encourage us. The moſt honoured, eminent, and excellent of men, when viewed as ſtanding before the Lord Chriſt, would appear to be ſinners deſerving of condemnation, not only for their actual ſins, but for the defilements of their beſt ſervices. Satan would then be ſeen employing a vaſt variety of ſubtle, and malevolent machinations to defeat all our pious deſigns, and even, if poſſible, to procure our condemnation. But though we cannot anſwer the charges brought againſt us, as many of them would be found too well grounded: yet our heavenly Advocate never wants an effectual plea, in behalf of all, who entruſt their cauſe in his hands. He will rebuke, confound, and ſilence our bold accuſer, by arguments grounded on his own meritorious obedience unto death, and on the mercy and truth of the Father through him. If it be proved, that we belong to that company, whom he hath choſen, that they ſhould be holy, and without blame before him in love; from our being effectually called by his converting grace, we have nothing to fear, We were once as brands in the fire, without ſenſe of our miſery, and danger, or deſire of deliverance; and he plucked us out, of his own unſolicited mercy, and grace, according to the eternal purpoſe, which he had purpoſed in himſelf: and he will not now leave us to be thrown back into the burning; becauſe of thoſe remains of ſin, which are our grief, and burden, when we ſtand daily before him, confeſſing our guilt, intreating him to pardon, and cleanſe us, and prepared to give him all the glory of our ſalvation. If the great Interceſſor then ſilences our accuſer by ſuch arguments; we ſhould reſiſt his diſcouraging ſuggeſtions in the ſame manner: we ſhould deſire to be his inſtruments in plucking brands out of the fire; and we ſhould bear patiently, and meekly with the ſins, and infirmities of new converts, and weak believers, according to the mercy of our Lord to us. In his ſight we all appear as clothed in filthy garments; not only in our firſt approach to him for ſalvation, but in reſpect of our hearts, and actions ever ſince: except as he orders the poor prodigal to be diveſted of his rags, and clothed with the beſt robe, which he hath provided for his change of raiment. When we truly come to truſt in Chriſt, he will cauſe this to be done, and we ſhall be made the righteouſneſs of God in him: he will alſo cauſe our iniquity to paſs away, by his ſanctifying grace, and enable us to put off the old man, which is corrupt according to the deceitful luſts; and having put on the new man, to walk thenceforth in newneſs of life. Happy then are they, who ſeek help from him: the prayers of his miniſters, and people are accepted for them, and they are qualified for every work, to which they are called. But if we would have the aſſurance, and comfort of theſe privileges, and ſerve the Lord in any honourable, and uſeful ſtation; we muſt hearken to his proteſtations concerning the neceſſity of holineſs, and faithful obedience, as well as his promiſes of free ſalvation. We muſt learn to walk in his ways, and keep his charge, and be faithful in a little; in order that we may be more and more employed on earth, and in hopes of ſerving him in heaven for ever, along with angels, and perfected ſaints. But whatever trials we paſs through, or whatever ſervices we perform; or however we may be wondered at, by friends, or foes: our whole attention muſt be fixed on Chriſt the Branch of righteouſneſs; that we may be grafted into, and grow like him. On Him muſt our eyes be fixed, as the only Foundation, which the Father hath laid for his church, or on which a ſinner can reſt his hope of ſalvation. He alone can remove our iniquity: in one day he made an all-ſufficient atonement for ſin, and the Lord laid on him the tranſgreſſions of us all: and when his hands, and feet, and ſide were pierced for us, our names and cauſe were graven by the Father upon his heart.

CHAP. IV.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his ſleep,

2 And ſaid unto me, What ſeeſt thou? And I ſaid, I have looked, and behold a candleſtick all *of* gold, with a bowl upon the top of it, and his ſeven lamps thereon, and ſeven pipes to the ſeven lamps which *are* upon the top thereof;

3 And two olive-trees by it, one upon the right *ſide* of the bowl, and the other upon the left *ſide* thereof.

4 So I anſwered and ſpake to the angel that talked with me, ſaying, What *are* theſe, my lord?

5 Then the angel that talked with me anſwered and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my lord.

6 Then he anſwered and ſpake unto me, ſaying, This *is* the word of the LORD unto Zerubbabel, ſaying, Not by might, nor by power, but by my Spirit, ſaith the LORD of hoſts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou ſhalt become* a plain: and he ſhall bring forth the head-ſtone *thereof with* ſhoutings, *crying*, Grace, grace unto it.

Whenever we look to him in genuine faith, the guilt and power of ſin are marvellouſly removed: we ſhall then begin to enjoy true peace and comfort, in communion with him and his ſaints: and we have an antepaſt of heavenly felicity, whilſt in his ordinances, by faith and love, we ſit down under his ſhadow with great delight, and his fruit is ſweet to our taſte. (*Sol: ſong*, c. ii. v. 3.)

NOTES.

CHAP. IV.] V. 1. *And*, &c.] Some ſhort interval taking place, between the foregoing and the following parts of the viſion, Zechariah through the infirmity of the fleſh, was fallen aſleep: (*Jer.* c. xxxi. v. 26. *Dan.* c. viii. v. 18. *Luke.* c. ix. v. 32. c. xxii. v. 45, 46.) But his divine Inſtructor waked him, that he might attend to what he had further to ſhew him. (c. i. v. 12—14.)

V. 2, 3.] (Note. *Exod.* c. xxv. v. 31—37. *Rev.* c. i. v. 20.) This candleſtick of pure gold, (alluding to that in the ſanctuary,) repreſented the church of God formed of the excellent of the earth, and fitted for receiving, and communicating the light of truth, and holineſs in this dark world. The lamps of the candleſtick in the ſanctuary were ſupplied by the prieſts, in the ordinary manner; but this was ſupplied in a ſupernatural way: for there was a bowl, or common reſervoir, placed on the top of the candleſtick, at an equal diſtance from each of the ſeven lamps; and from this bowl were ſeven pipes, through which the oil gradually ran of itſelf, to ſupply each of them, as it was wanted. At the ſame time, two olive-trees were growing, one on each ſide of the bowl: and a branch of each of them, being neareſt to it, diſtilled of it's own accord, abundance of the fineſt oil, of a golden colour, through a golden pipe into the bowl; from which the lamps were ſupplied, through the ſeven pipes before mentioned, (v. 11, 12.) It is ſufficient here to obſerve in general, that all this repreſented the abundance of divine grace, for the illumination, and ſanctification of the miniſters, and members of the church, which is treaſured up in Chriſt, to be from him diſpenſed, through his ordinances, to every individual in all parts of the world, as his occaſions, and circumſtances may require; and which cannot be procured, or precluded by any human power, but is communicated, according to the methods he hath eſtabliſhed, and revealed in his word. This church was at that time found amongſt the Jews, and the candleſtick was ſet up at Jeruſalem: therefore its light would be ſupplied, and kept burning, notwithſtanding the weakneſs, or unworthineſs of the perſons concerned; the number, or power of their enemies; or the apparent difficulties, under which they laboured.

V. 4—7.] The prophet did not well underſtand the viſion, but he ventured to enquire the meaning of it from his gracious inſtructor; and being gently reproved for his dulneſs of apprehenſion, he humbly confeſſed his ignorance, and was anſwered in general, that it was illuſtrative of, and correſponded to, the meſſage that he was to deliver from the Lord to Zerubbabel. He was to remind that prince, that his ſupport, and ſucceſs were not to be derived from might, or power, but from the Spirit of God. The power of the Jews, or the authority of the Perſian kings; the might of armies, and the power derived from victories would not avail them in theſe undertakings; but they would be rendered ſucceſsful by the power of the Holy Ghoſt. The firſt edict of Cyrus was procured by the ſecret operation of God on his mind: Darius, and Artaxerxes would be influenced in the ſame manner to favour them: but eſpecially the inſtruments employed in the work would not be inveſted with extenſive authority, or great power, or endued with military conduct, or courage: but with the Spirit of God, rendering them eminent for wiſdom, holineſs, faith, and zeal, and directing them to proceed in dependance on the mercy, grace, and providence of God to give them ſucceſs. Such in a meaſure were Zerubbabel, Joſhua, and their helpers; ſuch afterwards were Ezra and Nehemiah, and thoſe that concurred with them. By ſuch inſtruments, and means, the temple was rebuilded, and their civil, and eccleſiaſtical eſtate was reſtored; whilſt they were poſſeſſed of very little power, and had few, and feeble aſſiſtants, and many, and potent enemies. Indeed the obſtructions in their way reſembled a great mountain, which would be immoveable, and inſurmountable by any human power; but in the name, and ſtrength of that God, who would work by Zerubbabel, the prophet might ſet them at defiance; for before him, the great mountain would become a plain; and he would in

8 Moreover the word of the LORD came unto me, ſaying,

9 The hands of Zerubbabel have laid the foundation of this houſe; his hands ſhall alſo finiſh it; and thou ſhalt know that the LORD of hoſts hath ſent me unto you.

10 For who hath deſpiſed the day of ſmall things? for they ſhall rejoice, and ſhall ſee the plummet in the hand of Zerubbabel *with* thoſe ſeven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 Then anſwered I, and ſaid unto him, What *are* theſe two olive-trees upon the right *ſide* of the candleſtick and upon the left *ſide* thereof?

12 And I anſwered again, and ſaid unto him, What *be theſe* two olive branches, which through the two golden pipes empty the golden *oil* out of themſelves?

13 And he anſwered me and ſaid, Knoweſt thou not what theſe *be?* And I ſaid, No, my lord.

14 Then ſaid he, Theſe *are* the two anointed ones, that ſtand by the LORD of the whole earth.

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time bring forth the head-ſtone, the top-ſtone, to be placed on the ſummit of the temple: whilſt all the people would with loud, and repeated acclamations, aſcribe their whole ſucceſs to the free, unmerited, and abundant grace, and favour of God. In all this Zerubbabel was the type of Chriſt, who builds his ſpiritual temple, not by human power and authority, but by the converting, ſanctifying influences of the holy Spirit: whilſt mountains melt into plains before him, and the work goes on amidſt the combined oppoſition of earth and hell. And thus will he proceed, till it be finiſhed, by the converſion of the laſt elect perſon; or rather till the whole multitude of the redeemed ſhall be perfected in body and ſoul, in heavenly glory; whilſt angels will join the full chorus of the church triumphant, in adoring praiſes to that free grace, which formed, conducted, and completed the ſurpriſing plan.

V. 8—10.] The ſame truths are here expreſſed, or explained, in another manner. Zerubbabel with his own hands had ſome time before laid the foundation ſtone, in the preſence of Joſhua, and the people; yet through various hindrances, and diſcouragements, he probably deſpaired of ſeeing the work completed: but he was here aſſured that his hands ſhould alſo finiſh it; and by this he would know, that the Lord had ſent his prophet to him; or by this Zechariah would know, that Jehovah of hoſts, the Father, had ſent his divine Inſtructor to him. The ancient Jews deſpiſed theſe ſmall beginnings of building the temple, and probably many others concurred with them: and thus they both diſtruſted the Lord, and diſheartened one another. Perhaps the Jews in Chaldea, &c, deſpiſing ſuch a day of ſmall things, excuſed themſelves from returning into their own land: as if the dawnings of the day of God's returning favour ought not to have been highly valued! (*Prov:* c. iv. v. 18. *Hoſea,* c. vi. v. 3.) Their enemies alſo deſpiſed, and ridiculed their puny efforts. Yet all the friends of the work, would at length rejoice in ſeeing Zerubbabel ſucceſsfully, and ſkilfully ſuſtain the character of the maſter-builder of the temple; and with his plummet in his hand, take ſurveys of the work, to ſee that it was properly done, until the whole ſhould be completed. This he would do, " with thoſe ſeven," which ſome explain of ſeven of his principal aſſiſtants; but perhaps it alludes to the ſeven eyes, that were upon the foundation ſtone, (c. iii. v. 9;) and which would ſtill watch over, and ſuperintend the work, 'till it was completed: and theſe " were the eyes of the Lord, &c." His omniſcience, and manifold wiſdom, by which he providentially directs every event all over the earth, would concur with Zerubbabel, and order all things in ſubſerviency to his ſucceſs. (2 *Chron.* c. xvi. v. 9.) Thus Chriſt began, continues to build, and will himſelf finiſh his ſpiritual temple: He begins, maintains, and perfects his work in every redeemed ſoul: and thus perpetually demonſtrates his divine miſſion. The ſmall beginnings of his goſpel were deſpiſed by numbers: the feeble efforts, that are made in different places to promote his cauſe, and the firſt dawnings of his grace in new converts, are often comtemned. Even the friends of the goſpel, and the new converts themſelves are apt to deſpiſe the day of ſmall things: but they will all at length rejoice to ſee this great Builder carry on, and complete his deſign; and to obſerve how the eyes of the Lord watch over the operations of his grace from firſt to laſt; whilſt at length angels and men will deem them the grand themes of their admiring praiſe, and adoration.

V. 11—14.] The prophet was ſtill ignorant of the meaning of the two olive trees, eſpecially of thoſe branches, from which the oil was more immediately conveyed to the lamps: and upon enquiry he learned, that " they " were the two anointed Ones, which ſtood before " the Lord of the whole earth." Various are the interpretations, that have been given us of this part of the viſion. Some interpret the two anointed Ones to mean, Chriſt, and the holy Spirit: but the holy Spirit is rather the oil, and unction, than an anointed One. Some explain them to be the divine and human natures of Chriſt: but as theſe form one Perſon, the " anointed " of God;" it ſeems harſh to call them " two anointed " Ones." If we conſider the type, we ſhall perhaps beſt underſtand the things typified. Zerubbabel and Joſhua, the anointed ruler, and high-prieſt of Judah, who ſtood before the Lord, and were his inſtruments in the work of the temple, were the anointed Ones intended; but they were only types, and ſhadows, (as the temple itſelf was,) of him, that was to come. They therefore typified Chriſt, as anointed with the Holy

CHAP V.

Contains 1*ſt. Viſion of a large flying Roll; ſignifying the judgments, that were about to be executed on the wicked Jews,* 1---4. 2*d. A viſion of an ephah, with a woman ſitting in it, covered up with a talent of lead, and carried to be ſtationed in the land of Shinar; ſignifying the durable miſeries of that nation, when it ſhould have filled up it's meaſure of iniquity,* 5---11.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he ſaid unto me, What ſeeſt thou? and I anſwered, I ſee a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then ſaid he unto me, This *is* the curſe that goeth forth over the face of the whole

Ghoſt without meaſure, to be the King, and High Prieſt of the church, and to build, illuminate, and ſanctify the ſpiritual temple. As the anointed High Prieſt he purchaſed theſe gifts by his ſacrifice of himſelf, and in the holy of holies above, he intercedes for their communication: and as the anointed King, he is exalted to beſtow them. From the union of theſe two offices in his myſterious perſon, both God and Man, that inexhauſtible fulneſs of grace is derived, which through his word, and ordinances is communicated in due meaſure to all his miniſters and people, in all parts of his church. Thus the olive branches of themſelves diſtill the golden oil, through the two golden pipes into the bowl: the joint exerciſe of his prieſtly, and kingly office in our nature, cauſe all the fulneſs of the Godhead to dwell in him bodily for our uſe: and from this fulneſs do we all receive that grace, which we require in our ſeveral places, and for our ſeveral ſervices, through thoſe means of grace, by which our ſouls are fed, as the ſeven pipes fed the ſeven lamps of the candleſtick.

PRACTICAL OBSERVATIONS.

We are ſo dull, and ſo ſoon weary of attending on ſpiritual things, that the Lord muſt not only ſet them before us, but again, and again awaken our attention to them: and for this end he often employs alarming providences, in concurrence with the warnings of his word, and the convictions of his Spirit. The church contains all the knowledge, holineſs, and conſolation, which are to be found in this dark, miſerable, and ſinful world: and all this light in the church comes from Chriſt, as it's great ſource. He hath formed this his candleſtick on earth of the moſt valuable materials, and with the moſt exquiſite workmanſhip; and he hath ſo arranged his word, his ordinances, his miniſters, and people, that no part of the church may be deſtitute of this light of life; and that the whole may ſhine as a light in the world. And when our ignorance, or inattention deſerve reproofs; if we aſk wiſdom of him, he will give us liberally, and not upbraid us. We know in general that no human power, or efforts can do any good to the ſouls of men, except the Spirit of God work thereby: nor can any authority, or might prevent that good, which this divine Agent is pleaſed to do, often by feeble, and unworthy inſtruments. To ſpread the goſpel, and to render men wiſe, holy, and happy, we do not ſo much need the aſſiſtance of mighty monarchs, and powerful armies; nor yet of wealth, great abilities, eminent learning; nor the powers of philoſophy, eloquence, and oratory. If the Lord ſaw good to employ any of theſe things, in ſubſerviency to his work, he could eaſily by his Spirit incline the hearts of thoſe, who have ſuch talents, to improve them in this manner. But we want men filled with the Holy Ghoſt, full of faith, of heavenly wiſdom, of holineſs, of zeal for the glory of God, and love to the ſouls of men; who would go forth in ſimple dependance on the grace, and providence of God, to uſe, (no carnal weapons, but) the ſpiritual armour provided for them, and by fervent prayer to ſeek the bleſſing from God alone. Before ſuch Zerubbabels mountains would become plains; or rather before Him, who hath ſaid, "Lo, "I am with you always, even to the end of the world." As his inſtruments, they would begin and finiſh many a good work; even as he laid the foundation, and will in due time bring forth the head-ſtone of his church. In the mean while, may we firſt give diligence to obtain the aſſurance, that we are a part of the ſpiritual building; that we may both be witneſſes, and partakers of the bleſſing, when the whole company of heaven ſhall exclaim "grace, grace unto it." Having this aſſurance, whatever we are called to engage in for the honour of God, and the good of the church; let us uſe every means diligently, but truſt only in the Lord for direction, aſſiſtance, and a bleſſing. Let us not be diſcouraged by mountains in the way; for faith, and prayer will not fail to remove them: and let us hope for an happy event to every work, concerning which our dependance is placed on the grace, and mercy of God, and of which we are ready to give him all the glory. Nor let us deſpiſe the day of ſmall things, either in reſpect of ourſelves, or others: for the Lord commonly produces great effects from ſmall beginnings. Rather let us be thankful for every little hope, help, or ſucceſs, or any little good done to, or by us: let us rejoice to ſee inſtruments raiſed up, and made active, in the Lord's work, either in the magiſtracy, the miniſtry, or any other way. Eſpecially let us fix our faith on Chriſt, and joyfully view him, carrying on his work according to his own glorious plan, and daily bringing his ſpiritual edifice nearer to its completion; whilſt the omnipreſent, and omniſcient providence of the Lord concurs with his grace in perfecting the great deſign. Beholding him, as our Prieſt upon the throne: let us ſeek through his interceſſion, and of his royal bounty, ſupplies from that fulneſs, which hath hitherto ſufficed for all his ſaints and ſervants, according to their trials, and employments: let us wait on him in all his ordinances, expecting communications of his Spirit; and thus let us hope to be ſanctified wholly in body, ſoul, and ſpirit; for faithful is he, who hath promiſed, who alſo will do it.

NOTES.

CHAP. V.] V. 1—4.] The foregoing viſions of Zechariah were replete with encouragement to the pious earth: for every one that ſtealeth ſhall be cut off *as* on this ſide according to it; and every one that ſweareth ſhall be cut off *as* on that ſide according to it.

4 I will bring it forth, ſaith the LORD of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſely by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it with the timber thereof and the ſtones thereof.

5 Then the angel that talked with me went forth, and ſaid unto me, Lift up now thine eyes, and ſee what *is* this that goeth forth.

6 And I ſaid, What *is* it? and he ſaid, This *is* an ephah that goeth forth. He ſaid moreover, This *is* their reſemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that ſitteth in the midſt of the ephah.

8 And he ſaid, This *is* wickedneſs. And he caſt it into the midſt of the ephah; and he caſt the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a ſtork: and they lifted up the ephah between the earth and the heaven.

10 Then ſaid I to the angel that talked with me, Whither do theſe bear the ephah?

11 And he ſaid unto me, To build it an houſe in the land of Shinar: and it ſhall be eſtabliſhed, and ſet there upon her own baſe.

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rulers, and people of Judah; but theſe bear a gloomy aſpect, both towards thoſe, that were obſtinate in their ſins, and towards the whole nation in proceſs of time. The prophet's attention was next called to a flying roll. He ſaw ſeveral ſkins of parchment, or ſuch other materials, joined together, and written upon, flying in the air; which ſeemed to him to be about 10 yards long, and 5 yards wide. And his divine inſtructor informed him, that they repreſented the curſe, which would go through the whole *land*, againſt wicked perſons. The Lord would bring it forth, as the rule of judgment; and he would deal with every one according to it. So that the thief, being condemned by one part of it, would be cut off according to it; the perjured perſon, being condemned by another part of it would be cut off according to it. And in like manner, with other criminals. So that the curſe would enter into the houſe of the thief, the perjured perſon, &c, and abide there, 'till it had deſtroyed all the riches, comfort, and credit of him, and his family; even as if it had conſumed the ſtones, and timber of his habitation. The large ſize of the roll might intimate, that it not only contained all the curſes, written in the law, and denounced by the prophets; but alſo an account of all the ſins of thoſe, againſt whom it was ſent forth: its flying might ſignify, that it continually hovered over, and would ſpeedily light upon the heads of the impenitent: and the two crimes of theft, and falſe ſwearing might be mentioned as a compendium of the two tables of the law.

V. 5—11.] This viſion ſeems to have been intended as a prediction of the preſent ſtate of the Jews. Though their proſperity would again be reſtored after the captivity; yet they would at length fill up the meaſure of their iniquity, and be expoſed to a far heavier, and more durable calamity, than the Babyloniſh captivity. The prophet being again directed by his divine inſtructor to look up, and ſee what went forth; (that is from the counſels of God, which before were concealed, but were thus to be revealed;) he was ſhewn an ephah, or a meaſure about the ſize of a buſhel: and he was told, that "this was "their reſemblance through all the earth;" that is, this was the repreſentation of the Jews, wherever they were, or ſhould be diſperſed. Over the top of the ephah was ſuſpended a talent of lead, ſo formed, as to make a ponderous cover for it: and this ſeems to have been held in the hand of the angel, that is of Chriſt. In the ephah ſat a woman, who was the emblem of the Jewiſh nation: and the angel caſt ſomething into the meaſure, which he told the prophet was wickedneſs; denoting that he kept an exact account of their ſins, and would put them all *with them* into the meaſure, and only bear with them till that ſhould be full. At length he caſt the weight of lead upon the mouth of the ephah, whereby the woman, that ſat in it, and the wickedneſs caſt into it, would both be ſo cloſed up, as no more to be extricated: which ſeems to mean the irreverſible condemnation of the Jewiſh nation, after they had filled up the meaſure of their iniquities, by crucifying Chriſt, and rejecting his goſpel. And the two women, with wings like a ſtork, and the wind in their wings, ſeem to have been emblematic of the Roman armies, and their rapid conqueſts; coming ſpeedily at the call of Chriſt, to execute his righteous ſentence on that devoted nation. And their lifting up the ephah, and carrying it away through the air, to build it an houſe in Shinar, or Babylon, where it was to be fixed on its own baſe, ſo that its condition would, for a long time remain unaltered, repreſents the taking of Jeruſalem, the diſperſion of the Jews, like that made by the Babyloniſh captivity, and the long continuance of that calamity; as the juſt puniſhment of their ſins, and by reaſon of their obſtinate unbelief, and rejection of Chriſt, to cleave to the works of their abrogated law, and the ſuperſtitious traditions of their elders. It is obſervable that the word Shinar ſignifies "ſhaking out," and gives weight to this

CHAP. VI.

Contains 1*ſt. A viſion of four chariots with different coloured horſes, denoting the diſpenſations of providence, as conducted by the miniſtry of angels, &c.* 1---8. 2*d. An account of crowns, that were prepared for, and put on the head of, Joſhua, as a type of Chriſt, the Branch, in the union of his kingly, and prieſtly offices; as building the temple of the Lord, and as executing the counſel of peace; with orders how thee crowns were to be diſpoſed of, &c.* 9---15.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of braſs.

2 In the firſt chariot were red horſes; and in the ſecond chariot black horſes;

3 And in the third chariot white horſes; and in the fourth chariot griſled and bay horſes.

4 Then I anſwered and ſaid unto the angel that talked with me, What *are* theſe, my lord.

5 And the angel anſwered and ſaid unto me, Theſe *are* the four ſpirits of the heavens, which go forth from ſtanding before the Lord of all the earth.

6 The black horſes which *are* therein go forth into the north country; and the white go forth after them; and the griſled go forth toward the ſouth country.

7 And the bay went forth, and ſought to go that they might walk to and fro through the earth: and he ſaid, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the north country have quieted my ſpirit in the north country.

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interpretation. Some indeed explain this viſion of Antichriſt; as if all the wickedneſs of other churches, and nations were carried into this myſtical Babylon, in order to haſten, and aggravate its approaching doom. But the former ſeems the more ſatisfactory interpretation: though the ruin of all wicked nations and impenitent ſinners may be ſhadowed forth by the ſame emblem.

PRACTICAL OBSERVATIONS.

The fulleſt diſcoveries of the free grace of the goſpel, and the greateſt encouragements given to repentance, faith, and evangelical obedience, tend to aggravate the guilt, and enhance the puniſhment of thoſe, that go on ſtill in their wickedneſs. The tremendous curſes of God's word are flying about, and going forth over the face of the whole earth: and they are continually falling upon the heads of the unjuſt, and profane, according to the things written in the book of the law, and in the book of God's omniſcience, who will never forget any of their works. Whilſt men ſeek to enrich their families by fraud, rapine, oppreſſion, perjury, or other crimes; they open their doors to give entrance to the curſe into their habitations, along with their ill-gotten gains; and it will there remain, to the ruin of their ſubſtance, and the impoveriſhing of their poſterity; whilſt another part of the ſame curſe will reſt upon their ſouls, and ſink them into everlaſting puniſhment. As we are all tranſgreſſors of the law, ſo we cannot eſcape this wrath of God, except we flee for refuge to the hope ſet before us in the goſpel. To give us ſpace for this, the Lord endures our provocations with much long-ſuffering. But there is an appointed meaſure for every individual, (as well as for every nation,) in which he ſits, and into which all his wickedneſs is caſt: and when he hath filled this meaſure, the Lord will ſhut him up under his heavy wrath, as with a talent of lead, and commiſſion the executioners of his vengeance to carry him to his own place, there to aſſign him his long home, far from the city of our God, and amongſt his enemies, as a veſſel of wrath fitted for deſtruction. There will he be eſtabliſhed on his own baſe, and continue for ever an hater of God, and holineſs, and an object of his unchangeable and hot diſpleaſure. Let ſinners then fear to treaſure up wrath againſt this day of wrath; for the more they multiply their crimes, the faſter the meaſure fills: let them eſpecially take heed not to oppoſe, abuſe, deſpiſe, or neglect the great ſalvation of the goſpel; for this, above all other ſins, haſtens, and ratifies the tremendous ſentence: and whilſt the day of mercy continues "Let the wicked forſake his ways, "and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, "and to our God, for he will abundantly pardon."

NOTES.

CHAP. VI.] V. 1—8.] The mountains of braſs, whence theſe chariots came out, denote the immoveable purpoſes, and decrees of God, The four chariots are by ſome interpreted of the four great monarchies, the Chaldean, Perſian, Grecian, and Roman, which ſucceſſively executed God's purpoſes of juſtice, and mercy. As the red horſes mentioned at firſt, are afterwards omitted; it is ſuppoſed to be thereby intimated, that the firſt of thoſe monarchies was already ſubverted: and the bay horſes, which are firſt joined with the griſled, but afterwards mentioned ſeparately, are ſuppoſed to denote the Goths, Vandals, &c, which ſubverted the Roman empire. But the reaſons aſſigned for the different colours of the horſes, from the different complexions, (ſo to ſpeak) of theſe monarchies, do not give entire ſatisfaction. Certainly the Perſian monarchy was more favourable to the Jews, than any of the others; and it does not ſeem to have been more fatal to other nations. Nor does it appear, for

9 And the word of the LORD came unto me, ſaying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe of Joſiah the ſon of Zephaniah;

11 Then take ſilver and gold, and make crowns, and ſet *them* upon the head of Joſhua the ſon of Joſedech the high prieſt;

12 And ſpeak unto him, ſaying, Thus ſpeaketh the LORD of hoſts, ſaying, Behold the man whoſe name *is* The BRANCH; and he ſhall grow up out of his place, and he ſhall build the temple of the LORD:

13 Even he ſhall build the temple of the LORD; and he ſhall bear the glory, and ſhall ſit and rule upon his throne; and he ſhall be a prieſt upon his throne: and the counſel of peace ſhall be between them both.

what end the Chaldean monarchy ſhould be repreſented in a *prophetical viſion*; ſeeing it was already deſtroyed. It ſeems therefore more obvious, and ſatisfactory, to explain the paſſage to be deſcriptive of the providential government of God, as conducted by the miniſtration of angels, according to his eternal purpoſes: and this with ſpecial reference to the affairs of the Jews, and ſurrounding nations, at that time. (c. i. v. 7—11.) Angels are called the Lord's chariots; (Notes, *Pſ:* lxviii. v. 17. *Ezek.* c. i) By them he goes forth to execute his providential will on earth. The chariot with red horſes may repreſent the execution of his vengeance by raiſing up bloody conquerors, to waſte guilty nations: that with black horſes may denote the dreadful judgments of famine, and peſtilence, which often follow the deſolations of war: the white horſes may ſignify the removal of thoſe judgments, by reſtoring peace, ſalubrity, and plenty to the nations: and the griſled, and bay may denote diſpenſations mingled with wrath, and mercy; or thoſe leſſer judgments, that are more common in the world. (*Rev.* c. vi. v. 2—8.) They were all therefore interpreted to ſignify "the four ſpirits of the heavens, &c;" that is celeſtial ſpirits ſent forth from the Lord, to execute his purpoſes, in the different parts of the earth. The red ſeem to have already gone forth, and to have been executing their commiſſion, in the wars, whereby the Perſian kings were waſting the Chaldeans, and other nations in thoſe parts: the black were about to follow them into the north-country; and then the white would go forth after them. But the griſled were about to go toward the ſouth; into Egypt, or other countries to the ſouth of Judah: yet the bay, which were connected with them ſought to go, to and fro, through the earth, and obtained permiſſion ſo to do. This may perhaps intimate, that the calamities inflicted upon the Egyptians, and other nations would not be ſo extreme, as thoſe that would deſolate Babylon, and Nineveh. At length the prophet's divine Inſtructor informed him, that they who had gone towards the north-country, had quieted his ſpirit reſpecting thoſe regions: the judgments inflicted on thoſe, who had harraſſed the Jews, having ſatisfied his juſtice, he was appeaſed, and willing that peace ſhould be there again reſtored. And thus was concluded that ſucceſſion of viſions, which hath been continued from the firſt chapter to this place: for what follows ſeems to have been done in reality, and not in viſion.

V. 10, 11.] Theſe perſons ſeem to have come from Babylon, to preſent an oblation towards the building, or decoration of the temple: but it is not certain whether they meant to continue at Jeruſalem, or to return to Babylon. However, the prophet was ordered to meet them on that very day at the houſe of Joſiah, whither it is probable they went to preſent their oblation; for perhaps he had the charge of the treaſure of the temple. And of them he was to take the ſilver, and gold, and make it into crowns: one of the ſilver, and one of the gold, as ſeems probable. The one might ſignify the milder luſtre of Chriſt's kingdom here on earth, and the other its greater ſplendour in heaven. With theſe he was ordered to crown Joſhua the high-prieſt: not with reſpect to his perſonal character; for he exerciſed no regal authority, as Zerubbabel was the civil governor, being the deputy of the king of Perſia: but Joſhua was in this tranſaction entirely a type of Chriſt, as muſt have appeared to all concerned in it. (c. iii. v. 8, 9.)

V. 12, 13.] Joſhua was to be directed, in this typical action, to behold the "man, whoſe name is the "Branch;" the divine Saviour, who would in due time aſſume human nature, as a Branch from the root of Jeſſe. He would certainly grow up out of his place, from a virgin of the family of David, from the city at Bethlehem, where he would be born; and then from ſmall beginnings he would grow up to extraordinary greatneſs, and honour. He, and he only, would build the true temple of the Lord, (of which Solomon's temple, and that, which Zerubbabel, and Joſhua were building, were but types;) conſiſting of the whole company of redeemed ſinners, quickened and converted by divine grace, and made an habitation of God through the Spirit. He would bear, and be able to ſuſtain the exceeding weight of that glory, which would redound to him, as having planned, and erected this ſpiritual edifice. For after his humiliation on earth, he would be advanced in human nature to the mediatorial throne, angels, principalities, and powers being made ſubject to him; and all power in heaven and earth being given to him, and all the fulneſs of the Godhead dwelling in him, in order to the completion of this great deſign, of which he will have the whole glory from all the company of the redeemed, and from all the angels in heaven to all eternity. On this throne he would be eſtabliſhed as Ruler, and Judge, till all enemies ſhould be put under his feet. And he would be a Prieſt as well as a King upon his throne. His royal dignity would be the recompence of his humiliation and ſacrifice as a Prieſt: He would ſtill officiate as a Prieſt, in preſenting his interceſſion within the veil; and his royal dignity

14 And the crowns ſhall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off ſhall come and build in the temple of the LORD, and ye ſhall know that the LORD of hoſts hath ſent me unto you. And *this* ſhall come to paſs, if ye will diligently obey the voice of the LORD your God.

CHAP VII.

Contains 1ſt. A queſtion propoſed by ſome Jews, concerning the continued obſervance of ſome of their appointed faſts, &c. 1---3. 2d. The prophet ſent

would add ſplendour and efficacy to his prieſtly miniſtrations: "And thus the counſel of peace would be "between them both." Many explain this of the eternal counſel of redemption between the Father, and the Son, concerning the reconciliation and ſalvation of the elect, and the manner, and price of them: but it rather ſeems to mean, that *that* counſel would be effectuated by *this* union of the kingdom, and prieſthood in Chriſt. The former had been confined to the family of David, the latter to that of Aaron; and they could not interfere with each others work: from them Zerubbabel and Joſhua were riſen up, and concurred in building the temple. But One would at length ariſe, after the order of Melchizedec, who would be a prieſt upon a throne, and unite the two diſtinct offices in his ſingle perſon; of which the crowning of Joſhua was a type. As a Prieſt, he would offer an atoning ſacrifice, and expiate ſin, and then make interceſſion for ſinners: as a King he would rule, enact laws, execute judgment, make war, conquer, and deſtroy his enemies; protect, uphold, prefer, and exalt his people: and thus the counſel of peace would be accompliſhed by this union of the two offices in our Prince of peace. And as the prophets were always ſubſervient to the pious kings, and prieſts, in the execution of their offices: ſo the prophetical office of Chriſt tends to make him known in his kingly, and prieſtly offices.

V. 14, 15.] After theſe crowns had been put upon the head of Joſhua, they were to be placed in the temple, for a memorial of the tranſaction, and of the piety of thoſe men, who had preſented the ſilver and gold, of which they were made. Helem ſeems to have been the ſame perſon, as Heldai, and Hen the ſon of Zephaniah, as Joſiah. Perhaps theſe names were inſcribed on the crowns. And as they came from a great diſtance, to bring this oblation to the temple: ſo it was foretold, that they that were far off, would come and build in the temple of the Lord; either as inſtruments in the hand of the great Builder, (1 *Cor:* c. iii. v. 9—12;) or as coming to be made a part of the ſpiritual building. Thus they would know the truth of the prophet's miſſion. Some reference may indeed here be had to the aſſiſtance afforded by the Jews, who lived in diſtant countries, and even by Gentile princes, in building the material temple: but this only typified the calling of the Gentiles into the church, and their being employed in promoting its extent, purity, and proſperity. Theſe things would come to paſs, if they diligently obeyed the voice of the Lord, &c. For though the coming of Chriſt did not depend on their obedience; yet their perſonal, and national advantage from him, depended on their hearing and obeying the voice of God reſpecting him: and the intermediate proſperity of the nation depended on their obedience to the Lord their God.

PRACTICAL OBSERVATIONS.

All the diverſified events, that take place in the world, ſpring from the unchangeable counſels of God, which are formed in unerring wiſdom, juſtice, truth, and goodneſs. This counſel ſhall ſtand, and he will do all his pleaſure; and none can ſtay his hand, or ſay to him what doeſt thou? He might juſtly fill the earth with unmingled woe; but he moderates the ſeverity of his vengeance, as far as conſiſts with the honour of his juſtice, and when his judgments have "quieted his "Spirit," as provoked by man's daring rebellions. His miniſtering angels delight in executing his mandates of wrath, or of mercy: and whilſt they ſeek to go forth, they wait his orders, and exactly conform to his will: and as we hope ſhortly to be equal to them, we ſhould now ſtudy and copy their examples. When inſuperable hindrances prevent men from giving perſonal aſſiſtance to pious, and good deſigns; it is well, when they will contribute to them of their ſubſtance: and when ſuch ſervices ſpring from faith and love, they ſhall remain for a memorial, to their benefit, in the temple of the Lord above. Yet nothing can be accepted of us ſinners, but what is preſented in dependance on Chriſt, our Prieſt, and King. For us men and our Salvation He came down from heaven, and became incarnate; and grew as a Branch out of a dry ground, till he aroſe to his pre-eminent dignity and glory; ſhewing us, that humiliation and ſelf-abaſement are the firſt ſteps towards true glory and honour. To him, the great Builder, as well as Foundation of the temple, all the glory belongs, and ſhall be rendered for ever. And we muſt both ſubmit to him as our King, and truſt in him as our Prieſt, and give him all the glory of our ſalvation; if we would have the new covenant ratified with us, and its bleſſed peace communicated to our hearts, and conſciences. Let us then never think of ſeparating what God hath joined together in his counſel of peace; for we cannot obey Chriſt as our King, unleſs we come to God by him, as our Prieſt; nor come to God by him as our Prieſt if we refuſe to have him reign over us as our King. We have heard the goſpel of peace, through the blood of his croſs, in theſe diſtant regions: but are we come to, and builded on him, as a part of his ſpiritual temple, or are we yet the palace of ſatan? And are we endeavouring as his inſtruments, to promote the purity and proſperity of this temple? Or do we defile it by our ſins? Certainly we can have no comfortable ground to think our peace made with God, unleſs we diligently endeavour to obey his voice, and keep his commandments.

to reprove them for not regarding God, in their faſting, &c. to warn them not to copy the obſtinacy, and rebellion of their fathers; and to exhort them to practiſe juſtice and mercy, 4---14.

AND it came to paſs in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chiſleu;

2 When they had ſent unto the houſe of God, Sherezer and Regem-melech, and their men, to pray before the LORD,

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the LORD of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating myſelf, as I have done theſe ſo many years.

4 Then came the word of the LORD of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth, and ſeventh *month*, even thoſe ſeventy years, did ye at all faſt unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourſelves*, and drink *for yourſelves*?

7 *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jeruſalem was inhabited and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth and the plain?

8 And the word of the LORD came unto Zechariah, ſaying,

9 Thus ſpeaketh the LORD of hoſts, ſaying, Execute true judgment, and ſhew mercy and compaſſions every man to his brother.

10 And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor; and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and pulled

NOTES.

CHAP. VII.] V. 1—3.] Theſe meſſages were ſent above two years after thoſe, recorded in the foregoing chapters: but it is probable, that the prophet continued to inſtruct, and exhort the people, during that time, though none of his predictions were recorded. Either the Jews in Chaldea, or thoſe in Judah, ſent the perſons here-mentioned, with their attendants, to the temple, both to offer their prayers in their behalf, and to propoſe a queſtion to the prieſts, and prophets, concerning ſome faſts, which they had been uſed to obſerve: (v. 5. c. viii. v. 19.) They kept an annual feaſt in the fourth month, in remembrance of the breaking down of the wall of Jeruſalem; another in the fifth month in remembrance of the burning of the temple; another in the ſeventh month, on the day, on which Gedaliah was ſlain: and another, in the tenth month, becauſe at that time the ſiege of the city was begun. (*Jer*. c. xli. v. 1, 2. c. lii. v. 4—6. 12, 13.) But the Jews now queſtioned whether they ought to continue the obſervance of theſe faſts, ſeeing the city, and temple were both in a fair way of being rebuilded. The enquiry was worded, as if propoſed by a ſingle perſon, though made by a collective body; for every one was concerned in it. They had wept for their ſins, and ſeparated themſelves from food, and ordinary recreations, and employments, that they might ſpend the day in devotions: and they had perſevered in it for "ſo many years," This language ſeems to ſavour of boaſting, and oſtentation; and to imply a complaint that they had been ſo long conſtrained to weep, and faſt, becauſe of their calamities. (*Iſaiah*, c. lviii. v. 3.)

V. 4—7.] Whoever were the perſons, that originally propoſed this queſtion, it evidently concerned the whole nation; and therefore the Lord ſent his prophet with a meſſage to them upon the occaſion. The faſts, which they had obſerved, were not of divine appointment; though the obſervance of them would have been good, had it been done properly: but they had not regarded the authority, will, or glory of God therein. They were not truly humbled, or ſorry for thoſe ſins, that had provoked the wrath of God againſt them; and whilſt they wept as ſufferers, they did not ſubmit to his juſtice in their ſufferings, nor rely on his mercy for their deliverance. They were not truly penitent, nor did they forſake their ſins: the glory, and favour of God were not the great objects, at which they aimed: their faſting was the reſult of pride, ſelf-righteouſneſs, or oſtentation; or it was a matter of cuſtom, a form, a compliance with human authority, out of regard to their eaſe, intereſt, or reputation; and it had no good effects upon their temper, and conduct: ſo that they pleaſed themſelves as really, when they wept, and faſted, as when they feaſted in a ſenſual, and ungodly manner. But whether they faſted, or not, they ought certainly to have attended to the earneſt calls of the Lord by the former prophets, to repentance, and reformation. If their fathers had done this, their ancient proſperity would have been continued, and occaſion would not be given to theſe their faſts; and nothing but this could re-eſtabliſh them in their former flouriſhing condition. Let them then attend to this great concern, and then uſe their own diſcretion as to the faſts, they had been uſed to obſerve: for as the Lord had had no pleaſure in them, ſo he would not give any explicit orders about them.

V. 11. *Pulled*, &c.] As oxen, that are not willing to draw in the yoke.

V. 13. *They*, &c.] They cried for temporal deliver-away the ſhoulder, and ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamant ſtone, leſt they ſhould hear the law, and the words which the LORD of hoſts hath ſent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hoſts.

13 Therefore it is come to paſs, *that* as he cried, and they would not hear; ſo they cried, and I would not hear, ſaith the LORD of hoſts:

14 But I ſcattered them with a whirlwind among all the nations whom they knew not. Thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

CHAP. VIII.

Contains 1ſt. Promiſes that Jeruſalem ſhould be repleniſhed with inhabitants of all ages, by reaſon of returning peace, purity, and proſperity; and by the return of the Jews from their diſperſions, 1---8. *2d. The people encouraged to their work, by the aſſurance of plenty, and abundant bleſſings,* 9---15. *3d. Exhortations to various duties, and promiſes that their mournful faſts ſhould be turned into chearful feaſts,* 16---19. *4th. A prediction of the converſion of the Gentiles, by the example, and preaching of the Jewiſh converts to Chriſtianity,* 20---23.

AGAIN the word of the LORD of hoſts came *to me*, ſaying,

2 Thus ſaith the LORD of hoſts, I was jealous for Zion with great jealouſy, and

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ance, when their ſentence, (as to the deſtruction of the city, and their captivity,) had become irreverſible; and therefore God would not hear them: but if any of them, even at that time had cried to him for ſpiritual ſalvation in humble faith, he would certainly have anſwered them.

PRACTICAL OBSERVATIONS.

If we would know the will of God in doubtful caſes; we muſt not only conſult his word, and miniſters, but we muſt ſeek his direction by fervent prayer. Some duties are obligatory at all times; others belong to ſpecial ſeaſons: it behoves thoſe, who are ſuffering or trembling becauſe of their ſins, to weep and faſt, and ſeparate themſelves from lawful pleaſures, to attend to the great buſineſs of humbling themſelves before God, and ſeeking forgiveneſs from him: and it is equally ſeaſonable for thoſe, who have experienced ſignal deliverances, and ſpecial tokens of his reconciling love, to abound in praiſe, and in every expreſſion of grateful joy. But moſt men reſt in the mere outſide of theſe religious exerciſes; and whether they faſt and pray, or eat and drink, they do it to themſelves, according to their own humour, or for their own honour or intereſt, in ſome way or other. (*Matt.* c. vi. v. 1—6. 16—18.) Yet are they in general ſo pleaſed with their vain-glorious performances, that they think it hard that God will not richly reward what they did not at all to him, and what in fact he abhors as the reſult of their pride, ſelfiſhneſs, and hypocriſy! Nay ſuch perſons, as with apparent conſcientiouſneſs enquire the truth, and will of God, often are found indiſpoſed to embrace the one, or to practiſe the other. But the neglect of moral duties is as inconſiſtent with ſincerity in religious obſervances, as the neglect of religion is inconſiſtent with the practice of morality, from a ſingle eye to the glory and will of God. Our rule indeed is, that whether we eat, or drink, or whatever we do, we muſt do all to the glory of God; and true chriſtians will aim to receive all with that thankfulneſs, and uſe all with that moderation, which may render even their meals honourable to their profeſſion of godlineſs: but after all their care, they will feel, that they continually fall ſhort of their rule, and need forgiveneſs in every thing. What then muſt be their caſe, whoſe very religion is as ſelfiſh, as their banquetings, and revellings! Nothing can poſſibly be accepted from thoſe, who wilfully refuſe to hear the word of God, as delivered by the ancient ſervants the prophets, apoſtles, and inſpired pen-men of ſcripture. Such wilful diſobedience will mar the proſperity of cities, and of apparently flouriſhing churches; and no mourning, or faſting, under public, or perſonal rebukes, will prove of real uſe, except that ground of the Lord's controverſy be removed. In this all his ſervants in every age are agreed. Except magiſtrates execute true judgment, and private perſons do juſtice, and ſhew mercy, and compaſſions to their brethren: except they ceaſe to oppreſs the widow, the fatherleſs, the ſtranger, and the poor of every name or nation: except men ſtifle their reſentments, and forbear to imagine evil againſt their brethren in their hearts: or ſo long as they refuſe to hearken to the warnings of God's word, to bear the yoke of his commandments; ſo long as they increaſe the natural hardneſs of their ſtony hearts, by ſtifling convictions, and indulging their prejudices, leſt they ſhould hear the law, and the words of the Lord by his Spirit *in* his prophets; they cannot expect that even their prayers will turn away the great wrath of the Lord from them. And though the Lord will always readily hear the cry of the broken-hearted penitent; yet it will ſoon come to paſs, in reſpect of all, that die impenitent and unbelieving, that as he cried, and they would not hear, ſo they will cry and he will not hear, or help them. And then there will be no remedy, or refuge from thoſe miſeries, which here they deſpiſed and defied, but which they then will not know how to endure. (*Prov.* c. i. v. 19—31. *Luke*, c. xiii. v. 23—27.)

NOTES.

CHAP. VIII.] V. 2. *I was*, &c.] The Lord had been exceeding jealous for his people, and diſpleaſed with their enemies; (c. i. v. 14:) and he had already in part

I was jealous for her with great fury.

3 Thus ſaith the LORD, I am returned unto Zion, and will dwell in the midſt of Jeruſalem: and Jeruſalem ſhall be called A city of truth; and the mountain of the LORD of hoſts, The holy mountain.

4 Thus ſaith the LORD of hoſts. There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age.

5 And the ſtreets of the city ſhall be full of boys, and girls playing in the ſtreets thereof.

6 Thus ſaith the LORD of hoſts, If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the LORD of hoſts.

7 Thus ſaith the LORD of hoſts, Behold, I will ſave my people from the eaſt country, and from the weſt country:

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem: and they ſhall be my people, and I will be their God, in truth and in righteouſneſs.

9 Thus ſaith the LORD of hoſts, Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day *that* the foundation of the houſe of the LORD of hoſts was laid, that the temple might be built.

10 For before theſe days there was no hire for man, nor any hire for beaſt: neither *was there any* peace to him that went out or came in, becauſe of the affliction: for I ſet all men every one againſt his neighbour.

11 But now I *will* not *be* unto the reſidue of this people as in the former days, ſaith the LORD of hoſts.

12 For the ſeed *ſhall be* proſperous; the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew: and I will cauſe the remnant of this people to poſſeſs all theſe *things*.

13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the LORD of hoſts, As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the LORD of hoſts, and I repented not:

15 So again have I thought in theſe days to do well unto Jeruſalem and to the houſe of Judah: fear ye not.

16 Theſe *are* the things that ye ſhall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in

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avenged them on the Chaldeans, &c. with great fury.

V. 3. *A city*, &c.] That is a city, in which divine truth was known, and believed; the true God worſhipped in the appointed manner, and in ſincerity, and truth; and where ſincerity, and fidelity, as well as juſtice, and equity were practiſed amongſt men. This primarily related to the ſtate of Jeruſalem, as reformed by Zerubbabel, Joſhua, Ezra, Nehemiah, and others; yet it was typical of the goſpel church of true believers, which alone can fully anſwer to theſe characters.

V. 4, 5.] Theſe verſes are beautifully deſcriptive of a ſtate of great outward tranquillity, attended with plenty, temperance, and contentment. The inhabitants of the city are ſuppoſed to live to extreme old age, and to walk chearfully, and without fear in the ſtreets; whilſt their numerous deſcendants, being healthful, and chearful, free from want, fear, or ſorrow, amicably engage in their childiſh diverſions, on every ſide of them: which would be a ſight extremely pleaſing to theſe aged ſpectators.

V. 9—15.] (*Hag.* c. i. v. 6—11. c. ii. v. 15—17.) The Jews, who had heard, and obeyed the words of Haggai, and Zechariah, when they called them to the building of the temple, were encouraged to proceed in that work with vigour, and alacrity. Whilſt this had been neglected, there had been no employment for thoſe, who wiſhed to ſubſiſt by the labour of their hands, or by that of their cattle; nor could they travel from place to place in ſafety, becauſe of the calamities of the times; for the Lord had been provoked to leave them exposed to their enemies, and even to quarrel with each other. But he now intended remarkably to proſper them, beyond the example of all former days, which they could remember. Their lands ſhould bring forth abundance, and they ſhould poſſeſs it in peace: and the heathen, that had deemed them a contemptible, wretched, and accurſed people, and treated them accordingly, beholding their wonderful deliverances, and proſperity, ſhould conſider them as an honourable, and happy nation. For as nothing could prevent the execution of his your hearts againſt his neighbour; and love no falſe oath: for all theſe *are things* that I hate, ſaith the LORD.

18 And the word of the LORD of hoſts came unto me, ſaying,

19 Thus ſaith the LORD of hoſts, The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth, ſhall be to the houſe of Judah joy and gladneſs, and chearful feaſts; therefore love the truth and peace.

20 Thus ſaith the LORD of hoſts, *It ſhall* yet *come to paſs*, that there ſhall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* ſhall go to another, ſaying, Let us go ſpeedily to pray before the LORD, and to ſeek the LORD of hoſts: I will go alſo.

22 Yea, many people and ſtrong nations ſhall come to ſeek the LORD of hoſts in Jeruſalem, and to pray before the LORD.

23 Thus ſaith the LORD of hoſts, in thoſe days *it ſhall come to paſs*, that ten men ſhall take hold, out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you: for we have heard *that* God *is* with you.

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purpoſed wrath upon their fathers; ſo nothing ſhould interrupt the courſe of his promiſed mercy towards them.

V. 19 *Love*, &c.] Whilſt the Jews had neglected the truths of God's word, and his true worſhip, and making their peace with him; and whilſt they deceived, cheated and quarrelled with each other, God had given them occaſion for their doleful faſts: but he had now promiſed to change them into chearful feaſts, and he therefore exhorted them to love truth, and peace, as the proper method of perpetuating their comforts, and mercies.

V. 20—23.] Notwithſtanding all the miſeries, and contempt that the Jewiſh nation had lain under, and the reproach, and weakneſs, which ſtill attended them; it would at length come to paſs, that numbers of perſons from many cities would come to court their friendſhip, and join in their worſhip. For the inhabitants of one city ſhould go to thoſe of another, purpoſely to perſuade them, to go with them, and that directly, to pray before Jehovah the God of Iſrael, and to ſeek his favour, offering to accompany them in ſo doing. In this manner many people, yea powerful nations, would come to Jeruſalem to ſeek, and worſhip the Lord. This might have ſome reference to the proſelytes, that were made from various nations to the Jewiſh religion, from the time, when the prophet wrote, to the coming of Chriſt: but there was nothing of ſo extenſive, and general a nature, as fully to anſwer to theſe expreſſions. And what follows leads us with leſs heſitation to conclude that the ſpread of the goſpel among the Gentiles was principally intended. For in thoſe days, ten, (that is ſeveral,) men of all the various languages of the nations, would take hold of the ſkirt of the garment of one Jew, as determined to go with him; having heard that God was with them. The apoſtles, and primitive preachers of chriſtianity were Jews: their miraculous gifts, holy lives, diſintereſted ſucceſsful labours, patient ſufferings, abundant conſolations, and triumphant deaths, were ſuited to convince the Gentiles, that God was with them of a truth: and multitudes of them, from many nations clave unto them, to join in their worſhip, and ſhare their bleſſings. Thus that religion, of which the worſhip at Jeruſalem was but a type, was propagated through thoſe powerful nations, that had oppreſſed the Jews; and men left their idols to become the ſervants of the God of Iſrael, as revealed in Chriſt Jeſus; though they had ſo long treated his worſhip with neglect, and contempt.

PRACTICAL OBSERVATIONS.

The unchangeable love, and faithful engagements of God to his people form their only, and ſufficient ſecurity, that their enemies ſhall never prevail againſt them, or injure them with impunity: and his gracious preſence with his church alone renders her worthy to be called, the city of truth, and the mountain of holineſs. Godlineſs, and honeſty conduce exceedingly to peace, and proſperity in cities, and nations. It is beautiful to behold the old, and young living amicably, and comfortably together; and we ought to be thankful to behold our children healthful, and chearful, and engaged in thoſe diverſions, which ſuit their tender age, without any cauſe of terror, or complaint: but it is moſt deſirable to ſee "young men, and maids, old men and children," with one accord joining in the worſhip and ſervice of God, as citizens of the heavenly Jeruſalem. If, conſidering the preſent low eſtate of vital godlineſs, we can ſcarce conceive how ſuch a change can be effected, as to render this general all over the earth; let us not conclude that it cannot be: for it is no marvellous thing in the eyes of the Lord, that ſuch a revolution ſhould be effected; and the Almighty power of his new creating Spirit could produce it, in leſs time, than he was pleaſed to employ in creating the world. When he pleaſes thus to work, he will ſave multitudes in all parts of the world, and they will become citizens of his holy city, and will be his obedient people, and he will be their God in truth, and and righteouſneſs: for whilſt he performs his promiſes, and makes them partakers of his ſalvation, they will learn to ſerve him in righteouſneſs, and true holineſs. Let then the hands of all thoſe be ſtrong, who are labouring to promote the cauſe of the goſpel; for whilſt they attend to the words of his prophets and apoſtles, they may be ſure that their labour will not be in vain. But let us not forget, that we beſt conſult our own intereſt, by giving the ſervice of God a decided priority in our choice, and endeavours. When he is provoked by men's carnal procraſtinations, or negligence; he can cauſe trade to decay,

CHAP. IX.

Contains predictions 1ſt. Of judgments to be executed on the Syrians, Tyrians, and Philiſtines, with intimations of mercy to a remnant of the latter people, and promiſes of protection to the Jews, 1---8. *2d. Of Chriſt's coming to Jeruſalem riding upon an aſs's colt: and of the nature, extent, and benefit's of his kingdom, and of the blood of his covenant,* 9---12. *3d. Of the victories, which the ſons of the church would obtain; and their great privileges, and joy in, and admiration of the goodneſs, and beauty of the Lord,* 13---17.

THE burden of the word of the LORD in the land of Hadrach, and Damaſcus *ſhall be* the reſt thereof: when the eyes of man, as of all the tribes of Iſrael, *ſhall be* toward the LORD.

2 And Hamath alſo ſhall border thereby; Tyrus, and Zidon, though it be very wiſe.

3 And Tyrus did build herſelf a ſtrong-hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the LORD will caſt her out, and he will ſmite her power in the ſea; and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowful, and

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and peace to remove, and ſet every man againſt his neighbour: but when he returns in mercy, peace and plenty reſult from his ſmile, and they become moſt proſperous, honoured and happy, who were moſt abject, and miſerable: and his power is as much engaged to fulfil his gracious promiſes, as to accompliſh his righteous threatenings; therefore the believer hath nothing to fear, whilſt he is ſtedfaſtly proceeding with the work aſſigned him. But whilſt we rely on the Lord's promiſes, we ought alſo to conſider what are the things that we ought to do. Surely chriſtians ſhould remember the exhortation to put away lying, and to ſpeak every man the truth to his neighbour; to execute the judgments of truth and peace, to abhor all malice, fraud, and perjury; to hate what the Lord hates, and to love what he delighteth in. When they thus ſerve the Lord, and he turns their mourning for ſin into joy and gladneſs, and divine ordinances become their chearful feaſts; and they evidently love truth and peace: then they appear amiable, excellent, wiſe, and happy; their light ſhines before men; they adorn and recommend the doctrine of God our Saviour, and convince all around them that the Lord is with them of a truth. In ſuch a frame of mind a cottage, a dungeon, a death-bed, a fiery furnace, or a lion's den may be ſcenes of great peace, and enjoyment. In this way the ancient ſervants of God attracted the attention, and admiration of their heathen neighbours: thus they ſoftened their prejudices, and inſinuated themſelves into their affections, whilſt they ſaw what manner of men they were amongſt them for their ſakes; and ſo chriſtianity was diffuſed through many powerful, and proſperous nations. The ſame cauſe would again produce the ſame effect: and when chriſtians ſhall generally ceaſe from their ſharp contentions, and renounce unſcriptural tenets and practices, and ſhew their love of truth and peace in the whole tenor of their conduct; we may expect a more extenſive ſpread of true religion, than any that yet hath taken place. In the mean time, let us ſtir up ourſelves, and each other, to go and pray before the Lord, and ſeek his face: let us ſtrive to make known his truth in dark places, and to give weight to our exhortations by our examples.

NOTES.

CHAP. IX.] V. 1. *The*, &c.] This chapter ſeems to begin another prophecy, which reaches to the end of the eleventh: and it opens with predictions of judgments upon ſeveral nations bordering upon the Jews. This burden of the Lord firſt related to Hadrach: Syria is doubtleſs intended by this name; but it is not certain whether it were the name of ſome idol, or of ſome place in Syria; or for what reaſon it was thus called. However this burden would fall, and reſt, or abide, upon Damaſcus, the capital of Syria: and probably the prophecy was fulfilled by Alexander, and his ſucceſſors. This would be, when "the eyes of man, as of all the tribes of Iſrael "ſhould be toward the Lord:" which may mean, that theſe troubles would continue till the coming of Chriſt, when the eyes of men in general, as thoſe of all the tribes of Iſrael, ſhould be fixed upon the true God, expecting help and ſalvation from him. And it might intimate, that the Syrians would not be delivered, till they were converted to chriſtianity, and became worſhippers of Iſrael's God. Or it may mean, that this burden would reſt on Damaſcus, when the eyes of men, *even* of all the tribes of Iſrael would be towards the Lord; by whom they would be protected, when their neighbours were reduced.

V. 2—4.] Hamath bordered on Syria on one hand, and Tyre bordered upon it on the other, and they would ſhare her burden. The Tyrians deemed themſelves exceeding wiſe, and they had ſtrongly fortified the city upon the iſland, ſince Nebuchadnezzar had deſtroyed that upon the continent; and they were become extremely rich by their induſtry, and commerce. But the Lord meant to reject, and impoveriſh them, and to deſtroy the ſtrong-holds, that were built in the ſea, as well as their naval force, aud to burn the city with fire. This was fulfilled by Alexander. (Notes, *Ezek.* c. xxvi. xxvii. xxviii.)

V. 5, 6.] The Philiſtines having witneſſed theſe deſolations of Tyre, would be greatly alarmed, and diſtreſſed, even in their capital cities. Perhaps they had hoped, that Tyre would ſtop the progreſs of Alexander's victories, and that they ſhould have eſcaped; but they would be made aſhamed of theſe expectations, and find themſelves expoſed without defence to the power of the conqueror. Then the king would be deſtroyed at Gaza; Aſhkelon would be reduced to deſolation; either ſome baſe perſon would be made ruler over Aſhdod, or the city would be given to be inhahited by a colony of ſtrangers;

Ekron; for her expectation ſhall be aſhamed; and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *ſhall be* for our God, and he ſhall be as a governor in Judah, and Ekron as a Jebuſite.

8 And I will encamp about mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth: and no oppreſſor ſhall paſs through them any more: for now have I ſeen with mine eyes.

9 Rejoice greatly, O daughter of Zion: ſhout, O daughter of Jeruſalem: Behold, thy king cometh unto thee: he *is* juſt, and having ſalvation; lowly, and riding upon an aſs, and upon a colt the foal of an aſs.

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle-bow ſhall be cut off: and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* from ſea *even* to ſea, and from the river *even* to the ends of the earth.

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and thus the pride of the Philiſtines would be cut off. We know that Alexander did conquer thoſe regions: but we have not ſufficient information fully to illuſtrate every one of theſe expreſſions.

V. 7. *And*, &c.] The Philiſtines, and other enemies of the Jews would be deprived of their power to waſte them any more: and the ſpoil that they had taken by the moſt bloody, and abominable murders, or rapines, would be torn from them, as the prey from between the teeth of a wild beaſt. Yet there would be a remnant of them, who would embrace the true religion, and become the people of God, devoted to his ſervice: and they would be honoured even as the governors of Judah, and the inhabitants of Ekron would be privileged as a Jebuſite, or a citizen of Jeruſalem: or as ſome Jebuſites, whom David perhaps proſelyted, and incorporated amongſt his people, when he took Jeruſalem. Judas Maccabeus obtained ſome deciſive victories over the Philiſtines, and probably proſelyted ſome of them to the Jewiſh religion: but perhaps their converſion to chriſtianity was intended.

V. 8. *And*, &c.] Whilſt the Macedonian conquerors were extending their ravages; and afterwards whilſt the ſucceſſors of Alexander, that reigned in Syria, and in Egypt, were continually marching their armies through Judea, in their wars with each other; the Lord promiſed to encamp round his temple to protect it from being plundered, and deſtroyed: for he had ſeen the oppreſſion of the Chaldeans, and others, and he would watch over it to protect it from ſimilar depredations. Antiochus Epiphanes was permitted to profane the temple, and to perſecute the Jews: but this was but for a time, and not like the deſolations of the Chaldeans, and it ended in the honour of the Jews, and the diſgrace and ruin of their perſecutors: ſo that no ſuch oppreſſor as Nebuchadnezzar paſſed through them any more; that is, till after Chriſt was come, and they ceaſed to be the people of God. But the paſſage may alſo ſignify the Lord's conſtant protection of the church; and may even refer to events, that are yet future.

V. 9, 10.] (*Matt.* c. xxi. v. 1—10. *John*, c. xii. ver. 14, 15.) All the other deliverances of the Jews were types of, or introductions to the bleſſings, that were to be conferred on the church under the reign of the Meſſiah. The daughter of Zion was therefore called upon to rejoice greatly, and ſhout for joy, becauſe her long expected King was about to come unto her. When he appeared, he would be evidently, and perfectly juſt and holy, in his perſonal character, and in his public adminiſtration; yea he would provide for the honour of the divine law, and juſtice, in the ſalvation, that he came to work for, and beſtow upon his people. But though he would be the moſt honourable, and mighty of all the kings, and conquerors, that ever appeared on earth; yet he would diſplay none of that magnificence, and grandeur, by which they expreſs their oſtentation, and ambition. On the contrary humility, and lowlineſs would diſtinguiſh his deportment; poverty, and outward meanneſs his circumſtances; and contempt, and inſult would be his lot on earth. On the ſingle occaſion, in which he would at all aſſume the outward character of a king; on the memorable occaſion, when he would enter Jeruſalem, amidſt the Hoſannahs of the multitude, who would ſoon after as loudly demand his crucifixion: on this occaſion he would for once ride; but not on a ſtately ſteed gorgeouſly capariſoned, nor in a triumphal car; but on an aſs, an unbroken, untractable ſtupid creature, not at all fit to ride upon. Yet it was a proper emblem of the obſtinate and ungovernable nature of thoſe, over whom he came to reign; but whom his powerful grace renders ſubmiſſive, and tractable, even as his miraculous energy made this ſilly animal go on undiſmayed, and guidable amidſt the clamorous joy of the ſurrounding multitudes. Nor was this aſs's colt his own *as Man*, but borrowed; nor was it fitly prepared to be rode on, but merely with the diſciples clothes caſt looſely upon it. In every reſpect the intrinſic holy majeſty, and dignity of this King was contraſted with the unexampled manner, in which he was received into the holy city, that was, in type the capital of his mighty kingdom. At this time the Lord intended to deprive both Jews, and Iſtaelites of all their carnal confidences; and to terminate the contentions amongſt ſuch as ſubmitted to this their King; and to deſtroy all the force, and power of thoſe, who rebelled againſt him. And at the ſame time he would ſend his goſpel of peace among the heathen, reconciling them to God, and each other; reducing them to ſubmit to Meſſiah's dominion, until

11 As for thee alſo, by the blood of thy covenant I have ſent forth thy priſoners out of the pit wherein *is* no water.

12 Turn you to the ſtrong-hold, ye priſoners of hope: even to day do I declare *that* I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man.

14 And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord GOD ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth.

15 The LORD of hoſts ſhall defend them; and they ſhall devour, and ſubdue with ſling-ſtones; and they ſhall drink, *and* make a noiſe as through wine; and they ſhall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God ſhall ſave them in that day as the flock of his people: for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land.

17 For how great *is* his goodneſs, and how great *is* his beauty! corn ſhall make the young men chearful, and new wine the maids.

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it ſhould at length extend, not only all over the land, but to the utmoſt borders of the earth. (*Pſ.* lxxii. v. 8.)

V. 11. *As*, &c.] This ſeems addreſſed to Chriſt the King, by his eternal Father. The covenant, which he mediated, was ratified with his own blood, of which all the blood of the Jewiſh ſacrifices was typical. The bondage of Egypt, from which the Iſraeites were delivered by the ſprinkling of the blood of the paſcal Lamb; and that, from which they had juſt been reſtored, were like pits, or dungeons, wherein was no water; where they were ſinking in the mire, or periſhing for want by a lingring death, without comfort or hope; and both theſe deliverances were granted in virtue of the engagement of Chriſt, to ſhed his blood for his people. But theſe only ſhadowed forth the deliverance of ſinners from the bondage of ſin, and ſatan, and from the ſentence of condemnation, under which they were concluded, for numbers have been from age to age, ſent forth from their gloomy bondage in the pit where is no water, by the blood of the Redeemer's covenant; and ſaved from that horrible pit, where not a drop of water can be had to cool the burning tongue of thoſe, that are tormented in the flame.

V. 12. *Turn*, &c.] This may be conſidered as an addreſs to the Jews, that ſtill remained in Chaldea: they were priſoners; yet the favour ſhewn them by the Perſian kings, and theſe promiſes, and predictions rendered them priſoners of hope. Let them then without delay return to Zion, as the ſtrong-hold, prepared for them; aſſured that God would render their proſperity double to what their adverſity had been, or double to all the advantages, that they ſhould relinquiſh for this purpoſe; for he had that day ſolemnly declared it. Yet it is alſo an addreſs to the priſoners of ſin, and ſatan, who, having ſuch a Saviour preached to them, may hope for liberty, and felicity: let them then turn to Chriſt, and in him the power, truth and love of God will be their ſtrong-hold: let them be aſſured, that where ſin hath abounded, grace will much more abound; and let them expect joys and comforts double both to all their ſorrows, and to all their ſinful pleaſures.

V. 13—16.] Theſe verſes may be interpreted in different ways. When Judah had been prepared by a revival of true religion, to be as a bent bow in the Lord's hand, or when they had been bowed into obedience to his will; when Ephraim, or the remnant of the ten tribes ſhould be made as arrows, to fill the bow, and to be employed againſt his enemies; when Judas Maccabeus, and his followers the ſons of Zion, ſhould be raiſed up againſt Antiochus Epiphanes, and his armies, who were of Grecian extraction; and they become terrible as the ſword of a mighty man, to their oppreſſive aſſailants: then the Lord would be ſeen over them, as the eagle hovering over, and protecting her young; and his arrows would be piercing, and deſtructive as the lightening: then he would blow the trumpet of alarm, to call the Jews to the ſtandard, and they would bear down all before them, as the whirlwinds do in the ſouthern deſerts. Whilſt the Lord thus ſhould defend them, they would conſume their enemies, and deſtroy them with ſling-ſtones, as David did Goliah: they would celebrate their victories with every expreſſion of joy, and their exhileration; and acclamations of gratitude would be ſo great, that they would be, as thoſe, that make a noiſe through wine; and be filled with all good things, or with holy conſolations, like the bowls uſed for the drink-offerings, or the corners of the altar, into which the portion was poured were with the wine. Thus the Lord would take care of them as his flock, and count them precious, as the jewels of his crown, and ſet them up as an enſign, for the Jews to flock to, who had been diſperſed by the perſecutions of Antiochus. Others interpret the paſſage of the apoſtles, and other preachers of the goſpel, in the primitive ages. They were prepared for their work, as his bow, and arrows; they were raiſed up to oppoſe the idolatry, iniquity, and proud ſcience of Greece, and Rome; and they were as ſwords in the hand of a mighty man. Wherever they went, the Lord evidently attended them: his word from their lips, (like an arrow from the bow,) penetrated the hearts, and conſciences of the hearers. The blowing of the goſpel trumpet called together increaſing numbers, who with accumulated weight, beat down before them the empire of idolatry, and wickedneſs. They were marvellouſly defended, in the midſt of perſecuting

CHAP. X.

Contains 1ſt. An exhortation to ſeek and expect rain, and other bleſſings from God: and a declaration, that the diſtreſſes of the people had ariſen from their idols, and falſe teachers; and of the Lord's intention to return to them in mercy, 1---4, *2d. Promiſes of extraordinary aſſiſtance, deliverance, ſucceſs, and conſolation to the Jewiſh nation, and to the church,* 5---12.

foes by the power of God; they gained ſurpriſing victories by faith, and prayer; they drank abundantly of divine conſolations, and were filled with the Spirit, as conſecrated veſſels, (*Eph.* c. v. ver. 18.) They were ſaved by the good Shepherd, as his flock, and honoured, and valued as his jewels, and crown; and multitudes continually reſorted to them as his enſign, to liſt as ſoldiers in the army of Jeſus Chriſt. The former interpretation may very well be admitted, as typical of the latter; and thus both may ſtand. But whether, as ſome think, any future matters that relate to the Jewiſh nation, were alſo intended, the event will at length determine.

V. 17. *For,* &c.] The goodneſs of God would appear admirable, in the temporal protection, and ſucceſſes of the Jews, that have been mentioned; but ſtill more in the redemption of ſinners by Jeſus Chriſt, and in the ſucceſs of the goſpel amongſt the benighted gentiles. The free mercy, and plenteous grace, the tender compaſſion and love of Chriſt to rebels, enemies, and apoſtates, in the whole of his ſalvation, paſs all knowledge; and every deep contemplation upon them muſt iſſue in admiration. At the ſame time his beauty, (or the excellency, and glory of all the divine perfections, as harmoniouſly diſplayed, with ſoftened luſtre in the perſon, and work of Chriſt,) is equally admirable with his goodneſs: for juſtice, holineſs, truth, and wiſdom are as conſpicuous as mercy in this grand concern. This therefore may be ſuppoſed to be the principal object, which the prophet had in contemplation, when he thus anticipated the admiring praiſes of the church, in the predicted times. Yet thoſe temporal ſucceſſes may here alſo be conſidered as ſhadows of this ſpiritual redemption: and therefore the plenteous gifts, graces, and conſolations of the Spirit afforded to all ages, and deſcriptions of believers, at and after the day of Pentecoſt, were repreſented under the alluſion of young perſons made exceeding chearful by an abundance of temporal proviſions: as when pinching penury is ſucceeded by plenty of every thing conducive to enjoyment; or as when victories are celebrated by feaſts, and rejoicings. (*Sol: Song,* c. ii. v. 4, 5. *Acts,* c. ii. v. 17, 18.)

PRACTICAL OBSERVATIONS.

Dreadful will be their caſe on whom the burden of the word of the Lord ſhall reſt, at that ſolemn ſeaſon, when the eyes of all the race of men ſhall be fixed on Him, as come to judge the world in righteouſneſs. May our eyes now be fixed on him, in faith, hope, love, and obedience, as becomes the true Iſrael of God! All other wiſdom but this will ſoon prove folly; all other ſtrong-holds, except the name of the Lord, will be caſt down: and all the wealth, that men have gloried, and confided in, will become contemptible, as the mire in the ſtreets: nor will even oceans quench that fire, which ſhall be kindled by the indignation of the Lord. Terror, ſorrow, and confuſion will ſoon ſucceed to the moſt ſanguine expectations of thoſe, whom the Lord rejects; their dwellings will be turned to aliens, their pride will be trampled upon, and all the fruit of their abominations will be torn from them, together with the power of doing any further miſchief. But the remnant will be ſafe and happy, that belongeth, and is devoted to God; of whatever land ſuch perſons are, they ſhall be honoured as the governors of Judah, and as citizens of the heavenly Jeruſalem. The Lord ſtill encampeth about his church: and whilſt armies of proud oppoſers paſs by, and return, his eyes watch over her, that they cannot prevail; and ſhortly the time will come, when no exacter ſhall paſs through her any more. Let then all, that love the Lord, rejoice with loud acclamations in Zion's King; in his majeſty and meekneſs, in his purity, and compaſſion; in his righteouſneſs, and ſalvation. And whilſt we admire, and confide in his lowlineſs, equity, truth, and love, let us tranſcribe them into our own conduct. Let us no longer mind high things, but condeſcend to men of low eſtate; let us be content with poverty, and mean external accommodations; let us compaſſionate the indigent, and the unworthy: and let us be willing, and tractable in every ſervice, in which the Lord may pleaſe to have need of us; leſt we ſhould be ſent to learn docility, and ſubmiſſion of the aſs's colt. We ſhould be thankful, that the Son of God came to us, not with the weapons, and the terrors of war; but with the words of mercy, and peace: that being pardoned, and reconciled to God, and reſcued from our former uſurping maſters, and renouncing our carnal confidences, we may become his willing ſubjects, and heartily deſire, that his dominion may be extended throughout the earth. For through the precious blood of his covenant, the poor priſoners of ſatan are ſet at liberty, from the horrible pit, in which they muſt otherwiſe have periſhed, without hope, or comfort. And if we be thus eſcaped, and have our feet ſet upon the rock, and a new ſong put into our mouths: let us call to our fellow ſinners, as to priſoners of hope, to turn to the ſame ſtrong-hold, aſſured of an abundant recompence for all, they relinquiſh for Chriſt's ſake. Sharp have been the conflicts, and vaſt the exertions, and extenſive the conqueſts of Zion's ſons, whom the Lord hath raiſed up, qualified, and employed in the ſpiritual warfare againſt his proud deſpiſers, in former ages: and whenever he thus makes any of them as poliſhed ſhafts in his hand; when he animates them with courage, faith, and zeal; when he helps them to caſt off the works of darkneſs, and to put on the armour of light: he will aſſuredly go with them to the combat, and give them a meaſure of the ſame ſucceſs. Let us then ſound the trumpet of the goſpel, and take the ſling, and ſtone of faith and prayer, the ſword of the Spirit, the helmet of ſalvation, and the whole armour of God; and we ſhall be able to face any Goliath, who ſhall defy the armies of our Immanuel. And whilſt we drink abundantly of his divine conſolations, and are filled

ASK ye of the LORD rain in the time of the latter rain: *ſo* the LORD ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field.

2 For the idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, bceauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the LORD of hoſts hath viſited his flock the houſe of Judah, and hath made them as his goodly horſe in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppreſſor together,

5 And they ſhall be as mighty *men*, which tread down *their enemies* in the mire of the ſtreets in the battle: and they ſhall fight, becauſe the LORD *is* with them, and the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their GOD, and will hear them.

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with the Spirit; we ſhall be joyful under every hardſhip, to which we may be expoſed. For the good Shepherd will ſave his purchaſed flock from every wolf and lion, that aſſaults them. He will preſerve every redeemed ſinner, as a bright jewel in his glorious crown; and ſet him as an enſign, by which to bring others to liſt themſelves in his armies. And the more we are employed, honoured, comforted, and ſatiſfied with the plenteouſneſs of his houſe, the more we ſhall admire, love, and praiſe his goodneſs, and his beauty, which all heaven adores, and celebrates, as revealed in the face of our Redeemer. May we there behold his glory, as in a glaſs, till we are gradually changed into the ſame image, by the Spirit of our God.

NOTES.

CHAP. X.] V. 1. *Aſk*, &c.] The ſpiritual bleſſings promiſed in the preceding chapter had been ſhadowed forth under alluſions to temporal plenty: and the people were therefore next reminded, that they muſt aſk them of God. As rain is eſſential to the fruitfulneſs of the earth, they were eſpecially directed to aſk that in its ordinary ſeaſons: and ſo the Lord would make bright clouds, either ſuch as are fore-runners of rain, or ſuch as are bright by the lightening, which accompany it; and then every field would produce graſs, or other vegetables in plenty. This may be conſidered as a memento to the people, and the preachers of the goſpel, to ſeek the fructifying influence of the Holy Spirit by faith, and prayer, without which no means could be ſucceſsful.

V. 2, 3.] The idols which the Jews had followed, and their oracles, diviners, and falſe teachers, had deceived their expectations, impoſed upon them with falſe doctrines, and lying predictions, and given them vain, and deluſory comfort, by their aſſurances of continued proſperity. Therefore the people were driven away like a flock of ſheep, by robbers, and their troubles aroſe for want of faithful rulers, and teachers, worthy of being called ſhepherds. For they who aſſumed thoſe characters provoked the Lord to anger, by their crimes, and by leading the people into wickedneſs, through their influence and example: and therefore he puniſhed the goats, either the body of the nation, called goats, rather than ſheep, becauſe of their depravity; or the great men, who went before the people into iniquity, as the he-goat before the flock. But having cut off the ſhepherds, and the goats, the Lord had in mercy viſited the remnant of the flock, and was about to renew their courage, and ſtrength for conflict and victory, even as the goodly horſe is prepared for the battle. This may be applied to the ſucceſs of the Jews after the captivity, under the Maccabees; or to that of Jewiſh preachers, in ſpreading the goſpel. But ſome think the prophet ſpake of their deliverance from their preſent diſperſion, into which they were driven through the wickedneſs of the chief prieſts, ſcribes, and phariſees.

V. 4. *Out of*, &c.] If any one were raiſed up to ſupport the nation, as the corner-ſtone doth the building; or to unite diſcordant parties, as the nail doth different timbers in the building; they came out from the Lord, and he was to be be looked to, and truſted in or thanked for them. Or if any were to be employed to cruſh their enemies, their valour, helpers, and ſucceſs muſt come from him. This may be applied to Chriſt the Corner-Stone, and the uniting Nail, of his church, and her Protector, who cruſhes all her enemies, by himſelf, and the weapons, that he employs.

V. 5—12.] Theſe verſes are in ſome things ſimilar to thoſe, that we conſidered in the former chapter: yet there are many expreſſions, that can ſcarce be applied to either of the events there mentioned. Under Judas Maccabeus the Jews became very formidable, and trod down the forces of Antiochus, as the mire in the ſtreets; and becauſe the Lord was with them, his cavalry could not ſtand againſt them. Thus the houſe of Judah was ſtrengthened, and delivered, and re-eſtabliſhed in their civil and religious privileges, and many of the diſperſed Iſraelites were joined to them. This might alſo be applied to the ſucceſs of the apoſtles, and evangeliſts, in their ſpiritual warfare: but what follows, induces me to conclude, that the recovery of the Jews, and the whole remnant of the houſe of Iſrael from their preſent diſperſion, and future events for which that nation is reſerved, were predicted; and that it can only be accommodated to any of the paſt affairs of the Jews, or of the church.

7 And *they of* Ephraim ſhall be like a mighty *man*, and their heart ſhall rejoice as through wine: yea, their children ſhall ſee *it*, and be glad; their heart ſhall rejoice in the LORD.

8 I will hiſs for them, and gather them; for I have redeemed them: and they ſhall increaſe as they have increaſed.

9 And I will ſow them among the people: and they ſhall remember me in far countries; and they ſhall live with their children, and turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria; and I will bring them into the land of Gilead and Lebanon; and *place* ſhall not be found for them.

11 And he ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up: and the pride of Aſſyria ſhall be brought down, and the ſceptre of Egypt ſhall depart away.

12 And I will ſtrengthen them in the LORD; and they ſhall walk up and down in his name, ſaith the LORD.

A time is coming, when the Lord will have mercy on them, and hear their prayers; he will *again* place them in their own land, and be as though he had not caſt them off. Then power, and gladneſs will be given to their tribes; and they, and their children ſhall rejoice in the Lord. He will call them together by his word, as the ſhepherd doth his diſperſed flock by his well known whiſtle: he will gather them, as his redeemed people, and increaſe them, as he had done in former ages. He indeed intended to ſcatter them as ſeed, through the nations of the earth; alluding to their preſent diſperſed ſtate, in which they are nevertheleſs marvellouſly preſerved a diſtinct people. In this diſperſion they would at length remember him; and turn again to, and live before him, with their children: then he would bring them again from the lands, in which they had been in bondage, and captivity, as he had of old brought them out of Egypt, and Aſſyria, or Chaldea; and he would replace them in their own land, which would be ſo repleniſhed by them, that room would not be found for them. And they would experience the ſame marvellous protection, and aſſiſtance, againſt the enemies, which ſhould oppoſe their return, or ſettlement, as their fathers had done, when they paſſed through the Red Sea from their affliction in Egypt, and through Jordan into the promiſed land; and all the power, and pride of their anti-chriſtian aſſailants would be deſtroyed, like thoſe of Pharaoh, and Sennacherib. Thus being ſtrengthened in and by the Lord, they would walk up, and down in his name, truſting, and rejoicing in him, and celebrating the praiſes of his glorious perfections, and wonderful works. It can ſcarce be doubted but ſome more ſignal fulfilment of this prophecy is yet to be expected; but the event alone can exactly determine, in what way the predicted deliverance will be effected.

PRACTICAL OBSERVATIONS.

The bleſſings held forth in the promiſes muſt be obtained in actual poſſeſſion, by faith, and prayer: and the increaſe, and ſucceſs in every undertaking muſt be expected and ſought from the Lord alone, from whom cometh every good gift. He forms the bright, and the black clouds, and ſends both the beneficial rain, and the deſtructive thunder ſtorm: and both the miniſtration of death, and the miniſtration of the Spirit and of righteouſneſs are from him: and he not only invites, but commands us to aſk *good* things from him, aſſuring us, that every one, that aſketh, receiveth. But idols, diviners, or falſe teachers, of every deſcription, which take men off from ſeeking bleſſings from the Lord, as if there were no need, or benefit in ſo doing, ſeduce men by lies, and comfort them in vain: when ſuch impoſtors are miſtaken for paſtors, the flock will be ſcattered, and troubled like ſheep that have no ſhepherd. They, who thus aſſume that office, whether as rulers, or teachers, and do not their work, but lead the people from God, and into ſin, and error, kindle his wrath againſt themſelves, and the people: but however he may puniſh degenerate profeſſors, and corrupt paſtors, he will viſit his people, and prepare them for the conflict, and the victory. To the Lord we muſt therefore look to raiſe up perſons to ſupport, cement, unite, defend, and deliver his church: and all ſuch uſeful perſons are the ſervants, and inſtruments of Chriſt, from whom all the ſtability, unity, ſucceſſes, and triumphs of the church proceed, and to whom the glory of them muſt ultimately be given. Such, as he ſtrengthens, and attends, become mighty men, valiant for the truth, and ſucceſsful in their warfare againſt their moſt formidable enemies. When he excites a ſpirit of prayer, even in thoſe who ſeemed to be caſt off, he will hear, and have mercy upon them; then will he renew their comforts, and make their hearts to rejoice in him, and his ſalvation: and he will bleſs them, and their children after them, who live before him. Thus he continually calls ſinners by his word, and redeems them from their iniquities, and gathers them into his church: for his choſen are ſcattered through the nations, and walk in evil ways, till he cauſes them to remember him, and to ſeek his ſalvation: then being delivered from the bondage of ſin, and ſeparated from the world, they paſs through ſeas of affliction and temptation; through his powerful ſupport, they are made conquerors over their inward enemies, and their outward perſecutors: and they ſhall ſoon paſs ſafely through the Jordan of death, to the regions of endleſs felicity. Let us then truſt and rejoice in the Lord, and ſtrengthen our hearts and hopes in him; and walk up and down this evil world, by faith in his

CHAP. XI.

Contains 1ſt. A prediction of the deſtruction of Jeruſalem, the temple and the rulers of the Jews, by the Romans, 1---3. *2d. Chriſt appointed, and undertaking to feed the flock, that was doomed to the ſlaughter, through the cruelty, and avarice of their leaders; taking the two ſtaves of beauty, and bands, as the badges of his office; and declaring his abhorrence of the people, and his determination to caſt them off,* 4---9. *3d. The breaking of his two ſtaves, as a token of the rejection of the Jewiſh nation, and of their mutual conteſts, and the ſubverſion of the ſtate; and a prophetic intimation that this would be the puniſhment of their contempt, in valuing him at no more, than* 30 *pieces of ſilver,* 10---14. *4th. The prophet ordered to perſonate a fooliſh ſhepherd; to denote that the nation would be given up to blind guides, infatuated rulers, and cruel oppreſſors, who would ruin others, and themſelves,* 15---17.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree; for the cedar is fallen; becauſe the mighty is ſpoiled: howl, O ye oaks of Baſhan; for the foreſt of the vintage is come down.

3 *There is* a voice of the howling of the ſhepherds; for their glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the LORD my God; Feed the flock of the ſlaughter;

5 Whoſe poſſeſſors ſlay them, and hold themſelves not guilty: and they that ſell them ſay, Bleſſed *be* the LORD; for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they ſhall ſmite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of ſlaughter, *even* you, O poor of the flock. And I took unto me two ſtaves; the one I called Beauty,

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name, and celebrating his praiſes: aſſured of being received into thoſe bliſsful manſions, where there will be room found for all the innumerable multitude of thoſe, whom Jeſus hath redeemed unto God with his blood.

NOTES.

CHAP. XI.] V. 1—3.] Lebanon may either ſignify the temple built of cedars from that mountain, or the city filled with haughty and proſperous inhabitants, and with ſtately manſions, like the cedars of Lebanon. This muſt therefore be a prediction of the deſtruction of Jeruſalem, and the temple by the Romans; for there were no ravages from the time of this prophet, to that event, anſwerable to thoſe expreſſions, and the whole chapter leads our thoughts to the days of Chriſt. In the former chapter the future converſion of the Jews was predicted; in this the manner, by which they would be reduced to their preſent diſperſed condition, was deſcribed. After a time, the nation would fill up the meaſure of their iniquities; and then the country would be laid open to the Romans, and they would deſtroy Jeruſalem, and the temple, as a conflagration would devour the cedars of Lebanon. The perſons of inferior power, or nations, and churches leſs diſtinguiſhed than they, may be intended by the fir-trees, and oaks of Baſhan, who were ordered to howl, becauſe the cedars were fallen: the city, and nation had been fenced, planted, and tended as a vineyard, whence a vintage was expected; but it was become an unfruitful foreſt, and it would be hewn, or burned down to the ground. The princes, prieſts, and ſcribes would howl, in madneſs, and deſpair, at ſeeing all their honour, authority, wealth, and proſperity torn from them: and all the principal perſons would roar like enraged lions, when driven from their coverts by an inundation of Jordan, when it deſolated the neighbouring fields, which were as the pride of that river. (*Jer.* c. l. v. 44.) For thus would the Romans expel theſe oppreſſors, when they ſhould deſolate the land.

V. 4—6.] The prophet ſeems to have performed ſeveral ſymbolical actions, as typical of the events predicted: but doubtleſs Chriſt was the real Speaker in this part of the prophecy. The Father, (whom as man he acknowledged to be the Lord his God,) appointed him, as the good Shepherd to feed the flock, juſt before it was given up to the ſlaughter. He came to ſeek, and ſave the loſt; and his perſonal miniſtry was among the loſt ſheep of the houſe of Iſrael: the *tendency* of his labours, doctrines, and miracles was the preſervation of the people: yet they *eventually conduced* to their ruin, and he ſeemed to feed them for the ſlaughter. As for their rulers, and teachers, who had aſſumed the paſtoral office; they deceived, oppreſſed, and devoured the people, without ſhame, or remorſe: nay they boaſted of their own righteouſneſs, and hypocritically praiſed God for making them rich; as if he had concurred in their unmerciful oppreſſion of the people, committed to their charge! Therefore the Lord determined to ſhew them no more pity, than they had done the people: and as the nation in general was extremely corrupt, and concurred in rejecting Chriſt; ſo he would involve them all in one common calamity; and they would both be given up to deſtroy one another by furious inteſtine diſſentions; and be left in the power of the Roman emperor, whom they acknowledged, as their only king, when they demanded the crucifixion of Chriſt their true King.

V. 7—9.] However the good Shepherd, by his forerunner, perſonally, and by his apoſtles, would feed the and the other I called Bands; and I fed the flock.

8 Three ſhepherds alſo I cut off in one month; and my ſoul lothed them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the reſt eat every one the fleſh of another.

10 And I took my ſtaff *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ſo the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I ſaid unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of ſilver.

13 And the LORD ſaid unto me, Caſt it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the LORD.

14 Then I cut aſunder mine other ſtaff, *even* Bands, that I might break the brotherhood between Judah and Iſrael.

15 And the LORD ſaid unto me, Take unto thee yet the inſtruments of a fooliſh ſhepherd.

16 For, lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit thoſe that be cut off, neither ſhall ſeek the young one,

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flock of ſlaughter; that it might appear that they did not periſh for want of inſtruction: but his attention would chiefly be directed to the poor of the flock, from amongſt whom a remnant would be preſerved from the common ruin of the nation. As an emblem of this, it is probable, that the prophet took two ſtaves, ſuch as were generally uſed by ſhepherds: One of theſe he called "Beauty;" by which was meant the honour, privilege, and ornament, that the Jews poſſeſſed according to their national covenant in the oracles, inſtituted worſhip, and temple of God, that they had amongſt them: and eſpecially by the miniſtry of Chriſt, and his apoſtles, who preached the Goſpel to them firſt. The other he called "Bands," denoting the connection of the nation under one government, and the mutual harmony, that had in ſome meaſure hitherto united them, as the flock of God. But it would ſoon appear, that they would not profit by the doctrine, and miniſtry of Chriſt; but would chooſe to adhere to their falſe teachers in preference to him: and he would therefore cut off three ſhepherds in one month. Some explain this of the three leading ſects amongſt the Jews, the Phariſees, Sadducees, and Herodians: others of their princes, prieſts, and ſcribes, who were *three* orders of pretended ſhepherds, and were all degraded, and cut off ſuddenly: They were ſet aſide, when the apoſtles were commiſſioned, and ſent forth to preach: they were deſtroyed by the Romans, the executioners of the Lords vengeance. For his righteous ſoul lothed their pride, hypocriſy and wickedneſs: and they as much abhorred his holy character, doctrine, and precepts. He therefore gave them up, and would feed them no more: but left them unprotected to deſtroy one another, and be deſtroyed of their enemies; and to periſh in their ſins without good inſtruction, or thoſe means of grace, which they had abuſed.

V. 10, 11.] Theſe events ſeem to have been repreſented by the prophet cutting one of his ſtaves, viz. that called "Beauty:" this ſignified the abolition of their national covenant, and their deprivation of all thoſe diſtinctions, which had been their glory and beauty, and this took place in the day, when they rejected, and crucified Chriſt; for then, as a nation, they ceaſed to be God's peculiar people, and their ordinances loſt their efficacy, waxed old, and were ready to vaniſh away: and the poor of the flock, thoſe that had been converted to, and waited on Chriſt, knew that this was the word of the Lord. They ſoon learned, that the Jews were no longer to be the peculiar people of God, and they ſeparated from amongſt them, when they ſaw the Roman armies, about to beſiege Jeruſalem, being well aware of the event.

V. 12—14.] This evident prophecy of a tranſaction, recorded in the New Teſtament, is expreſſed with much obſcurity. Perhaps the prophet performed ſome ſymbolical action of this kind, before the rulers, and prieſts, as a type of Chriſt, and as ſhewing, by what means the Jews would ſeal their own condemnation. As a ſhepherd he demanded his price, if they thought good to give him it; and he received thirty pieces of ſilver, probably ſhekels:, of about the value of half a crown each. Theſe the Lord bid him caſt unto the potter: diſdaining that He and his ſhepherd ſhould be valued at ſo paltry a ſum: and accordingly the prophet caſt them to the potter, in the houſe of the Lord; either he came thither for that purpoſe, or was at work near to the temple. This predicted the bargain of the chief prieſts with Judas for this very ſum to betray Chriſt into their hands, the traitor's returning the money in horror of conſcience, and their determining to purchaſe with it a potter's field to bury ſtrangers in. (*Matt.* xxvii. v. 3—10.) Then their ſhepherd brake the other ſtaff, called bands, that he might break the brotherhood betwixt Iſrael, and Judah; which denoted the diſſolution of their civil, and eccleſiaſtical ſtate, and the people's being given up to the moſt deſtructive and furious conteſts with each other.

V. 15—17.] Thus far the prophet had typified the great and good Shepherd: but now that his people appeared as diſenfranchiſed, and turned off by the Lord, he was ordered to take the inſtruments of a fooliſh ſhepherd; as nor heal that that is broken, nor feed that that ſtandeth ſtill: but he ſhall eat the fleſh of the fat, and tear their claws in pieces.

17 Woe to the idol ſhepherd that leaveth the flock! the ſword *ſhall be* upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

CHAP. XII.

Contains predictions 1ſt. That Jeruſalem ſhould prevail againſt, and ruin her beſiegers, and enemies, and that the Jews ſhould be marvellouſly ſtrengthened, proſpered, and ſanctified, 1---9. 2d. That the Spirit of grace, &c, ſhould be poured out upon them, to bring them to repentance, and faith in Chriſt, whom they had pierced, 10---14.

THE burden of the word of the LORD for Iſrael, ſaith the LORD, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

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an emblem of the infatuated rulers, and blind guides, whom God in his providence would place over the nation. From the time that they rejected Chriſt, and he rejected them, they would have rulers, prieſts, and prophets of one ſort, and of one heart, (as if they had formed one ſhepherd,) to oppreſs, devour, deceive, and ruin them both in reſpect of their ſouls, and bodies. But woe to this idol ſhepherd, that left off to feed the flock, and attended to nothing, but eating their fleſh, and diſabling them from reſiſtance, by tearing their claws to pieces. Such a one reſembles a ſhepherd, as an idol does a deity: the idol receives the homage, oblations, and ſacrifices, but diſappoints the deluded worſhipper to his ruin: and the idol ſhepherd has the garb, and appearance of a ſhepherd, and receives much ſubmiſſion, and is ſupported at much expence: but he leaves the flock to periſh, through his neglect, or leads them into ruin by his example. Therefore the ſword of the divine vengeance would reſt on his arm, and right eye, to wither the one, and utterly to darken the other: for a total deprivation of power, and authority, and an entire judicial blindneſs would make way for his total ruin. This referred to the proud, blind, and hardened ſcribes, phariſees, prieſts, and rulers of the Jews: and to the whole company of ſuch teachers, and rulers in every age ever ſince.

PRACTICAL OBSERVATIONS.

The admiſſion of wickedneſs into communities opens a door to a fire, that will conſume their proſperity, however great it may be: and the tremendous doom of Jeruſalem may well alarm other degenerate churches, as the fall of the cedar might cauſe the fir-trees, and oaks of Baſhan to howl. If any part of the Lord's vineyard prove an unfruitful foreſt, it muſt be cut down and caſt into the fire: and thoſe, who have been pre-eminent in rank, and office, will have the precedency in ſuffering, when all their glory and pride ſhall be ſpoiled. In ſuch a ſtate of the community, the beſt methods of reformation often excite ſuch contempt, enmity, and oppoſition, that they haſten their downfall. Alas many, who poſſeſs authority in the church, only conſider what gain they can make of their ſituation; and whilſt they fatten upon the miſeries, or final ruin of the flock, they are too callous to feel either remorſe or pity. They follow precedents, and take accuſtomed advantages, and keep out of the reach of human laws: and many cloke their oppreſſion, and avarice with hypocriſy, and bleſs God that they are rich, when their conduct proves them deſtitute both of piety, and humanity. But the Lord leaves nations to ſuch rulers, and teachers for their ſins: and it is common even for the oppreſſed to copy the crimes of their oppreſſors, till the Lotd give them up together into the hands of their neighbours, and enemies, who ſmite, and deſtroy them, and there is none to pity, or deliver them. Yet the good Shepherd will have a flock, and he often feeds the poor in mercy, and they learn to wait on him; whilſt the rich, and powerful are ripening for vengeance. But he does not withdraw from favoured nations thoſe privileges, that have been their glory, and beauty: till their hypocriſy and enmity to him, and his cauſe, render it neceſſary for him to make them examples of his aweful ſeverity. When this takes place, and degenerate profeſſors are given up, they become of all men the moſt infatuated, hardened, miſchievous, and miſerable: and when the ordinances, and oracles of God are withdrawn from thoſe, that have long abuſed them, the very poor of the flock will remember, that thus it was written, and that thus it muſt be. Wilful contempt of Chriſt is the great cauſe of men's ruin. Alas, at how low a price do men value this precious Saviour! What ſums do many laviſh on thoſe, who ſubſerve their pleaſures, amuſement, or decorations! And how they grudge the verieſt trifle, where the edification of their own ſouls, or thoſe of other men, is concerned! A trifling loſs to be ſubmitted to for conſcience ſake ſeems a great matter: a few pieces of ſilver ſtill ſeem to many more valuable, than the unſearchable riches of Chriſt! And the contempt caſt upon him, by putting ſuch trifles in competition with, or giving them the preference to, his love, and ſalvation, has in it a proportion of the ſame guilt, which they contracted, who bribed Judas to betray him for thirty ſhekels; which Judas contracted, who thus ſold his Lord; or which they incurred, who cried out, "Not this man, but Barabbas!" He may therefore continually ſay unto us, "a goodly price, that I am valued at by you!" And no wonder he diſdains men's perſons, and ſervices, and pours contempt on their treaſures; when they prefer every worthleſs object to his immeaſurable love. Thus churches provoke him to withdraw his preſence, and to leave them in darkneſs; and to give them up to bite, and devour each other, till they are conſumed one of another: and if profeſſed chriſtians were more generally agreed in their ſupreme valuation of Chriſt, they would not in general contend ſo much about other matters. But when men reject his authority, and ſalvation, they are often in judgment delivered over to follow blind

2 Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege both againſt Judah *and* againſt Jeruſalem.

3 And in that day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the LORD, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs: and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs.

5 And the governors of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem *ſhall be* my ſtrength in the LORD of hoſts their God.

6 In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devour all the people round about, on the right hand and on the left: and Jeruſalem ſhall be inhabited again in her own place, *even* in Jeruſalem.

7 The LORD alſo ſhall ſave the tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem do not magnify *themſelves* againſt Judah.

8 In that day ſhall the LORD defend the inhabitants of Jeruſalem; and he that is feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the Angel of the LORD before them.

9 And it ſhall come to paſs in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

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guides, and fooliſh ſhepherds, who are more tremendous ſcourges than war, famine and peſtilence combined together: and while ſuch pageants, and worthleſs idols deceive others to their ruin, they will themſelves incur the deepeſt condemnation: and their uſurped, or abuſed authority, and pretended illumination will end in contempt and the darkneſs of miſery, and deſpair: for if the blind lead the blind, they ſhall both fall into the pit together.

NOTES.

CHAP. XII.] V. 2—5.] It is not eaſy to determine what times or events are here predicted. Some explain the whole of the ſucceſſes of the Maccabees againſt Antiochus, who yet never beſieged Jeruſalem: others apply it to the ſucceſs of the firſt preachers of the goſpel in converting the nations, and to the judgments executed upon their oppoſers, and perſecutors. Some conſider it merely as declarative of the privileges, and protection of the church, in every age: Others explain it of the future dealings of God with the Jewiſh nation. But however it may be accommodated, or practically uſed by analogy, or parity of reaſon: yet probably ſome ſpecial events were intended by the holy Spirit; and it is alſo probable, that the grand accompliſhment of it is yet to be expected. It was foretold, that the Lord would make Jeruſalem a cup of trembling, or a ſtupifying poiſonous draught, to all the people round about, when they ſhould be engaged in beſieging the other cities of Judah, as well as Jeruſalem. That is, divine judgments would immediately overtake them, as the evident effect of their attempts. Yea, He would make Jeruſalem a burdenſome ſtone to all, that ſhould burden themſelves with it. This alludes to large ſtones, or weights, which men uſed to try their ſtrength by lifting, which ſometimes proving too heavy for them, bruiſed or even killed them: thus all, who attempted to injure Jeruſalem, would deſtroy themſelves, even though all the people of the earth ſhould gather themſelves againſt it. For the Lord would ſmite their horſes with terror and blindneſs, as well as the riders with madneſs, out of his attentive, watchful care over Judah: So that the rulers of Judah would cordially expect help from the Lord of hoſts, their God, by means of the inhabitants of Jeruſalem, without ſeeking out for any foreign ſuccours. (Notes, &c. *Ezek.* c. xxxix. *Dan* c. xi. v. 40—45.)

V. 6—8.] Theſe verſes further confirm the ſuppoſition, that the grand accompliſhment of the prophecy is yet future, and that it relates to the times, when the Jews ſhall be converted, and reſtored to their own land. Then their governors will be like fire upon an hearth, that kindles the wood laid on it, or like a torch put to a ſheaf or faggot; as they will conſume all thoſe who oppoſe their return to, or re-eſtabliſhment in their own land; and Jeruſalem will be rebuilded in its ancient ſituation, to be their habitation, or capital city. It ſeems very forced to explain this merely of the eſtabliſhment of chriſtianity, by the ſucceſs of the primitive preachers of the goſpel; and of the deſtruction of Pagan, and Jewiſh oppoſers of it. At the time predicted, the Lord will ſave the tents of Judah firſt: The work of converſion will begin amongſt the moſt obſcure of the Jews, and not amongſt their leaders, who occupy the rank of the houſe of David &c, that theſe may not glory over their inferiors, as if the change had been effected by their power, ſagacity, or influence, or aſſume any improper, aſcendancy over them. At the ſame time, even the feebleſt of them would reſemble David in courage, faith, and grace, and be as eminent in every thing good, as that man after God's own heart had been: whilſt the houſe of David or their moſt eminent perſons, would be as God, even as the angel of the Lord, (of whom the prophet had ſo of-

10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace, and of ſupplications: and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him, as one that is in bitterneſs for *his* firſt-born.

11 In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land ſhall mourn, every family apart; the family of the houſe of David apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart;

13 The family of the houſe of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart.

14 All the families that remain, every family apart, and their wives apart.

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ten ſpoken,) even as Chriſt, to go before, rule over and ſet an example to them. This accords to the idea we are taught to form of the vaſt abundance of ſpiritual gifts, and grace, that ſhall be conferred on the people of God, at the time when this prophecy ſhall have its moſt ſignal accompliſhment.

V. 10—14.] At the time when the Lord was preparing to deſtroy the enemies of the Jews, he intended alſo to prepare them for that favour by "pouring upon the houſe of David, &c," that is upon their rulers, and common people, "the Spirit of grace, and ſupplication." The Holy Spirit is himſelf infinitely gracious, and merciful; He is moſt freely, and graciouſly beſtowed upon ſinners; and he is the Author of all grace, or holineſs in them: He is alſo the Spirit of ſupplications: He ſhews men their ignorance, indigence, guilt, pollution, miſery, and danger: He leads them to the underſtanding, and belief of the truths, invitations, and promiſes of God's word; and he excites hope, and ſpiritual deſires, and thus inwardly conſtrains them to pour out their hearts in earneſt prayer. Then, (ſays the Speaker, Jehovah, who alone can give the Holy Spirit,) "they ſhall look on *Me*, whom they have pierced." (*John*, c. xix. v. 37.) Their anceſtors cauſed Chriſt to be nailed to the croſs, and pierced by the ſoldier's ſpear, as they employed the Romans to execute their ſentence, and exclaimed "his blood be on us, and our children!" And their poſterity have ever ſince been conſenting to this deed, by their obſtinate unbelief. But at the predicted period, they will know who this crucified Jeſus was; and then they ſhall by faith look to, and mourn over him, as pierced, and ſlain by them: this reflection will melt their hearts into extreme ſorrow, and compunction; they will repent of that their national ſin, and of all their perſonal tranſgreſſions, as men are uſed bitterly to lament the death of an only, or a firſt-born ſon: for they will perceive that they had wickedly ſlain the Hope, and Glory of their nation. This will be a general mourning of the whole land, like that, which was occaſioned by the death of Joſiah, who was ſlain in the valley of Megiddon. (2 *Kings*, c. xxiii. v. 29, 30. 2 *Chron*. c. xxxv. v. 24, 25.) All the people ſhall mourn with godly ſorrow, which will not only be expreſſed in public, but in their families, and in private; and even huſbands, and wives will ſeparately, and in retirement give vent to their grief, and humble themſelves before God for that, and all their ſins. And as their rulers, prieſts, ſcribes, and people, had concurred in the crucifixion of Chriſt; ſo will all orders of men amongſt them concur in their repentance. The family of David the king, that of Nathan the prophet, that of Levi, and that of Shimei, who perhaps was ſome noted ſcribe, might be mentioned as repreſenting the different orders of men amongſt them. Some partial fulfilment of this took place, at, and after the day of Pentecoſt; in the converſion of numbers of the Jews, who had juſt before crucified Chriſt; and it is deſcriptive of the converſion of ſinners, in every age. But there can be no doubt, but it is an intended prediction of the converſion of the Jewiſh nation, when they ſhall as one body embrace the goſpel of Jeſus Chriſt.

PRACTICAL OBSERVATIONS.

The word of the Lord, who ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him, will be a heavy burden on thoſe, againſt whom it is ſent: but it is "for Iſrael," even *for* them, whoſe ſpirit within them is new created by his grace, and who are admitted into his true church. Many have been the attempts of ungodly men to extirpate the people of God; but they have only ruined themſelves; for the church has always proved a cup of trembling to all her aſſailants, and a burdenſome ſtone to all, who have burdened themſelves with her; and all will aſſuredly be cruſhed, or cut in pieces, who injure her, even if all the power, policy, learning, wealth, and multitude of the whole earth ſhould combine againſt her. Whilſt the rulers and teachers of the church, expect their help and ſtrength from the Lord of hoſts their God, and uſe no means or inſtruments, except ſuch as are conſecrated: His watchful eyes will ever be open to take care of them; and his arm ſtretched forth to protect them, and to ſtrike their perſecutors with aſtoniſhment, blindneſs, or madneſs. But it is far more deſirable, when their examples, labours, and converſation render them as an hearth of fire among the wood, or like a torch in a ſheaf; to kindle the flame of divine love, and holy affection from heart to heart, and to diffuſe the influence of piety to the right hand, and to the left. In the application, as well as in the purchaſe of redemption, the Lord will exclude boaſting, and take care that no fleſh ſhall glory in his preſence: therefore not many mighty, noble, wealthy, or learned are called, and he often begins his work amongſt the poor, and deſpiſed in families, towns, cities, and nations; and then uſes them as his inſtruments in the ſalvation of a rem-

CHAP. XIII.

Contains predictions 1ſt. Of a fountain to be opened for ſin, 1. *2d. Of the zeal, that would be ſhewn in extirpating idolatry, and falſe prophets, even by the neareſt relations of the parties concerned; and of the happy effects of it,* 2---6. *3d. Of the ſufferings of Chriſt, the ſcattering of his diſciples, the dreadful puniſhment of the unbelieving Jews, and the preſervation of a remnant of the nation, through fiery trials, and of their converſion to be the true people of God,* 7---9.

IN that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs.

2 And it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembered: and alſo I will cauſe the prophets and the unclean ſpirit to paſs out of the land.

3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother that begat him ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt

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nant of the rich, the wiſe, and the honourable; that theſe may not have any ground of ſelf-preference, or contempt of the others, or any pretence for aſſuming authority over them. The beſt of men have hitherto been ſo far from perfection, that it is poſſible for a company of believers to be called forth, the weakeſt of whom ſhall exceed the moſt illuſtrious of thoſe, that have yet been known on earth: and we are led to conclude, that this will actually be the caſe, in that purer ſtate of the church, that is predicted. Then the feebleſt chriſtian will equal David, in ſtrength of faith and vigour of affections: yet will there be, rulers, teachers, and examples of ſuch ſuperior attaintments, as to be fully qualified to go before them in every duty, and every grace. Theſe will be followers of God, as dear children, and bear the image, and poſſeſs the mind of Chriſt, to a degree, of which in theſe degenerate days we have ſcarce any conception. This humiliating conſideration, that we fall ſo far below what is attainable on earth ſhould excite us to preſs forward to the mark, and follow after perfection; though we conclude we ſhall not fully attain to it, till we come to heaven. But before we can expect the peculiar protection and conſolation of the Lord, we muſt be deeply humbled for our ſins. The beginning, progreſs, and perfection of our ſanctification come from the pouring out of the Spirit of grace, and ſupplication: wherever that is granted, fervent prayer, and deep humiliation will be the never-failing effects; the eyes of the mind will ſoon be directed in faith to him, that was pierced for our ſins: and whilſt we condemn the conduct of him who betrayed, and of thoſe who crucified the Lord of glory; we ſhall not exculpate ourſelves. We ſhall remember, that in fact our ſins were the cauſe of the Redeemer's crucifixion; our unbelief has been a continuation of the crime of his crucifiers; our ingratitude, and diſhonourable conduct have often tended towards the guilt of crucifying him afreſh. We may therefore all look to him, whom *we* have pierced, and upon our ſins as the thorns, the nails, and the ſpear. This will increaſe the poignancy of our ſorrow, and remorſe, and add to our humiliation; whilſt we hope for mercy through that blood, which we helped to ſhed. When our ſins are viewed in this glaſs, we ſee more cauſe to mourn for them, than for the loſs of any earthly object; and we become inconſolable, ſave by the conſolations of the bleſſed goſpel. Such godly ſorrow will not be oſtentatious, or noiſy, but will court privacy, and vent itſelf in ſecret: it will cauſe us to diſreliſh the ordinary comforts, and pleaſures of life: and it is equally needful for all orders of men in ſociety; for all have ſinned, and come ſhort of the glory of God. When we are favoured with ſomething of this frame, and at the ſame time can take comfort from the grace of the goſpel; let us pray for the out-pouring of the Spirit on the Jews and benighted heathens; that with one conſent, they may look to Jeſus, mourn for ſin, become his diſciples, and rejoice in his grace, and ſalvation.

NOTES.

CHAP. XIII.] V. 1. *In*, &c.] In the day mentioned at the cloſe of the foregoing chapter, a fountain would be opened to the rulers and people of the Jews, in which to waſh away their ſins. This muſt mean the atoning blood of Chriſt, connected with his ſanctifying grace: It began to fill, when from his pierced ſide flowed forth blood, and water: It would not be like the laver, or ſea of braſs, in the court of the temple, which continually had need to be repleniſhed: for this would be a fountain ſupplied from his infinite fulneſs, and the infinite ſufficiency of his atonement, and never diminiſhing, how much ſoever it ſhould be uſed. The fountain is free to all, who deſire to waſh in it; but the poor in ſpirit alone have this deſire. It hath therefore been hitherto *cloſed* with reſpect to the unbelieving Jewiſh nation: but when the Spirit of grace ſhall humble, and ſoften their hearts, he will alſo open to their view this fountain, and lead them to waſh away their guilt and pollution in it. (2 *Cor.* c. iii. v. 13—16.)

V. 2, 3.] Idolatry had before the captivity been the prevailing ſin of the Jewiſh nation; and their falſe prophets had been the inſtruments of unclean ſpirits, in ſeducing them into that, and other abominations. But they were never addicted to groſs idolatry after the days of Zechariah. That thorough reformation, that will take place upon their converſion to Chriſtianity, ſeems to be predicted under theſe alluſions; and eſpecially ſince idolatry, and ſuch like deluſions have been ſo predominant in the kingdom of Antichriſt. Theſe have been one grand obſtruction to the converſion of the Jews; but about the time predicted they will be deſtroyed; and amidſt their zeal againſt other enormities, the converted Jews will watch very carefully againſt every appearance of ſuch abuſes. The very names, and memorials of all the idols will therefore be aboliſhed: and the lies in the name of the LORD: and his father and his mother that begat him ſhall thruſt him through, when he propheſieth.

4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion, when he hath propheſied; neither ſhall they wear a rough garment to deceive:

5 But he ſhall ſay, I *am* no prophet, I *am* an huſbandman; for man taught me to keep cattle from my youth.

6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded *in* the houſe of my friends.

7 Awake, O ſword againſt my Shepherd, add againſt the Man *that is* my Fellow, ſaith the LORD of hoſts: ſmite the Shepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

8 And it ſhall come to paſs, *that* in all the land, ſaith the LORD, two parts therein ſhall be cut off *and* die; but the third ſhall be left therein.

9 And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people; and they ſhall ſay, The LORD *is* my God.

falſe prophets, and the unclean ſpirit, that inſpired them will be baniſhed from amongſt them, (*Rev.* c. cxx. v. 1—3:) and if any ſhall ſtill preſume to propheſy againſt the goſpel of Chriſt, or to promote idolatry, or ſuch deluſions: even their parents will ſtrenuouſly oppoſe them and be the firſt to bring them forth to puniſhment, according to the law of Moſes. (*Deut.* c. xiii. v. 6—11.) How far the Jews may then under a theocracy be again governed according to their *judicial* law, we cannot determine: but ſuch expreſſions taken from it only denote the vigorous, and decided meaſures, that will be uſed to ſuppreſs ſuch abominations, according to the nature of the diſpenſation, under which they ſhall live.

V. 4—6.] Theſe meaſures will make the falſe prophets aſhamed of their pretended revelations; and they will no longer wear rough garments, like thoſe of the true prophets, in order to deceive the people: but they will quit the employment, and diſclaim the name of prophets, for fear of diſgrace, and puniſhment; declaring, that they had been brought up to other occupations, to which they meant to apply themſelves. Some have thought that the abolition of the ſeveral orders of the monks, and friars was here predicted; who will at length be aſhamed of their diſtinguiſhing habits, and pretenſions to ſuperior ſanctity, and miraculous powers, &c, and will be glad to betake themſelves to other employments. But perhaps it only applies to them, becauſe they reſemble the falſe prophets amongſt the Jews; who ſeem to have ſat for the picture, which the prophet would draw of future deceivers of that ſpecies. Amongſt thoſe, who will diſavow their being prophets, ſome will be found "with wounds in their hands;" which may refer to marks imprinted in their hands, as a badge of their being devoted to ſome idol; to the wounds, that ſuch men have ſometimes inflicted upon themſelves, by their voluntary auſterities; or to ſome puniſhment, that had been inflicted on them for their impoſtures. Theſe they would aſcribe to other cauſes; as having been the effect of accident, or correction, when they were at home with their friends. As ſo remarkable a prophecy of Chriſt follows in the next verſe, ſome expoſitors explain this alſo of him, and the wounds, that he received in his hands when crucified. The Jews were profeſſedly the friends of the promiſed Meſſiah, and he had acted in the moſt friendly manner to the nation: and they put him to death by a blind, obſtinate, and malevolent perverſion of the law, enacted againſt deceivers, and falſe prophets.

V. 7. *Awake*, &c.] The prophet ſeems here to enter on a new ſubject: he had been propheſying of more remote futurity; but he here returns to the death of Chriſt, and what the conſequence of that event would be to his people: the ſword of divine juſtice had lain aſleep, as it were, during the long ſeaſon of the Lord's forbearance with the ſins of men: but he now commanded it to awake, in order to execute vengeance, upon *his* Shepherd, whom he had appointed to feed his flock: it was to awake againſt the Man, one in human nature, the Redeemer now conſidered as incarnate: yet this was no ordinary man, much leſs an enemy, but the Fellow, the Companion, Equal, Compeer of the Lord of hoſts: the Son of the Father, the Word that was with God, and was God. It was to ſmite this ſhepherd without ſparing him: which may refer to the whole of Chriſt's ſufferings, in which men and evil ſpirits were no more than the executioners of the wrath of God, which he ſuffered for our ſins: yet it ſeems eſpecially to relate to his agonies in the garden, and his exclamation on the croſs, when he endured unſpeakable anguiſh from the immediate hand of the Father, who was pleaſed to bruiſe him, and to put him to grief; and when he ſuffered as much as was requiſite to make full ſatisfaction for the ſins of his people, to the juſtice of God. When the Shepherd ſhould thus be ſmitten for the ſins of the flock, the ſheep would be ſcattered, as the diſciples were when Chriſt was apprehended, (*Matt.* c. xxvi. v. 31. 56:) and then the Lord would "turn his hand upon the little "ones;" to take care of the helpleſs company, that would be expoſed like little children, to the rage of their perſecutors, when their Lord ſhould be taken from them.

V. 8, 9.] In conſequence of the ſin of the Jews in rejecting and crucifying Chriſt, and their oppoſition to his goſpel, the Romans would be employed to go through, and deſtroy the greateſt part of them, all over the land. But a remnant, a third part would be pre-

CHAP. XIV.

Contains predictions 1ſt. Of the number, ſucceſs, and cruelty of the enemies of Jeruſalem; of their deſtruction, the converſion of ſinners to Chriſt, and of the increaſing light afforded to the church, and the ſpread of the goſpel, till the whole earth ſhall be converted, 1---9. *2d. Of the rebuilding, and repleniſhing of Jeruſalem; of the deſtruction of thoſe that ſhall fight againſt her, the converſion of the remnant of her enemies, the plagues to be inflicted on thoſe, who ſhall perſiſt in idolatry, or impiety, and of the holineſs of the church in the latter ages,* 10---21.

BEHOLD, the day of the LORD cometh and thy ſpoil ſhall be divided in the midſt of thee.

2 For I will gather all nations againſt Jeruſalem to battle; and the city ſhall be taken, and the houſes rifled, and the women raviſhed; and half of the city ſhall go forth into captivity, and the reſidue of

ſerved: and after having paſſed through trials, and afflictions, like to a fiery furnace, till they were proved, and refined; they would at length be converted, and be acknowledged as the people of God. This may refer to the converſion of a remnant of the Jews in the days of the apoſtles; but it ſeems rather to predict, that the remnant of the nation, which ſhould ſurvive the havock made of them by the Romans; after having been long preſerved a diſtinct people, in the midſt of extraordinary trials, and oppreſſions would at length, when the Spirit of grace ſhould be poured upon them, begin to call upon the Lord in good earneſt; and ſhould thus be converted to chriſtianity, readmitted to the privileges of God's people, and taught to worſhip, and acknowledge him to be the Lord their God, as he is revealed to ſinners in Jeſus Chriſt.

PRACTICAL OBSERVATIONS.

Bleſſed be God, that he hath prepared a fountain, in which the vileſt, and moſt polluted may waſh, and be clean; for this fountain loſes none of its efficacy, through revolving ages. The goſpel invites us to waſh in it; yet the carnal, proud, and unbelieving cannot diſcern it's nature, uſe, or excellency: but when the heart is humbled for, and ſet againſt ſin, this fountain is diſcloſed to view, and the believer daily waſhes in it, till his robes be made white, and he be prepared to join the glorious company before the throne of God; (*Rev.* c. vii. v. 14, 15.) As pardon of ſin is inſeparably connected with genuine repentance; ſo juſtifying faith never fails to ſanctify alſo. When this work is truly begun, men learn to love the truths, precepts, and ordinances of God's word, and to hate every falſe way; they forget, or abhor, their former idols, and iniquities; they become zealous againſt all impoſtures, whereby falſe teachers, and unclean ſpirits corrupt the minds of men: they thenceforth know no man after the fleſh; Chriſt becomes more dear to them than ſons, or daughters, they will contend earneſtly for the truth once delivered to the ſaints; nor will they connive at their neareſt relatives who ſpeak lies in the name of the Lord. Indeed our more ſpiritual diſpenſation doth not require thoſe ſeverities, which God commanded by the Moſaic law: yet the prevalence of chriſtianity will bring all ſuch deluſions into neglect, and expoſe them to cenſure; and it will make men aſhamed, and afraid to publiſh their falſe viſions, and other numberleſs impoſtures, whereby they lie in wait to deceive. Even external mortification, and apparent deadneſs to the world, may be the cloke of ambition, and hypocriſy; and rough garments may be uſed, as well as more pompous ſacerdotal veſtments, to awe men's minds into a blind deference to an antichriſtian deceiver. But it is well, when ſuch men are ſo aſhamed of their deluſions, as to renounce them, and to follow ſome more profitable occupation: yet they are apt to mar their reformation with deceit, in order to preſerve their reputation, or to avoid the croſs. It can never be amiſs for us to recollect the wounds in the hands, and feet of the gracious Saviour. Alas, how often hath he been wounded in the houſe of his profeſſed friends! Yea by his real friends, his diſciples, when forgetful of their obligations, they have acted inconſiſtent with the honour of his goſpel! May we then ever remember the price, which it coſt him to open for us a fountain for ſin, and uncleanneſs: may we not forget the dignity of our Shepherd, as the Compeer of the Lord of hoſts; nor yet the depth of his huliation, and the intenſeneſs of his ſufferings, whilſt ſmitten by the ſword of juſtice, when it awaked againſt him, that he might be puniſhed for our ſins. Thus, whilſt we waſh in the ſacred fountain, we ſhall reflect with awe and gratitude on him, whoſe vital blood ſupplied the purifying ſtream: we ſhall learn to hate ſin, and love our benefactor; to ſubmit to corrections, and to endure perſecutions, expecting to be conformed to the Redeemer in ſuffering in this evil world, as we hope to be in glory, when we arrive at that better world above. For whilſt the many neglect this great ſalvation to their ruin, the remnant, that are ſaved, muſt paſs through much tribulation into the kingdom of God; that by theſe fiery trials, (as well as by the purifying fountain,) they may be refined like gold, and made meet for their Maſter's uſe, and ready for every good work. But if the ſharpeſt ſufferings lead us to call upon the Lord with increaſing fervency, he will hear us: and if we be his people, and he be the Lord, our God, the event of our trials, will be praiſe, and honour, and glory, at the appearing of our Lord Jeſus Chriſt.

NOTES.

CHAP. XIV.] V. 1—3.] Some expoſitors ſuppoſe, that all the predictions of this chapter relate to events yet future; and perhaps it may be ſo, for there are great difficulties occur, in every method of interpretation: yet I rather incline to the ſuppoſition, that they begin with the cataſtrophe of Jeruſalem's deſtruction by the Romans, and ſo gradually extend to thoſe events, that are hereafter to take place, both relative to the Jews, and to the church of Chriſt, and to their enemies. The time when the

the people ſhall not be cut off from the city.

3 Then ſhall the LORD go forth, and fight againſt thoſe nations, as when he fought in the day of battle.

4 And his feet ſhall ſtand in that day upon the mount of Olives, which *is* before Jeruſalem on the eaſt, and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt and toward the weſt, *and there ſhall be* a very great valley; and half of the mountain ſhall remove toward the north, and half of it toward the ſouth.

5 And ye ſhall flee *to* the valley of the mountains; for the valley of the mountains ſhall reach unto Azal: yea, ye ſhall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God ſhall come, *and* all the ſaints with thee.

6 And it ſhall come to paſs in that day, *that* the light ſhall not be clear, *nor* dark:

7 But it ſhall be one day which ſhall be known to the LORD, not day, nor night: but it ſhall come to paſs, *that* at evening time it ſhall be light.

8 And it ſhall be in that day, *that* living waters ſhall go out from Jeruſalem; half of them toward the former ſea, and half of them toward the hinder ſea; in ſummer and in winter ſhall it be.

9 And the LORD ſhall be King over all the earth: in that day ſhall there be one LORD, and his name one.

Romans marched their armies, compoſed of many dependant nations, to beſiege Jeruſalem, was the day of the Lord Jeſus, when he came to deſtroy thoſe, that would not have him to reign over them. When they had taken the city, all theſe outrages were committed, and theſe miſeries were endured: and whilſt the half of the inhabitants were taken captives, and ſold for ſlaves, and multitudes were driven away, to be purſued by various perils, and miſeries: the reſidue of the people, having been converted to chriſtianity, became citizens of the heavenly Jeruſalem, and thus were not cut off from the city of our God. And it is obſervable, that the Romans, after having been thus made the executioners of, divine vengeance on the Jewiſh nation, never proſpered, as they had done before: but the Lord evidently fought againſt them, and all the nations, which compoſed their overgrown empire, till at laſt that was ſubverted, and their faireſt cities and provinces were ravaged by their barbarous invaders. But it ſeems doubtful, whether thoſe enemies, that, it is ſuppoſed, will aſſault the converted Jews upon their return to their own land, will have ſuch ſucceſs againſt them, as is here predicted. Some indeed interpret the paſſage of the laſt attack of antichriſtian powers upon the church, previous to their deſtruction. (*Rev:* c. xi. v. 1—18.)

V. 4, 5.] The Lord Jeſus, who will go forth to fight againſt the enemies of his people; (*Rev:* c. xix. v. 11. 21,) often ſtood upon the Mount of Olives when on earth, and from thence he aſcended into heaven. In conſequence of his aſcenſion, and the commiſſion granted to his apoſtles, the goſpel was ſent to the different regions of the globe. The ceremonial law, which obſtructed the entrance of the gentiles into the church, as the ſurrounding mountains did their entrance into Jeruſalem, was removed. The peculiar privileges, that Jeruſalem had enjoyed, (of which the pleaſant and fruitful Mount of Olives was an apt emblem,) were removed from her, and divided amongſt the nations, to the eaſt, weſt, north, and ſouth: and the Jews themſelves, who believed the word of God, fled away from the deſtruction, that was coming on their nation, to ſeek admiſſion into the chriſtian church, now laid open to the Gentiles, without claiming any diſtinction above them. For the valley cauſed, by the removal of this mountain, it is ſaid, would reach unto Azal, or the ſeparate place: that is to the gentiles, which had been ſeparated from God's people. The Lord had ſo levelled all the diſtinctions, of which the Jews, had been ſo proud, by theſe unexpected convulſions, and revolutions; that the Jewiſh converts would flee with the utmoſt trepidation from Jeruſalem, to find refuge among the gentile converts, and in the churches of Chriſt; being as much afraid of approaching deſtruction, as the Jews had been, who fled from the earthquake in the days of Uzziah. Of this we know nothing particular: but it ſeems to have been very terrible, as the traditional memory of it was ſo common when Zechariah propheſied. Then the Lord God would come, and all the ſaints with him: that is Chriſt would come to deſtroy Jeruſalem, and to eſtabliſh the goſpel church; in which all his ſaints would joyfully concur. If theſe predictions do relate to future events, previous to Chriſt's coming to ſet up his kingdom all over the earth, or to judge the world; we cannot aſcertain what they will be, until they ſhall arrive.

V. 6—9.] If we have properly explained the preceding verſes: then theſe contain a compendious prophecy of the ſtate of the church, from its eſtabliſhment in the apoſtles' days, to thoſe glorious times, that we expect. In that day, the day of goſpel truth, as far as it hath prevailed through the nations hitherto, and will for ſome time longer; the light would neither be clear, nor dark: it would be greatly obſcured by ignorance, hereſy, ſuperſtition, idolatry, &c; yet not wholly extinguiſhed: and the ſtate of the church would be much deformed by ſin, and calamities; yet ſome holineſs, and conſolation would be found. This period could neither be called a clear bright day, cheared, and illumed by the ſhining of a ſummer's ſun: nor would be dark, as if the ſun were

10 All the land ſhall be turned as a plain from Geba to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the firſt gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-preſſes.

11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction; but Jeruſalem ſhall be ſafely inhabited.

12 And this ſhall be the plague wherewith the LORD will ſmite all the people that have fought againſt Jeruſalem; Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 And it ſhall come to paſs in that day, *that* a great tumult from the LORD ſhall be among them; and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And Judah alſo ſhall fight at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, gold, and ſilver, and apparel, in great abundance.

15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this plague.

16 And it ſhall come to paſs, *that* every one that is left of all the nations, which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King, the LORD of hoſts, and to keep the feaſt of tabernacles.

17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth

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ſet, or totally eclipſed: but it would contain a great mixture of truth, and error, of holineſs and ſin, of happineſs, and miſery. Yet it would form one day, being greatly of the ſame caſt through ſucceſſive generations, and never interrupted by a night of total darkneſs. It would alſo be known unto the Lord, as to the degree of its light, and the term of its continuance; and he would watch over, and take care of his cauſe, and people all the time of it. Yet men would hardly know, whether to call it day, or night, or a compound of both: but at length, towards the evening of the world, or the cloſe of the goſpel diſpenſation, the Sun of righteouſneſs would break forth, and ſhine with unclouded ſplendour, diſpelling the gloom of ignorance, hereſy, ſuperſtition, &c; and illuminating the church, and the earth with knowledge, righteouſneſs, peace, and conſolation. However during that whole period, the goſpel, attended by the influences of the Holy Spirit, having begun it's progreſs from Jeruſalem, would continue it's courſe on every ſide, amidſt all thoſe changes, of which ſummer and winter are an emblem: ſo that nothing ſhould totally impede its progreſs, until the Lord ſhould become King over all the earth, not only in right, but in fact. (Notes, &c. *Ezek*: c. xlvii;) until neither idols, falſe religions, or antichriſtian powers were left to be his rivals; until all princes ſhould ſubmit to, and ſerve him; and until all the earth ſhould agree in one object, and way of worſhip, and unite in ſubmiſſion and obedience to one Lord. No longer would they have deities of different names, according to the regions they inhabited; or truſt to the tutelary care of this or the other ſaint; or be divided into a number of ſects, and parties: but they would be all of one mind to worſhip that one name of the Father, the Son, and the Holy Ghoſt, into which all chriſtians are baptized.

V. 10, 11.] About the ſame time a change will be made in the condition, diſpoſition, and character of the Jews, as great, as if a large diſtrict ſhould be entirely levelled to a plain; the mountains being caſt down, and the valleys filled up. Every outward or inward obſtruction to their converſion, and reſtoration to their own land will be effectually removed. Jeruſalem, that hath long been trodden under foot of the Gentiles, will be raiſed up from that debaſed condition, and rebuilded to the whole of her former extent, and inhabited throughout: and it ſhall no more be devoted to utter deſtruction, under the awful curſe of God, as it had been after the crucifixion of Chriſt; but it will become a ſecure, and peaceful habitation for the converted Jews.

V. 12—15.] Theſe verſes ſeem to predict the tremendous judgments, that will be inflicted on thoſe, who ſhall oppoſe the ſettlement of the Jews in their own land: but whether they are to be underſtood literally, or not, the event muſt determine. However they will be ſubdued by the Jews fighting at Jeruſalem, and by their own mutual contentions; and all that appertain to them will ſhare in the plague: whilſt the Jews, whom they aſſaulted, will be enriched by their ſpoil. But this may alſo be interpreted of the deſtruction of antichriſtian powers, which ſhall precede the glorious millennium.

V. 16—19.] The feaſt of tabernacles was typical of Chriſt's dwelling in our nature, as in a tabernacle; and of the chriſtian's contempt of the world, and joy in the Lord, as a ſtranger and pilgrim on earth: to keep the feaſt of tabernacles therefore ſeems to mean, that the perſons intended would be converted to Chriſt, and join in attending with pleaſure on his ordinances, continually, and with perſeverance. The remnant of the nations, that had juſt before been fighting againſt Jeruſalem, or the church; the ſubjects of the eaſtern, and weſtern an-unto Jeruſalem to worſhip the King, the LORD of hoſts, even upon them ſhall be no rain.

18 And if the family of Egypt go not up, and come not, that *have* no *rain:* there ſhall be the plague, wherewith the LORD will ſmite the heathen that come not up to keep the feaſt of tabernacles.

19 This ſhall be the puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles.

20 In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD; and the pots in the LORD's houſe ſhall be like the bowls before the altar.

21 Yea, every pot in Jeruſalem and in Judah ſhall be holineſs unto the LORD of hoſts: and all they that ſacrifice ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the LORD of hoſts.

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tichriſts, will in great numbers be converted to pure chriſtianity, and become the ſpiritual worſhippers, and obedient ſervants of the Lord. But ſuch of them, as ſhall perſiſt in their idolatry, and oppoſition to true religion, will be viſited with drought, and famine; which probably include both temporal, and ſpiritual judgments. And, as Egypt ſeldom had any rain, and another method muſt have been taken to have viſited her with famine: ſo no ſituation, or circumſtances ſhall preſerve any people from theſe judgments, who refuſe to worſhip the Lord alone, becauſe of their attachment to their old ſuperſtitions, and idolatries: ſo that they muſt either be converted, or deſtroyed.

V. 20—21.] At length the time of the complete peace, and purity of the church will arrive. Then the very bells upon the horſes will be inſcribed with HOLINESS TO THE LORD, according to the inſcription on the mitre of the high prieſt. Some explain this of the war horſes, ſuppoſing it to mean, that theſe being diſuſed, their ornaments will be conſecrated to God. Others underſtand it of horſes employed in common ſervices; and ſuppoſe it to imply, that the moſt ſecular occupations will then be ſo conducted, that they will become holy actions, performed to the glory of God. Then the pots, (either thoſe, that were uſed in boiling the ſacrifices, or the drinking cups of the prieſts,) would be as holy, as the bowls before the altar: which may ſignify, that the meaneſt miniſter, or chriſtian, (who is a ſpiritual prieſt,) will be equal to what the moſt eminent of God's ſervants had formerly been; or that all their pleaſures will be regulated with ſuch moderation, and united with ſo much piety, and gratitude, as to render them acceptable, even like ſolemn religious ſervices. And this would be the caſe with all the pots in Jeruſalem, &c: all perſons will then be thus devoted to God in all their employments, and ſatisfactions. And they are repreſented as uſing theſe pots even for their ſacrifices, which may mean, that the ceremonial diſtinction between holy, and unholy will be aboliſhed; and that men will conduct their ordinary affairs, and their ſacred ſervices, upon the ſame holy principles of faith, fear, love, zeal, obedience, and ſubmiſſion. And in that day, there would be no more any Canaanite in the houſe of the Lord: which may mean, that mercenary miniſters will no more be allowed to proſtitute that ſacred function; nor ungodly men to abuſe holy ordinances, to promote their worldly ends. For the word may be rendered a merchant; and Chriſt will drive thoſe buyers, and ſellers out of the temple: and this happy ſtate will continue till the end of the world.

PRACTICAL OBSERVATIONS.

The judgments of God commonly begin at the ſanctuary. When his day of retribution comes, he can ſoon gather the nations together to battle againſt the objects of his wrath: and he need only give them power, and their own wicked hearts will diſpoſe them to all the enormities, which avarice, cruelty, revenge, or luſt can perpetrate. But the reſidue of his choſen people ſhall never be cut off from the city of our God: and he ſeldom permits thoſe to proſper, who have imbrued their hands in the blood of his worſhippers. The Lord of glory, by his work on earth in our nature, and by his aſcenſion into heaven, hath removed all obſtructions to our entrance into his church, or into the manſions of felicity; and by his goſpel, he hath, as it were ſent Jeruſalem's choiceſt privileges to theſe diſtant regions: yet except we flee for refuge to lay hold on this hope ſet before us, we ſhall be no better for theſe advantages, in that day, when he ſhall come to judgment, and all his ſaints with him. Men flee without delay from an earthquake, and leave every thing behind them, leſt the earth ſwallow them up alſo: how ſhould we then flee to the greateſt diſtance from the brink of that tremendous gulph, which continually ſwallows up ſuch multitudes of the ungodly? In this world the believer enjoys the light of day: yet it is attended with ſo many clouds, and ſtorms, that it often ſeems to reſemble the night. He ſees; but it is through a glaſs darkly: he experiences ſome hope and conſolation; but they are interrupted with a variety of fears, ſorrows, and temptations: and his feeble beginnings of holineſs are greatly counteracted, and obſcured by the remains, and prevalency of his ſinful paſſions. His life is therefore a ſtrange mixture, or interchange of light, and darkneſs, and he often can ſcarce tell whether it be day, or night with him: yet is it *one* day, that is known to the Lord: his faith, and hope may be much enfeebled, and clouded; but they are never extinguiſhed: his Sun may be eclipſed, or hidden, but it never goes down: it may be winter with his ſoul, but it is never total darkneſs, as with thoſe, who are yet unconverted. The Lord alſo knows all his difficulties, diſcouragements, and temptations: and he can diſtinguiſh betwixt his conflicts, failures, errors, and ſeaſons of diſtruſt, or ſlackneſs, and the total unbelief, the willing ſlavery, and negligence of the children of diſobedience: and he knows how to make all needful allowances, and to communicate proportionable ſupports. It often happens likewiſe, that towards the evening of life, the believer's light becomes more clear, and abiding, and that his laſt days become alſo his beſt days: and indeed his perſonal experience generally accords to that of the church; whoſe dawning light will ſhine more and more unto the perfect day. Let us then be thankful even for the dawning of the Sun of righteouſneſs upon our ſouls; and let us rejoice in the hope of a clearer, and more ſanctifying, and chearing light, towards the cloſe of our pilgrimage; as uſhering in the perfect light of the world above. The ſacred ſtreams of living waters alſo, that flowed from Zion, have reached our land; may we continually refreſh our ſouls with drinking of them, amidſt the varying diſpenſations of providence: and may every revolution, and every diſtreſs of nations make way for them to flow on, wider, and deeper, till the Lord Jeſus be acknowledged King over all the earth; and till all men in ſincerity, and peace unite in the ſpiritual worſhip and ſervice of our God and Saviour; and all diſtinctions are ſwallowed up, in the univerſal harmony of all nations in the obedience of faith. When the Lord ſhall begin to work, in anſwer to our prayers, every mountain ſhall be brought low, and every valley ſhall be exalted; proud Babylon ſhall fall, and the ruins of Jeruſalem ſhall be repaired, and her borders enlarged, that men may dwell therein ſafely, and fear no curſe, or utter deſtruction for ever. But whilſt this grand revolution ſhall be taking place, and indeed at all times, tremendous will be the plagues of all, who fight againſt the church of God: and could we ſee the preſent condition of thoſe, who have periſhed in this conflict, we ſhould behold more terrible things, than if we witneſſed men's fleſh conſuming, as they ſtand upon their feet, their eyes conſuming in their holes, or their tongues in their mouths; and every member of the body, that had been an inſtrument of unrighteouſneſs, enduring the awful vengeance of God. Even that furious rage, and malice, which cauſe men here to plague, torment and murder each other, are faint ſhadows of the perfect mutual enmity that reigns univerſally amongſt the whole multitude of thoſe, that have periſhed in their ſins. But every judgment of God on his enemies will tend to enrich, and profit his believing people: his all-powerful grace ſpeedily converts, and his plenteous mercy pardons and reconciles even thoſe, who have juſt before been fighting againſt him; and they learn to rejoice in his worſhip and ſervice. But how diſtinguiſhing is that grace, which thus ſaves ſome of his enemies, at the moment when he conſigns others to deſtruction! Yet none can eſcape, how long ſoever they be born with, who perſiſt in their ungodlineſs, and unbelief: every ſinner muſt either be reconciled to God, or fall before him; for his hand will find out all his enemies, and he will make them as a fiery oven in the day of his wrath; nor can any man, by any means evade his vengeance, who doth not come to, truſt in, worſhip, and rejoice before him. The more the church is weaned from the beggarly elements of external diſtinctions, and relative ſanctity; the more will ſhe be repleniſhed with real holineſs. Every action, and every enjoyment of the believer ought to be ſo regulated according to the truth, and will of God, and directed to his glory, that it may be holineſs to him. Our whole lives ought to be as one conſtant ſacrifice, or act of devotion: no ſelfiſh, or mercenary motive ſhould prevail in any of our actions, any more than a Canaanite ſhould enter into the houſe of the Lord. Alas how far are we from this perfection! How far is the chriſtian church from this ſtate of purity! How are her ſacred functions made ſubſervient to the avarice, ambition, and luſts of men! How are her ordinances profaned to ſecular, and mercenary purpoſes! How are our lives defiled by low, and ſelfiſh purſuits, and our duties tainted by wrong motives! But times of greater purity are at hand, may the Lord come ſpeedily to reform, and enlarge his church as he hath promiſed: yet in heaven alone will perfect knowledge, holineſs, and felicity be found.

The Book of MALACHI.

The name of this prophet ſignifies, "My angel," or "My meſſenger;" and is the ſame word, that he uſed concerning the forerunner of Chriſt, and nearly the ſame, that he uſed about Chriſt himſelf, (c. iii. v. 1:) *and perhaps he was called Malachi with reference to theſe predictions, as well as to his prophetical office, though probably he had another name. He ſeems to have been the laſt in order of time of the prophets, whoſe writings were tranſmitted to poſterity; and to have lived after the time of Nehemiah. The ſcope of his prophecy was to reprove, and reform many abuſes, and enormities, that had crept in, amongſt the Jews, and eſpecially amongſt their prieſts; to announce the coming of the Meſſiah as nigh at hand; to declare the effects of his coming to men of different characters, and to ſhew them how to wait, and prepare for that event. But it alſo contains predictions of the calling of the Gentiles* *the extenſive ſpread of the goſpel, and of ſome other matters. Probably with Malachi the prophetical office ceaſed, or was ſuſpended, 'till the coming of the Meſſiah, which might be about 400 years.*

CHAP. I.

Contains 1ſt. The love of God to Iſrael ſhewn, by comparing his dealings towards them with his conduct towards Edom; and a prediction of more entire deſtruction to the latter, 1---5. *2d. A charge of ingratitude, diſobedience, contempt, and impiety brought againſt the people and the prieſts, eſpecially the latter; illuſtrated by ſeveral alluſions, and proved by an induction of particulars, and connected with declarations, that God would not hear their prayers, nor accept their oblations; and a prophecy of the calling of the Gentiles, &c.* 6--14.

THE burden of the word of the LORD to Iſrael by Malachi.

2 I have loved you, ſaith the LORD, Yet ye ſay, Wherein haſt thou loved us? *Was* not Eſau Jacob's brother? ſaith the LORD; yet I loved Jacob.

3 And I hated Eſau, and laid his mountains and his heritage waſte for the dragons of the wilderneſs.

4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places; thus ſaith the LORD of hoſts, They ſhall build, but I will throw down; and they ſhall call them, The border of wickedneſs, and, The people againſt whom the LORD hath indignation for ever.

5 And your eyes ſhall ſee, and ye ſhall ſay, The LORD will be magnified from the border of Iſrael.

6 A ſon honoureth *his* father, and a ſervant his maſter: if then I *be* a Father, where *is* mine honour? and if I *be* a Maſter, where *is* my fear? ſaith the LORD of hoſts unto you, O prieſt, that deſpiſe my name. And ye ſay, Wherein have we deſpiſed thy name?

7 Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the LORD *is* contemptible.

8 And if ye offer the blind for ſacrifice,

NOTES.

CHAP. I.] V. 2—5.] The prophet was directed to open his meſſage of ſharp rebukes, by reminding his people of the Lord's peculiar love to them, as it had been manifeſted in all his dealings with their nation. But he knew, that they would enquire wherein he had loved them? They had endured grievous things during the Babyloniſh captivity; and they ſtill continued ſubject to the king of Perſia; and they could not diſcern any proof of ſuch peculiar love to them. Some render the queſtion, wherefore haſt thou loved us? As if their being the deſcendants of pious Abraham deducted from the freeneſs of the love of God to them. But Eſau was alſo deſcended from Abraham, and Iſaac; and was twin brother to Jacob, and elder than he: yet the Lord had loved, and choſen Jacob, and rejected Eſau, as the object of his averſion. Eſau indeed proſpered in the world; but he loſt the birth-right, and the bleſſing, and lived and died, as far as we know, profane, and unbelieving: whilſt Jacob was made the heir of the promiſes, walked with God as a believer, and died happy. They knew the hiſtory of Jacob's poſterity, and they could not deny, that the Lord had always remarkably appeared for them: but the mountains of the heritage, allotted to Eſau's deſcendants, had by wars, and various means been rendered ſo waſte and barren, that they were only fit to harbour thoſe monſtrous ſerpents, that frequent ſandy deſerts. Indeed the impoveriſhed Edomites were projecting to return to their land, and to rebuild their cities, as the Jews had done; but the Lord purpoſed to defeat all their efforts, and to make it appear that his indignation againſt them was perpetual; becauſe their country had been filled with wickedneſs, even to the very borders, which they had injuriouſly extended. This Iſrael would ſee, and be compelled to own that the Lord had magnified himſelf in maintaining their lot, and puniſhing thoſe, who endeavoured to intrench upon them. Edom was the type of the enemies of God, as Iſrael was of his choſen people. Judas Maccabeus, and other Jewiſh leaders ſhortly after, entirely ſubdued the Edomites. (*Rom.* c. ix. v. 10—13.)

V. 6—8.] It was always allowed that a ſon ought to honour the perſon, and reſpect the reputation, and authority of his father: and in general this duty was attended to, and they, that neglected were deemed inexcuſable. A ſervant alſo was uſed to fear the diſpleaſure, and reverence the will, and commands of his maſter; and they would readily condemn him, that neglected the duty of this relation. But God had always been as a Father to Iſrael, not only as the Author, and Preſerver of their natural lives, or their Benefactor in temporal things; but in reſpect of their religious advantages, and the typical adoption that belonged to them: yet where *is it* not evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governor; will he be pleaſed with thee, or accept thy perſon? ſaith the LORD of hoſts.

9 And now, I pray you, beſeech God that he will be gracious unto us: this hath been by your means: will he regard your perſons? ſaith the LORD of hoſts.

10 Who *is there* even among you that would ſhut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleaſure in you, ſaith the LORD of hoſts, neither will I accept an offering at your hand.

11 For from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* great among the Gentiles: and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts.

12 But ye have profaned it, in that ye ſay, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye ſaid alſo, Behold, what a wearineſs *is it!* and ye have ſnuffed at it, ſaith the LORD of hoſts; and ye brought *that which was* torn, and the lame, and the ſick: thus ye brought an offering: ſhould I accept this of your hand? ſaith the LORD.

14 But curſed *be* the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the LORD a corrupt thing: for I *am* a great King, ſaith the LORD of hoſts, and my name *is* dreadful among the heathen.

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were the honour, reverence, ſubmiſſion, and regard to his will, and glory, which that relation required of them? They alſo called him their Lord, and Maſter: but they neither aimed to pleaſe, nor feared to offend him; they neither reſpected his authority; nor obeyed his commands. This was eſpecially the caſe with the prieſts, who were more highly privileged than the people, and more expreſſly conſecrated to his ſervice: yet they had deſpiſed his name, his perfections and authority. They would indeed enquire, wherein they had deſpiſed his name? As diſdaining the charge, and offended with the meſſenger, that brought it: but in anſwer they were accuſed of offering polluted bread, &c. This might either refer to their meat-offerings, that were burned upon the altar, and which they made of the refuſe of the wheat; or to the ſacrifices, that fed the ſacred flame, and which were the bread, or food of the altar. If they further enquired how this polluted the Lord, or was a contempt of him, and an affront to his name? They were to be anſwered, that they had ſaid "the table of the Lord was contemptible:" any thing, they thought, was good enough to be conſumed upon the altar, or to ſupply, as it were, the table of the Lord: ſo that, provided the people did but well ſupply their tables, they let them offer any refuſe of their flocks and herds in ſacrifice. Thus the blind, the lame, and the ſick, that were good for nothing elſe, were conſumed on God's altar, contrary to the law, and in contempt of Him; and was not this evidently evil? Would their civil governors be ſatisfied with ſuch worthleſs animals for tribute, or for preſents? Nay would they not deem themſelves greatly affronted, if ſuch were offered them? And could they expect, that the God of heaven would accept either them, or their ſervices, ſeeing they ſo deſpiſed him? It was evident that theſe prieſts underſtood nothing of the typical meaning of their ſacrifices, as ſhadowing forth the unblemiſhed Lamb of God: that they were equally ignorant of the law, which required, that the Lord ſhould be ſerved with the firſt, and beſt of every thing: and that they grudged the expence, deeming all the oblations thrown away, that did not turn to their own emolument.

V. 9—11.] The nation ſeems to have been under divine rebukes at this time; and the prieſts were appointed to burn incenſe, and make interceſſion for the people, as the types of Chriſt: let them therefore now beſeech the Lord to be gracious to Iſrael: but as theſe judgments came upon them for the ſins, which they had committed, or led the people into; could they expect, that the Lord would regard their perſons, or have mercy on the people, through their prayers? For they had no love to their Maſter, or his work, but merely to the emoluments of their ſacerdotal office: ſo that they would none of them open the doors of the temple, or keep up the fire on the altar, or do any thing, that they could help, except ſome extra emolument were annexed to it. The Lord had provided ſufficiently for their maintenance: but their love of filthy lucre was inſatiable: and he had no pleaſure in their mercenary ſervices. He would therefore after a time terminate that diſpenſation, and the prieſthood, which they ſo profaned, and deprive the nation of their idolized, and abuſed privileges: but he would cauſe his name to be adored amongſt the Gentiles, all over the earth; and in every place their ſpiritual worſhip ſhould aſcend as incenſe, and a pure offering into his preſence, through the interceſſion of the great High Prieſt, whom he had appointed. So that whilſt his people had deſpiſed, and would more deſpiſe his name, it ſhould be rendered great, and honoured amongſt the heathen.

V. 12—14.] None of the Jews ſo profaned the great name of the Lord, as the prieſts did, who ought to have moſt hallowed it. They treated his ſacrifices, and oblations as polluted, and all the gains, that regularly accrued from his ſervice, contemptible. Perhaps they thought any thing was good enough to ſet upon the table of ſhew-bread; and ſcorned to eat that, which was re-

CHAP II.

Contains reproofs, and threatenings, 1ſt. Of the prieſts, for neglecting God's word; departing from the covenant made with their fathers; acting contrary to their examples, and the duties of the prieſthood; and for making the people ſtumble at the law, 1---9. *2d. Of both prieſts, and people, for their treachery, and impiety, for their intermarriages with idolaters, and their cruel uſage, and injurious divorces of their Jewiſh wives; and for their infidel language, and behaviour,* 10---17.

moved from it, as if it had been polluted: they inwardly complained, that their frequent ſervices were intolerably weariſome; and they ſnuffed with contempt at the portions of the ſacrifices, that fell to their ſhare: being as weary of living always on the ſacred oblations, as of being conſtantly employed in the ſame ſacred ſervices. They therefore allowed the people to bring blemiſhed ſacrifices; and they, being alſo weary of, and complaining about theſe expenſive inſtitutions, readily brought ſuch, as God could not conſiſtently accept at their hands. Indeed, if they had been ſo poor, that their flocks would not ſupply them with the appointed ſacrifices for the payment of their vows they might have been connived at: but that man would ſurely incur the awful curſe of God, who attempted to impoſe on him by ſuch pretences, when he had a proper ſacrifice, and yet paid his vow with one that was corrupt, and worthleſs. Even the heathens had heard ſo much of the power, and majeſty of Iſrael's King, that they trembled at his name: and could Iſraelites expect to deſpiſe it with impunity?

PRACTICAL OBSERVATIONS.

All the difference, that ſubſiſts betwixt one man, and another, in outward circumſtances, religious advantages, or the ſtate of his ſoul, originates from the free love of God; who alone maketh one to differ from another, whatever inſtruments or means are employed for that purpoſe. All the evil, that ſinners feel, or fear, is the juſt recompence of their crimes: but all our hopes, and comforts are from the Lord's unmerited mercy; He did not chooſe his people becauſe *they had done good*; but that they *might be holy:* nor did he paſs others over, becauſe they were worſe by nature, or becauſe he foreſaw they would be worſe; but for reaſons beſt known to himſelf, and becauſe every one of our fallen race is a veſſel of wrath of himſelf fitted to deſtruction. If then we love Him, it is, becauſe He firſt loved us. Yet men may poſſeſs many, and great outward advantages, which may eventually turn to their condemnation, as ſerving to ſhew their obſtinacy, and ingratitude: and though we are all too prone to undervalue God's mercies, and to palliate our own offences; yet if men habitually derogate from the value of the favours ſhewn them, and excuſe their inconſiſtent, and ungrateful conduct; they give no evidence of either faith, humility, or love. In vain do ungodly men expect to remedy their own misfortunes, when the anger of the Lord lays their heritages waſte; they may build, and plant, but the Lord will throw down and root up: and if they perſiſt in their wickedneſs, they will be called a people, againſt whom the Lord hath indignation for ever: and when the redeemed ſhall witneſs the final deſtruction of the wicked; they will ſee and acknowledge the glory of God, as diſplayed in their puniſhment, as well as in their own moſt free ſalvation. But whilſt we are encouraged to call him our Father; let us not forget that we muſt evidence this our relation by the temper, and conduct of children. The Spirit of adoption witneſſeth that we are the ſons of God, when he influenceth us to love, honour, call upon, truſt in, and obey him as our Father. And when we do the things, that he commands ſimply, and without reſerve, in reverence, and godly fear; we may chearfully expect that as our Maſter he will receive us with "well done good, "and faithful ſervants," when he cometh to judge the world. But if men confide in names, forms, and notions, and deem themſelves the children, and ſervants of God, when they neither honour him as a Father, obey him as a Maſter, nor pay him homage, and tribute as a King: they will only render their guilt the more conſpicuous. The nearer men approach to the Lord in profeſſion, or in any ſacred function; the more inexcuſeable will be their contempt of his name: yet the moſt guilty in this matter, are moſt ready to juſtify themſelves, and diſdain the charge. But though our beſt ſervices be ſo defective, and defiled, that we cannot be accepted, ſave of God's free mercy in Chriſt Jeſus: yet ſurely we ſhould not willingly offer him any thing, except the prime of our affections, time, and talents! For if we ſpend our beſt on ourſelves, and the world, and only reſerve the dregs for devotion, and for the ſervice of God, do we not offer polluted bread upon his altar? Do we not offer the lame, the ſick, and blind in ſacrifice? Do we not count the table of the Lord, the throne of grace, or the ſacred ſcriptures contemptible? And indeed do we not frequently approach him in ſuch an unprepared, and irreverent manner, and with ſuch worthleſs heartleſs ſervices; that it would fire the indignation of an earthly prince, if we approached him in the ſame manner? We are indeed under a diſpenſation of mercy: but ſhall we ſin on, that grace may abound? God forbid. We may rely on his mercy for pardon, as to the paſt; but not for an indulgence to ſin in future. If there be a willing mind, it will be accepted, though the ſervice be maimed, and defective: but if any man be a deceiver, and wilfully puts the Lord off with the refuſe, and expects him to accept a corrupt thing, whilſt his beſt has been devoted to ſatan, and his luſts; let that man know, that he is under a curſe, and that the wrath of the great King abideth on him. Alas, how greatly doth avarice, and ſelfiſhneſs prevail amongſt profeſſing chriſtians? Few, even of thoſe that are called the miniſters of Chriſt, will do any thing in his ſervice, out of pure love to him, to their work, and to the ſouls of men. The common enquiry is about the value of the living, or the cure, or the ſalary annexed to the additional labour; and not about the good of ſouls, or the intereſts of true godlineſs; and few are found prompt to ſuch labours however uſeful, where there is no proſpect of either profit or credit, even though they be ſufficiently provided for, by other means. There-

AND now, O ye prieſts, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the LORD of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay *it* to heart.

3 Behold, I will corrupt your ſeed, and ſpread dung upon your faces, *even* the dung of your ſolemn feaſts: and *one* ſhall take you away with it.

4 And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the LORD of hoſts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the meſſenger of the LORD of hoſts.

8 But ye are departed out of the way; ye have cauſed many to ſtumble at the law: ye have corrupted the covenant of Levi, ſaith the LORD of hoſts.

9 Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law.

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fore the Lord hath no pleaſure in ſuch miniſters; and he refuſes to accept of their mercenary oblations. And whilſt the ſins of covetous, ſenſual, and ungodly men, appearing in the ſacerdotal character, are bringing down judgments upon the land; how can it be expected that their *official* prayers will induce him to be gracious to us? Though he hath ſuperſeded the Jewiſh prieſthood, and ſent his goſpel amongſt the gentiles, and prayers, praiſes, and thankſgivings, when offered through the merits, and by the Spirit of Chriſt, in any place, are more acceptable to him, than the incenſe, and oblations at Jeruſalem were of old: yet human nature appears ſtill the ſame. Men continue, as much as formerly, though in a different way to profane the name of the Lord, and to pollute his table: to deſpiſe his work, and his recompence as contemptible; to deem his ſervice an inſupportable wearineſs, and to expreſs their ſovereign contempt of him, in their behaviour towards every thing connected with his worſhip. And none are to this day more apt thus to deſpiſe the Lord, and to offer the lame, and blind in ſacrifice; than thoſe, who enter into, and continue in the miniſtry, not of a willing mind, but for filthy lucre's ſake. But let all, that love the Lord, pray that he would ſend diſintereſted, active, and diligent labourers into his harveſt, ſuch as will at preſent be content with food and raiment, and chearfully wait till their Maſter returns, expecting at that ſeaſon, to receive a crown of glory, that fadeth not away.

NOTES.

CHAP. II.] V. 1—3. The former part of the prophet's meſſage had related alternately to the prieſts, and the people; but this was immediately directed to the prieſts, as a commandment from the Lord: and if they did not carefully, and ſeriouſly attend to it, and glorify God by repentance, and a conduct more conſiſtent with their profeſſion; He declared that he would ſend his curſe on them, and even curſe their temporal poſſeſſions, and all their peculiar advantages; that is he would render them uncomfortable, diſtreſſing, enſnaring, and ruinous to them: Nay he had in a meaſure done this already. But he meant to corrupt their ſeed corn, that it ſhould yield no crop; he would not proſper any of their labours; or he would render their poſterity, and the prieſtly family contemptible, and bring it to decay: yea he would render them vile as if the dung that was taken from the entrails of the ſacrifices ſhould be ſpread over their faces, and they ſhould be covered over, and taken away to the dung-hill along with it, as refuſe, and loathſome.

V. 4—7.] There was a covenant made with the tribe of Levi, and the family of Aaron, about the prieſthood, as well as one with the nation of Iſrael about the land of Canaan, &c, and afterwards one with David, about the kingdom. And the people would know at length, that the Lord ſent theſe orders to them, that this covenant might be confirmed to them, by means of their repentance, and reformation. The whole tribe of Levi was here ſpoken of as one perſon, with whom the covenant of life and peace had been made. Theſe were to be enjoyed by them, in the favour of God, and the comfort of his ſervice; and they would inſtrumentally them communicate to others, through thoſe ordinances, in which they were engaged, and which were means of grace, and ſhadows of good things to come, to all that believed the word of God. This office was given to Levi, to that tribe, in the time of Moſes, and Aaron, as a gracious recompence of their piety, and reverential fear of God: for when this truſt was committed to them, many amongſt them were well acquainted with the law given by Moſes, and ready to ſpeak of it to the people: their worſhip, and converſation were ſincere and faithful, and free from iniquity, or hypocriſy: they walked before God, as at peace with him, and as following after equity, and peace with men: and they were inſtrumental in converting many of the people from their ſins, to the worſhip and ſervice of God. They were not *mere* ſacrificers, as their poſterity were become: but they were ſenſible that the prieſt of God ought

10 Have we not all one father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem; for Judah hath profaned the holineſs of the LORD, which he loved, and hath married the daughter of a ſtrange god.

12 The LORD will cut off the man that doeth this, the maſter and the ſcholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hoſts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, inſomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 Yet ye ſay, Wherefore? Becauſe the LORD hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly, yet *is* ſhe thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the reſidue of the Spirit. And wherefore one? That he might ſeek a godly ſeed. Therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.

16 For the LORD, the God of Iſrael, ſaith, that he hateth putting away: for *one* covereth violence with his garment, ſaith the LORD of hoſts: therefore take heed to your ſpirit, that ye deal not treacherouſly.

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ever to be ready to ſpeak upon any part of ſacred knowledge, and to inſtruct the people from his word, as his meſſenger. But their poſterity had departed from this good way; they had violated the law by their conduct, and perverted it by their explications, and thus they ſtumbled, prejudiced and miſled the people: they had abuſed, and broken the covenant made with their fathers; and therefore they were rendered vile amongſt the people, and expoſed to contempt, as a worthleſs mercenary ſet of men. This was a divine judgment upon them for their ſins; eſpecially for being partial in the law, and leaving out ſuch parts, as did not ſuit their intereſt, conveniency, or inclination.

V. 10—12.] The prophet next addreſſed himſelf to both the prieſts, and the people. They were all deſcended from Adam and Noah, as Men; and from Abraham, Iſaac and Jacob, as Iſraelites. They were formed by the Creator of one nature, and of one nation: yet they dealt treacherouſly with each other: and this they did in many reſpects ſo as to profane that holineſs, which God had put upon Iſrael, by ſeparating, and conſecrating them to be an holy people to himſelf. This holineſs the Lord loved; yet they deſpiſed, and profaned it, by their intercourſe with idolaters, in preference to their own people. For even Judah, in Jeruſalem, in the holy city, had committed an abomination, in marrying the daughters of idolaters, which were the children of an idol, and of ſatan, who was worſhipped in the idol; ſo that in fact they became ſons in law to the idol, and to ſatan, in contempt of their conſecration to Jehovah. But he would certainly cut off by ſome terrible judgment every man, who did this wickedneſs, whether he were a teacher of the people, or one of the diſcſples of ſuch inſtructors, or a prieſt, that officiated at the altar. (*Ezra.* c. ix, x. *Neh:* c. x. v. 28. c. xiii. v. 23—28.)

V. 13—16.] The people alſo behaved cruelly to their Jewiſh wives, whom they ſeem to have diſliked for their attachment to religion. Inſomuch that the women, when they came up to worſhip, inſtead of rejoicing in the Lord, wept bitterly around the altar, and poured out their ſouls in complaints of the injuries they ſuſtained: ſo that God could have no pleaſure in their ſacrifices, when ſuch heavy charges were exhibited againſt them; nor could he take pleaſure in the oblations of ſuch diſconſolate worſhippers, as they made their wives to be. They would indeed endeavour to deny the charge: but the Lord had been witneſs of their engagements to their wives, whom they married in their youth, and with whom they had lived, as their companions during the prime of their lives, and to whom they had covenanted to be faithful, and affectionate; but of whom they at length grew weary, when they were more advanced in years; and in violation of their engagements, they divorced them on frivolous pretences, that they might take heathen wives inſtead of them. But though divorces were connived at by the judicial law: yet they evidently formed a deviation from the original inſtitution of marriage. When God had created Adam, and the world was to be peopled from him; he only formed one wife for him; yet had he the reſidue of the Spirit, and could have made him more, had he ſeen it good for him. But he meant that a godly poſterity ſhould be trained up, which would beſt be done by the joint care of both parents, living together in love, and uniting their inſtructions, examples, and prayers to that end; and to which polygamy, and divorces would have been alike unfavourable. They were therefore to watch over their own ſpirits, that ſuch ſenſual, and ſelfiſh paſſions might not influence them to behave ſo treacherouſly to the wives of their youth. For it was evident by the Lord's dealings with their nation, notwithſtanding their provocations, that he "hated putting away;" and could they expect, that he would connive at their putting away their wives without cauſe; when he had not put them away, though they had given him ſuch abundant cauſe? They indeed endeavoured to cover this oppreſſion with ſome frivolous

17 Ye have wearied the LORD with your words. Yet ye ſay, Wherein have we wearied *him*? When ye ſay, Every one that doeth evil *is* good in the ſight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

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reaſons, as if a man ſhould caſt a garment over the body of one, whom he had violently ſlain; but the Lord would not be thus impoſed upon.

V. 17. *Ye*, &c.] The profane language of the people was as offenſive to the Lord, as their impieties, and injuſtice: for they pretended, that he was moſt pleaſed with bad men. They did not proſper ſo much perhaps in their outward circumſtances, as they expected; they proudly deemed themſelves good, and entitled to God's favour; they envied the proſperity of others, whom they deemed worſe than themſelves; and they pretended, that if the Lord were a God of judgment, he would not let matters go on in this manner: and therefore, unleſs he appeared to puniſh their enemies, and proſper them, they would deny his Being, his providence, or his perfections.

PRACTICAL OBSERVATIONS.

They, who will not lay the commandments of God to heart, to glorify him by their repentance, and obedience, muſt be expoſed to his curſe; and their abuſed temporal bleſſings will be mingled with bitterneſs, and be made an occaſion of falling to them: and often men are under ſevere rebukes in their perſons, connections, undertakings, and poſſeſſions; and yet ſee not the hand of God in them. It is a peculiar honour, and favour to be employed in the ſacred miniſtry, and in making known to ſinners the covenant of life, and peace; when the perſons thus engaged are themſelves intereſted in that covenant, and are called to that work, becauſe the Lord hath put his fear into their hearts, and made them eminent for faith, and holineſs. Such men will be able and ready to teach others the truths, and precepts of God's word with gravity, and ſincerity; and iniquity will not be found in their lips: they will walk with God in peace and righteouſneſs, and he will honour them to turn others from iniquity; who will be their joy, and crown of rejoicing in the day of Jeſus Chriſt. But all, who ſuſtain, or deſire to enter into, this ſacred function, muſt remember that the lips of a miniſter of Chriſt ſhould be fraught with divine knowledge, brought forth from the good treaſure of heavenly wiſdom ſtored up in the heart: that men may be induced to enquire the truth, and will of God from his mouth, as the Meſſenger of the Lord to their ſouls. Such miniſters honour God, and he will honour them, and make them honourable before men in due time, and meaſure: but they that deſpiſe him, ſhall be lightly eſteemed. Alas! how many of thoſe, who fill this holy office, entirely depart from this good old way? How many pervert, and corrupt the precept of the law, and the doctrine of the covenant, by their partial, ſuperficial, and erroneous inſtructions; and cauſe men to ſtumble by their wicked examples? Such miniſters therefore ſoon fall into contempt: the people diſregard their inſtructions, and ſcruple not to defraud them of their incomes; and ſometimes even alienate that proviſion, which they have done ſo little to deſerve, and ſo much to forfeit: and however unjuſt man may be in theſe tranſactions, the Lord is evidently righteous. But the ſelfiſhneſs, and depravity of the human heart, are continually ſtriking out new channels of iniquity. Forgetful that one God hath created them, and that they are ſprung from one common father, men multiply frauds and oppreſſions againſt their brethren; nay profeſſed chriſtians againſt their fellow chriſtians, profaning that ſacred character to the vileſt of purpoſes. Amongſt other evidences of men's comparative diſregard of piety, that is worthy of notice, which ariſes from the marriages of profeſſors of godlineſs with ſuch perſons as are openly irreligious. Men, who value their diſtinctions of rank, or family, will not degrade themſelves by alliances with thoſe, beneath them; yet they, who profeſs themſelves to be of Iſrael, and holineſs to the Lord, ſet ſo little value on this diſtinction, as to ally themſelves with the children of his avowed enemy! This is no light matter: for he, who of old determined to cut off from the tabernacles of Jacob, the maſter, or ſcholar, prophet, or prieſt, who did this, will never connive at it in chriſtians. The Lord alſo notices men's behaviour in the different relations of life: He witneſſes the unfaithfulneſs, imperiouſneſs, and unkindneſs of numbers to their wives, and their violation of the vow, and covenant, which they made to them before him, and the congregation. He hears the prayers, and complaints, and ſees the tears of thoſe, who have been thus injured; and as he would have his children joyful in his ſervice, he will call thoſe to account, who cauſe them to weep before him. The depravity of men hath rendered it neceſſary in civil ſociety, to connive at deviations from the original inſtitution of marriage: but in all our reaſonings on that ſubject we muſt revert to it. Did not he, who had the reſidue of the Spirit, create one woman, and no more, for man in paradiſe? and was not this, that with united attention both parents might bring up their poſterity in the fear, and ſervice of God? And hath not God always ſhewn an unwillingneſs to caſt off, thoſe whom he hath in any way taken into any ſpecial relation to himſelf? Can therefore polygamy, or divorces on frivolous pretences, be reconcileable with theſe facts? And doth not the imperious, and unfaithful conduct of many profeſſed chriſtians to the wives of their youth, form a perfect contraſt to the love of Chriſt to his eſpouſed church? If men would take heed to their ſpirits, they would find, that ſuch conduct ſprings from baſe ſelfiſhneſs, which diſregards the welfare of ſociety, and the happineſs of individuals, when put in competition with the indulgence of their vile paſſions, and unreaſonable caprices; however they may cloke their violence by other pretences. But we ſhould never forget, that the training up of a godly ſeed is the great end of marriage, to which all other conſiderations ſhould be ſubordinated. Yet we may the leſs wonder at men's cruelty to their inferiors, when they weary God himſelf with their impiety, and infidelity; and when they take occaſion from his righteous rebukes to blaſpheme his name, and charge him with partiality and injuſtice! But they who enquire in this daring man-

CHAP. III.

Contains 1*ſt. A prophecy of Chriſt's forerunner*; *and of the coming of Chriſt himſelf*; *and of the ſanctification of his people, and the puniſhment of his enemies*, 1---6. 2*d. The apoſtacy and ſacrilege of the Jews reproved, with exhortations, and promiſes*, 7---12. 3*d. The proud who ſpake againſt God rebuked, and the pious who ſpake together of him encouraged, and a diſcrimination betwixt the righteous and the wicked foretold*, 13---18.

BEHOLD, I will ſend my meſſenger, and he ſhall prepare the way before me: and the LORD, whom ye ſeek, ſhall ſuddenly come to his temple, even the Meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the LORD of hoſts.

2 But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he *is* like a refiner's fire, and like fuller's ſoap:

3 And he ſhall ſit *as* a refiner, and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the LORD an offering in righteouſneſs.

4 Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a ſwift witneſs againſt the ſorcerers and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger *from his right*, and fear not me, ſaith the LORD of hoſts.

6 For I *am* the LORD, I change not; therefore ye ſons of Jacob are not conſumed.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them:* Return unto me, and I will return unto you, ſaith the LORD of hoſts. But ye ſaid, Wherein ſhall we return?

8 Will a man rob God? yet ye have robbed me. But ye ſay, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* curſed with a curſe: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the LORD of hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that *there ſhall* not *be room* enough *to receive it.*

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ner, where is the God of judgment? Will ſoon be anſwered by his appearing to judge the world in righteouſneſs, and to inflict vengeance on all his enemies.

NOTES.

CHAP. III.] V. 1—4.] (*Mark*. c. i. v. 2. *Luke*, c. i. v. 15, 16.) The perſon, who here ſpake, demanded the people's attention. *He* engaged to ſend *his* meſſenger to prepare the way before *Him:* but John Baptiſt prepared the way before Chriſt. Then the Lord, whom they ſought, and expected, would come to *his* temple: this could not be fulfilled in Chriſt, unleſs he were the Lord, and the Proprietor of the temple. (*Haggai*, c. ii. v. 7—9.) He would come ſuddenly, or immediately after that his fore-runner had announced his approach: this he did, when he repeatedly caſt out the buyers and ſellers from it, and daily preached to the people in it. He would be the Angel, or Meſſenger of the covenant of grace, which he came to mediate. In the proſpect of his coming the Jews delighted; and the true church hath in every age really delighted in him. The Lord of hoſts engaged for his coming, and the way was prepared for *him*, when Chriſt came; for He, and the Father were One. But which of them would be able to abide his coming, and ſtand the teſt of his doctrine, and the providences, that would attend the ſetting up of his kingdom? He would reſemble the refiner's fire, and the fuller's ſoap; and no hypocrite, or wicked man would abide the teſt. He would ſit as a refiner of gold and ſilver, to purify his church, and the hearts of his people from their droſs; and thus he would prepare a pure race of miniſters, and a ſpiritual prieſthood, (inſtead of the corrupt and rejected tribe of Levi,) who might preſent before him a holy worſhip, as pleaſant to him as the ſervices, and ſacrifices of the moſt eminent believers, in the pureſt times of the ancient church.

V. 5, 6.] (c. ii. v. 17.) The coming of Chriſt would be followed by the condemnation, and puniſhment of the Jewiſh nation. He would come amongſt them as a witneſs, that their works were evil; and this he would ſo do, as *ſpeedily* to convict, the ſorcerers, &c, amongſt them, and to bring them to condign puniſhment. Theſe crimes cauſed the Jews to reject Chriſt, which brought on the ruin of the nation. Jehovah being immutable in his nature, and purpoſes, would not conſume them, till the Meſſiah was come: but then his immutable juſtice, holineſs, and truth required him to puniſh them for their enormous wickedneſs.

V. 7—12.] The prophet here addreſſed the Jews in his own times: they copied the ſins of their fathers, and were more diſpoſed to excuſe their conduct, than to return to God, that he might return to them. It would be the height of wickedneſs for a man to rob God; yet

11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground; neither ſhall your vine caſt her fruit before the time in the field, ſaith the LORD of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the LORD of hoſts.

13 Your words have been ſtout againſt me, ſaith the LORD, Yet ye ſay, What have we ſpoken *ſo much* againſt thee?

14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hoſts?

15 And now we call the proud happy; yea, they that work wickedneſs are ſet up; yea, *they that* tempt God are even delivered.

16 Then they that feared the LORD ſpake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they ſhall be mine, ſaith the LORD of hoſts, in that day when I make up my jewels; and I will ſpare them, as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall ye return, and diſcern between the righteous and the wicked, between him that ſerveth God and him that ſerveth him not.

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they had been guilty of this daring injuſtice; for they had not paid him their tythes, and oblations, but had ſacrilegiouſly appropriated his portion to their own uſe: and the whole nation was involved in this guilt, and lay under his curſe for it. But let them render him his dues, that the prieſts and Levites might have no excuſe for their ſecularity, and thus put his truth to the trial; and their conſequent proſperity ſhould cauſe all the nations to admire their felicity, and the beauty, and fertility of their land.

V. 13—18.] There were amongſt the Jews many infidels, and impious perſons, who ſpake ſtout words againſt God, and then juſtified them. They thought all their time and expence in God's ſervice loſt: they were very demure in attending his ordinances, and found no pleaſure in, or profit from them: and they concluded, that thoſe haughty rebels, who caſt off all religion, and tempted God by their preſumptuous wickedneſs, were the moſt proſperous and happy perſons. But there was alſo a remnant of humble pious believers, who often met together, to confer upon religious ſubjects, and to animate one another to their duty, and to enquire what might be done to check the progreſs of impiety. Of theſe perſons, and their pious deſigns, and diſcourſes, the Lord took ſpecial notice, and, as it were kept a regiſter of them. Theſe he would ſurely preſerve as his portion, and peculiar treaſure: and he would no more ſuffer one of them to be loſt, than a kind father would deſtroy his dutiful, and obedient ſon amongſt his inveterate enemies. The people ſeeing this, would retract their erroneous judgments, in ſuppoſing that the wicked were happy and the righteous miſerable: for they would diſcern a manifeſt difference in the condition of thoſe, that did, and thoſe who did not ſerve God. The connexion of this paſſage relates to the times of Chriſt, and the fate of the believing and unbelieving Jews: but it will be ſtill more ſtrikingly fulfilled at the day of judgment.

PRACTICAL OBSERVATIONS.

The Lord Jeſus prepares the ſinner's heart to be his temple, by the miniſtry of his word, and the humiliating convictions of his Spirit: and then he ſpeedily enters it as the precious Meſſenger of peace and conſolation. But as no hypocrite can endure his doctrine, or ſtand before his tribunal; ſo no idol, or luſt can maintain its ground, when he takes poſſeſſion of the believer's heart. He refines his people, as a purifier of ſilver; that he may render them zealous of good works, and make them a ſpiritual prieſthood, to offer up ſpiritual ſacrifices, acceptable and pleaſant to the Father, through him. Yet we need not fear even the fiery trial of afflictions, and temptations, wherewith he refines his gold: for he will take care that it be not more intenſe, or durable, than is needful for our good: and this trial will terminate far otherwiſe, than that, which he will make of the wicked at the laſt day. Then he will be a ſwift witneſs to convict them of their impiety, and iniquity; and their deſtruction will reſult from his unchangeable juſtice, even as the ſalvation of the righteous from his unchangeable love. We have all departed from God, and robbed him of his glory, and worſhip; and have been guilty of inexcuſeable ſacrilege, in ſpending his talents on ourſelves: and groſſer ſacrilege often brings whole nations under a curſe. But let us return to God and he will return to us: and he who makes trial will ſoon find, that nothing is loſt by honouring the Lord with his ſubſtance, and expending much in ſupporting his cauſe. Infidels and Phariſees will not believe this; but will ſpeak ſtout words in juſtifying themſelves, and objecting to the Lord's dealings: but they will ſoon be ſilenced and confuted. But the Lord notes the pious words of thoſe, that fear his name, and ſeek his glory. He will preſerve them as his jewels, when the earth ſhall be burned up as droſs: yea he will acknowledge them as his beloved children, who ſerved him in the midſt of a crooked and perverſe world. And at the day of judgment, the different appearance of the righteous, and the wicked; their different reception by the Judge, and their different feelings reſpecting him; the different diſcoveries made of them, and the different places allotted to them, will

CHAP. IV.

Contains 1ſt. A prophecy of the deſtruction of the wicked Jews, and the benefits to be enjoyed by believers, at the coming of Chriſt, 1---3. *2d. A charge to the people to adhere to the law; and a prediction of John Baptiſt, under the name of Elijah,* 4---6.

FOR, behold, the day cometh, that ſhall burn as an oven; and all the proud, yea, and all that do wickedly, ſhall be ſtubble: and the day that cometh ſhall burn them up, ſaith the LORD of hoſts, that it ſhall leave them neither root nor branch.

2 But unto you that fear my name ſhall the Sun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth, and grow up as calves of the ſtall.

3 And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do *this*, ſaith the LORD of hoſts.

4 Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgments.

5 Behold, I will ſend you Elijah the prophet, before the coming of the great and dreadful day of the LORD:

6 And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.

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make all the world retract their fooliſh cenſures, and confeſs that they alone are wiſe, honourable, and happy, who have ſerved the Lord.

NOTES.

CHAP. IV.]. V. 1. *For*, &c.] In the day beforementioned, the wrath of God would burn as an oven, againſt the proud Phariſees, &c, that ſhould reject Chriſt, and deſtroy all the wicked Jews, with their city, and temple; ſo that no remains of them would be left in the land, or acknowledged as the people of God.

V. 2, 3.] Chriſt is the Sun of Righteouſneſs. (*Pſ.* lxxxiv. v. 11.) By his doctrine he diſcovers God, and his perfections, law, and truth to mankind; he ſhews us the eternal world; he brings us acquainted with ourſelves, our ſins, dangers, wants, enemies, and refuge. He is the ſource of all man's righteouſneſs, for juſtification, and ſanctification: his influences render the ſinner wiſe, holy, fruitful, and joyful. All the light in the church before his coming was from the dawning of the day, which his riſing was to perfect. He aroſe at his birth, became more conſpicuous in his miniſtry, was eclipſed at his death, ſhone forth brighter after his reſurrection and aſcenſion, and attained his meridian ſplendour, when the Jewiſh diſpenſation terminated in the deſtruction of Jeruſalem, and the chriſtian diſpenſation was completely eſtabliſhed. Then he ſhone on all the pious Jews, (c. iii. v. 16,) with healing in his wings, or beams; to heal their wounded conſciences, their broken hearts, their ſpiritual maladies; and they went forth from the bondage of ſatan, or the yoke of the ceremonial law, to grow up in knowledge, and holineſs, as calves grow ſtrong, and vigorous, that are fed at the ſtall: and then they were made victorious over their wicked perſecutors. And the beams of this Sun have been enlightening the nations, and the ſouls of all, that fear God, ever ſince.

V. 4—6.] Theſe verſes intimate, that the Jews were to expect no more prophets, till the forerunner of Chriſt. They were therefore to attend to the law of Moſes, and wait his coming by the light of that diſpenſation. At length Elijah would come, that is John Baptiſt, (*Matt.* c. xi. v. 14:) to introduce that glorious, and terrible day of Chriſt. And his miniſtry would turn the hearts of the fathers, *with* the children to the Lord; or reconcile their diſcordant parties by directing them all to Chriſt: or reſtore the degenerate children to the temper of their pious fore-fathers, that they might be owned as their poſterity. And except this change took place the Lord would come and ſmite the land with a curſe. With this awful ſentence the Old Teſtament concludes: but the new cloſes in a far different manner.

PRACTICAL OBSERVATIONS.

Behold another day is coming, far more dreadful than any that hath gone before, to all the proud, and thoſe that work wickedneſs! But the Sun of Righteouſneſs now ſhines to enlighten and bleſs all, that fear the Lord: and the more we walk in his light, and baſk in his beams, the ſooner will our ſouls be healed, and the more ſpeedily ſhall we grow holy, fruitful, and happy. What then will be our felicity, when we go forth from the dungeon of this world, to rejoice and grow up in his immediate preſence for evermore? Then all enemies will be put under our feet, and peace and joy unutterable will be our portion. Let others then boaſt in the darkneſs of their proud reaſonings, and call it illumination: but let us keep near to that ſacred word, through which this Sun of Righteouſneſs ſhines upon the ſouls of his people: and in the way of his ordinances, and commandments, let us await with patience the hour of our releaſe; and chearfully expect the great, and dreadful, yet delightful day, when He ſhall come the ſecond time to complete our ſalvation. But let all men obſerve, that without their hearts are turned from ſin and the world to Chriſt, to God, to peace and holineſs, they cannot eſcape the curſe of his broken law, or enjoy the felicity of his choſen, and redeemed people.

GLORY BE TO GOD ON HIGH.

THE

APOCRYPHA.

The Names and Order of all the Chapters in the APOCRYPHA.

	Chap.		Chap.
I. Eſdras	9	Baruch	6
II. Eſdras	16	The Song of the Three Children	1
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Judith	16	Bel and the Dragon	1
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Wiſdom of Solomon	19	I. Maccabees	16
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APOCRYPHA.

I. ESDRAS.

CHAP. I.

1 *Joſias his charge to the prieſts and Levites.* 7 *A great paſſover is kept.* 32 *His death is much lamented.* 34 *His ſucceſſours.* 53 *The temple, city, and people are deſtroyed.* 56 *The reſt are carried unto Babylon.*

AND Joſias held the feaſt of the paſſover in Jeruſalem unto his Lord, and offered the paſſover the fourteenth day of the firſt month,

2 Having ſet the prieſts according to their daily courſes, being arrayed in long garments, in the temple of the Lord.

3 And he ſpake unto the Levites, the holy miniſters of Iſrael, that they ſhould hallow themſelves unto the Lord, to ſet the holy ark of the Lord in the houſe that king Solomon the ſon of David had built:

4 *And ſaid,* Ye ſhall no more bear the ark upon your ſhoulders: now therefore ſerve the Lord your God, and miniſter unto his people Iſrael, and prepare you after your families and kindreds,

5 According as David the king of Iſrael preſcribed, and according to the magnificence of Solomon his ſon: and ſtanding in the temple, according to the ſeveral dignity of the families of you the Levites, who miniſter in the preſence of your brethren the children of Iſrael,

6 Offer the paſſover in order, and make ready the ſacrifices for your brethren, and keep the paſſover, according to the commandment of the Lord, which was given unto Moſes.

7 And unto the people that was found there, Joſias gave thirty thouſand lambs and kids, and three thouſand calves: theſe things were given of the kings allowance, according as he promiſed to the people, to the prieſts, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governours of the temple, gave to the prieſts for the paſſover, two thouſand and ſix hundred ſheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Aſſabias, and Ochiel, and Joram, captains over thouſands, gave to the Levites for the paſſover, five thouſand ſheep, and ſeven hundred calves.

10 And when theſe things were done, the prieſts and Levites, having the unleavened bread, ſtood in very comely order, according to the kindreds,

11 And according to the ſeveral dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moſes: and thus did they in the morning.

12 And they roſted the paſſover with fire, as appertaineth: as for the ſacrifices, they ſod them in braſs pots and pans with a good ſavour,

13 And ſet them before all the people: and afterward they prepared for themſelves, and for the prieſts their brethren, the ſons of Aaron.

14 For the prieſts offered the fat until night: and the Levites prepared for themſelves, and the prieſts their brethren, the ſons of Aaron.

15 The holy ſingers alſo, the ſons of Aſaph, were in their order, according to the appointment of David, to wit, Aſaph, Zacharias, and Jeduthun, who was of the kings retinue.

16 Moreover, the porters were at every gate, it was not lawful for any to go from his ordinary ſervice: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the ſacrifices of the Lord accompliſhed in that day, that they might hold the paſſover,

18 And offer ſacrifices upon the altar of the LORD, according to the commandment of king Joſias.

19 So the children of Iſrael which were preſent

ſent held the paſſover at that time, and the feaſt of ſweet bread, ſeven days.

20 And ſuch a paſſover was not kept in Iſrael ſince the time of the prophet Samuel.

21 Yea, all the kings of Iſrael held not ſuch a paſſover as Joſias, and the prieſts, and the Levites, and the Jews held with all Iſrael, that were found dwelling at Jeruſalem.

22 In the eighteenth year of the reign of Joſias was this paſſover kept.

23 And the works of Joſias were upright before his Lord, with an heart full of godlineſs.

24 As for the things that came to paſs in his time, they were written in former times concerning thoſe that ſinned, and did wickedly againſt the Lord, above all people and kingdoms, and how they grieved him exceedingly, ſo that the words of the Lord roſe up againſt Iſrael.

25 Now after all theſe acts of Joſias, it came to paſs, that Pharaoh the king of Egypt came to raiſe war at Carchamis upon Euphrates: and Joſias went out againſt him.

26 But the king of Egypt ſent to him, ſaying, What have I to do with thee, O king of Judea?

27 I am not ſent out from the Lord God againſt thee: for my war is upon Euphrates, and now the Lord is with me, yea, the Lord is with me, haſting me forward: depart from me, and be not againſt the Lord.

28 Howbeit, Joſias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, ſpoken by the mouth of the Lord:

29 But joyned battel with him in the plain of Magiddo, and the princes came againſt king Joſias.

30 Then ſaid the king unto his ſervants, Carry me away out of the battel; for I am very weak: and immediately his ſervants took him away out of the battel.

31 Then gat he up upon his ſecond chariot, and being brought back to Jeruſalem, died, and was buried in his fathers ſepulchre.

32 And in all Jewry they mourned for Joſias, yea, Jeremy the prophet lamented for Joſias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Iſrael.

33 Theſe things are written in the book of the ſtories of the kings of Judah, and every one of the acts that Joſias did, and his glory, and his underſtanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Iſrael and Judea.

34 And the people took Joachaz the ſon of Joſias, and made him king in ſtead of Joſias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jeruſalem three months: and then the king of Egypt depoſed him from reigning in Jeruſalem.

36 And he ſet a tax upon the land of an hundred talents of ſilver, and one talent of gold.

37 The king of Egypt alſo made king Joacim his brother king of Judea and Jeruſalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jeruſalem, and he did evil before the Lord.

40 Wherefore againſt him, Nabuchodonoſor the king of Babylon came up, and bound him with a chain of braſs, and carried him unto Babylon.

41 Nabuchodonoſor alſo took of the holy veſſels of the Lord, and carried them away, and ſet them in his own temple at Babylon.

42 But thoſe things that are recorded of him, and of his uncleanneſs and impiety, are written in the chronicles of the kings.

43 And Joacim his ſon reigned in his ſtead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jeruſalem, and did evil before the Lord.

45 So after a year Nabuchodonoſor ſent, and cauſed him to be brought into Babylon, with the holy veſſels of the Lord,

46 And made Zedechias king of Judea and Jeruſalem, when he was one and twenty years

old, and he reigned eleven years:

47 And he did evil alſo in the ſight of the Lord, and cared not for the words that were ſpoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonoſor had made him to ſwear by the name of the Lord, he forſwore himſelf, and rebelled, and hardening his neck, and his heart, he tranſgreſſed the laws of the Lord God of Iſrael.

49 The governours alſo of the people, and of the prieſts did many things againſt the laws, and paſſed all the pollutions of all nations, and defiled the temple of the Lord, which was ſanctified in Jeruſalem.

50 Neverthеleſs, the God of their fathers ſent by his meſſenger to call them back, becauſe he ſpared them, and his tabernacle alſo.

51 But they had his meſſengers in deriſion; and look when the Lord ſpake unto them, they made a ſport of his prophets:

52 So far forth, that he being wroth with his people for their great ungodlineſs, commanded the kings of the Chaldees to come up againſt them;

53 Who ſlew their young men with the ſword, yea, even within the compaſs of their holy temple, and ſpared neither young man nor maid, old man nor child among them, for he delivered all into their hands.

54 And they took all the holy veſſels of the Lord, both great and ſmall, with the veſſels of the ark of God, and the kings treaſures, and carried them away into Babylon.

55 As for the houſe of the Lord, they burnt it, brake down the walls of Jeruſalem, ſet fire upon her towers:

56 And as for her glorious things, they never ceaſed till they had conſumed and brought them all to nought: and the people that were not ſlain with the ſword, he carried unto Babylon:

57 Who became ſervants to him and his children, till the Perſians reigned, to fulfil the word of the Lord ſpoken by the mouth of Jeremy:

58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall ſhe reſt, until the full term of ſeventy years.

CHAP. II.

1 Cyrus moved by God to build the temple, 5 giveth leave to the Jews to return and contribute to it, 11 reſtoreth the veſſels, 25 Artaxerxes forbideth the Jews to build.

IN the firſt year of Cyrus king of the Perſians, that the word of the Lord might be accompliſhed that he had promiſed by the mouth of Jeremy;

2 The Lord raiſed up the ſpirit of Cyrus the king of the Perſians, and he made proclamation through all his kingdom, and alſo by writing,

3 Saying, Thus ſaith Cyrus king of the Perſians, The Lord of Iſrael, the moſt high Lord, hath made me king of the whole world,

4 And commanded me to build him an houſe at Jeruſalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the Lord of Iſrael: for he is the Lord that dwelleth in Jeruſalem.

6 Whoſoever then dwell in the places about, let them help him (thoſe, I ſay that are his neighbours) with gold and with ſilver,

7 With gifts, with horſes, and with cattel, and other things which have been ſet forth by vow for the temple of the Lord at Jeruſalem.

8 Then the chief of the families of Judea, and of the tribes of Benjamin ſtood up: the prieſts alſo and the Levites, and all they whoſe minds the Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem,

9 And they that dwelt round about them, and helped them in all things, with ſilver and gold, with horſes, and cattel, and with very many free gifts of a great number, whoſe minds were ſtirred up thereto.

10 King Cyrus alſo brought forth the holy veſſels which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols.

11 Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer:

12 And by him they were delivered to Sanabaſſar the governour of Judea.

13 And this was the number of them, A thouſand golden cups, and a thouſand of ſilver, cenſers of ſilver twenty nine, vials of gold thirty, and of ſilver two thouſand four hundred and ten, and a thouſand other veſſels.

14 So all the veſſels of gold and of ſilver, which were carried away, were five thouſand four hundred threeſcore and nine.

15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem.

16 But in the time of Artaxerxes king of the Perſians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beeltethmus, and Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem, theſe letters following;

17 To king Artaxerxes our Lord, thy ſervants Rathumus the ſtory-writer, and Semellius the ſcribe, and the reſt of their counſel, and the judges that are in Celoſyria and Phenice.

18 Be it now known to the Lord the king, that the Jews that are come up from you to us, being come into Jeruſalem (that rebellious and wicked city) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city, and the walls thereof be made up again, they will not only refuſe to give tribute, but alſo rebel againſt kings.

20 And foraſmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect ſuch a matter,

21 But to ſpeak unto our Lord the king to the intent, that if it be thy pleaſure, it may be ſought out in the books of thy fathers:

22 And thou ſhalt find in the chronicles what is written concerning theſe things, and ſhalt underſtand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raiſed always wars therein; for the which cauſe even this city was made deſolate.

24 Wherefore now we do declare unto thee, (O lord the king) that if this city be built again, and the walls thereof ſet up anew, thou ſhalt from henceforth have no paſſage into Celoſyria and Phenice.

25 Then the king wrote back again to Rathumus the ſtory-writer, to Beeltethmus, to Semellius the ſcribe and to the reſt that were in commiſſion, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epiſtle which you have ſent unto me: therefore I commanded to make diligent ſearch, and it hath been found, that that city was from the beginning, practiſing againſt kings.

27 And the men therein were given to rebellion, and war, and that mighty kings and fierce were in Jeruſalem, who reigned and exacted tributes in Celoſyria and Phenice.

28 Now therefore I have commanded to hinder thoſe men from building the city, and heed to be taken that there be no more done in it:

29 And that thoſe wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the ſcribe, and the reſt that were in commiſſion with them, removing in haſte towards Jeruſalem with a troop of horſemen and a multitude of people in battel array, began to hinder the builders; and the building of the temple in Jeruſalem ceaſed until the ſecond year of the reign of Darius king of the Perſians.

CHAP. III.

4 Three ſtrive to excel each other in wiſe ſpeeches. 9 They refer themſelves to the judgment of the king. 18 The firſt declareth the ſtrength of wine.

NOW when Darius reigned, he made a great feaſt unto all his ſubjects, and unto all his houſhold, and unto all the princes of Media and Perſia,

2 And to all the governours and captains, and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and ſeven provinces.

3 And when they had eaten and drunken, and being ſatisfied were gone home, then Darius the king went into his bed-chamber and ſlept, and ſoon after awaked.

4 Then three young men that were of the

guard, that kept the king's body, ſpake one to another,

5 Let every one of us ſpeak a ſentence: he that ſhall overcome, and whoſe ſentence ſhall ſeem wiſer than the others, unto him ſhall the king Darius give great gifts, and great things in token of victory:

6 As to be clothed in purple, to drink in gold, and to ſleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck:

7 And he ſhall ſit next to Darius, becauſe of his wiſdom, and ſhall be called Darius his couſin.

8 And then every one wrote his ſentence, ſealed it, and laid it under king Darius his pillow,

9 And ſaid, that when the king is riſen, ſome will give him the writings, and of whoſe ſide the king and the three princes of Perſia ſhall judge, that his ſentence is the wiſeſt, to him ſhall the victory be given, as was appointed.

10 The firſt wrote, Wine is the ſtrongeſt.

11 The ſecond wrote, The king is the ſtrongeſt.

12 The third wrote, Women are ſtrongeſt, but above all things truth beareth away the victory.

13 Now when the king was riſen up, they took their writings and delivered them unto him, and ſo he read them.

14 And ſending forth, he called all the princes of Perſia and Media, and the Governours, and the captains, and the lieutenants, and the chief officers,

15 And ſat him down in the royal ſeat of judgment, and the writings were read before them:

16 And he ſaid, Call the young men, and they ſhall declare their own ſentences. So they were called, and came in.

17 And he ſaid unto them, Declare unto us your mind concerning the writings. Then began the firſt, who had ſpoken of the ſtrength of wine?

18 And he ſaid thus, O ye men how exceeding ſtrong is wine! it cauſeth all men to err that drink it:

19 It maketh the mind of the king, and of the fatherleſs child, to be all one: of the bond-man and of the freeman, of the poor man and of the rich:

20 It turneth alſo every thought into jollity and mirth, ſo that a man remembreth neither ſorrow nor debt:

21 And it maketh every heart rich, ſo that a man remembreth neither king nor governour: and it maketh to ſpeak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out ſwords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the ſtrongeſt, that inforceth to do thus? And when he had ſo ſpoken, he held his peace.

CHAP. IV.

1 *The ſecond declareth the power of a king.* 14 *The third the force of women,* 33 *and of truth.*

THen the ſecond, that had ſpoken of the ſtrength of the king began to ſay,

2 O ye men, do not men excel in ſtrength, that bear rule over ſea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all theſe things, and hath dominion over them, and whatſoever he commandeth them, they do.

4 If he bid them make war the one againſt the other, they do it: if he ſend them out againſt the enemies, they go, and break down mountains, walls, and towers.

5 They ſlay, and are ſlain, and tranſgreſs not the king's commandment: if they get the victory, they bring all to the king, as well the ſpoil, as all things elſe.

6 Likewiſe for thoſe that are no ſouldiers, and have not to do with wars, but uſe husbandry, when they have reaped again that which they had ſown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to ſpare, they ſpare:

8 If he command to ſmite, they ſmite; if he

command to make deſolate, they make deſolate; if he command to build, they build:

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people, and his armies obey him: furthermore, he lieth down, he eateth and drinketh, and taketh his reſt:

11 And theſe keep (watch) round about him, neither may any one depart, and do his own buſineſs, neither diſobey they him in any thing.

12 O ye men, how ſhould not the king be mightieſt, when in ſuch ſort he is obeyed? And he held his tongue.

13 Then the third, who had ſpoken of women, and of the truth, (this was Zorobabel) began to ſpeak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordſhip over them? Are they not women?

15 Women have born the king, and all the people that bear rule by ſea and land.

16 Even of them came they: and they nouriſhed them up that planted the vineyards, from whence the wine cometh.

17 Theſe alſo make garments for men, theſe bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and ſilver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all thoſe things go, do they not gape, and even with open mouth fix their eyes faſt on her; and have not all men more deſire unto her, than unto ſilver or gold, or any goodly thing whatſoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He ſticks not to ſpend his life with his wife, and remembreth neither father nor mother, nor country.

22 By this alſo you muſt know, that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh a ſword, and goeth his way to rob and to ſteal, to ſail upon the ſea, and upon rivers;

24 And looketh upon a lion, and goeth in the darkneſs; and when he hath ſtolen, ſpoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become ſervants for their ſakes.

27 Many alſo have periſhed, have erred, and ſinned for women.

28 And now do ye not believe me? Is not the king great in his power? do not all regions fear to touch him?

29 Yet did I ſee him, and Apame the king's concubine, the daughter of the admirable Bartacus, ſitting at the right hand of the king,

30 And taking the crown from the king's head, and ſetting it upon her own head, ſhe alſo ſtroke the king with her left hand.

31 And yet for all this, the king gaped and gazed upon her with open mouth: if ſhe laughed upon him, he laughed alſo: but if ſhe took any diſpleaſure at him, the king was fain to flatter, that ſhe might be reconciled to him again.

32 O ye men, how can it be but women ſhould be ſtrong, ſeeing they do thus?

33 Then the king and the princes looked one upon another: ſo he began to ſpeak of the truth.

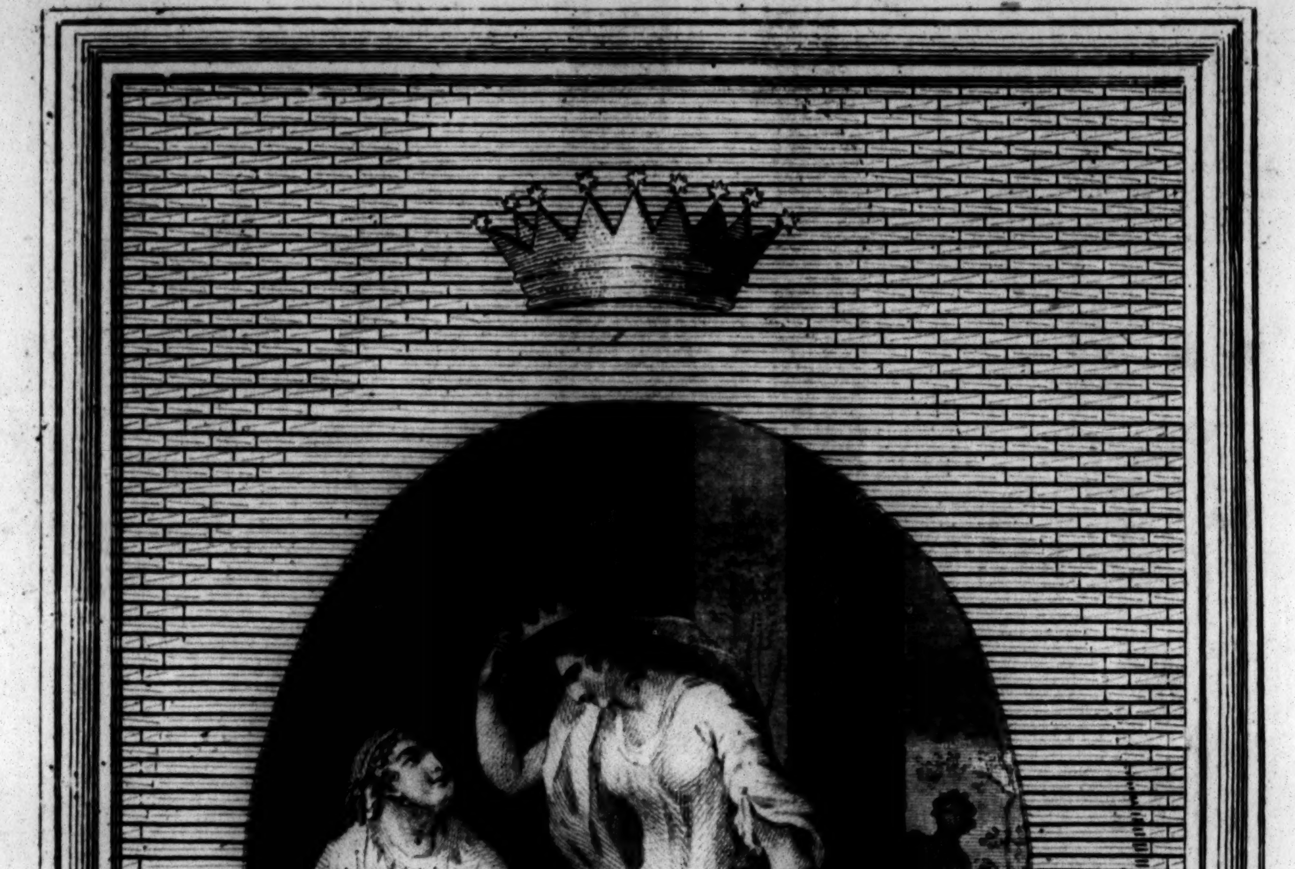
34 O ye men, are not women ſtrong? great is the earth, high is the heaven, ſwift is the ſun in his courſe, for he compaſſeth the heavens round about, and fetcheth his courſe again to his own place in one day.

35 Is he not great that maketh theſe things? therefore great is the truth, and ſtronger than all things.

36 All the earth calleth upon the truth, and the heaven bleſſeth it, all works ſhake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and ſuch are all their wicked works, and there is no truth in them; in their unrighteouſneſs alſo they ſhall periſh.

APOCRAYPHY.



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38 As for the truth it endureth, and is always ſtrong, it liveth and conquereth for evermore.

39 With her there is no accepting of perſons, or rewards, but ſhe doeth the things that are juſt, and refraineth from all unjuſt and wicked things, and all men do well like of her works.

40 Neither in her judgment is any unrighteouſneſs, and ſhe is the ſtrength, kingdom, power, and majeſty of all ages. Bleſſed be the God of truth.

41 And with that he held his peace: and all the people then ſhouted, and ſaid, Great is truth, and mighty above all things.

42 Then ſaid the king unto him, Aſk what thou wilt more than is appointed in the writing, and we will give it thee, becauſe thou art found wiſeſt, and thou ſhalt ſit next me, and ſhalt be called my couſin.

43 Then ſaid he unto the king, Remember thy vow which thou haſt vowed, to build Jeruſalem in the day when thou cameſt to thy kingdom,

44 And to ſend away all the veſſels that were taken away out of Jeruſalem, which Cyrus ſet apart when he vowed to deſtroy Babylon, and to ſend them again thither.

45 Thou alſo haſt vowed to build up the temple which the Edomites burnt when Judea was made deſolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I deſire of thee, and this is the princely liberality proceeding from thy ſelf: I deſire therefore, that thou make good the vow, the performance whereof with thine own mouth thou haſt vowed to the King of heaven.

47 Then Darius the king ſtood up, and kiſſed him, and wrote letters for him unto all the treaſurers, and lieutenants, and captains, and governours, that they ſhould ſafely convey on their way, both him, and all thoſe that go up with him to build Jeruſalem.

48 He wrote letters alſo unto the lieutenants that were in Celoſyria and Phenice, and unto them in Libanus, that they ſhould bring cedarwood from Libanus unto Jeruſalem, and that they ſhould build the city with him.

49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treaſurer, ſhould forcibly enter into their doors;

50 And that all the country which they hold, ſhould be free without tribute; and that the Edomites ſhould give over the villages of the Jews, which then they held:

51 Yea, that there ſhould be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day (as they had a commandment to offer ſeventeen)

53 And that all they that went from Babylon to build the city, ſhould have free liberty as well they as their poſterity, and all the prieſts that went away.

54 He wrote alſo concerning the charges, and the prieſts veſtments wherein they miniſter;

55 And likewiſe for the charges of the Levites, to be given them, until the day that the houſe were finiſhed, and Jeruſalem builded up.

56 And he commanded to give to all that kept the city, penſions and wages.

57 He ſent away alſo all the veſſels from Babylon that Cyrus had ſet apart, and all that Cyrus had given in commandment, the ſame charged he alſo to be done, and ſent unto Jeruſalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jeruſalem, and praiſed the King of heaven,

59 And ſaid, From thee cometh victory, from thee cometh wiſdom, and thine is the glory, and I am thy ſervant.

60 Bleſſed art thou who haſt given me wiſdom: for to thee I give thanks, O Lord of our fathers.

61 And ſo he took the letters, and went out and came unto Babylon, and told it all his brethren.

62 And they praiſed the God of their fathers; becauſe he had given them freedom and liberty

63 To go up and to build Jeruſalem, and the temple which is called by his name: and

they feaſted with inſtruments of muſick and gladneſs, ſeven days.

CHAP. V.

4 *The names and number of the Jews that returned home.* 57 *The foundation of the temple is laid.*

AFTER this were the principal men of the families choſen according to their tribes, to go up with their wives, and ſons, and daughters, with their men-ſervants, and maid-ſervants, and their cattel.

2 And Darius ſent with them a thouſand horſemen, till they had brought them back to Jeruſalem ſafely, and with muſical [inſtruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And theſe are the names of the men which went up, according to their families, amongſt their tribes, after their ſeveral heads.

5 The prieſts, the ſons of Phinees, the ſon of Aaron: Jeſus the ſon of Joſedec, the ſon of Saraias, and Joacim the ſon of Zorobabel, the ſon of Salathiel of the houſe of David, out of the kindred of Phares, of the tribe of Judah;

6 Who ſpake wiſe ſentences before Darius the king of Perſia, in the ſecond year of his reign, in the month Niſan, which is the firſt month.

7 And theſe are they of Jewry, that came up from the captivity, where they dwelt as ſtrangers, whom Nabuchodonoſor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jeruſalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jeſus, Nehemias, and Zacharias, and Reeſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governours, ſons of Phoros, two thouſand an hundred ſeventy and two: the ſons of Saphat, four hundred ſeventy and two:

10 The ſons of Ares, ſeven hundred fifty and ſix:

11 The ſons of Phaath Moab, two thouſand eight hundred and twelve:

12 The ſons of Elam, a thouſand two hundred fifty and four: the ſons of Zathui, nine hundred forty and five: the ſons of Corbe, ſeven hundred and five: the ſons of Bani, ſix hundred forty and eight:

13 The ſons of Bebai, ſix hundred twenty and three: the Sons of Sadas, three thouſand two hundred twenty and two:

14 The ſons of Adonikam, ſix hundred ſixty and ſeven: the ſons of Bagoi, two thouſand ſixty and ſix: the ſons of Adin, four hundred fifty and four:

15 The ſons of Aterezias, ninety and two: the ſons of Ceilan, and Azetas, threeſcore and ſeven: the ſons of Azuran, four hundred thirty and two:

16 The ſons of Ananias, an hundred and one: the ſons of Arom, thirty two: and the ſons of Baſſa, three hundred twenty and three: the ſons of Azephurith, an hundred and two:

17 The ſons of Meterus, three thouſand and five: the ſons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethſamos, fourty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, ſeven hundred fourty and three: they of Pira, ſeven hundred:

20 They of Chadias, and Ammidioi, four hundred twenty and two: they of Cirama, and Gabdes, ſix hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the ſons of Nephis, an hundred fifty and ſix:

22 The ſons of Calamolalus, and Onus, ſeven hundred twenty and five: the ſons of Jerechus, two hundred forty and five:

23 The ſons of Annaas, three thouſand three hundred and thirty.

24 The prieſts: the ſons of Jeddu, the ſon of Jeſus, among the ſons of Sanaſib, nine hundred ſeventy and two: the ſons of Meruth, a thouſand fifty and two:

25 The ſons of Phaſſaron, a thouſand forty and ſeven: the ſons of Charme, a thouſand and ſeventeen.

26 The Levites: the ſons of Jeſſue, and Cadmiel, and Banuas, and Sudias, ſeventy and four.

27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight.

28 The porters: the ſons of Salum, the ſons of Jatal, the ſons of Talmon, the ſons of Dacobi the ſons of Teta, the ſons of Sami, in all an hundred thirty and nine.

29 The ſervants of the temple: the ſons of Eſau, the ſons of Aſipha, the ſons of Tabaoth, the ſons of Ceras, the ſons of Sud, the ſons of Phaleas, the ſons of Labana, the ſons of Graba,

30 The ſons of Acua the ſons of Uta, the ſons of Cetab, the ſons of Agaba, the ſons of Subai, the ſons of Anan, the ſons of Cathua, the ſons of Geddur,

31 The ſons of Airus, the ſons of Daiſan, the ſons of Noeba, the ſons of Chaſeba, the ſons of Gazera, the ſons of Azia, the ſons of Phinees, the ſons of Azara, the ſons of Baſtai, the ſons of Aſana, the ſons of Meani, the ſons of Naphiſi, the ſons of Acub, the ſons of Aſipha, the ſons of Aſſur, the ſons of Pharaſim, the ſons of Baſaloth,

32 The ſons of Meeda, the ſons of Coutha, the ſons of Charea, the ſons of Charcus, the ſons of Aſerer, the ſons of Thomoi, the ſons of Naſith, the ſons of Atipha.

33 The ſons of the ſervants of Solomon: the ſons of Azaphion, the ſons of Pharira, the ſons of Jeeli, the ſons of Lozon, the ſons of Iſdael, the ſons of Sapheth.

34 The ſons of Hagia, the ſons of Phacareth, the ſons of Saby, the ſons of Sarothie, the ſons of Maſias, the ſons of Gar, the ſons of Addus, the ſons of Suba, the ſons of Apherra, the ſons of Barodis, the ſons of Sabat, the ſons of Allom.

35 All the miniſters of the temple, and the ſons of the ſervants of Solomon, were three hundred ſeventy and two.

36 Theſe came up from Thermeleth, and Thelerſas, Charaathalar leading them, and Aalar.

37 Neither could they ſhew their families, nor their ſtock, how they were of Iſrael: the ſons of Ladan, the ſon of Ban, the ſons of Necodan, ſix hundred fifty and two.

38 And of the prieſts, that uſurped the office of the prieſthood, and were not found, the ſons of Obdia: the ſons of Accoz, the ſons of Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the deſcription of the kindred of theſe men was ſought in the regiſter, and was not found, they were removed from executing the office of the prieſthood.

40 For unto them ſaid Nehemias and Atharias, that they ſhould not be partakers of the holy things, till there aroſe up an high prieſt, clothed with doctrine and truth.

41 So of Iſrael from them of twelve years old and upward, they were all in number forty thouſand, beſides men-ſervants and women-ſervants, two thouſand three hundred and ſixty.

42 Their men ſervants and hand maids were ſeven thouſand three hundred forty and ſeven: the ſinging-men, and ſinging-women, two hundred forty and five.

43 Four hundred thirty and five camels, ſeven thouſand thirty and ſix horſes, two hundred forty and five mules, five thouſand five hundred twenty and five beaſts uſed to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jeruſalem, vowed to ſet up the houſe again in his own place, according to their ability,

45 And to give into the holy treaſury of the works a thouſand pounds of gold, five thouſand of ſilver, an hundred prieſtly veſtments.

46 And ſo dwelt the prieſts and the Levites, and the people in Jeruſalem, and in the country: the ſingers alſo and the porters, and all Iſrael in their villages.

47 But when the ſeventh month was at hand, and when the children of Iſrael were every man in his own place, they came all together with one conſent into the open place of the firſt gate which is towards the eaſt.

48 Then ſtood up Jeſus the ſon of Joſedec, and his brethren the prieſts, and Zorobabel the ſon of Salathiel, and his brethren and made ready the altar of the God of Iſrael,

49 To offer burnt-ſacrifices upon it, according as it is expreſly commanded in the book of Moſes the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, becauſe all the nations of the land were at enmity with

them, and oppreſſed them, and they offered ſacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Alſo they held the feaſt of tabernacles, as it is commanded in the law, and *offered* ſacrifices daily, as was meet:

52 And after that, the continual oblations, and the ſacrifice of the ſabbaths, and of the new moons, and of all holy feaſts.

53 And all they that had made any vow to God, began to offer ſacrifices to God from the firſt day of the ſeventh month, although the temple of the Lord was not yet built.

54 And they gave unto the maſons, and carpenters, money, meat, and drink with cheerfulneſs.

55 Unto them of Sidon alſo and Tyre, they gave carrs that they ſhould bring cedar-trees from Libanus, which ſhould be brought by flotes to the haven of Joppe according as it was commanded them by Cyrus king of the Perſians.

56 And in the ſecond year and ſecond month, after his coming to the temple of God at Jeruſalem, began Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and their brethren, and the prieſts and the Levites, and all they that were come unto Jeruſalem out of the captivity:

57 And they laid the foundation of the houſe of God in the firſt day of the ſecond month, in the ſecond year, after they were come to Jewry and Jeruſalem.

58 And they appointed the Levites from twenty years old, over the works of the Lord. Then ſtood up Jeſus and his ſons and brethren, and Cadmiel his brother, and the ſons of Madiabun, with the ſons of Joda, the ſon of Eliadun, with their ſons and brethren, all Levites, with one accord ſetters forward of the buſineſs, labouring to advance the works in the houſe of God. So the workmen built the temple of the Lord.

59 And the prieſts ſtood arayed in their veſtments with muſical inſtruments, and trumpets, and the Levites the ſons of Aſaph had cymbals,

60 Singing ſongs of thankſgiving, and praiſing the Lord, according as David the king of Iſrael had ordained.

61 And they ſung *with* loud voices ſongs to the praiſe of the Lord: becauſe his mercy and glory is for ever in all Iſrael.

62 And all the people ſounded trumpets, and ſhouted with a loud voice, ſinging ſongs of thankſgiving unto the Lord, for the rearing up of the houſe of the Lord.

63 Alſo of the prieſts and Levites, and of the chief of their families, the ancients who had ſeen the former houſe, came to the building of this with weeping and great crying.

64 But many with trumpets and joy ſhouted with loud voice,

65 Inſomuch that the trumpets might not be heard for the weeping of the people: yet the multitude ſounded marvellouſly, ſo that it was heard afar of.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noiſe of trumpets ſhould mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Iſrael.

68 So they went to Zorobabel and Jeſus, and to the chief of the families, and ſaid unto them, we will build together with you.

69 For we likewiſe, as you, do obey your Lord, and do ſacrifice unto him from the days of Azbazareth the king of the Aſſyrians, who brought us hither.

70 Then Zorobabel and Jeſus, and the chief of the families of Iſrael ſaid unto them, It is not for us and you to build together an houſe unto the Lord our God.

71 We our ſelves alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them ſtrait, hindred their building:

73 And by their ſecret plots, and popular perſwaſions and commotions, they hindred the finiſhing of the building, all the time that king Cyrus lived: ſo they were hindred from building for the ſpace of two years, until the reign of Darius.

CHAP. VI.

1 *The prophets ſtir up the people to build the temple.*

temple. 8 *Darius is ſolicited to hinder it.* 27 *But he doth further it by all means.*

NOW in the ſecond year of the reign of Darius, Aggeus, and Zacharias the ſon of Addo the prophets propheſied unto the Jews, in Jewry and Jeruſalem, in the name of the Lord God of Iſrael which was upon them.

2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the prophets of the Lord being with them, *and* helping them.

3 At the ſame time came unto them, Siſinnes the governour of Syria and Phenice, with Sathrabuzanes, and his companions and ſaid unto them,

4 By whoſe appointment do you build this houſe and this roof, and perform all the other things? and who are the workmen that perform theſe things?

5 Nevertheleſs the elders of the Jews obtained favour: becauſe the Lord had viſited the captivity.

6 And they were not hindred from building, until ſuch time as ſignification was given unto Darius concerning them, and an anſwer received.

7 The copy of the letters which Siſinnes governour of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria & Phenice, wrote and ſent unto Darius; To king Darius, greeting.

8 Let all things be known unto our Lord the king, that being come into the country of Judea, and entred into the city of Jeruſalem, we found in the city of Jeruſalem the ancients of the Jews that were of the captivity,

9 Building an houſe unto the Lord, great *and* new, of hewen and coſtly ſtones, and the timber already laid upon the walls.

10 And thoſe works are done with great ſpeed, and the work goeth on proſperouſly in their hands and with all glory and diligence is it made.

11 Then aſked we theſe elders, ſaying, By whoſe commandment build ye this houſe, and lay the foundations of theſe works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this anſwer, We are the ſervants of the Lord, which made heaven and earth.

14 And as for this houſe, it was builded many years ago by a king of Iſrael, great and ſtrong, and was finiſhed.

15 But when our fathers provoked God unto wrath, and ſinned againſt the Lord of Iſrael which is in heaven, he gave them over into the power of Nabuchodonoſor king of Babylon, of the Chaldees:

16 Who pulled down the houſe, and burnt it and carried away the people captives unto Babylon.

17 But in the firſt year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this houſe.

18 And the holy veſſels of gold and of ſilver, that Nabuchodonoſor had carried away out of the houſe at Jeruſalem, and had ſet them in his own temple, thoſe Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabaſſarus the ruler,

19 With commandment that he ſhould carry away the ſame veſſels, and put them in the temple at Jeruſalem, and that the temple of the Lord ſhould be built in his place.

20 Then the ſame Sanabaſſarus being come hither, laid the foundations of the houſe of the Lord at Jeruſalem, and from that time to this, being ſtill a building, it is not yet fully ended.

21 Now therefore, if it ſeem good unto the king, let ſearch be made among the records of king Cyrus.

22 And if it be found, that the building of the houſe of the Lord as Jeruſalem hath been done with the conſent of king Cyrus, and if our lord the king be ſo minded, let him ſignifie unto us thereof.

23 Then commanded king Darius to ſeek among the records at Babylon: and ſo at Ecbatana the palace which is in the country of Media, there was found a roll wherein theſe things were recorded.

24 In the firſt year of the reign of Cyrus, king Cyrus commanded that the houſe of the Lord at Jeruſalem ſhould be built again where they do ſacrifice with continual fire.

25 Whoſe height ſhall be ſixty cubits, and the breadth ſixty cubits, with three rows of hewen ſtones, and one row of new wood of that country, and the expences thereof to be given out of the houſe of king Cyrus.

26 And that the holy veſſels of the houſe of the Lord both of gold and ſilver that Nabuchodonoſor took out of the houſe at Jeruſalem, and brought to Babylon. ſhould be reſtored to the houſe at Jeruſalem, and be ſet in the place where they were before.

27 And alſo he commanded that Siſinnes the governour of Syria and Phenice, and Sathrabuzanes, and their companions, and thoſe which were appointed rulers in Syria, and Phenice, ſhould be careful not to meddle with the place, but ſuffer Zorobabel the ſervant of the Lord, and governour of Judea, and the elders of the Jews to build the houſe of the Lord in that place.

28 I have commanded alſo to have it built up whole again, and that they look diligently to help thoſe that be of the captivity of the Jews till the houſe of the Lord be finiſhed.

29 And out of the tribute of Celoſyria and Phenice, a portion carefully to be given theſe men for the ſacrifices of the Lord, *that is*, to Zorobabel the governour, for bullocks, and rams, and lambs:

30 And alſo corn, ſalt, wine and oyl, and that continually every year without further queſtion, according as the prieſts that be in Jeruſalem ſhall ſignifie to be daily ſpent?

31 That offerings may be made to the moſt high God, for the king and for his children, and that they may pray for their lives.

32 And he commanded, that whoſoever ſhould tranſgreſs, yea, or make light of any thing afore ſpoken or written, out of his own houſe ſhould a tree be taken, and he thereon be hanged, and all his goods ſeiſed for the king.

33 The Lord therefore whoſe name is there called upon, utterly deſtroy every king and nation, that ſtretcheth out his hand to hinder or damage that houſe of the Lord in Jeruſalem.

34 I Darius the king have ordained, that according unto theſe things it be done with diligence.

CHAP. VII.

1 Siſinnes and others help forward the building. 5 The temple is finiſhed, and dedicated. 10 The paſſover is kept.

THEN Siſinnes the governour of Celoſyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully overſee the holy works, aſſiſting the ancients of the Jews and governours of the temple.

3 And ſo the holy works proſpered, when Aggeus and Zacharias the prophets propheſied.

4 And they finiſhed theſe things by the commandment of the Lord God of Iſrael, and with the conſent of Cyrus, Darius, and Artaxerxes kings of Perſia.

5 And thus was the holy houſe finiſhed in the three and twentieth day of the month Adar, in the ſixth year of Darius king of the Perſians.

6 And the children of Iſrael, the prieſts and the Levites, and other that were of the captivity, that were added unto them, did according to the things written in the book of Moſes,

7 And to the dedication of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the ſin of all Iſrael, according to the number of the chief of the tribes of Iſrael.

9 The prieſts alſo and the Levites ſtood arayed in their veſtments, according to their kindreds, in the ſervices of the Lord God of Iſrael, according to the book of Moſes: and the porters at every gate.

10 And the children of Iſrael that were of the captivity, held the paſſover the fourteenth day of the firſt month, after that the prieſts and the Levites were ſanctified.

11 They that were of the captivity, were not all ſanctified together: but the Levites were all ſanctified together.

12 And ſo they offered the paſſover for all them of the captivity, and for their brethren the prieſts, and for themſelves.

13 And the children of Iſrael that came out of the captivity did eat, even all they that had ſeparated themſelves from the abominations of the people of the land, and ſought the Lord.

14 And they kept the feaſt of unleavened bread ſeven days, making merry before the Lord:

15 For that he had turned the counſel of the king of Aſſyria towards them to ſtrengthen their hands in the works of the Lord God of Iſrael.

CHAP. VIII.

1 *Eſdras bringeth the kings commiſſion to build* 8 *The copy of it.* 28 *He declareth the names and number of thoſe that came with him.* 71 *He lamenteth the ſins of his people.*

AND after theſe things, when Artaxerxes king of the Perſians reigned, came Eſdras the ſon of Saraias, the ſon of Ezerias, the ſon of Helchiah, the ſon of Salum,

2 The ſon of Sadduc, the ſon of Achitob, the ſon of Amarias, the ſon of Ezias, the ſon of Memeroth, the ſon of Zaraias, the ſon of Savias, the ſon of Boccas, the ſon of Abiſum, the ſon of Phinees, the ſon of Eleazar, the ſon of Aaron, the chief prieſt.

3 This Eſdras went up from Babylon, as a ſcribe being very ready in the law of Moſes, that was given by the God of Iſrael.

4 And the king did him honour: for he found grace in his ſight in all his requeſts.

5 There went up with him alſo certain of the children of Iſrael, of the prieſts, of the Levites, of the holy ſingers, porters, and miniſters of the temple unto Jeruſalem.

6 In the ſeventh year of the reign of Artaxerxes in the fifth month (this was the kings ſeventh year) for they went from Babylon in the firſt day of the firſt month, and came to Jeruſalem, according to the proſperous journey which the Lord gave them.

7 For Eſdras had very great ſkill, ſo that he omitted nothing of the law and commandments of the Lord, but taught all Iſrael the ordinances and judgments.

8 Now the copy of the commiſſion which was written from Artaxerxes the king, and came to Eſdras the prieſt and reader of the law of the Lord is this that followeth:

9 King Artaxerxes unto Eſdras the prieſt, and reader of the law of the Lord, ſendeth greeting.

10 Having determined to deal graciouſly, I have given order that ſuch of the nation of the Jews, and of the prieſts and Levites, being within our realm, as we are willing and deſirous, ſhould go with thee unto Jeruſalem.

11 As many therefore as have a mind thereunto let them depart with thee, as it hath ſeemed good both to me, and my ſeven friends the counſellers;

12 That they may look unto the affairs of Judea and Jeruſalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Iſrael to Jeruſalem, which I and my friends have vowed, and all the gold and ſilver that in the country of Babylon can be found, to the Lord in Jeruſalem,

14 With that alſo which is given of the people for the temple of the Lord their God at Jeruſalem: and that ſilver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining.

15 To the end that they may offer ſacrifices unto the Lord, upon the altar of the Lord their God, which is in Jeruſalem.

16 And whatſoever thou and thy brethren will do with the ſilver and gold, that do according to the will of thy God.

17 And the holy veſſels of the Lord, which are given to thee for the uſe of the temple of thy God, which is in Jeruſalem, thou ſhalt ſet before thy God in Jeruſalem.

18 And whatſoever thing elſe thou ſhalt remember for the uſe of the temple of thy God, thou ſhalt give it out of the kings treaſury.

19 And I king Artaxerxes have alſo commanded the keepers of the treaſures in Syria and Phenice, that whatſoever Eſdras the prieſt, and the reader of the law of the moſt high God ſhall ſend for, they ſhould give it him with ſpeed,

20 To the ſum of an hundred talents of ſilver, likewiſe alſo of wheat, even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the

law of God diligently, unto the moſt high God, that wrath come not upon the kingdom of the king and his ſons.

22 I command you alſo, that ye require no tax, nor any other impoſition of any of the prieſts or Levites, or holy ſingers, or porters, or miniſters of the temple, or of any that have doings in this temple, and that no man have authority to impoſe any thing upon them.

23 And thou Eſdras, according to the wiſdom of God, ordain judges and juſtices, that they may judge in all Syria and Phenice, all thoſe that know the law of thy God; and thoſe that know it not, thou ſhalt teach.

24 And whoſoever ſhall tranſgreſs the law of thy God, and of the king, ſhall be puniſhed diligently, whether it be by death or other puniſhment, by penalty of money or by impriſonment.

25 Then ſaid Eſdras the ſcribe, Bleſſed be the only Lord God of my fathers, who hath put theſe things into the heart of the king, to glorify his houſe that is in Jeruſalem.

26 And hath honoured me in the ſight of the king and his counſellers, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Iſrael to go up with me.

28 And theſe are the chief according to their families, and ſeveral dignities, that went up with me from Babylon in the reign of king Artaxerxes.

29 Of the ſons of Phinees, Gerſon: of the ſons of Ithamar, Gamael: of the ſons of David, Lettus the ſon of Sechenias:

30 Of the ſons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the ſons of Pahath-Moab, Eliaonias, the ſon of Zaraias, and with him two hundred men:

32 Of the ſons of Zathoe, Sechenias the ſon of Jezelus, and with him three hundred men: of the ſons of Adin, Obeth the ſon of Jonathan, and with him two hundred and fifty men:

33 Of the ſons of Elam, Joſias ſon of Gotholias, and with him ſeventy men:

34 Of the ſons of Saphatias, Zaraias ſon of Michael, and with him threeſcore and ten men:

35 Of the ſons of Joab, Abadias, ſon of Jezelus, and with him two hundred and twelve men:

36 Of the ſons of Banid, Aſſalimoth ſon of Joſaphias, and with him an hundred and threeſcore men:

37 Of the ſons of Babi, Zacharias ſon of Bebai, and with him twenty and eight men:

38 Of the ſons of Aſtath, Johannes *ſon of* Acatan, and with him an hundred and ten men:

39 Of the ſons of Adonicam the laſt, and theſe are the names of them, Eliphalet, Jevel, and Samaias, and with them ſeventy men:

40 Of the ſons of Bago, Uthi the ſon of Iſtalcurus, and with him ſeventy men:

41 And theſe I gathered together to the river called Theras, where we pitched our tents three days; and then I ſurveyed them.

42 But when I had found there none of the prieſts and Levites,

43 Then ſent I unto Eleazar, and Iduel, and Maſman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Moſollamon, principal men and learned.

45 And I bade them that they ſhould go unto Saddeus the captain, who was in the place of the treaſury:

46 And commanded them that they ſhould ſpeak unto Daddeus, and to his brethren, and to the treaſurers in that place, to ſend us ſuch men as might execute the prieſts office of the houſe of the Lord,

47 And by the mighty hand of our Lord they brought unto us ſkilful men of the ſons of Moli, the ſon of Levi, the ſon of Iſrael, Aſebebia, and his ſons and his brethren, who were eighteen.

48 And Aſebia, and Annuus, and Oſaias, his brother of the ſons of Channuneus, and their ſons were twenty men.

49 And of the ſervants of the temple whom David had ordained, and the principal men, for the ſervice of the Levites (to wit) the ſervants of the temple, two hundred and twenty,

the catalogue of whoſe names were ſhewed.

50 And there I vowed a faſt unto the young men before our Lord, to deſire of him a proſperous journey both for us and them that were with us, for our children and for the cattel.

51 For I was aſhamed to aſk the king footmen, and horſemen, and conduct for ſafeguard againſt our adverſaries.

52 For we had ſaid unto the king, that the power of the Lord our God ſhould be with them that ſeek him, to ſupport them in all ways.

53 And again we beſought our Lord, as touching theſe things, and found him favourable unto us.

54 Then I ſeparated twelve of the chief of the prieſts, Eſebrias, and Aſſanias, and ten men of their brethren with them.

55 And I weighed them the gold, and the ſilver and the holy veſſels of the houſe of our Lord, which the king, and his counſel, and the princes, and all Iſrael had given.

56 And when I had weighed it, I delivered unto them ſix hundred and fifty talents, of ſilver, and ſilver veſſels of an hundred talents, and an hundred talents of gold,

57 And twenty golden veſſels, and twelve veſſels of braſs, even of fine braſs, glittering like gold.

58 And I ſaid unto them, Both you are holy unto the Lord, and the veſſels are holy, and the gold and the ſilver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the prieſts and Levites, and to the principal men of the families of Iſrael in Jeruſalem, into the chambers of the houſe of our God.

60 So the prieſts and the Levites, who had received the ſilver, and the gold, and the veſſels, brought them unto Jeruſalem into the temple of the Lord.

61 And from the river Theras, we departed the twelfth day of the firſt month, and came to Jeruſalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey, the Lord delivered us from every enemy, and *ſo* we came to Jeruſalem.

62 And when we had been there three days, the gold and ſilver that was weighed, was delivered into the houſe of our Lord, on the fourth day unto Marmoth the prieſt the ſon of Iri.

63 And with him was Eleazar the ſon of Phinees, and with them were Joſabad the ſon of Jeſu, and Moeth the ſon of Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the ſame hour.

65 Moreover, they that were come out of the captivity offered ſacrifice unto the Lord God of Iſrael, even twelve bullocks, for all Iſrael, fourſcore and ſixteen rams,

66 Threeſcore and twelve lambs, goats for a peace-offering, twelve, all of them a ſacrifice to the Lord.

67 And they delivered the kings commandments unto the kings ſtewards, and to the governours of Celoſyria and Phenice, and they honoured the people, and the temple of God.

68 Now when theſe things were done, the rulers came unto me, and ſaid,

69 The nation of Iſrael, the princes, the prieſts, and Levites have not put away from them the ſtrange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Phereſites, Jebuſites, and the Moabites, Egyptians, and Edomites.

70 For both they and their ſons have married with their daughters, and the holy ſeed is mixed with the ſtrange people of the land; and from the beginning of this matter, the rulers and the great men have been partakers of this iniquity.

71 And as ſoon as I had heard theſe things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and ſat me down ſad, and very heavy.

72 So all they that were then moved at the word of the Lord God of Iſrael, aſſembled unto me, whilſt I mourned for the iniquity: but I ſat ſtill full of heavineſs, until the evening ſacrifice.

73 Then riſing up from the faſt with my clothes and the holy garment rent, and bowing my knees, and ſtretching forth my hands unto the Lord,

74 I ſaid, O Lord I am confounded, and aſhamed before thy face;

75 For our ſins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever ſince the time of our fathers we *have been* and are in great ſin, even unto this day.

77 And for our ſins and our fathers, we with our brethren, and our kings, and our prieſts, were given up unto the kings of the earth, to the ſword, and to captivity, and for a prey with ſhame unto this day.

78 And now in ſome meaſure hath mercy been ſhewed unto us from thee, O Lord, that there ſhould be left us a root and a name in the place of thy ſanctuary;

79 And to diſcover unto us a light in the houſe of the Lord our God, and to give us food in the time of our ſervitude.

80 Yea, when we were in bondage we were not forſaken of our Lord; but he made us gracious before the kings of Perſia, ſo that they gave us food;

81 Yea, and honoured the temple of our Lord, and raiſed up the deſolate Sion, that they have given us a ſure abiding in Jewry and Jeruſalem.

82 And now, O Lord, what ſhall we ſay, having theſe things? for we have tranſgreſſed thy commandments which thou gaveſt by the hand of thy ſervants the prophets, ſaying,

83 That the land which ye enter into to poſſeſs as an heritage, is a land polluted with the pollutions of the ſtrangers of the land, and they have filled it with their uncleanneſs.

84 Therefore now ſhall ye not join your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons.

85 Moreover, you ſhall never ſeek to have peace with them, that ye may be ſtrong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great ſins: for thou, O Lord, didſt make our ſins light,

87 And didſt give unto us ſuch a root: but we have turned back again to tranſgreſs thy law, and to mingle our ſelves with the uncleanneſs of the nations of the land.

88 Mighteſt not thou be angry with us to deſtroy us, till thou hadſt left us neither root, ſeed, nor name?

89 O Lord of Iſrael, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot ſtand any longer by reaſon of theſe things before thee.

91 And as Eſdras in his prayer made his confeſſion, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jeruſalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the ſon of Jeelus, one of the ſons of Iſrael called out and ſaid, O Eſdras, we have ſinned againſt the Lord God, we have married ſtrange women of the nations of the land, and now is all Iſrael aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou haſt decreed, and as many as do obey the law of the Lord.

95 Ariſe, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Eſdras aroſe, and took an oath of the chief of the prieſts and Levites of all Iſrael, to do after theſe things; and *ſo* they ſware.

CHAP. IX.

1 *Eſdras aſſembleth all the people.* 10 *They promiſe to put away the ſtrange wives.* 40 *The law of Moſes is read and declared.*

THEN Eſdras riſing from the court of the temple, went to the chamber of Joanan, the ſon of Eliaſib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jeruſalem, to all them that were of the captivity, that they ſhould be gathered together at Jeruſalem:

4 And that whoſoever met not there within two or three days, according as the elders that

bare rule appointed, their cattel ſhould be ſeiſed to the uſe of the temple, and himſelf caſt out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jeruſalem the twentieth day of the ninth month.

6 And all the multitude ſat trembling in the broad court of the temple, becauſe of the preſent foul weather.

7 So Eſdras aroſe up and ſaid unto them, Ye have tranſgreſſed the law in marrying ſtrange wives, thereby to increaſe the ſins of Iſrael.

8 And now by confeſſion give glory unto the Lord God of our fathers,

9 And do his will, and ſeparate your ſelves from the heathen of the land, and from the ſtrange women.

10 Then cried the whole multitude and ſaid with a loud voice, Like as thou haſt ſpoken, ſo will we do.

11 But foraſmuch as the people are many, and it is foul weather, ſo that we cannot ſtand without, and this is not a work of a day or two, ſeeing our ſin in theſe things is ſpread far:

12 Therefore let the rulers of the multitude ſtay, and let all them of our habitations that have ſtrange wives, come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the ſon of Azael, and Ezechias the ſon of Theocanus, accordingly took this matter upon them: and Moſollam, and Levis, and Sabbatheus, helped them.

15 And they that were of the captivity, did according to all theſe things.

16 And Eſdras the prieſt choſe unto him the principal men of their families, all by name: and in the firſt day of the tenth month, they ſat together to examine the matter.

17 So their cauſe that held ſtrange wives was brought to an end, in the firſt day of the firſt month.

18 And of the prieſts that were come together, and had ſtrange wives that were found:

19 Of the ſons of Jeſus the ſon of Joſedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus.

20 And they gave their hands to put away their wives, and to offer rams, to make reconcilement for their errors.

21 And of the ſons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the ſons of Phaiſur; Elionas, Maſſias, Iſmael, and Nathanael, and Ocidelus, and Talſas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy ſingers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus and Tolbanes.

26 Of them of Iſrael, of the ſons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Aſibias, and Baanias.

27 Of the ſons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the ſons of Zamoth, Eliadas, Eliſimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the ſons of Bebai; Johannes, and Ananias, and Joſabad, and Amatheis.

30 Of the ſons of Mani; Olamus, Mamuchus, Jedeus, Jaſubus, Jaſael, and Hieremoth,

31 And of the ſons of Addi; Naathus, and Mooſias, Lacunus, and Naidus, and Mathanias, and Seſthell, Balnuus, and Manaſſeas.

32 And of the ſons of Annas; Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon Choſameus.

33 And of the ſons of Aſom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manaſſes, and Semei.

34 And of the ſons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabaſion, and Euaſibus, and Mamnitanaimus, Eliaſis, Bannus, Eliali, Samis, Selemias, Nathanias; and of the ſons of Ozora; Seſis, Eſril, Azaelus, Samatus, Zambis, Joſiphus.

35 And of the ſons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All theſe had taken ſtrange wives, and they put them away with their children.

37 And the prieſts and Levites, and they that were of Iſrael dwelt in Jeruſalem, and in the country, in the firſt day of the ſeventh month: ſo the children of Iſrael were in their habitations.

38 And the whole multitude came together with one accord, into the broad place of the holy porch toward the eaſt.

39 And they ſpake unto Eſdras the prieſt and reader, that he would bring the law of Moſes, that was given of the Lord God of Iſrael.

40 So Eſdras the chief prieſt brought the law unto the whole multitude from man to woman, and to all the prieſts, to hear the law in the firſt day of the ſeventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Eſdras the prieſt, and reader of the law ſtood up upon a pulpit of wood which was made *for that purpoſe*.

43 And there ſtood up by him Matathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balaſamus, upon the right hand.

44 And upon his left hand ſtood Phaldaius, Miſael, Melchias, Lothaſubus, and Nabarias.

45 Then took Eſdras the book of the law before the multitude: for he ſat honourably in the firſt place in the ſight of them all.

46 And when he opened the law, they ſtood all ſtraight up. So Eſdras bleſſed the Lord God moſt high, the God of hoſts Almighty.

47 And all the people anſwered, Amen; and lifting up their hands they fell to the ground, and worſhipped the Lord.

48 Alſo Jeſus, Anus, Sarabias, Adinus, Jacubus, Sabatteas, Auteas, Maianeas, and Calitus, Azarias, and Joazabdus, and Ananias, Biatas, the Levites taught the law of the Lord, making them withal to underſtand it.

49 Then ſpake Attharates unto Eſdras the chief prieſt and reader, and to the Levites that taught the multitude, even to all, ſaying,

50 This day is holy unto the Lord; (for they all wept when they heard the law.)

51 Go then and eat the fat, and drink the ſweet, and ſend part to them that have nothing.

52 For this day is holy unto the Lord, and be not ſorrowful; for the Lord will bring you to honour.

53 So the Levites publiſhed all things to the people, ſaying, This day is holy to the Lord: be not ſorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer.

55 Becauſe they underſtood the words wherein they were inſtructed, and for the which they had been aſſembled.

II. ESDRAS.

CHAP. I.

1 *Eſdras commanded to reprove the people.* 24 *God threateneth to caſt them off.*

THE ſecond book of the prophet Eſdras, the ſon of Saraias, the ſon of Azarias, the ſon of Helchias, the ſon of Sadamias, the ſon of Sadoc, the ſon of Achitob.

2 The ſon of Achias, the ſon of Phinees, the ſon of Heli, the ſon of Amarias, the ſon of Aziei, the ſon of Marimoth, the ſon of Anar, the ſon of Ozias, the ſon of Borith, the ſon of Abiſei, the ſon of Phinees, the ſon of Eleazar.

3 The ſon of Aaron, of the tribe of Levi: which was captive in the land of the Medes, in the reign of Artaxerxes king of the Perſians.

4 And the word of the Lord came unto me, ſaying,

5 Go thy way, and ſhew my people their ſinful deeds, and their children their wickedneſs

neſs which they have done againſt me; that they may tell their childrens children.

6 Becauſe the ſins of their fathers are increaſed in them: for they have forgotten me, and have offered unto ſtrange gods.

7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels.

8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long ſhall I forbear them unto whom I have done ſo much good?

10 Many kings have I deſtroyed for their ſakes; Pharaoh with his ſervants, and all his power have I ſmitten down.

11 All the nations have I deſtroyed before them, and in the eaſt I have ſcattered the people of two provinces, even of Tyrus and Sidon, and have ſlain all their enemies.

12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord,

13 I led you through the ſea, and in the beginning gave you a large and ſafe paſſage; I gave you Moſes for a leader, and Aaron for a prieſt.

14 I gave you light in a pillar of fire, and great wonders have I done among you, yet have you forgotten me, ſaith the Lord.

15 Thus ſaith the Almighty Lord, The quails were as a token for you, I gave you tents for your ſafeguard: nevertheleſs, you murmured there,

16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when you were hungry and thirſty in the wilderneſs, did you not cry unto me,

18 Saying, Why haſt thou brought us into this wilderneſs to kill us? it had been better for us to have ſerved the Egyptians, then to die in this wilderneſs.

19 Then had I pity upon your mournings, and gave you manna to eat; ſo ye did eat angels bread.

20 When ye were thirſty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I caſt out the Canaanites, the Pherezites, and the Philiſtines before you: what ſhall I yet do more for you? ſaith the Lord.

22 Thus ſaith the Almighty Lord, When you were in the wilderneſs, in the river of the Amorites, being athirſt, and blaſpheming my name,

23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet.

24 What ſhall I do unto thee, O Jacob? thou Juda wouldſt not obey me: I will turn me to other nations, and unto thoſe will I give my name, that they may keep my ſtatutes.

25 Seeing ye have forſaken me, I will forſake you alſo; when ye deſire me to be gracious unto you, I ſhall have no mercy upon you.

26 Whenſoever you ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit man-ſlaughter.

27 Ye have not, as it were forſaken me, but your own ſelves, ſaith the Lord.

28 Thus ſaith the Almighty Lord, Have I not prayed you as a father his ſons, as a mother her daughters, and a nurſe her young babes;

29 That ye would be my people, and I ſhould be your God; that ye would be my children, and I ſhould be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what ſhall I do unto you? I will caſt you out from my face.

31 When you offer unto me, I will turn my face from you: for your ſolemn feaſt-days, your new moons, and your circumciſions have I forſaken.

32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord.

33 Thus ſaith the Almighty Lord, Your houſe is deſolate, I will caſt you out as the wind doth ſtubble.

34 And your children ſhall not be fruitful, for they have deſpiſed my commandment, and done the thing that is evil before me.

35 Your houſes will I give to a people that ſhall come; which not having heard of me, yet ſhall believe me; to whom I have ſhewed no ſigns, yet they ſhall do that I have commanded them.

36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them.

37 I take to witneſs the grace of the people to come, whoſe little ones rejoyce in gladneſs; and though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay.

38 And now, brother, behold what glory; and ſee the people that cometh from the eaſt:

39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Naum, and Abacuc, Sophonias, Aggeus, Zacharie, and Malachie, which is called alſo an angel of the Lord.

CHAP. II.

1 *God complaineth of his people:* 10 *Yet Eſdras is willed to comfort them.*

THUS ſaith the Lord, I brought this people out of bondage, and I gave them my commandments by my ſervants the prophets; whom they would not hear, but deſpiſed my counſels.

2 The mother that bare them, ſaith unto them, Go your way, ye children, for I am a widow, and forſaken.

3 I brought you up with gladneſs, but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the Lord your God, and done that thing that is evil before him.

4 But what ſhall I now do unto you? I am a widow and forſaken: go your way, O my children, and aſk mercy of the Lord.

5 As for me, O father, I call upon thee for a witneſs over the mother of theſe children, which would not keep my covenant,

6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no ring of them.

7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my covenant.

8 Wo be unto thee, Aſſur, thou that hideſt the unrighteous in thee; O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whoſe land lieth in clods of pitch and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the Almighty Lord.

10 Thus ſaith the Lord unto Eſdras, Tell my people, that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael.

11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles which I had prepared for them.

12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour nor be weary.

13 Go, and ye ſhall receive: pray for few days unto you, that they may be ſhortned: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good: for I live, ſaith the Lord.

15 Mother, embrace my children, and bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord.

16 And thoſe that be dead will I raiſe up again from their places, and bring them out of the graves: for I have known my name in Iſrael.

17 Fear not thou mother of the children: for I have choſen thee, ſaith the Lord.

18 For thy help will I ſend my ſervants Eſay and Jeremy, after whoſe counſel I have ſanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and ſeven mighty mountains whereupon there grow roſes and lillies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherleſs, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed,

and let the blind man come into the ſight of my clearneſs.

22 Keep the old and young within thy walls.

23 Whereſoever thou findeſt the dead, take them and bury them, and I will give thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come.

25 Nouriſh thy children, O thou good nurſe; ſtabliſh their feet.

26 As for the ſervants whom I have given thee, there ſhall not one of them periſh; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful, but thou ſhalt be merry, and have abundance.

28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord.

29 My hands ſhall cover thee, ſo that thy children ſhall not ſee hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, ſaith the Lord.

31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them: for I am merciful, ſaith the Lord Almighty.

32 Embrace thy children until I come and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail.

33 I Eſdras received a charge of the Lord upon the mount Oreb, that I ſhould go unto Iſrael; but when I came unto them, they ſet me at nought, and deſpiſed the commandment of the Lord.

34 And therefore I ſay unto you, O ye heathen, that hear and underſtand, Look for your Shepherd, he ſhall give you everlaſting reſt; for he is nigh at hand, that ſhall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlaſting light ſhall ſhine upon you for evermore.

36 Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtifie my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Ariſe up and ſtand, behold, the number of thoſe that be ſealed in the feaſt of the Lord.

39 Which are departed from the ſhadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut up thoſe of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedſt for, is fulfilled: beſeech the power of the Lord, that thy people which have been called from the beginning, may be hallowed.

42 I Eſdras ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs.

43 And in the midſt of them there was a young man of a high ſtature, taller then all the reſt, and upon every one of their heads he ſet crowns, and was more exalted; which I marvelled at greatly.

44 So I aſked the angel, and ſaid, Sir, what are theſe?

45 He anſwered and ſaid unto me, Theſe be they that have put off the mortal clothing, and put on the immortal, and have confeſſed the name of God: now are they crowned, and receive palms.

46 Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands?

47 So he anſwered and ſaid unto me, It is the Son of God, whom they have confeſſed in the world. Then began I greatly to commend them that ſtood ſo ſtiffly for the name of the Lord.

48 Then the angel ſaid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou haſt ſeen.

CHAP. III.

1 *Eſdras is troubled,* 13 *and acknowledgeth the ſins of the people:* 28 *yet complaineth of the heathen.*

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.

2 For I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my ſpirit was ſore moved, ſo that I began to ſpeak words full of fear to the moſt High, and ſaid,

4 O Lord who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth, (and that thy ſelf alone,) and commandeſt the people,

5 And gaveſt a body unto Adam without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee.

6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gaveſt commandment to love thy way: which he tranſgreſſed, and immediately thou appointedſt death in him, and in his generations, of whom came nations, tribes, people and kindreds out of number.

8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments.

9 And again in proceſs of time thou broughteſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them.

10 And it came to paſs in every of them, that as death was to Adam, ſo was the flood to theſe.

11 Nevertheleſs, one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly then the firſt.

13 Now when they lived ſo wickedly before thee, thou didſt chooſe thee a man from among them, whoſe name was Abraham.

14 Him thou lovedſt, and unto him only thou ſhewedſt thy will:

15 And madeſt an everlaſting covenant with him, promiſing him that thou wouldeſt never forſake his ſeed.

16 And unto him thou gaveſt Iſaac, and unto Iſaac alſo thou gaveſt Jacob and Eſau. As for Jacob, thou didſt chooſe him to thee, and put by Eſau: and ſo Jacob became a great multitude.

17 And it came to paſs, that when thou ledſt his ſeed out of Egypt, thou broughteſt them up to the mount Sina.

18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubledſt the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mighteſt give the law unto the ſeed of Jacob, and diligence unto the generation of Iſrael.

20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the firſt Adam bearing a wicked heart, tranſgreſſed, and was overcome; and ſo be all they that are born of him.

22 Thus infirmity was made permanent; and the law (alſo) in the heart of the people with the malignity of the root; ſo that the good departed away, and the evil abode ſtill.

23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant called David:

24 Whom thou commandeſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forſook thee.

26 And in all things did even as Adam, and all his generations had done: for they alſo had a wicked heart.

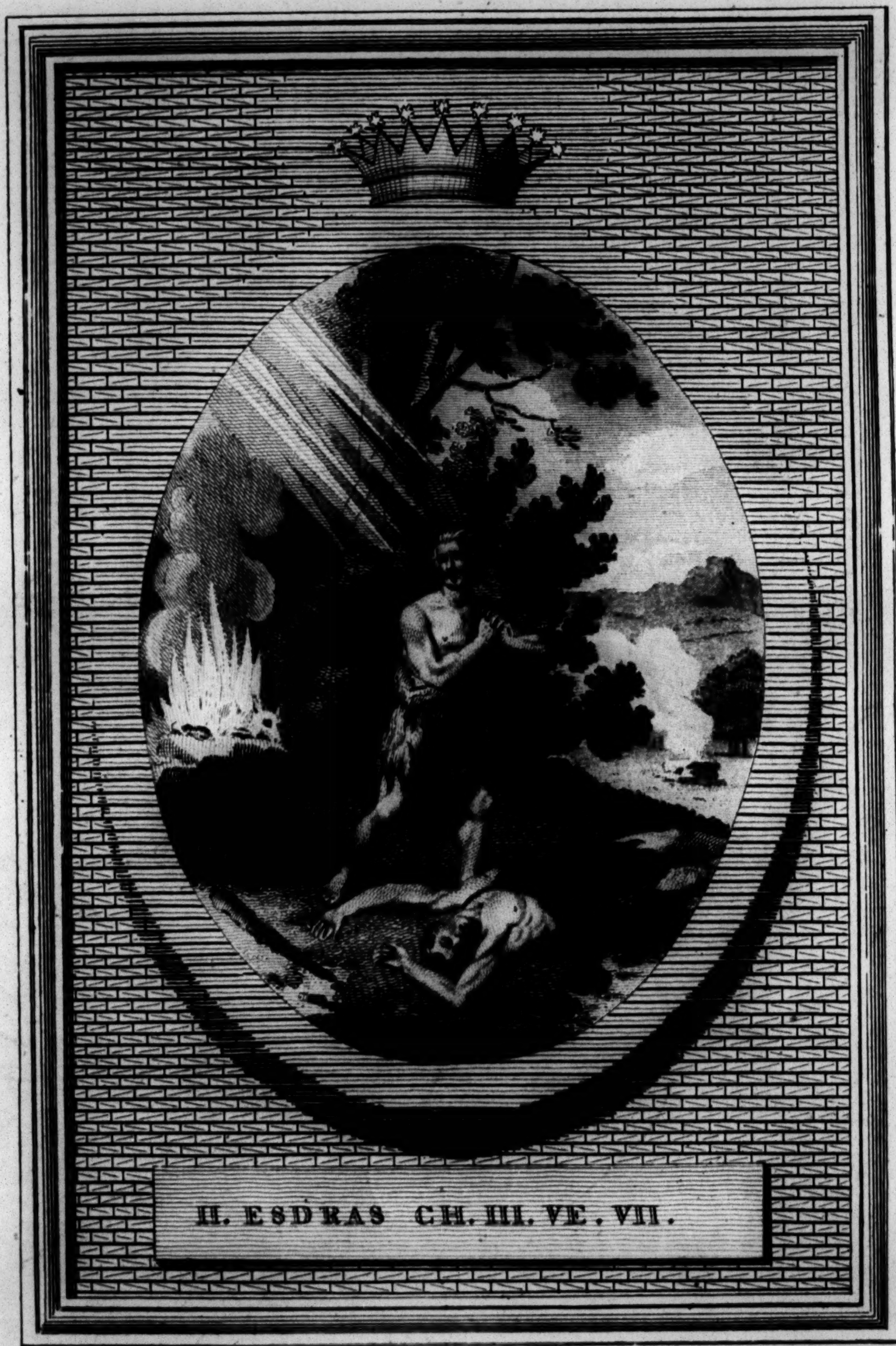
27 And ſo thou gaveſt thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they ſhould therefore have the dominion over Sion?

29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evil-doers in this thirtieth year, ſo that my heart failed me.

30 For I have ſeen how thou ſuffereth them ſinning, and haſt ſpared wicked doers: and

APOCRYPHA.


II. ESDRAS CH. III. VE. VII.

Dayes del. *Springsguth Sc.*

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haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it.

31 I do not remember how this way may be left: Are they then of Babylon better then they of Sion?

32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I ſee that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedneſs now in the balance, and theirs alſo that dwell in the world; and ſo ſhall thy name no where be found, but in Iſrael.

35 Or when was it that they which dwell upon the earth have not ſinned in thy ſight? or what people hath ſo kept thy commandments?

36 Thou ſhalt find that Iſrael by name hath kept thy precepts; but not the heathen.

CHAP. IV.

1 *The angel declareth the ignorance of Eſdras in Gods judgments.* 13 *and adviſeth him not to meddle with things above his reach.*

AND the angel that was ſent unto me, whoſe name was Uriel, gave me an anſwer,

2 And ſaid, Thy heart hath gone too far in this world, and thinkeſt thou to comprehend the way of the moſt high?

3 Then ſaid I, Yea, my Lord: and he anſwered me, and ſaid, I am ſent to ſhew thee three ways, and to ſet forth three ſimilitudes before thee:

4 Whereof if thou canſt declare me one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I ſhall ſhew thee from whence the wicked heart cometh.

5 And I ſaid, Tell on my Lord. Then ſaid he unto me, Go thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me again the day that is paſt.

6 Then anſwered I, and ſaid, What man is able to do that, that thou ſhouldſt aſk ſuch things of me?

7 And he ſaid unto me, If I ſhould aſk thee how great dwellings are in the midſt of the ſea, or how many ſprings are in the beginning of the deep, or how many ſprings are above the firmament, or which are the outgoings of paradiſe:

8 Peradventure thou wouldſt ſay unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Neverthleſs, now have I aſked thee but only of the fire, and wind, and of the day wherethrough thou haſt paſſed, and of things from which thou canſt not be ſeparated, and yet canſt thou give me no anſwer of them.

10 He ſaid moreover unto me, Thine own things, and ſuch as are grown up with thee, canſt thou not know;

11 How ſhould thy veſſel then be able to comprehend the way of the Higheſt, and the world being now outwardly corrupted, to underſtand the corruption that is evident in my ſight?

12 Then ſaid I unto him, It were better that we were not at all, then that we ſhould live ſtill in wickedneſs, and to ſuffer, and not to know wherefore.

13 He anſwered me, and ſaid, I went into a foreſt into a plain, and the trees took counſel,

14 And ſaid, Come, let us go and make war againſt the ſea, that it may depart away before us, and that we may make us more woods.

15 The floods of the ſea alſo in like manner took counſel, and ſaid, Come, let us go up and ſubdue the woods of the plain, that there alſo we may make us another country.

16 The thought of the wood was in vain, for the fire came and conſumed it.

17 The thought of the floods of the ſea, came likewiſe to nought, for the ſand ſtood up and ſtopped them.

18 If thou wert judge now betwixt theſe two, whom wouldeſt thou begin to juſtify? or whom wouldeſt thou condemn?

19 I anſwered and ſaid, Verily it is a fooliſh thought that they have both deviſed, for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods.

20 Then anſwered he me, and ſaid, Thou haſt given a right judgment, but why judgeſt thou not thy ſelf alſo?

21 For like as the ground is given unto the wood and the ſea to his floods: even ſo they that dwell upon the earth may underſtand nothing, but that which is upon the earth: and he that dwelleth above the heavens, may only underſtand the things that are above the height of the heavens.

22 Then anſwered I, and ſaid, I beſeech thee, O Lord, let me have underſtanding.

23 For it was not my mind to be curious of the high things, but of ſuch as paſs by us daily, namely, wherefore Iſrael is given up as a reproach to the heathen, and for what cauſe the people whom thou haſt loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we paſs away out of the world as graſhoppers, and our life is aſtoniſhment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? of theſe things have I aſked.

26 Then anſwered he me, and ſaid, The more thou ſearcheſt, the more thou ſhalt marvel, for the world haſteth faſt to paſs away,

27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this world is full of unrighteouſneſs and infirmities.

28 But as concerning the things whereof thou aſkeſt me, I will tell thee; for the evil is ſown, but the deſtruction thereof is not yet come.

29 If therefore that which is ſown be not turned upſide down, and if the place where the evil is ſown paſs not away, then cannot it come that is ſown with good.

30 For the grain of evil ſeed hath been ſown in the heart of Adam from the beginning, and how much ungodlineſs hath it brought up unto this time? and how much ſhall it yet bring forth until the time of threſhing come?

31 Ponder now by thyſelf, how great fruit of wickedneſs the grain of evil ſeed hath brought forth.

32 And when the ears ſhall be cut down which are without number, how great a floor ſhall they fill?

33 Then I anſwered and ſaid, How, and when ſhall theſe things come to paſs? wherefore are our years few and evil?

34 And he anſwered me, ſaying, Do not thou haſten above the moſt Higheſt: for thy haſte is in vain to be above him, for thou haſt much exceeded.

35 Did not the ſouls alſo of the righteous aſk queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward?

36 And unto theſe things Uriel the archangel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you: for he hath weighed the world in the balance.

37 By meaſure hath he meaſured the times, and by number hath he numbred the times; and he doth not move, nor ſtir them, until the ſaid meaſure be fulfilled.

38 Then anſwered I, and ſaid, O Lord, that beareſt rule, even weall are full of impiety.

39 And for our ſakes peradventure it is that the floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth.

40 So he anſwered me, and ſaid, Go thy way to a woman with child, and aſk of her when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then ſaid I, No, Lord, that can ſhe not. And he ſaid unto me, In the grave, the chambers of ſouls are like the womb of a woman:

42 For like as a woman that travaileth, maketh haſte to eſcape the neceſſity of the travail: even ſo do theſe places haſte to deliver thoſe things that are committed unto them.

43 From the beginning look what thou deſireſt to ſee, it ſhall be ſhewed thee.

44 Then anſwered I, and ſaid, If I have found favour in thy ſight, and if it be poſſible, and if I be meet therefore,

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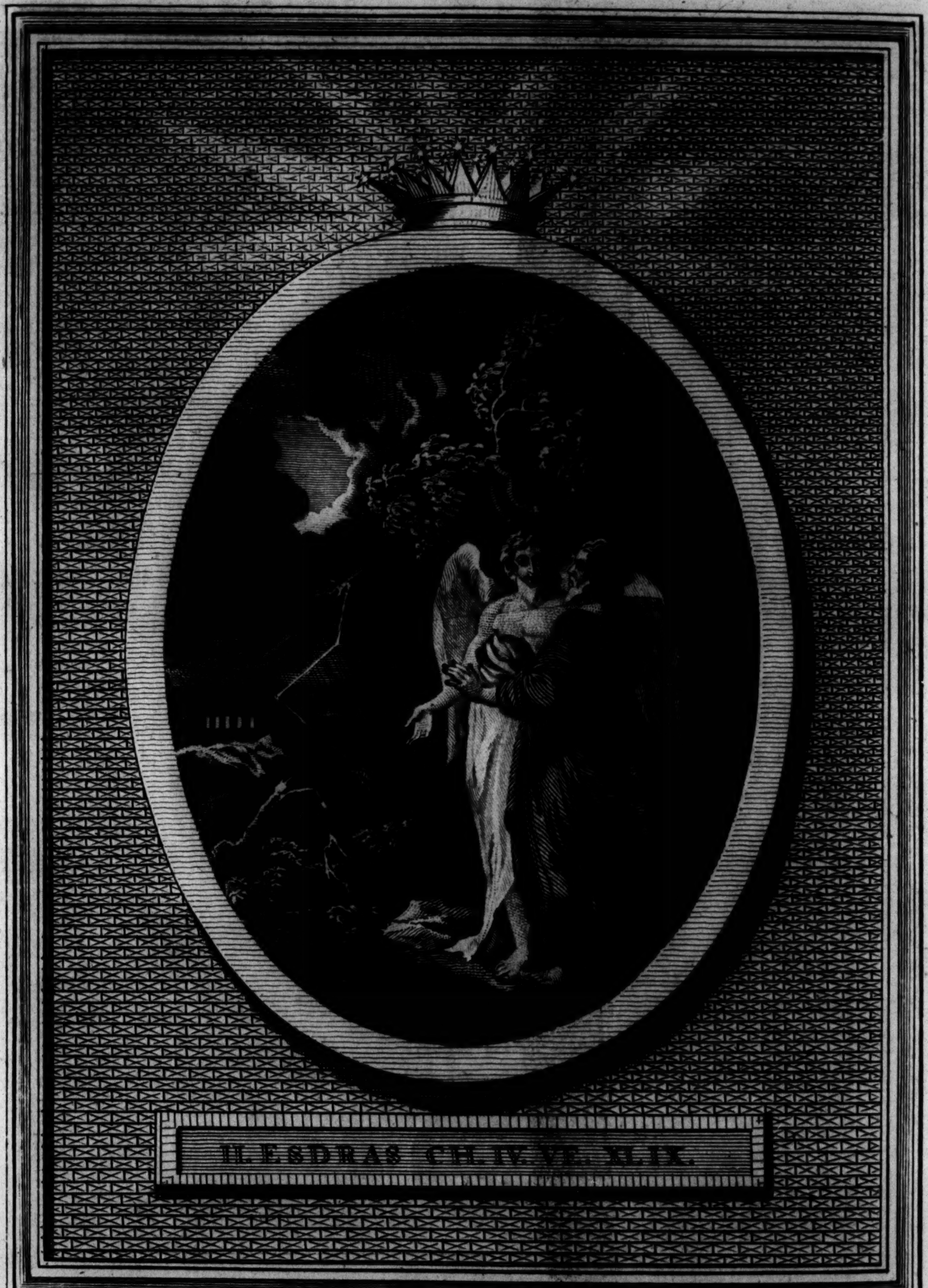
II. ESDRAS CH. IV. VE. XLIX.

Riley del. *Wooding sc.*

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45 Shew me then whether there be more to come then is paſt, or more paſt then is to come.

46 What is paſt I know, but what is for to come I know not.

47 And he ſaid unto me, Stand up upon the right ſide, and I ſhall expound the ſimilitude unto thee.

48 So I ſtood and ſaw, and behold, an hot burning oven paſſed by before me: and it happened that when the flame was gone by, I looked, and behold, the ſmoke remained ſtill.

49 After this, there paſſed by before me, a watry cloud, and ſent down much rain with a ſtorm, and when the ſtormy rain was paſt, the drops remained ſtill.

50 Then ſaid he unto me, Conſider with thyſelf; as the rain is more then the drops, and as the fire is greater then the ſmoke: but the drops and the ſmoke remain behind: ſo the quantity which is paſt, did more exceed.

51 Then I prayed, and ſaid, May I live, thinkeſt thou until that time? or what ſhall happen in thoſe days?

52 He anſwered me, and ſaid, As for the tokens whereof thou aſkeſt me, I may tell thee of them in part: but as touching thy life, I am not ſent to ſhew thee, for I do not know it.

CHAP. V.

1 *The ſigns of the times to come.* 23 *He aſketh why God chooſing but one people, did caſt them off.*

NEvertheleſs, as concerning the tokens, behold, the days ſhall come, that they which dwell upon earth, ſhall be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith.

2 But iniquity ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago.

3 And the land that thou ſeeſt now to have root, ſhalt thou ſee waſted ſuddenly.

4 But if the moſt High grant thee to live, thou ſhalt ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day.

5 And blood ſhall drop out of the wood, and the ſtone ſhall give his voice, and the people ſhall be troubled.

6 And even he ſhall rule whom they look not for that dwell upon the earth, and the fowls ſhall take their flight away together.

7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof.

8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their places, and menſtruous women ſhall bring forth monſters.

9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall deſtroy one another; then ſhall wit hide itſelf, and underſtanding withdraw itſelf into his ſecret chamber,

10 And ſhall be ſought of many, and yet not be found: then ſhall unrighteouſneſs and incontinency be multiplied upon earth.

11 One land alſo ſhall aſk another, and ſay, Is righteouſneſs that maketh a man righteous gone through thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper.

13 To ſhew thee ſuch tokens I have leave; and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things.

14 Then I awaked, and an extreme fearfulneſs went through all my body, and my mind was troubled, ſo that it fainted.

15 So the angel that was come to talk with me, held me, comforted me, and ſet me up upon my feet.

16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been, and why is thy countenance ſo heavy?

17 Knoweſt thou not that Iſrael is committed unto thee, in the land of their captivity?

18 Up then, and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves.

19 Then ſaid I unto him, Go thy ways from me, and come not nigh me: And he heard what I ſaid, and went from me.

20 And ſo I faſted ſeven days mourning and weeping, like as Uriel the angel commanded me.

21 And after ſeven days, ſo it was that the thoughts of my heart were very grievous unto me again.

22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the moſt High again.

23 And ſaid, O Lord that beareſt rule, of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine:

24 And of all lands of the whole world thou haſt choſen thee one pit: and of all the flowers thereof, one lilie:

25 And of all the depths of the ſea, thou haſt filled thee one river: and of all builded cities thou haſt hallowed Sion unto thyſelf:

26 And of all the fowls that are created, thou haſt named thee one dove: and of all the cattel that are made, thou haſt provided thee one ſheep:

27 And among all the multitude of peoples, thou haſt gotten thee one people: and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all.

28 And now, O Lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others, and why haſt thou ſcattered thy only one people among many?

29 And they which did gainſay thy promiſes, and believed not thy covenants, have trodden them down.

30 If thou didſt ſo much hate thy people, yet ſhouldeſt thou puniſh them with thine own hands.

31 Now when I had ſpoken theſe words, the angel that came to me the night afore, was ſent unto me,

32 And ſaid unto me, Hear me, and I will inſtruct thee; hearken to the thing that I ſay, and I ſhall tell thee more.

33 And I ſaid, Speak on my Lord: then ſaid he unto me, Thou art ſore troubled in mind for Iſraels ſake: loveſt thou that people better then he that made them?

34 And I ſaid, No, Lord, but of very grief have I ſpoken: for my reins pain me every hour, while I labour to comprehend the way of the moſt High, and to ſeek out part of his judgment.

35 And he ſaid unto me, Thou canſt not: and I ſaid, Wherefore, Lord? whereunto was I born then? or why was not my mothers womb then my grave, that I might not have ſeen the travel of Jacob, and the weariſom toil of the ſtock of Iſrael?

36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered,

37 Open me the places that are cloſed, and bring me forth the winds that in them are ſhut up, ſhew me the image of a voice: and then I will declare to thee the thing that thou laboureſt to know.

38 And I ſaid, O Lord that beareſt rule, who may know theſe things, but he that hath not his dwelling with men?

39 As for me, I am unwiſe: how may I then ſpeak of theſe things whereof thou aſkeſt me?

40 Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of, even ſo canſt thou not find out my judgment, or in the end the love that I have promiſed unto my people.

41 And I ſaid, Behold O Lord, yet art thou nigh unto them that be reſerved till the end: and what ſhall they do that have been before me, or we (that be now) or they that ſhall come after us?

42 And he ſaid unto me, I will liken my judgment unto a ring: like as there is no ſlackneſs of the laſt, even ſo there is no ſwiftneſs of the firſt.

43 So I anſwered, and ſaid, Couldſt thou not make thoſe who have been made, and be now, and that are for to come, at once; that thou mighteſt ſhew thy judgment the ſooner?

44 Then anſwered he me, and ſaid, The creature may not haſte above the maker, neither may the world hold them at once that ſhall be created therein.

45 And I ſaid, As thou haſt ſaid unto thy ſervant, that thou which giveſt life to all, haſt given life at once to the creature that thou haſt created, and the creature bare it: even ſo it

might now alſo bear them that now be preſent at once.

46 And he ſaid unto me, Aſk the womb of a woman, and ſay unto her, if thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I ſaid, She cannot: but muſt do it by diſtance of time.

48 Then ſaid he unto me, even ſo have I given the womb of the earth to thoſe that be ſown in it, in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created.

50 And I aſked, and ſaid, Seeing thou haſt now given me the way, I will *proceed to* ſpeak before thee: for our mother of whom thou haſt told me that ſhe is young, draweth now nigh unto age.

51 He anſwered me, and ſaid, Aſk a woman that beareth children, and ſhe ſhall tell thee.

52 Say unto her, Wherefore are not they whom thou haſt now brought forth, like thoſe that were before, but leſs of ſtature?

53 And ſhe ſhall anſwer thee, They that be born in the ſtrength of youth, are of one faſhion, and they that are born in the time of age (when the womb faileth) are otherwiſe.

54 Conſider thou therefore alſo, how that ye are leſs of ſtature then thoſe that were before you.

55 And ſo are they that come after you, leſs then ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

CHAP. VI.

1 *God's purpoſe is eternal.* 8 *The next world ſhall follow this immediately.* 13 *What ſhall fall out at the laſt.*

AND he ſaid unto me, In the beginning, when the earth was made, before the borders of the world ſtood, or ever the winds blew,

2 Before it thundred and lightned, or ever the foundations of paradiſe were laid,

3 Before the fair flowers were ſeen, or ever the moveable powers were eſtabliſhed, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the meaſures of the firmament were named, or ever the chimneys, in Sion were hot,

5 And ere the preſent years were ſought out, and or ever the inventions of them that now ſin, were turned before they were ſealed that have gathered faith for a treaſure:

6 Then did I conſider theſe things, and they all were made through me alone, and through none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I, and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him, Jacob's hand held firſt the heel of Eſau.

9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other queſtion, Eſdras, aſk thou not.

11 I anſwered then, and ſaid, O Lord that beareſt rule, if I have found favour in thy ſight.

12 I beſeech thee, ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night.

13 So he anſwered, and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice.

14 And it ſhall be as it were a great motion, but the place where thou ſtandeſt, ſhall not be moved.

15 And therefore when it ſpeaketh, be not afraid: for the word is of the end, and the foundation of the earth is underſtood.

16 And why? becauſe the ſpeech of theſe things trembleth, and is moved: for it knoweth that the end of theſe things muſt be changed.

17 And it happened that when I had heard

it, I ſtood up upon my feet, and hearkened, and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters.

18 And it ſaid, Behold, the days come, that I will begin to draw nigh, and to viſit them that dwell upon the earth,

19 And will begin to make inquiſition of them, what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled.

20 And when the world that ſhall begin to vaniſh away ſhall be finiſhed then will I ſhew theſe tokens: the books ſhall be opened before the firmament, and they ſhall ſee altogether.

21 And the children of a year old ſhall ſpeak with their voices, the women with child ſhall bring forth untimely children, of three or four months old, and they ſhall live, and be raiſed up.

22 And ſuddenly ſhall the ſown places appear unſown, the full ſtore-houſes ſhall ſuddenly be found empty.

23 And the trumpets ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid.

24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein, the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run.

25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world.

26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning.

27 For evil ſhall be put out, and deceit ſhall be quenched.

28 As for faith it ſhall flouriſh, corruption ſhall be overcome, and the truth which hath been ſo long without fruit, ſhall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood,

30 And theſe words ſaid he unto me, I am come to ſhew thee the time of the night to come.

31 If thou wilt pray yet more, and faſt ſeven days again, I ſhall tell thee greater things by day then I have heard.

32 For thy voice is heard before the moſt High: for the Mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtity, which thou haſt had ever ſince thy youth,

33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort, and fear not.

34 And haſten not with the times that are paſt, to think vain things, that thou mayeſt not haſten from the latter times.

35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs.

38 And I ſaid, O Lord, thou ſpakeſt from the beginning of the creation, even the firſt day, and ſaideſt thus, Let heaven and earth be made; and thy word was a perfect work.

39 And then was the ſpirit, and darkneſſes and ſilence were on every ſide; the ſound of mans voice was not yet formed.

40 Then commandedſt thou a fair light to come forth of thy treaſures, that thy work might appear.

41 Upon the ſecond day thou madeſt the ſpirit of the firmament, and commandeſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didſt command that the waters ſhould be gathered in the ſeventh part of the earth: ſix parts haſt thou dried up and kept them, to the intent that of theſe ſome being planted of God and tilled, might ſerve thee.

43 For aſſoon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable

able colour, and odours of wonderful ſmell: and this was done the third day.

45 Upon the fourth day, thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars ſhould be in order:

46 And gaveſt them a charge to do ſervice unto man, that was to be made.

47 Upon the fifth day, thou ſaideſt unto the ſeventh part where the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs.

48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praiſe thy wondrous works.

49 Then didſt thou ordain two living creatures, the one thou calledſt Enoch, and the other Leviathan;

50 And didſt ſeparate the one from the other: for the ſeventh part (namely where the water was gathered together) might not hold them both.

51 Unto Enoch thou gaveſt one part which was dried up the third day, that he ſhould dwell in the ſame part, wherein are a thouſand hills.

52 But unto Leviathan thou gaveſt the ſeventh part, namely the moiſt, and haſt kept him to be devoured of whom thou wilt, and when.

53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhould bring forth beaſts, cattel, and creeping things:

54 And after theſe, Adam alſo whom thou madeſt lord of all thy creatures: of him come we all, and the people alſo whom thou haſt choſen.

55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes.

56 As for the other people which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle, and haſt likened the abundance of them unto a drop that falleth from a veſſel.

57 And now, O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people (whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

CHAP. VII.

4 *The way is narrow.* 12 *When it was made narrow.* 28 *All ſhall die, and riſe again.* 33 *Chriſt ſhall ſit in judgment.*

AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the nights afore.

2 And he ſaid unto me, Up, Eſdras, and hear the words that I am come to tell thee.

3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great.

4 But put the caſe the entrance were narrow, and like a river,

5 Who then could go into the ſea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is alſo another thing. A city is builded, and ſet upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is ſet in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, *ſo ſmall* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſraels portion.

11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of ſorrow and travel: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and ſure, and brought immortal fruit.

14 If then they that live, labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them.

15 Now therefore why diſquieteſt thou thyſelf, ſeeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why haſt thou not conſidered in thy mind this thing that is to come, rather then that which is preſent?

17 Then anſwered I, and ſaid, O Lord that beareſt rule, thou haſt ordained in thy law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh.

18 Neverthleſs, the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly, have ſuffered the ſtrait things, and yet ſhall not ſee the wide.

19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the Higheſt.

20 For there be many that periſh in this life, becauſe they deſpiſe the law of God that is ſet before them.

21 For God hath given ſtrait commandment to ſuch as came, what they ſhould do to live, even as they came, and what they ſhould obſerve to avoid puniſhment.

22 Neverthleſs, they were not obedient unto him; but ſpake againſt him, and imagined vain things,

23 And deceived themſelves by their wicked deeds, and ſaid of the moſt High, that he is not, and knew not his ways:

24 But his law have they deſpiſed, and denied his covenant: in his ſtatutes have they not been faithful, and have not performed his works.

25 And therefore, Eſdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time ſhall come, that theſe tokens which I have told thee, ſhall come to paſs, and the bride ſhall appear, and ſhe coming forth ſhall be ſeen, that now is withdrawn from the earth.

27 And whoſoever is delivered from the foreſaid evils, ſhall ſee my wonders.

28 For my ſon Jeſus ſhall be revealed with thoſe that be with him, and they that remain ſhall rejoice with him four hundred years.

29 After theſe years ſhall my ſon Chriſt die, and all men that have life.

30 And the world ſhall be turned into the old ſilence ſeven days, like as in the former judgments: ſo that no man ſhall remain.

31 And after ſeven days the world that yet awaketh not, ſhall be raiſed up, and that ſhall die that is corrupt.

32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them.

33 And the moſt High ſhall appear upon the ſeat of judgment, and miſery ſhall paſs away, and the long-ſuffering ſhall have an end.

34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong:

35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deeds ſhall be of force, and wicked deeds ſhall bear no rule.

36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs:

37 And Jeſus after him for Iſrael in the time of Achan:

38 And Samuel, and David for the deſtruction: and Solomon for them that ſhould come to the ſanctuary:

39 And Helias for thoſe that received rain, and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even ſo now, ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo?

42 He anſwered me and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt,

44 Intemperance is at an end, infidelity is cut off, righteouſneſs is grown, and truth is ſprung up.

45 Then ſhall no man be able to ſave him that is deſtroyed, nor to oppreſs him that hath gotten the victory.

46 I anſwered then and ſaid, This is my firſt and laſt ſaying, that it had been better not to have given the earth unto Adam: or elſe when it was given him, to have reſtrained him from ſinning.

47 For what profit is it for men now in this preſent time to live in heavineſs, and after death to look for puniſhment?

48 O thou Adam, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death?

50 And that there is promiſed us an everlaſting hope, whereas ourſelves being moſt wicked are made vain?

51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly?

52 And that the glory of the moſt High is kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all?

53 And that there ſhould be ſhewed a paradiſe, whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſith we ſhall not enter into it?

54 (For we have walked in unpleaſant places)

55 And that the faces of them which have uſed abſtinence, ſhall ſhine above the ſtars, whereas our faces ſhall be blacker then darkneſs?

56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for it after death.

57 Then anſwered he me, and ſaid, This is the condition of the battle, which man that is born upon the earth ſhall fight;

58 That if he be overcome, he ſhall ſuffer as thou haſt ſaid; but if he get the victory, he ſhall receive the thing that I ſay.

59 For this is the life whereof Moſes ſpake unto the people while he lived, ſaying, Chooſe thee life that thou mayeſt live.

60 Nevertheleſs, they believed not him, nor yet the prophets after him, no nor me which have ſpoken unto them.

61 That there ſhould not be ſuch heavineſs in their deſtruction, as ſhall be joy over them that are perſuaded to ſalvation.

62 I anſwered then and ſaid, I know, Lord, that the moſt High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon thoſe alſo that turn to his law;

64 And that he is patient, and long ſuffereth thoſe that have ſinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies, to them that are preſent, and that are paſt, and alſo to them which are to come.

67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not ſo of his goodneſs, that they which have committed iniquities might be eaſed of them; the ten thouſandth part of men ſhould not remain living.

69 And being judge, if he ſhould not forgive them that are cured with his word, and put out the multitude of contentions,

70 There ſhould be very few left peradventure in an innumerable multitude.

CHAP. VIII.

1 *Many created, but few ſaved.* 6 *He aſketh why God deſtroyeth his own work,* 26 *and prayeth God to look upon the people which only ſerve him.*

AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, Eſdras; As when thou aſkeſt the earth, it ſhall ſay unto thee, that it giveth much mold whereof earthen veſſels are made, but little duſt that

gold cometh of: even ſo is the courſe of this preſent world.

3 There be many created, but few ſhall be ſaved.

4 So anſwered I, and ſaid, Swallow then down, O my ſoul, underſtanding, and devour wiſdom.

5 For thou haſt agreed to give ear, and art willing to propheſie: for thou haſt no longer ſpace then only to live.

6 O Lord, if thou ſuffer not thy ſervant that we may pray before thee, and thou give us ſeed unto our heart, and culture to our underſtanding, that there may come fruit of it; how ſhall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanſhip of thine hands, like as thou haſt ſaid.

8 For when the body is faſhioned now in the mothers womb, and thou giveſt it members, thy creature is preſerved in fire and water, and nine months doth thy workmanſhip endure thy creature which is created in her.

9 But that which keepeth, and is kept, ſhall both be preſerved: and when the time cometh, the womb preſerved; delivereth up the things that grew in it.

10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts, milk to be given, which is the fruit of the breaſts,

11 That the thing which is faſhioned, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy.

12 Thou broughteſt it up with thy righteouſneſs, and nurturedſt it in thy law, and reformedſt it with thy judgment.

13 And thou ſhalt mortifie it as thy creature, and quicken it as thy work.

14 If therefore thou ſhalt deſtroy him which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved.

15 Now therefore, Lord, I will ſpeak (touching man in general, thou knoweſt beſt) but touching thy people, for whoſe ſake I am ſorry;

16 And for thine inheritance, for whoſe cauſe I mourn, and for Iſrael, for whom I am heavy; and for Jacob, for whoſe ſake I am troubled:

17 Therefore will I begin to pray before thee, for myſelf and for them: for I ſee the falls of us that dwell in the land.

18 But I have heard the ſwiftneſs of the judge which is to come.

19 Therefore hear my voice, and underſtand my words, and I ſhall ſpeak before thee: this is the beginning of the words of Eſdras, before he was taken up: and I ſaid,

20 O Lord, thou that dwelleſt in everlaſtingneſs, which beholdeſt from above, things in the heaven, and in the air,

21 Whoſe throne is ineſtimable, whoſe glory may not be comprehended, before whom the hoſts of angels ſtand with trembling,

22 (Whoſe ſervice is converſant in wind and fire) whoſe word is true, and ſayings conſtant, whoſe commandment is ſtrong, and ordinance fearful,

23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witneſſeth:

24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature.

25 For while I live, I will ſpeak, and ſo long as I have underſtanding, I will anſwer.

26 O look not upon the ſins of thy people: but on them which ſerve thee in truth.

27 Regard not the wicked inventions of the heathen, but the deſire of thoſe that keep thy teſtimonies in afflictions.

28 Think not upon thoſe that have walked feignedly before thee: but remember them which according to thy will have known thy fear.

29 Let it not be thy will to deſtroy them which have lived like beaſts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worſe than beaſts: but love them that alway put their truſt in thy righteouſneſs and glory.

31 For we and our fathers do languiſh of ſuch diſeaſes: but becauſe of us ſinners, thou ſhalt be called merciful.

32 For if thou haſt a deſire to have mercy

upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs.

33 For the juſt which have many good works laid up with thee, ſhall out of their own deeds receive reward.

34 For what is man that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it?

35 For in truth there is no man among them that be born, but he hath dealt wickedly, and among the faithful there is none which hath not done amiſs.

36 For in this, O Lord, thy righteouſneſs and thy goodneſs ſhall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according unto thy words it ſhall be.

38 For indeed I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction.

39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward that they ſhall have.

40 Like as I have ſpoken now, ſo ſhall it come to paſs.

41 For as the huſbandman ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world: they ſhall not all be ſaved.

42 I anſwered then, and ſaid, If I have found grace, let me ſpeak.

43 Like as the huſbandmans ſeed periſheth, if it come not up, and receive not thy rain in due ſeaſon, or if there come too much rain, and corrupt it:

44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the huſbandmans ſeed.

45 Be not wrath with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then anſwered he me, and ſaid, Things preſent are for the preſent, and things to come, for ſuch as be to come.

47 For thou comeſt far ſhort, that thou ſhouldeſt be able to love my creature more then I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this alſo thou art marvellous before the moſt High:

49 In that thou haſt humbled thyſelf as it becometh thee, and haſt not judged thyſelf worthy to be much glorified among the righteous.

50 For many great miſeries ſhall be done to them that in the latter time ſhall dwell in the world, becauſe they have walked in great pride.

51 But underſtand thou for thyſelf, and ſeek out the glory for ſuch as be like thee.

52 For unto you is paradiſe opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea, perfect goodneſs and wiſdom.

53 The root of evil is ſealed up from you, weakneſs and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality.

55 And therefore aſk thou no more queſtions concerning the multitude of them that periſh.

56 For when they had taken liberty, they deſpiſed the moſt High, thought ſcorn of his law, and forſook his ways.

57 Moreover, they have trodden down his righteous,

58 And ſaid in their heart, that there is no God; yea, and that knowing they muſt die.

59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them: for it was not his will that men ſhould come to nought.

60 But they which be created, have defiled the name of him that made them, and

were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid.

63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times: but at what time, thou haſt not ſhewed me.

CHAP. IX.

7 *Who ſhall be ſaved, and who not.* 19 *All the world is now corrupted:* 33 *He complaineth that thoſe periſh which keep God's law.* 38 *And ſeeth a woman lamenting.*

HE anſwered me then, and ſaid, Meaſure thou the time diligently in it ſelf: and when thou ſeeſt part of the ſigns paſt, which I have told thee before,

2 Then ſhalt thou underſtand, that it is the very ſame time, wherein the Higheſt will begin to viſit the world which he made.

3 Therefore when there ſhall be ſeen earthquakes and uproars of the people in the world:

4 Then ſhalt thou well underſtand, that the moſt High ſpake of thoſe things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world, hath a beginning and an end, and the end is manifeſt:

6 Even ſo the times alſo of the Higheſt, have plain beginnings in wonders and powerful works, and endings in effects and ſigns.

7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed,

8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation, in my land, and within my borders: for I have ſanctified them for me from the beginning.

9 Then ſhall they be in pitiful caſe which now have abuſed my ways: and they that have caſt them away deſpitefully, ſhall dwell in torments.

10 For ſuch as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, underſtood not, but deſpiſed it;

12 The ſame muſt know it after death by pain.

13 And therefore be thou not curious, how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created.

14 Then anſwered I, and ſaid,

15 I have ſaid before, and now do ſpeak, and will ſpeak it alſo hereafter; that there be many more of them which periſh, then of them which ſhall be ſaved:

16 Like as a wave is greater then a drop.

17 And he anſwered me, ſaying, Like as the field is, ſo is alſo the ſeed; as the flowers be, ſuch are the colours alſo; ſuch as the workman is, ſuch alſo is the work; and as the huſbandman is himſelf, ſo is his huſbandry alſo: for it was the time of the world.

18 And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man ſpake againſt me.

19 For then every one obeyed, but now the manners of them which are created in this world, that is made, are corrupted by a perpetual ſeed, and by a law which is unſearchable, rid themſelves.

20 So I conſidered the world, and behold there was peril, becauſe of the devices that were come into it.

21 And I ſaw, and ſpared it greatly, and have kept me a grape of the cluſter, and a plant of a great people.

22 Let the multitude periſh then, which was born in vain, and let my grape be kept, and my plant: for with great labour have I made it perfect.

23 Nevertheleſs, if thou wilt ceaſe yet ſeven days more, (but thou ſhalt not faſt in them,

24 But go into a field of flowers, where no houſe is builded, and eat only the flowers of the field; taſte no fleſh, drink no wine, but eat flowers only)

25 And pray unto the Higheſt continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I ſat amongſt the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me.

27 After ſeven days I ſat upon the graſs, and my heart was vexed within me, like as before.

28 And I opened my mouth, and began to talk before the moſt High, and ſaid,

29 O Lord, thou that ſheweſt thyſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place when they came out of Egypt.

30 And thou ſpakeſt, ſaying, Hear me, O Iſrael, and mark my words, thou ſeed of Jacob.

31 For behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and obſerved not thy ordinances: and though the fruit of thy law did not periſh, neither could it, for it was thine;

33 Yet they that received it periſhed, becauſe they kept not the thing that was ſown in them.

34 And lo, it is a cuſtom, when the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that, that being periſhed wherein it was ſown, or caſt into,

35 That thing alſo which was ſown, or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo.

36 For we that have received the law periſh by ſin, and our heart alſo which received it.

37 Notwithſtanding the law periſheth not, but remaineth in his force.

38 And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and behold, ſhe mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and ſhe had aſhes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her.

40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind?

41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail myſelf, and add unto my ſorrow, for I am ſore vexed in my mind, and brought very low.

42 And I ſaid unto her, What aileth thee? tell me.

43 She ſaid unto me, I thy ſervant have been barren, and had no child, though I had an huſband thirty years.

44 And thoſe thirty years I did nothing elſe day and night, and every hour, but make my prayer to the Higheſt.

45 After thirty years God heard me thine handmaid, looked upon my miſery, conſidered my trouble, and gave me a ſon: and I was very glad of him, ſo was my huſband alſo, and all my neighbours, and we have great honour unto the Almighty.

46 And I nouriſhed him with great travel.

47 So when he grew up, and came to the time that he ſhould have a wife, I made a feaſt.

CHAP. X.

1 *He comforteth the woman in the field.* 17 *She vaniſheth away, and a city appeareth in her place.* 40 *The angel declareth theſe viſions in the field.*

AND it came to paſs, that when my ſon was entered into his wedding-chamber, he fell down and died.

2 Then we all overthrew the lights, and all my neighbours roſe up to comfort me: ſo I took my reſt unto the ſecond day at night.

3 And it came to paſs, when they had all left off to comfort me, to the end I might be quiet: then roſe I up by night, and fled, and came hither into this field, as thou ſeeſt.

4 And I do now purpoſe not to return into the city, but here to ſtay, and neither to eat nor drink, but continually to mourn, and to faſt until I die.

5 Then left I the meditations wherein I was, and ſpake to her in anger, ſaying,

6 Thou fooliſh woman above all other,

ſeeſt thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heavineſs, and much humbled, mourning very ſore?

8 And now ſeeing we all mourn, and are ſad, for we are all in heavineſs, art thou grieved for one ſon?

9 For aſk the earth, and ſhe ſhall tell thee, that it is ſhe which ought to mourn, for the fall of ſo many that grow upon her.

10 For out of her came all at the firſt, and out of her ſhall all others come, and behold, they walk almoſt all into deſtruction, and a multitude of them is utterly rooted out.

11 Who then ſhould make more mourniug then ſhe that hath loſt ſo great a multitude, and not thou which art ſorry but for one?

12 But if thou ſayeſt unto me, My lamentation is not like the earths, becauſe I have loſt the fruit of my womb, which I brought forth with pains, and bare with ſorrows;

13 But the earth *not ſo:* for the multitude preſent in it, according to the courſe of the earth, is gone as it came:

14 Then ſay I unto thee, Like as thou haſt brought forth with labour: even ſo the earth alſo hath given her fruit, namely man, ever ſince the beginning, unto him that made her.

15 Now therefore keep thy ſorrow to thy ſelf, and bear with a good courage that which hath befallen thee.

16 For if thou ſhalt acknowledge the determination of God to be juſt, thou ſhalt both receive thy ſon in time, and ſhalt be commended amongſt women.

17 Go thy way then into the city, to thine huſband.

18 And ſhe ſaid unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to ſpeak further unto her, and ſaid,

20 Do not ſo, but be counſelled by me: for how many are the adverſities of Sion? be comforted in regard of the ſorrow of Jeruſalem.

21 For thou ſeeſt that our ſanctuary is laid waſte, our altar broken down, our temple deſtroyed.

22 Our pſaltery is laid on the ground, our ſong is put to ſilence, our rejoicing is at an end, the light of our candleſtick is put out, the ark of our covenant is ſpoiled, our holy things are defiled, and the name that is called upon us, is almoſt profaned: our children are put to ſhame, our prieſts are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives raviſhed, our righteous men carried away, our little ones deſtroyed, our young men are brought in bondage, and our ſtrong men are become weak:

23 And which is the greateſt of all, the ſeal of Sion hath now loſt her honour: for ſhe is delivered into the hands of them that hate us.

24 And therefore ſhake off thy great heavineſs, and put away the multitude of ſorrows, that the Mighty may be merciful unto thee again, and the Higheſt ſhall give thee reſt, and eaſe from thy labour.

25 And it came to paſs, while I was talking with her, behold, her face upon a ſudden ſhined exceedingly, and her countenance gliſtered, ſo that I was afraid of her, and muſed what it might be.

26 And behold, ſuddenly ſhe made a great cry, very fearful: ſo that the earth ſhook at the noiſe of the woman.

27 And I looked, and behold the woman appeared unto me no more, but there was a city builded, and a large place ſhewed itſelf from the foundations: then was I afraid, and cryed with a loud voice, and ſaid,

28 Where is Uriel the angel, who came unto me at the firſt? for he hath cauſed me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was ſpeaking theſe words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and mine underſtanding was taken from me: and he took me by the right hand, and comforted me, and ſet me upon my feet, and ſaid unto me,

31 What aileth thee? and why art thou ſo diſquieted? and why is thine underſtanding

troubled, and the thoughts of thine heart?

32 And I ſaid, Becauſe thou haſt forſaken me, and yet I did according to thy words, and I went into the field, and lo I have ſeen, and yet ſee that I am not able to expreſs.

33 And he ſaid unto me, Stand up manfully, and I will adviſe thee.

34 Then ſaid I, Speak on, my Lord, in me; only forſake me not, leſt I die fruſtrate of my hope.

35 For I have ſeen that I knew not, and hear that I do not know.

36 Or is my ſenſe deceived, or my ſoul in a dream?

37 Now therefore, I beſeech thee, that thou wilt ſhew thy ſervant of this viſion.

38 He anſwered me then, and ſaid, Hear me, and I ſhall inform thee, and tell thee, wherefore thou art afraid: for the Higheſt will reveal many ſecret things unto thee.

39 He hath ſeen that thy way is right: for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the meaning of the viſion which thou lately ſaweſt:

41 Thou ſaweſt a woman mourning, and thou beganſt to comfort her:

42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded.

43 And whereas ſhe told thee, of the death of her ſon, this is the ſolution:

44 This woman whom thou ſaweſt, is Sion: and whereas ſhe ſaid unto thee (even ſhe whom thou ſeeſt as a city builded)

45 Whereas, *I ſay*, ſhe ſaid unto thee, that ſhe hath been thirty years barren: thoſe are the thirty years wherein there was no offering made in her.

46 But after thirty years, Solomon builded the city, and offered offerings: and then bear the barren a ſon.

47 And whereas ſhe told thee, that ſhe nouriſhed him with labour: that was the dwelling in Jeruſalem.

48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage-chamber, happened to have a fall and died: this was the deſtruction that came to Jeruſalem.

49 And behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganſt to comfort her: and of theſe things which have chanced, theſe are to be opened unto thee.

50 For now the moſt High ſeeth that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo that he ſhewed thee the brightneſs of her glory, and the comlineſs of her beauty:

51 And therefore I bad thee remain in the field, where no houſe was builded.

52 For I knew that the Higheſt would ſhew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Higheſt beginneth to ſhew his city, there can no mans building be able to ſtand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee.

56 And then ſhalt thou hear as much as thine ears may comprehend.

57 For thou art bleſſed above many other, and art called with the Higheſt, and ſo are but few.

58 But to morrow at night thou ſhalt remain here.

59 And ſo ſhall the Higheſt ſhew thee viſions of the high things, which the moſt High will do unto them that dwell upon earth in the laſt days. So I ſlept that night, and another, like as he commanded me.

CHAP. XI.

1 *He ſeeth in his dream an eagle coming out of the ſea,* 37 *and a lion out of a wood talking to the eagle.*

THEN ſaw I a dream, and behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads.

2 And I ſaw, and behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers

there grew other contrary feathers; and they became little feathers and ſmall.

4 But her heads were at reſt: the head in the midſt was greater then the other, yet reſted it with the reſidue.

5 Moreover, I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no not one creature upon earth.

7 And I beheld, and lo, the eagle roſe upon her talons, and ſpake to her feathers, ſaying,

8 Watch not all at once: ſleep every one in his own place, and watch by courſe.

9 But let the heads be preſerved for the laſt.

10 And I beheld, and lo, the voice went not out of her heads, but from the midſt of her body.

11 And I numbered her contrary feathers, and behold there were eight of them.

12 And I looked, and behold, on the right ſide there aroſe one feather, and reigned over all the earth.

13 And ſo it was, that when it reigned, the end of it came, and the place thereof appeared no more: ſo the next following, ſtood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came alſo, like as the firſt, ſo that it appeared no more.

15 Then came there a voice unto it, and ſaid,

16 Hear thou that haſt born rule over the earth ſo long: this I ſay unto thee before thou beginneſt to appear no more.

17 There ſhall none after thee attain unto thy time, neither unto the half thereof.

18 Then aroſe the third, and reigned as the other before, aud appeared no more alſo.

19 So went it with all the reſidue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in proceſs of time, the feathers that followed ſtood up upon the right ſide that they might rule alſo, and ſome of them ruled; but within a while they appeared no more:

21 For ſome of them were ſet up, but ruled not.

22 After this I looked, and behold the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagles body, but three heads that reſted, and ſix little wings.

24 Then ſaw I alſo, that two little feathers divided themſelves from the ſix, and remained under the head that was upon the right ſide: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing, thought to ſet up themſelves, and to have the rule;

26 And I beheld and lo, there was one ſet up, but ſhortly is appeared no more.

27 And the ſecond was ſooner away then the firſt.

28 And I beheld, and lo, the two that remained thought alſo in themſelves to reign:

29 And when they ſo thought, behold, there awaked one of the heads, that were at reſt, namely it that was in the midſt, for that was greater then the two other heads.

30 And then I ſaw that the two other heads were joyned with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bear rule in it over all thoſe that dwelt upon the earth, with much oppreſſion; and it had the the governance of the world, more then all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midſt, ſuddenly appeared no more, like as the wings.

34 But there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwelt therein.

35 And I beheld, and lo, the head upon the right ſide, devoured it that was upon the left ſide.

36 Then I heard a voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37 And I beheld, and lo, as it were a

roring lion chaſed out of the wood: and I ſaw that he ſent out a mans voice unto the eagle and ſaid,

38 Hear thou, I will talk with thee, and the Higheſt ſhall ſay unto thee,

39 Art not thou it that remaineſt of the four beaſts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beaſts that were paſt, and had power over the world with great fearfulneſs, and over the whole compaſs of the earth, with much wicked oppreſſion, and ſo long time dwelt he upon the earth with deceit.

41 For the earth haſt thou not judged with truth.

42 For thou haſt afflicted the meek, thou haſt hurt the peaceable, thou haſt loved liars, and deſtroyed the dwellings of them that brought forth fruit, and haſt caſt down the walls of ſuch as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Higheſt, and thy pride unto the Mighty.

44 The Higheſt alſo hath looked upon the proud times, and behold they are ended, and his abominations are fulfilled.

45 And therefore appear no more thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreſhed, and may return, being delivered from thy violence, and that ſhe may hope for the judgment and mercy of him that made her.

CHAP. XII.

1 *The eagle which he ſaw, is deſtroyed.* 10 *The viſion is interpreted.* 37 *He is bid to write his viſions.*

AND it came to paſs whiles the lion ſpake theſe words unto the eagle, I ſaw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and ſet themſelves up to reign, and their kingdom was ſmall and full of uprore.

3 And I ſaw, and behold, they appeared no more, and the whole body of the eagle was burnt, ſo that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and ſaid unto my ſpirit,

4 Lo, this haſt thou done unto me, in that thou ſearcheſt out the ways of the Higheſt.

5 Lo, yet am I weary in my mind, and very weak in my ſpirit; and little ſtrength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beſeech the Higheſt, that he will comfort me unto the end.

7 And I ſaid, Lord that beareſt rule, if I have found grace before thy ſight, and if I am juſtified with thee, before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and ſhew me thy ſervant the interpretation, and plain difference of this fearful viſion, that thou mayeſt perfectly comfort my ſoul.

9 For thou haſt judged me worthy to ſhew me the laſt times.

10 And he ſaid unto me, This is the interpretation of the viſion:

11 The eagle whom thou ſaweſt come up from the ſea, is the kingdom which was ſeen in the viſion of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come that there ſhall riſe up a kingdom upon earth, and it ſhall be feared above all the kingdoms that were before it.

14 In the ſame ſhall twelve kings reign, one after another:

15 Whereof the ſecond ſhall begin to reign, and ſhall have more time then any of the twelve.

16 And this do the twelve wings ſignify which thou ſaweſt.

17 As for the voice which thou heardſt ſpeak, and that thou ſaweſt not to go out from the heads, but from the midſt of the body thereof, this is the interpretation:

18 That after the time of that kingdom, there ſhall riſe great ſtrivings, and it ſhall ſtand in peril of falling: nevertheleſs it ſhall not then fall, but ſhall be reſtored again to his beginning.

19 And whereas thou ſaweſt the eight ſmall

under-feathers ſticking to her wings, this is the interpretation:

20 That in him there ſhall ariſe eight kings, whoſe time ſhall be but ſmall, and their years ſwift.

21 And two of them ſhall periſh: the middle time approaching, four ſhall be kept until their end begin to approach: but two ſhall be kept unto the end.

22 And whereas thou ſaweſt three heads, reſting, this is the interpretation:

23 In his laſt days ſhall the moſt High raiſe up three kingdoms, and renew many things therein, and they ſhall have the dominion of the earth,

24 And of thoſe that dwell therein, with much oppreſſion above all thoſe that were before them: therefore are they called the heads of the eagle.

25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die upon his bed, and yet with pain.

27 For the two that remain, ſhall be ſlain with the ſword.

28 For the ſword of the one ſhall devour the other: but at the laſt ſhall he fall through the ſword himſelf.

29 And whereas thou ſaweſt two feathers under the wings paſſing over the head that is on the right ſide;

30 It ſignifieth that theſe are they whom the Higheſt hath kept unto their end: this is the ſmall kingdom and full of trouble as thou ſaweſt.

31 And the lion whom thou ſaweſt riſing up out of the wood, and roring, and ſpeaking to the eagle, and rebuking her for her unrighteouſneſs, with all the words which thou haſt heard.

32 This is the anointed which the higheſt hath kept for them, and for their wickedneſs unto the end: he ſhall reprove them, and ſhall upbraid them with their cruelty.

33 For he ſhall ſet them before him alive in judgment, and ſhall rebuke them and correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders, and he ſhall make them joyful until the coming of the day of judgment, whereof I have ſpoken unto thee from the beginning.

35 This is the dream that thou ſaweſt, and theſe are the interpretations.

36 Thou only haſt been meet to know this ſecret of the Higheſt.

37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them.

38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keep theſe ſecrets.

39 But wait thou here thyſelf yet ſeven days more, that it may be ſhewed thee whatſoever it pleaſeth the Higheſt to declare unto thee. And with that he went his way.

40 And it came to paſs, when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them all together, from the leaſt unto the greateſt, and came unto me, and ſaid,

41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteth here in this place?

42 For of all the prophets thou only are left us, as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt.

43 Are not the evils which are come to us ſufficient?

44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burnt in the midſt of Sion?

45 For we are not better then they that died there. And they wept with a loud voice. Then anſwered I them, and ſaid,

46 Be of good comfort, O Iſrael, and be not heavy thou houſe of Jacob:

47 For the Higheſt hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forſaken you, neither am I departed from you: but am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary.

49 And now go your way home every man,

and after theſe days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained ſtill in the field ſeven days, as the angel commanded me, and did eat only in thoſe days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 He ſeeth in his dream a man coming out of the ſea. 25 The declaration of his dream. 54 He is praiſed, and promiſed to ſee more.

AND it came to paſs after ſeven days, I dreamed a dream by night.

2 And lo there aroſe a wind from the ſea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed ſtrong with the thouſands of heaven: and when he turned his countenance to look, all the things trembled that were ſeen under him.

4 And whenſoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to ſubdue the man that came out of the ſea.

6 But I beheld, and lo, he had graved himſelf a great mountain and flew up upon it.

7 But I would have ſeen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to ſubdue him, were ſore afraid, and yet durſt fight.

9 And lo, as he ſaw the violence of the multitude that came, he neither lift up his hand, nor held ſword, nor any inſtrument of war.

10 But only I ſaw that he ſent out of his mouth, as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts.

11 And they were all mixt together; the blaſt of fire, the flaming breath, and the great tempeſt; and fell with violence upon the multitude which was prepared to fight, and burnt them up every one, ſo that upon a ſudden, of an innumerable multitude nothing was to be perceived, but only duſt, and ſmell of ſmoke: when I ſaw this I was afraid.

12 Afterward I ſaw the ſame man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſome of them were bound, and other ſome brought of them that were offered: then was I ſick through great fear, and I awaked, and ſaid,

14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine underſtanding, wo unto them that ſhall be left in thoſe days; and much more wo unto them that are not left behind.

17 For they that were not left were in heavineſs.

18 Now underſtand I the things that are laid up in the latter days, which ſhall happen unto them, and to thoſe that are left behind.

19 Therefore are they come into great perils, and many neceſſities, like as theſe dreams declare.

20 Yet is it eaſier for him that is in danger, to come into theſe things, then to paſs away as a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me, and ſaid,

21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the thing that thou haſt required.

22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation:

23 He that ſhall indure the peril in that time, hath kept himſelf: they that be fallen into danger are ſuch as have works, and faith towards the Almighty.

24 Know this therefore, that they which be left behind, are more bleſſed then they that be dead.

25 This is the meaning of the viſion, Whereas thou ſaweſt a man coming up from the midſt of the ſea:

26 The ſame is he whom God the Higheſt kept a great ſeaſon, which by his own ſelf ſhall deliver his creature: and he ſhall order them that are left behind.

27 And whereas thou ſaweſt, that out of his mouth there came as a blaſt of wind, and fire, and ſtorm;

28 And that he held neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him; this is the interpretation:

29 Behold, the days come, when the moſt High will begin to deliver them that are upon the earth.

30 And he ſhall come to the aſtoniſhment of them that dwell on the earth.

31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, and one realm againſt another.

32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen which I ſhewed thee before, and then ſhall my Son be declared, whom thou ſaweſt as a man aſcending.

33 And when all the people hear his voice, every man ſhall in their own land leave the battle they have one againſt another.

34 And an innumerable multitude ſhall be gathered together, as thou ſaweſt them willing to come, and to overcome him by fighting.

35 But he ſhall ſtand upon the top of the mount Sion.

36 And Sion ſhall come and ſhall be ſhewed to all men, being prepared and builded like as thou ſaweſt the hill graven without hands.

37 And this my Son ſhall rebuke the wicked inventions of thoſe nations, which for their wicked life are fallen into the tempeſt;

38 And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour, by the law which is like unto fire.

39 And whereas thou ſaweſt that he gathered another peaceable multitude unto him;

40 Thoſe are the ten tribes which were carried away priſoners out of their own land, in the time of Oſea the king, whom Salmanaſar the king of Aſſyria led away captive, and he carried them over the waters, and ſo came they into another land.

41 But they took this counſel among themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their ſtatutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow paſſages of the river.

44 For the moſt High then ſhewed ſigns for them, and held ſtill the flood, till they were paſſed over.

45 For through that country there was a great way to go; namely, of a year, and a half: and the ſame region is called Arſareth.

46 Then dwelt they there until the latter time; and now when they ſhall begin to come,

47 The Higheſt ſhall ſtay the ſprings of the ſtream again that they may go through: therefore ſaweſt thou the multitude with peace.

48 But thoſe that be left behind of thy people, are they that are found within my borders.

49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend his people that remain.

50 And then ſhall he ſhew them great wonders.

51 Then ſaid I, O Lord that beareſt rule, ſhew me this: Wherefore have I ſeen the man coming up from the midſt of the ſea?

52 And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the deep of the ſea: even ſo can no man upon the earth ſee my ſon, or thoſe that be with him, but in the day-time.

53 This is the interpretation of the dream which thou ſaweſt, and whereby thou only art here lightened.

54 For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it.

55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother.

56 And therefore have I ſhewed thee the treaſures of the Higheſt: after other three days I will ſpeak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praiſe and thanks greatly unto the moſt High, becauſe of his wonders which he did in time,

58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons: and there I ſat three days.

CHAP. XIV.

1 A voice out of a buſh calleth Eſdras. 10 And telleth him that the world waxeth old.

AND it came to paſs upon the third day, I ſat under an oak, and behold, there came a voice out of a buſh over againſt me, and ſaid, Eſdras, Eſdras.

2 And I ſaid, Here am I, Lord; and I ſtood up upon my feet.

3 Then ſaid he unto me, In the buſh I did manifeſtly reveal myſelf unto Moſes, and talked with him, when my people ſerved in Egypt.

4 And I ſent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long ſeaſon,

5 And told him many wondrous things, and ſhewed him the ſecrets of the times, and the end: and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide.

7 And now I ſay unto thee,

8 That thou lay up in thy heart the ſigns that I have ſhewed, and the dreams that thou haſt ſeen, and the interpretations which thou haſt heard:

9 For thou ſhalt be taken away from all, and from henceforth thou ſhalt remain with my ſon, and with ſuch as be like thee, until the times be ended.

10 For the world hath loſt his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part.

12 And there remaineth that which is after, the half of the tenth part.

13 Now therefore ſet thine houſe in order, and reprove thy people, comfort ſuch of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, caſt away the burdens of man, put off now the weak nature,

15 And ſet aſide the thoughts that are moſt heavy unto thee, and haſte thee to flee from theſe times.

16 For yet greater evils then thoſe which thou haſt ſeen happen, ſhall be done hereafter.

17 For look how much the world ſhall be weaker through age; ſo much the more ſhall evils increaſe upon them that dwell therein.

18 For the truth is fled far away, and leaſing is hard at hand: for now haſteth the viſion to come which thou haſt ſeen.

19 Then anſwered I before thee, and ſaid,

20 Behold, Lord, I will go as thou haſt commanded me, and reprove the people which are preſent: but they that ſhall be born afterward, who ſhall admoniſh them? thus the world is ſet in darkneſs, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that ſhall begin.

22 But if I have found grace before thee, ſend the holy Ghoſt into me, and I ſhall write all that hath been done in the world ſince the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days, may live.

23 And he anſwered me, ſaying, Go thy way, gather the people together, and ſay unto them, that they ſeek thee not for forty days.

24 But look thou prepare thee many boxtrees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Aſiel, theſe five which are ready to write ſwiftly,

25 And come hither, and I ſhall light a candle of underſtanding in thine heart, which ſhall not be put out, till the things be performed which thou ſhalt begin to write.

26 And when thou haſt done, ſome things

ſhalt thou publiſh, and ſome things ſhalt thou ſhew ſecretly to the wiſe: to morrow this hour ſhalt thou begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and ſaid,

28 Hear theſe words, O Iſrael.

29 Our fathers at the beginning were ſtrangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye alſo have tranſgreſſed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourſelves have done unrighteouſneſs, and have not kept the ways which the Higheſt commanded you.

32 And for as much as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are you here, and your brethren amongſt you.

34 Therefore if ſo be that you will ſubdue your own underſtanding, and reform your hearts, ye ſhall be kept alive, and after death ye ſhall obtain mercy.

35 For after death ſhall the judgment come, when we ſhall live again: and then ſhall the names of the righteous be manifeſt, and the works of the ungodly ſhall be declared.

36 Let no man therefore come unto me now, nor ſeek after me theſe forty days.

37 So I took the five men as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, ſaying, Eſdras, open thy mouth and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it and drank: and when I had drunk of it, my heart uttered underſtanding, and wiſdom grew in my breaſt, for my ſpirit ſtrengthened my memory.

41 And my mouth was opened, and ſhut no more.

42 The Higheſt gave underſtanding unto the five men, and they wrote the wonderful viſions of the night that were told, which they knew not: and they ſat forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I ſpake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to paſs when the forty days were fulfilled, that the Higheſt ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and unworthy may read it.

46 But keep the ſeventy laſt, that thou mayeſt deliver them only to ſuch as be wiſe among the people.

47 For in them is the ſpring of underſtanding, the fountain of wiſdom, and the ſtream of knowledge.

48 And I did ſo.

CHAP. XV.

1 *This prophecy is certain.* 5 *God will take vengeance upon the wicked.* 28 *An horrible viſion.*

BEhold, ſpeak thou in the ears of my people the words of prophecy, which I will put in thy mouth, ſaith the Lord.

2 And cauſe them to be written in paper: for they are faithful and true.

3 Fear not the imaginations againſt thee, let not the incredulity of them trouble thee, that ſpeak againſt thee.

4 For all the unfaithful ſhall die in their unfaithfulneſs.

5 Behold, ſaith the Lord, I will bring plagues upon the world; the ſword, famine, death and deſtruction.

6 For wickedneſs hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore ſaith the Lord,

8 I will hold my tongue no more as touching their wickedneſs, which they profanely commit, neither will I ſuffer them in thoſe things, in which they wickedly exerciſe themſelves: behold, the innocent and righteous blood crieth unto me, and the ſouls of the juſt complain continually.

9 And therefore ſaith the Lord, I will

ſurely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the ſlaughter: I will not ſuffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a ſtretched out arm, and ſmite Egypt with plagues as before, and will deſtroy all the land thereof.

12 Egypt ſhall mourn, and the foundation of it ſhall be ſmitten with the plague and puniſhment that God ſhall bring upon it.

13 They that till the ground ſhall mourn: for their ſeeds ſhall fail, through the blaſting, and hail, and with a fearful conſtellation.

14 Wo to the world, and them that dwell therein.

15 For the ſword and their deſtruction draweth nigh, and one people ſhall ſtand up to fight againſt another, and ſwords in their hands.

16 For there ſhall be ſedition among men, and invading one another; they ſhall not regard their kings nor princes, and the courſe of their actions ſhall ſtand in their power.

17 A man ſhall deſire to go into a city, and ſhall not be able.

18 For becauſe of their pride the cities ſhall be troubled, the houſes ſhall be deſtroyed, and men ſhall be afraid.

19 A man ſhall have no pity upon his neighbour, but ſhall deſtroy their houſes with the ſword, and ſpoil their goods becauſe of the lack of bread, and for great tribulation.

20 Behold, ſaith God, I will call together all the kings of the earth to reverence me, which are from the riſing of the ſun, from the ſouth, from the eaſt, and Libanus: to turn themſelves one againſt another, and repay the things that they have done to them.

21 Like as they do yet this day unto my choſen, ſo will I do alſo, and recompenſe in their boſom. Thus ſaith the Lord God,

22 My right hand ſhall not ſpare the ſinners, and my ſword ſhall not ceaſe over them that ſhed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath conſumed the foundations of the earth, and the ſinners like the ſtraw that is kindled.

24 Wo to them that ſin, and keep not my commandments, ſaith the Lord:

25 I will not ſpare them: go your way ye children from the power, defile not my ſanctuary.

26 For the Lord knoweth all them that ſin againſt him, and therefore delivereth he them unto death and deſtruction.

27 For now are the plagues come upon the whole earth, and ye ſhall remain in them: for God ſhall not deliver you, becauſe ye have ſinned againſt him.

28 Behold an horrible viſion, and the appearance thereof from the eaſt:

29 Where the nations of the dragons of Arabia ſhall come out with many chariots, and the multitude of them ſhall be carried as the wind upon earth, that all they which hear them, may fear and tremble.

30 Alſo the Carmanians raging in wrath ſhall go forth as the wild bores of the wood, and with great power ſhall they come, and join battle with them, and ſhall waſte a portion of the land of the Aſſyrians.

31 And then ſhall the dragons have the upper hand, remembering their nature; and if they ſhall turn themſelves, conſpiring together in great power to perſecute them,

32 Then theſe ſhall be troubled, and keep ſilence through their power, and ſhall flee.

33 And from the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſt ſhall be fear and dread, and ſtrife among their kings.

34 Behold clouds from the eaſt, and from the north, unto the ſouth, and they are very horrible to look upon, full of wrath and ſtorm.

35 They ſhall ſmite one upon another, and they ſhall ſmite down a great multitude of ſtars upon the earth, even their own ſtar; and blood ſhall be from the ſword unto the belly,

36 And dung of men unto the camels hough.

37 And there ſhall be great fearfulneſs and trembling upon earth: and they that ſee the wrath ſhall be afraid, and trembling ſhall come upon them.

38 And then ſhall there come great ſtorms

from the ſouth, and from the north, and another part from the weſt.

39 And ſtrong winds ſhall ariſe from the eaſt, and ſhall open it, and the cloud which he raiſed up in wrath, and the ſtar ſtirred to cauſe fear toward the eaſt and weſt-wind, ſhall be deſtroyed.

40 The great and mighty clouds ſhall be lifted up full of wrath, and the ſtar, that they may make all the earth afraid, and them that dwell therein; and they ſhall pour out over every high and eminent place, an horrible ſtar.

41 Fire and hail, and flying ſwords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they ſhall break down the cities, and walls, mountains and hills, trees of the wood, and graſs of the meadows, and their corn.

43 And they ſhall go ſtedfaſtly unto Babylon, and make her afraid.

44 They ſhall come to her, and beſiege her, the ſtar and all wrath ſhall they pour out upon her, then ſhall the duſt and ſmoke go up unto the heaven, and all they that be about her ſhall bewail her.

45 And they that remain under her ſhall do ſervice unto them that have put her in fear.

46 And thou Aſia, that art partaker of the hope of Babylon, and art the glory of her perſon:

47 Wo be unto thee, thou wretch, becauſe thou haſt made thy ſelf like unto her; and haſt deckt thy daughters in whoredom, that they might pleaſe and glory in thy lovers, which have alway deſired to commit whoredom with thee.

48 Thou haſt followed her that is hated in all her works and inventions: therefore ſaith God,

49 I will ſend plagues upon thee; widowhood, poverty, famine, ſword and peſtilence, to waſte thy houſes with deſtruction and death.

50 And the glory of thy power ſhall be dried up as a flower, when the heat ſhall ariſe that is ſent over thee.

51 Thou ſhalt be weakened as a poor woman with ſtripes, and as one chaſtiſed with wounds, ſo that the mighty and lovers ſhall not be able to receive thee.

52 Would I with jealouſy have ſo proceeded againſt thee, ſaith the Lord,

53 If thou hadſt not always ſlain my choſen, exalting the ſtroke of thine hands, and ſaying over their dead, when thou waſt drunken,

45 Set forth the beauty of thy countenance?

55 The reward of thy whoredom ſhall be in thy boſom, therefore ſhalt thou receive recompence.

56 Like as thou haſt done unto my choſen, ſaith the Lord, even ſo ſhall God do unto thee, and ſhall deliver thee into miſchief.

57 Thy children ſhall die of hunger, and thou ſhalt fall through the ſword: thy cities ſhall be broken down, and all thine ſhall periſh with the ſword in the field.

58 They that be in the mountains ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water.

59 Thou as unhappy ſhalt come through the ſea, and receive the plagues again.

60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon that was deſtroyed.

61 And thou ſhalt be caſt down by them as ſtubble, and they ſhall be unto thee as fire:

62 And ſhall conſume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees ſhall they burn up with fire.

63 Thy children ſhall they carry away captive, and look what thou haſt, they ſhall ſpoil it, and mar the beauty of thy face.

CHAP. XVI.

1 *Babylon and other places threatned.* 40 *The ſervants of the Lord muſt look for troubles,* &c.

WO be unto thee, Babylon and Aſia: wo be unto thee, Egypt and Syria.

2 Gird up your ſelves with clothes of ſack and hair, bewail your children and be ſorry; for your deſtruction is at hand.

3 A ſword is ſent upon you, and who may turn it back?

4 A fire is ſent among you, and who may quench it?

5 Plagues are ſent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble, when it hath begun to burn?

7 May one turn again the arrow that is ſhot of a ſtrong archer?

8 The mighty Lord ſendeth the plagues, and who is he that can drive them away?

9 A fire ſhall go forth from his wrath, and who is he that may quench it?

10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid?

11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence?

12 The earth quaketh, and the foundations thereof, the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the fiſhes thereof alſo before the Lord, and before the glory of his power.

13 For ſtrong is his right hand that bendeth the bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs when they begin to be ſhot into the ends of the world.

14 Behold, the plagues are ſent, and ſhall not return again, until they come upon the earth.

15 The fire is kindled, and ſhall not be put out, till it conſume the foundation of the earth.

16 Like as an arrow which is ſhot of a mighty archer, returneth not backward: even ſo the plagues that ſhall be ſent upon earth ſhall not return again.

17 Wo is me, wo is me, who will deliver me in thoſe days?

18 The beginning of ſorrows and great mournings; the beginning of famine, and great death; the beginning of wars, and the powers ſhall ſtand in fear; the beginning of evils: what ſhall I do when theſe evils ſhall come?

19 Behold, famine, and plague, tribulation and anguiſh are ſent as ſcourges for amendment.

20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindful of thy ſcourges.

21 Behold, victuals ſhall be ſo good cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall evils grow upon earth, ſword, famine, and great confuſion.

22 For many of them that dwell upon earth, ſhall periſh of famine; and the other that eſcape the hunger, ſhall the ſword deſtroy.

23 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them: for the earth ſhall be waſted, and the cities ſhall be caſt down.

24 There ſhall be no man left to till the earth, and to ſow it.

25 The trees ſhall give fruit, and who ſhall gather them?

26 The grapes ſhall ripen, and who ſhall tread them? for all places ſhall be deſolate of men:

27 So that one man ſhall deſire to ſee another, and to hear his voice.

28 For of a city there ſhall be ten left, and two of the field, which ſhall hide themſelves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard:

31 Even ſo in thoſe days there ſhall be three or four left by them that ſearch their houſes with the ſword.

32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways and all her paths ſhall grow full of thorns, becauſe no man ſhall travel there through.

33 The virgins ſhall mourn, having no bridegroom; the women ſhall mourn, having no huſbands; their daughters ſhall mourn, having no helpers.

34 In the wars ſhall their bridegrooms be deſtroyed, and their huſbands ſhall periſh of famine.

35 Here now theſe things, and underſtand them, ye ſervants of the Lord.

36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord ſpake.

37 Behold, the plagues draw nigh, and are not ſlack.

38 As when a woman with child, in the

ninth month bringeth forth her ſon, within two or three hours of her birth great pains compaſs her womb, which pains when the child cometh forth, they ſlack not a moment:

39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, and ſorrows ſhall come upon it on every ſide.

40 O my people, hear my word: make you ready to the battle, and in thoſe evils, be even as pilgrims upon the earth.

41 He that ſelleth, let him be as he that fleeth away; and he that buyeth, as one that will looſe:

42 He that occupieth merchandiſe, as he that had no profit by it: and he that buildeth, as he that ſhall not dwell therein:

43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes:

44 They that marry, as they that ſhall get no children; and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain.

46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivity and famine ſhall they get children.

47 And they that occupy their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons:

48 The more will I be angry with them for their ſin, ſaith the Lord.

49 Like as an whore envieth a right honeſt and virtuous woman:

50 So ſhall righteouſneſs hate iniquity, when ſhe decketh herſelf, and ſhall accuſe her to her face, when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you.

53 Let not the ſinner ſay that he hath not ſinned: for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory I have not ſinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts.

55 Which ſpake but the word, Let the earth be made, and it was made: Let the heaven be made, and it was created.

56 In his word were the ſtars made, and he knoweth the number of them.

57 He ſearcheth the deep and the treaſures thereof; he hath meaſured the ſea, and what it containeth.

58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters.

59 He ſpreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the deſert hath he made ſprings of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks, to water the earth.

61 He made man, and put his heart in the midſt of the body, and gave him breath, life and underſtanding.

62 Yea, and the Spirit of Almighty God, which made all things, and ſearcheth out all hidden things in the ſecrets of the earth,

63 Surely he knoweth your inventions, and what you think in your hearts, even them that ſin, and would hide their ſin.

64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame.

65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day.

66 What will ye do? or how will ye hide your ſins before God and his angels?

67 Behold, God himſelf is the judge, fear him: leave off from your ſins, and forget your iniquities, to meddle no more with them for ever; ſo ſhall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they ſhall take away certain of you, and feed you, being idle with things offered unto idols.

69 And they that conſent unto them ſhall be had in deriſion, and in reproach, and trodden under foot.

70 For there ſhall be in every place, and in the next cities a great inſurrection upon thoſe that fear the Lord.

71 They ſhall be like mad-men, ſparing none, but ſtill ſpoiling and deſtroying thoſe that fear the Lord.

72 For they ſhall waſte and take away their goods, and caſt them out of their houſes.

73 Then ſhall they be known who are my choſen, and they ſhall be tried as the gold in the fire.

74 Hear, O ye my beloved, ſaith the Lord: behold, the days of trouble are at hand, but I will deliver you from the ſame.

75 Be ye not afraid, neither doubt, for God is your guide,

76 And the guide of them who keep my commandments, and precepts, ſaith the Lord God: let not your ſins weigh you down, and let not your iniquities lift up themſelves.

77 Wo be unto them that are bound with their ſins, and covered with their iniquities: like as a field is covered over with buſhes, and the path thereof covered with thorns, that no man may travel through.

78 It is left undreſſed, and is caſt into the fire to be conſumed therewith.

TOBIT.

CHAP. I.

1 *Tobits ſtock, and devotion in his youth.* 9 *His marriage,* 10 *and captivity.* 13 *His preferment.* 16 *His alms, and charity in burying the dead.*

THE book of the words of Tobit, the ſon of Tobiel, the ſon of Ananiel, the ſon of Aduel, the ſon of Gabael, of the ſeed of Aſael, of the tribe of Nephthali,

2 Who in the time of Enemeſſar king of the Aſſyrians was led captive out of Thiſbe, which is at the right hand of that city, which is called properly Nephthali, in Galilee above Aſer.

3 I Tobit have walked all the days of my life in the way of truth and juſtice, and I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Aſſyrians.

4 And when I was in mine own country, in the land of Iſrael, being but young, all the tribe of Nephthali my father, fell from the houſe of Jeruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice *there,* where the temple of the habitation of the moſt High was conſecrated and built for all ages.

5 Now all the tribes which together revolted, and the houſe of my father Nephthali ſacrificed unto the heifer Baal.

6 But I alone went often to Jeruſalem at the feaſts, as it was ordained unto all the people of Iſrael by an everlaſting decree, having the firſt-fruits and tenths of increaſe, with that which was firſt ſhorn; and them gave I at the altar, to the prieſts the children of Aaron.

7 The firſt tenth part of all increaſe, I gave to the ſons of Aaron, who miniſtred at Jeruſalem: another tenth part I ſold away, and went, and ſpent it every year at Jeruſalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, becauſe I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias,

10 And when we were carried away captives to Nineve, all my brethren, and thoſe that were of my kindred, did eat of the bread of the Gentiles.

11 But I kept myſelf from eating.

12 Becauſe I remembred God with all my heart.

13 And the moſt High gave me grace and favour before Enemeſſar, ſo that I was his purveyor.

14 And I went into Media, and left in truſt with Gabael, the brother of Gabrias at Rages a city of Media, ten talents of ſilver.

15 Now when Enemeſſar was dead, Senna-

cherib his ſon reigned in his ſtead; whoſe eſtate was troubled, that I could not go into Media.

16 And in the time of Enemeſſar, I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I ſaw any of my nation dead, or caſt about the walls of Nineve, I buried him.

18 And if the king Sennacherib had ſlain any, when he was come, and fled from Judea, I buried them privily, (for in his wrath he killed many) but the bodies were not found, when they were ſought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myſelf; underſtanding that I was ſought for to be put to death, I withdrew myſelf for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beſides my wife Anna, and my ſon Tobias.

21 And there paſſed not five and fifty days before two of his ſons killed him, and they fled into the mountains of Ararath, and Sarchedonus his ſon reigned in his ſtead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's ſon.

22 And Achiacharus intreating for me, I returned to Nineve: now Achiacharus was cup-bearer, and keeper of the ſignet, and ſteward, and overſeer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's ſon.

CHAP. II.

1 *Tobit leaveth his meat to bury the dead,* 10 *and becometh blind.*

NOW when I was come home again, and my wife Anna was reſtored unto me, with my ſon Tobias, in the feaſt of Pentecoſt, which is the holy feaſt of the ſeven weeks, there was a good dinner prepared me, in the which I ſat down to eat.

2 And when I ſaw abundance of meat, I ſaid to my ſon, Go and bring what poor man ſoever thou ſhalt find out of our brethren, who is mindful of the Lord; and Lo, I tarry for thee.

3 But he came again, and ſaid, Father one of our nation is ſtrangled, and is caſt out in the market-place.

4 Then before I had taſted of any meat, I ſtart up, and took him up into a room, until the going down of the ſun.

5 Then I returned, and waſhed myſelf, and ate my meat in heavineſs,

6 Remembring that prophecy of Amos, as he ſaid, Your feaſts ſhall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the ſun, I went and made a grave, and buried him.

8 But my neighbours mocked me, and ſaid, This man is not yet afraid to be put to death for this matter: who fled away; and yet lo, he burieth the dead again.

9 The ſame night alſo I returned from the burial, and ſlept by the wall of my court-yard, being polluted, and my face was uncovered:

10 And I knew not that there were ſparrows in the wall, and mine eyes being open, the ſparrows muted warm dung into mine eyes, and a whiteneſs came in mine eyes, and I went to the phyſicians, but they helped me not: moreover Achiacharus did nouriſh me, until I went into Elymais.

11 And my wife Anna did take womens works to do.

12 And when ſhe had ſent them home to the owners, they paid her wages, and gave her alſo beſides a kid.

13 And when it was in my houſe, and began to cry, I ſaid unto her, From whence is this kid? is it not ſtolen? render it to the owners, for it is not lawful to eat any thing that is ſtolen.

14 But ſhe replied upon me, It was given for a gift more then the wages: howbeit I did not believe her, but bade her render it to the owners: and I was abaſhed at her. But ſhe replied upon me, Where are thine arms, and thy righteous deeds? behold, thou and all thy works are known.

CHAP. III.

1 *Tobit grieved with his wives taunts, prayeth.* 11 *Sara reproached by her father's maids, prayeth alſo.* 17 *An angel is ſent to help them both.*

THEN I being grieved did weep, and in my ſorrow prayed, ſaying, 2 O Lord, thou art juſt, and all thy works, and all thy ways are mercy and truth, and thou judgeſt truly and juſtly for ever.

3 Remember me, and look on me, puniſh me not for my ſins and ignorances, and *the ſins of* my fathers, who have ſinned before thee:

4 For they obeyed not thy commandments; wherefore thou haſt delivered us for a ſpoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are diſperſed.

5 And now thy judgments are many and true: deal with me according to my ſins, and my fathers: becauſe we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as ſeemeſt beſt unto thee, and command my ſpirit to be taken from me, that I may be diſſolved, and become earth: for it is profitable for me to die rather than to live, becauſe I have heard falſe reproaches, and have much ſorrow: command therefore that I may now be delivered out of this diſtreſs, and go into the everlaſting-place: turn not thy face away from me.

7 It came to paſs the ſame day, that in Ecbatane a city of Media, Sara the daughter of Raguel was alſo reproached by her father's maids;

8 Becauſe that ſhe had been married to ſeven huſbands, whom Aſmodeus the evil ſpirit had killed, before they had lien with her. Doſt thou not know, ſaid they, that thou haſt ſtrangled thine huſbands? thou haſt had already ſeven huſbands, neither waſt thou named after any of them.

9 Wherefore doſt thou beat us for them? If they be dead, go thy ways after them, let us never ſee of thee either ſon or daughter.

10 When ſhe heard theſe things, ſhe was very ſorrowful, ſo that ſhe thought to have ſtrangled her ſelf; and ſhe ſaid, I am the only daughter of my father, and if I do this it ſhall be a reproach unto him, and I ſhall bring his old age with ſorrow unto the grave.

11 Then ſhe prayed toward the window, and ſaid, Bleſſed art thou, O Lord my God, and thine holy and glorious name is bleſſed and honourable for ever: let all thy works praiſe thee for ever.

12 And now, O Lord, I ſet mine eyes and my face toward thee,

13 And ſay, Take me out of the earth, that I may hear no more the reproach.

14 Thou knoweſt, Lord, that I am pure from all ſin with man,

15 And that I never polluted my name, nor the name of my father in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep my ſelf for a wife: my ſeven huſbands are already dead, and why ſhould I live? but if it not pleaſe thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majeſty of the great God.

17 And Raphael was ſent to heal them both, that is, to ſcale away the whiteneſs of Tobits eyes, and to give Sara the daughter of Raguel, for a wife to Tobias the ſon of Tobit; and to bind Aſmodeus the evil ſpirit, becauſe ſhe belonged to Tobias by right of inheritance. The ſelf-ſame time came Tobit home, and entered into his houſe, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

3 *Tobit giveth inſtructions to his ſon Tobias,* 20 *and telleth him of money left with Gabael in Media.*

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And ſaid with himſelf, I have wiſhed for death; wherefore do I not call for my ſon Tobias, that I may ſignify to him *of the money* before I die?

3 And when he had called him, he ſaid, My ſon, when I am dead, bury me, and deſpiſe not thy mother, but honour her all the days of thy life, and do that which ſhall pleaſe her, and grieve her not.

4 Remember, my ſon, that ſhe ſaw many dangers for thee, *when thou waſt* in her womb;

and when ſhe is dead bury her by me in one grave.

5 My ſon, be mindful of the Lord our God all thy days, and let not thy will be ſet to ſin, or to tranſgreſs his commandments: do uprightly all thy life long, and follow not the ways of unrighteouſneſs.

6 For if thou deal truly, thy doings ſhall proſperouſly ſucceed to thee, and to all them that live juſtly.

7 Give alms of thy ſubſtance: and when thou giveſt alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God ſhall not be turned away from thee.

8 If thou haſt abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.

9 For thou layeſt up a good treaſure for thyſelf againſt the day of neceſſity.

10 Becauſe that alms do deliver from death, and ſuffereth not to come into darkneſs.

11 For alms is a good gift unto all that give it, in the ſight of the moſt High.

12 Beware of all whoredom, my ſon, and chiefly take a wife of the ſeed of thy father's, and take not a ſtrange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Iſaac, and Jacob: remember, my ſon, that our fathers from the beginning, even that they all married wives of their own kindred, and were bleſſed in their children, and their ſeed ſhall inherit the land.

13 Now therefore, my ſon, love thy brethren, and deſpiſe not in thy heart thy brethren, the ſons and daughters of thy people, in *not* taking a wife of them: for in pride is deſtruction and much trouble, and in lewdneſs is decay, and great want: for lewdneſs is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou ſerve God, he will alſo repay thee: be circumſpect, my ſon, in all things thou doeſt, and be wiſe in all thy converſation.

15 Do that to no man which thou hateſt: drink not wine to make thee drunken; neither let drunkenneſs go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious when thou giveſt alms.

17 Pour out thy bread on the burial of the juſt, but give nothing to the wicked.

18 Aſk counſel of all that are wiſe, and deſpiſe not any counſel that is profitable.

19 Bleſs the Lord thy God alway, and deſire of him that thy ways may be directed, and that all thy paths and counſels may proſper: for every nation hath not counſel, but the Lord himſelf giveth all good things, and he humbleth whom he will, as he will; now therefore, my ſon, remember my commandments, neither let them be put out of thy mind.

20 And now I ſignify this to thee, that I committed ten talents to Gabael the ſon of Gabrias at Rages in Media.

21 And fear not, my ſon, that we are made poor: for thou haſt much wealth, if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.

CHAP. V.

4 *The angel goeth with Tobias into Media.* 17 *His mother is grieved for his departure.*

TObias then anſwered and ſaid, Father, I will do all things which thou haſt commanded me.

2 But how can I receive the money, ſeeing I know him not?

3 Then he gave him the hand-writing, and ſaid unto him, Seek thee a man which may go with thee whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to ſeek a man, he found Raphael that was an angel.

5 But he knew not; and he ſaid unto him, Canſt thou go with me to Rages? and knoweſt thou theſe places well.

6 To whom the angel ſaid, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias ſaid unto him, Tarry for me till I tell my father.

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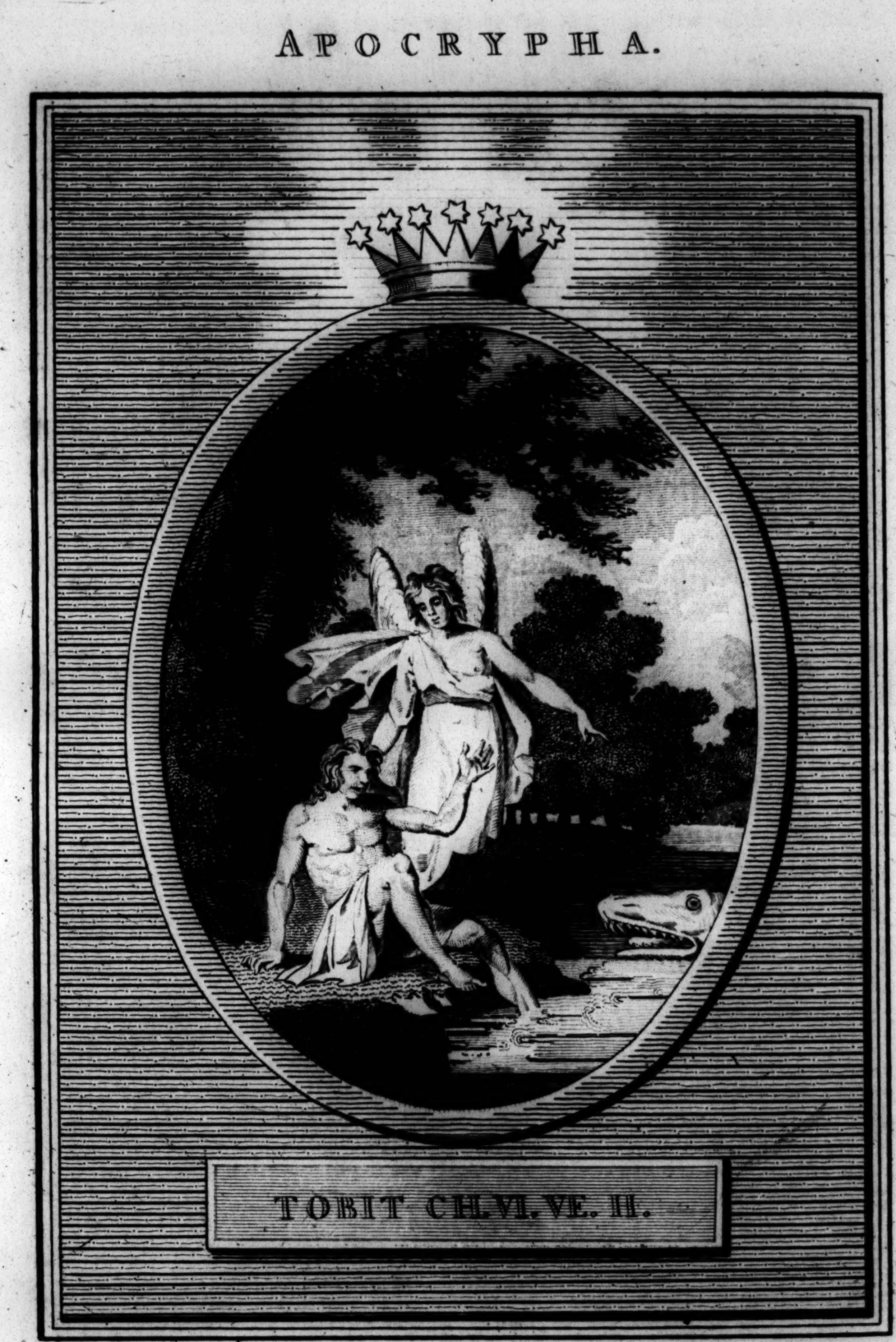

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8 Then he ſaid unto him, Go, and tarry not: So he went in and ſaid to his father, Behold, I have found one which will go with me. Then he ſaid, Call him unto me, that I may know of what tribe he is, and whether he be a truſty man to go with thee.

9 So he called him, and he came in, and they ſaluted one another.

10 Then Tobit ſaid unto him, Brother, ſhew me of what tribe and family thou art.

11 To whom he ſaid, Doſt thou ſeek for a tribe or family, or an hired man to go with thy ſon? Then Tobit ſaid, unto him, I would know, brother, thy kindred and name.

12 Then he ſaid, I am Azarias, the ſon of Ananias the great, and of thy brethren.

13 Then Tobit ſaid, Thou art welcome brother, be not now angry with me, becauſe I have enquired to know thy tribe, and thy family, for thou art my brother, of an honeſt and good ſtock: for I know Ananias, and Jonathas, ſons of that great Samaias: as we went together to Jeruſalem to worſhip, and offered the firſt-born, and the tenths of the fruits, and they were not ſeduced with the error of our brethren: my brother, thou art of a good ſtock.

14 But tell me, what wages ſhall I give thee? *wilt thou* a drachme a day, and things neceſſary as to mine own ſon?

15 Yea, moreover, if ye return ſafe, I will add ſomething to thy wages.

16 So they were well pleaſed. Then ſaid he to Tobias, Prepare thyſelf for the journey, and God ſend you a good journey. And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God which dwelleth in heaven, proſper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and ſaid to Tobit, why haſt thou ſent away our ſon? is he not the ſtaff of our hand, in going in and out before us?

18 Be not greedy (to add) money to money: but let it be as refuſe in reſpect of our child.

19 For that which the lord hath given us to live with, doth ſuffice us.

20 Then ſaid Tobit to her, Take no care, my ſiſter; he ſhall return in ſafety, and thine eyes ſhall ſee him.

21 For the good angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe.

22 Then ſhe made an end of weeping.

CHAP. VI.

4 *The angel biddeth Tobias to take the liver, heart, and gall out of a fiſh.* 16 *and teacheth how to drive the wicked ſpirit away.*

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to waſh himſelf, a fiſh leaped out of the river, and would have devoured him.

3 Then the angel ſaid unto him, take the fiſh: and the young man laid hold of the fiſh, and drew it to land.

4 To whom the angel ſaid, Open the fiſh, and take the heart, and the liver, and the gall, and put them up ſafely.

5 So the young man did as the angel commanded him; and when they had roaſted the fiſh, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man ſaid to the angel, Brother Azarias, to what uſe is the heart, and the liver, and the gall of the fiſh?

7 And he ſaid unto him, Touching the heart and the liver, if a devil, or any evil ſpirit trouble any, we muſt make a ſmoke thereof before the man or the woman, and the party ſhall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteneſs in his eyes, and he ſhall be healed.

9 And when they were come near to Rages,

10 The angel ſaid to the young man, brother, to day we ſhall lodge with Raguel, who is thy couſin; he alſo hath one only daughter, named Sara; I will ſpeak for her, that ſhe may be given thee for a wife.

11 For to thee doth the right of her appertain, ſeeing thou only art of her kindred.

12 And the maid is fair and wiſe: now therefore hear me, and I will ſpeak to her father;

ther; and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another, according to the law of Moſes, but he ſhall be guilty of death, becauſe the right of inheritance doth rather appertain to thee, than to any other.

13 Then the young man anſwered the angel, I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber.

14 And now I am the only ſon of my father, and I am afraid, leſt if I go in unto her, I die as the other before: for a wicked ſpirit loveth her, which hurteth no body, but thoſe which come unto her; wherefore I alſo fear leſt I die, and bring my father's, and my mother's life (becauſe of me) to the grave with ſorrow: for they have no other ſon to bury them.

15 Then the angel ſaid unto him, Doſt thou not remember the precepts which thy father gave thee, that thou ſhouldeſt marry a wife of thine own kindred? wherefore hear me, O my brother, for ſhe ſhall be given thee to wife; and make thou no reckoning of the evil ſpirit; for this ſame night ſhall ſhe be given thee in marriage.

16 And when thou ſhalt come into the marriage-chamber, thou ſhalt take the aſhes of perfume, and ſhalt lay upon them ſome of the heart and liver of the fiſh, and ſhalt make a ſmoke with it.

17 And the devil ſhall ſmell it, and flee away, and never come again any more: but when thou ſhalt come to her, riſe up both of you, and pray to God which is merciful, who will have pity on you, and ſave you: fear not, for ſhe is appointed unto thee from the beginning; and thou ſhalt preſerve her, and ſhe ſhall go with thee: moreover, I ſuppoſe that ſhe ſhall bear thee children. Now when Tobias had heard theſe things, he loved her, and his heart was effectually joyned to her.

CHAP. VII.

11 *Raguel telleth Tobias what had happened to his daughter:* 12 *and giveth him her in marriage.* 17 *She is conveyed to her chamber, and weepeth.* 18 *Her mother comforteth her.*

AND when they were come to Ecbatane, they came to the houſe of Raguel, and Sara met them: and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin?

3 And Raguel aſked them, From whence are you, brethren? To whom they ſaid, We are of the ſons of Nepthalim, which are captains in Nineve.

4 Then he ſaid to them, Do ye know Tobit our kinſman? and they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, he is both alive, and in good health: and Tobias ſaid, He is my father.

6 Then Raguel leaped up, and kiſſed him, and wept.

7 And bleſſed him, and ſaid unto him, Thou art the ſon of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorrowful and wept.

8 And likewiſe Edne his wife and Sara his daughter wept. Moreover they entertained them cheerfully, and after that they had killed a ram of the flock, they ſet ſtore of meat on the table. Then ſaid Tobias to Raphael, brother Azarias, ſpeak of thoſe things of which thou didſt talk in the way, and let this buſineſs be diſpatched.

9 So he communicated the matter with Raguel: and Raguel ſaid to Tobias, Eat and drink, and make merry:

10 For it is meet that thou ſhouldeſt marry my daughter: nevertheleſs I will declare unto thee the truth.

11 I have given my daughter in marriage to ſeven men, who died that night they came in unto her: nevertheleſs, for the preſent be merry. But Tobias ſaid, I will eat nothing here, till we agree and ſware one to another.

12 Raguel ſaid, Then take her from henceforth according to the manner, for thou art her couſin, and ſhe is thine, and the merciful God give you good ſucceſs in all things.

13 Then he called his daughter, Sara, and ſhe came to her father, and he took her by the hand, and gave her to be wife to Tobias,

ſaying, behold, take her after the law of Moſes, and lead her away to thy father: and he bleſſed them,

14 And called Edna his wife, and took paper, and did write an inſtrument *of covenants*, and ſealed it.

15 Then they began to eat.

16 After, Raguel called his wife Edna, and ſaid unto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhe had done as he had bidden her, ſhe brought her thither; and ſhe wept, and ſhe received the tears of her daughter, and ſaid unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy ſorrow: be of good comfort, my daughter.

CHAP. VIII.

3 *Tobias driveth the wicked ſpirit away, as he was taught.* 4 *He and his wife riſe up to pray.*

AND when they had ſupped, they brought Tobias in unto her.

2 And as he went he remembred the words of Raphael, and took the aſhes of the perfumes, and put the heart and the liver of the fiſh thereupon, and made a ſmoke *therewith*,

3 The which ſmell when the evil ſpirit had ſmelled, he fled into the utmoſt parts of Egypt, and the angel bound him.

4 And after that they were both ſhut in together, Tobias roſe out of the bed, and ſaid, Siſter, ariſe, and let us pray, that God would have pity on us.

5 Then began Tobias to ſay, Bleſſed art thou O God of our fathers, and bleſſed *is* thy holy and glorious name for ever; let the heavens bleſs thee and all thy creatures.

6 Thou madeſt Adam, and gaveſt him Eve his wife for an helper and ſtay: of them came mankind: Thou haſt ſaid, it is not good that man ſhould be alone; let us make unto him an aid like unto himſelf.

7 And now, O Lord, I take not this my ſiſter for luſt, but uprightly: *therefore* mercifully ordain that we may become aged together.

8 And ſhe ſaid with him, Amen.

9 So they ſlept both that night. And Raguel aroſe and went and made a grave,

10 Saying, *I fear* leſt he alſo be dead.

11 But when Raguel was come into his houſe,

12 He ſaid unto his wife Edna, Send one of the maids, and let her ſee whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both aſleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praiſed God, and ſaid, O God, thou art worthy to be praiſed with all pure and holy praiſe; therefore let thy ſaints praiſe thee with all thy creatures; and let all thine angels and thine elect praiſe thee for ever.

16 Thou art to be praiſed, for thou haſt made me joyful; and that is not come to me which I ſuſpected; but thou haſt dealt with us according to thy great mercy.

17 Thou art to be praiſed, becauſe thou haſt had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finiſh their life in health, with joy and mercy.

18 Then Raguel bade his ſervants to fill the grave.

19 And he kept the wedding-feaſt fourteen days.

20 For before the days of the marriage were finiſhed; Raguel had ſaid unto him by an oath, that he ſhould not depart till the fourteen days of the marriage were expired,

21 And then he ſhould take the half of his goods, and go in ſafety to his father; and ſhould have the reſt when I and my wife be dead.

CHAP. IX.

1 *Tobias ſendeth the angel unto Gabael for the money.* 6 *The angel bringeth it, and Gabael to the wedding.*

THEN Tobias called Raphael, and ſaid unto him,

2 Brother Azarias, take with thee a ſervant, and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath ſworn that I ſhall not depart.

4 But my father counteth the days, and if I tarry long he will be very ſorrow.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing, who brought forth bags which were ſealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding, and Tobias bleſſed his wife.

CHAP. X.

1 *Tobit and his wife long for their ſon.* 7 *She will not be comforted by her huſband.*

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit ſaid, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very ſorry.

4 Then his wife ſaid unto him, My ſon is dead, ſeeing he ſtayeth long; and ſhe began to bewail him, and ſaid,

5 *Now I care for nothing,* my ſon, *ſince I have let thee go,* the light of mine eyes.

6 To whom Tobit ſaid, Hold thy peace, take no care, for he is ſafe.

7 But ſhe ſaid, Hold thy peace, and deceive me not; my ſon is dead: and ſhe went out every day into the way which they went, and did eat no meat on the day-time, and ceaſed not whole nights to bewail her ſon Tobias, until the fourteen days of the wedding were expired, which Raguel had ſworn that he ſhould ſpend there. Then Tobias ſaid to Raguel, Let me go, for my father and my mother look no more to ſee me.

8 But his father in law ſaid unto him, Tarry with me, and I will ſend to thy father, and they ſhall declare unto him how things go with thee.

9 But Tobias ſaid, No, but let me go to my father.

10 Then Raguel aroſe, and gave him Sara his wife, and half his goods, ſervants, and cattle, and money:

11 And he bleſſed them, and ſent them away, ſaying, The God of heaven give you a proſperous journey, my children.

12 And he ſaid to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee: and he kiſſed her. Edna alſo ſaid to Tobias, The Lord of heaven reſtore thee, my dear brother, and grant that I may ſee thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of ſpecial truſt; wherefore do not intreat her evil.

CHAP. XI.

6 *Tobias mother ſpieth her ſon coming.* 17 *His father welcometh his daughter in law.*

AFTER theſe things Tobias went his way praiſing God that he had given him a proſperous journey, and bleſſed Raguel, and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael ſaid to Tobias, Thou knoweſt, brother, how thou didſt leave thy father.

3 Let us haſte before thy wife, and prepare the houſe:

4 And take in thine hand the gall of the fiſh. So they went their way, and the dog went after them.

5 Now Anna ſat looking about towards the way for her ſon.

6 And when ſhe eſpied him coming, ſhe ſaid to his father, Behold, thy ſon cometh, and the man went with him.

7 Then ſaid Raphael, I know Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he ſhall rub, and the whiteneſs ſhall fall away, and he ſhall ſee thee.

9 Then Anna ran forth, and fell upon the neck of her ſon, and ſaid unto him, Seeing I have ſeen thee, my ſon, from henceforth I am content to die; and they wept both.

10 Tobit alſo went forth toward the door, and ſtumbled: but his ſon ran unto him,

11 And took hold of his father; and he ſtrake of the gall on his father's eyes, ſaying, Be of good hope, my father.

12 And when his eyes began to ſmart, he rubbed them;

13 And the whiteneſs pilled away from

the corners of his eyes: and when he ſaw his ſon, he ſell upon his neck.

14 And he wept, and ſaid, Bleſſed art thou, O God, and bleſſed is thy name for ever, and bleſſed are all thine holy angels:

15 For thou haſt ſcourged and haſt taken pity *on me*: for behold, I ſee my ſon Tobias. And his ſon went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law, at the gate of Nineve, rejoicing and praiſing God: and they which ſaw him go, marvelled, becauſe he had received his ſight.

17 But Tobit gave thanks before them, becauſe God had mercy on him. And when he came near to Sara his daughter in law, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed which hath brought thee unto us, and *bleſſed be* thy father and thy mother. And there was joy amongſt all his brethren which were at Nineve.

18 And Achiacharus, and Naſbas his brother's ſon came.

19 And Tobias wedding was kept ſeven days with great joy.

CHAP. XII.

5 *Tobit offereth half to the angel for his pains.* 6 *But he calleth them both aſide, and exhorteth them,* 15 *and telleth them that he was an angel.*

THEN Tobit called his ſon Tobias and ſaid unto him, My ſon, ſee that the man have his wages which went with thee, and thou muſt give him more.

2 And Tobias ſaid unto him, O father, it is no harm to me to give him half of thoſe things which I have brought.

3 For he hath brought me again to thee in ſafety, and made whole my wife, and brought me the money, and likewiſe healed thee.

4 Then the old man ſaid, It is due unto him.

5 So he called the angel, and he ſaid unto him, Take half of all that ye have brought, and go away in ſafety.

6 Then he took them both apart, and ſaid unto them, Bleſs God, praiſe him, and magnify him, and praiſe him for the things which he hath done unto you in the ſight of all that live. It is good to praiſe God, and exalt his name, and honourably to ſhew forth the works of God; therefore be not ſlack to praiſe him.

7 It is good to keep cloſe the ſecrets of a king, but it is honourable to reveal the works of God: do that which is good, and no evil ſhall touch you.

8 Prayer is good with faſting, and alms, and righteouſneſs: a little with righteouſneſs is better than much with unrighteouſneſs: it is better to give alms than to lay up gold:

9 For alms doth deliver from death, and ſhall purge away all ſin, Thoſe that exerciſe alms and righteouſneſs, ſhall be filled with life:

10 But they that ſin, are enemies to their own life.

11 Surely, I will keep cloſe nothing from you. For I ſaid, It was good to keep cloſe the ſecrets of a king, but that it was honourable to reveal the works of God.

12 Now therefore when thou didſt pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the holy One; and when thou didſt bury the dead, I was with thee likewiſe.

13 And when thou didſt not delay to riſe up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath ſent me to heal thee, and Sara thy daughter in law.

15 I am Raphael one of the ſeven holy angels, which preſent the prayers of the ſaints, and which go in and out before the glory of the holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he ſaid unto them, Fear not, for it ſhall go well with you; praiſe God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praiſe him for ever.

19 All theſe days I did appear unto you; but I did neither eat nor drink, but you did ſee a viſion.

20 Now therefore give God thanks: for I go up to him that ſent me, but write all things which are done in a book.

21 And when they aroſe, they ſaw him no more.

22 Then they confeſſed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thankſgiving unto God which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and ſaid, Bleſſed be God that liveth for ever, and bleſſed be his kingdom.

2 For he doth ſcourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confeſs him before the Gentiles, ye children of Iſrael: for he hath ſcattered us among them.

4 There declare his greatneſs, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will ſcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath ſcattered us.

6 If you turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore ſee what he will do with you, and confeſs him with your whole mouth, and praiſe the Lord of might, and extol the everlaſting King. In the land of my captivity do I praiſe him, and declare his might and majeſty to a ſinful nation: O ye ſinners, turn and do juſtice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my ſoul ſhall praiſe the king of heaven, and ſhall rejoice in his greatneſs.

8 Let all men ſpeak, and let all praiſe him for *his* righteouſneſs.

9 O Jeruſalem the holy city, he will ſcourge thee for thy childrens works, and will have mercy again on the ſons of the righteous.

10 Give praiſe to the Lord, for he *is* good: and praiſe the everlaſting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee thoſe that are captives, and love in thee for ever thoſe that are miſerable.

11 Many nations ſhall come from far to the name of the Lord God, with gifts in their hands, even gifts to the king of heaven; all generations ſhall praiſe thee with great joy.

12 Curſed *are* all they which hate thee, and bleſſed ſhall all be which love thee for ever.

13 Rejoice and be glad for the children of the juſt: for they ſhall be gathered together, and ſhall bleſs the Lord of the juſt.

14 O bleſſed *are* they which love thee *for* they ſhall rejoice in thy peace: bleſſed *are* they which have been ſorrowful for all thy ſcourges; for they ſhall rejoice for thee, when they have ſeen all thy glory, and ſhall be glad for ever.

15 Let my ſoul bleſs God the great King.

16 For Jeruſalem ſhall be built up with ſapphires, and emeralds, and precious ſtone: thy walls, and towers, and battlements, with pure gold.

17 And the ſtreets of Jeruſalem ſhall be paved with beryl, and carbuncle, and ſtones of Ophir.

18 And all her ſtreets ſhall ſay, Alleluia; and they ſhall Praiſe him, ſaying, bleſſed be God which hath extolled it for ever.

CHAP. XIV.

3 *Tobit giveth inſtructions to his ſon.* 11 *He and his wife die.* 14 *Tobias dieth at Ecbatane, after he had heard of the deſtruction of Nineve.*

SO Tobit made an end of praiſing God.

2 And he was eight and fifty years old when he loſt his ſight, which was reſtored to him after eight years: and he gave alms and he increaſed in the fear of the Lord God, and praiſed him.

3 And when he was very aged, he called his ſon, and the ſix ſons of his ſon, and ſaid to him, My ſon, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my ſon, for I ſurely believe thoſe things which Jonas the prophet ſpake of Nineve; that it ſhall be overthrown,

and that for a time peace ſhall rather be in Media; and that our brethren ſhall lie ſcattered in the earth from that good land; and Jeruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time;

5 And that again God will have mercy on them, and bring them again into the land, where they ſhall build a temple, but not like to the firſt, until the time of that age be fulfilled; and afterward they ſhall return from *all* places of their captivity, and build up Jeruſalem gloriouſly, and the houſe of God ſhall be built in it for ever, with a glorious building, as the prophets have ſpoken thereof.

6 And all nations ſhall turn, and fear the Lord God truly, and ſhall bury their idols.

7 So ſhall all nations praiſe the Lord, and his people ſhall confeſs God, and the Lord ſhall exalt his people; and all thoſe which love the Lord God in truth and juſtice, ſhall rejoice, ſhewing mercy to our brethren.

8 And now my ſon, depart out of Nineve, becauſe that thoſe things which the prophet Jonas ſpake ſhall ſurely come to paſs.

9 But keep thou the law and the commandments, and ſhew thyſelf merciful and juſt, that it may go well with thee.

10 And bury me decently, and thy mother with me, but tarry no longer at Nineve. Remember my ſon, how Aman handled Achiacharus that brought him up, how out of light, he brought him into darkneſs, and how he rewarded him again: yet Achiacharus was ſaved, but the other had his reward: for he went down into darkneſs. Manaſſes gave alms, and eſcaped the ſnares of death which they had ſet for him: but Aman fell into the ſnare and periſhed.

11 Wherefore now, my ſon, conſider what alms doeth, and how righteouſneſs doth deliver. When he had ſaid theſe things, he gave up the ghoſt in the bed, being an hundred and eight and fifty years old, and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane to Raguel his father in law.

13 Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their ſubſtance, and his father Tobits.

14 And he died at Ecbatane in Media, being an hundred and ſeven and twenty years old.

15 But before he died, he heard of the deſtruction of Nineve, which was taken by Nabuchodonoſor and Aſſuerus: and before his death he rejoiced over Nineve.

JUDITH.

CHAP. I.

2 *Arphaxad fortifieth Ecbatane.* 5 *Nabuchodonoſor warreth againſt him.* 15 *and killeth him.*

IN the twelfth year of the reign of Nabuchodonoſor, who reigned in Nineve the great city, (in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about, of ſtones hewen three cubits broad and ſix cubits long, and made the height of the wall ſeventy cubits, and the breadth thereof fifty cubits:

3 And ſet the towers thereof upon the gates of it an hundred cubits *high*, and the breadth thereof in the foundation threeſcore cubits.

4 And he made the gates thereof, even gates, that were raiſed to the height of ſeventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the ſetting in array of his footmen.)

5 Even in thoſe days king Nabuchodonoſor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all that dwelt

by Euphrates, and Tigris, and Hydaſpe, and the plain of Arioch the king of the Elymeans, and very many nations of the ſons of Chelod, aſſembled themſelves to the battle.

7 Then Nabuchodonoſor king of the Aſſyrians, ſent unto all that dwelt in Perſia, and to all that dwelt weſtward, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilibanus, and to all that dwelt upon the ſea-coaſt,

8 And to thoſe amongſt the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Eſdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jeruſalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Rameſſe, and all the land of Geſem,

10 Until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonoſor king of the Aſſyrians, neither went they with him to the battle: for they were not afraid of him: yea, he was before them as one man, and they ſent away his ambaſſadors from them without effect, and with diſgrace.

12 Therefore Nabuchodonoſor was very angry with all this country, and ſware by his throne and kingdom, that he would ſurely be avenged upon all thoſe coaſts of Cilicia, and Damaſcus, and Syria, and that he would ſlay with the ſword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two ſeas.

13 Then he marched in battle-array with his power againſt king Arphaxad in the ſeventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horſemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers and ſpoiled the ſtreets thereof, and turned the beauty thereof into ſhame.

15 He took alſo Arphaxad in the mountains of Ragau, and ſmote him through with his darts, and deſtroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of ſundry nations, being a very great multitude of men of war, and there he took his eaſe and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

4 *Holofernes is appointed general,* 11 *and charged to ſpare none that will not yield.*

AND in the eighteenth year, the two and twentieth day of the firſt month, there was talk in the houſe of Nabuchodonoſor king of the Aſſyrians, that he ſhould, as he ſaid, avenge himſelf on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his ſecret counſel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to deſtroy all fleſh that did not obey the commandment of his mouth.

4 And when he had ended his counſel, Nabuchodonoſor king of the Aſſyrians, called Holofernes the chief captain of his army, which was next unto him, and ſaid unto him,

5 Thus ſaith the great king, the lord of the whole earth, Behold, thou ſhalt go forth from my preſence, and take with thee men that truſt in their own ſtrength, of footmen an hundred and twenty thouſand; and the number of horſes with their riders, twelve thouſand.

6 And thou ſhalt go againſt all the weſt-country, becauſe they diſobeyed my commandment.

7 And thou ſhalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath againſt them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a ſpoil unto them.

8 So that their ſlain ſhall fill their valleys and brooks, and the river ſhall be filled with their dead till it overflow.

9 And I will lead them captive to the utmoſt parts of all the earth.

10 Thou therefore ſhalt go forth, and take before-hand for me all their coaſts: and if they will yield themſelves unto thee, thou ſhalt

reſerve them for me till the day of their puniſhment.

11 But concerning them that rebel let not thine eyes ſpare them; but put them to the ſlaughter, and ſpoil them whereſoever thou goeſt.

12 For as I live, and by the power of my kingdom, whatſoever I have ſpoken, that will I do by mine hand.

13 And take thou heed that thou tranſgreſs none of the commandments of thy lord, but accompliſh them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the preſence of his lord, and called all the governors and captains, and the officers of the army of Aſſur,

15 And he muſtered the choſen men for the battle, as his lord had commanded him, unto an hundred and twenty thouſand, and twelve thouſand archers on horſeback.

16 And he ranged them as a great army is ordered for the war.

17 And he took camels, and aſſes for their carriages, a very great number; and ſheep, and oxen, and goats without number, for their proviſion:

18 And plenty of victual for every man of the army, and very much gold and ſilver out of the king's houſe.

19 Then he went forth and all his power to go before king Nabuchodonoſor in the voyage, and to cover all the face of the earth weſtward with their chariots, and horſemen, and their choſen footmen.

20 A great multitude alſo of ſundry countries came with them like locuſts, and like the ſand of the earth: for the multitude was without number.

21 And they went forth of Nineve, three days journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horſemen, and chariots, and went from thence into the hill-country;

23 And deſtroyed Phud and Lud, and ſpoiled all the children of Raſſes, and the children of Iſmael, which were toward the wilderneſs at the ſouth of the land of the Chellians.

24 Then he went over Euphrates, and went through Meſopotamia, and deſtroyed all the high cities that were upon the river Arbonai, till you come to the ſea.

25 And he took the borders of Cilicia, and killed all that reſiſted him, and came to the borders of Japheth, which were toward the ſouth, over againſt Arabia.

26 He compaſſed alſo all the children of Madian, and burnt up their tabernacles, and ſpoiled there ſheep-cotes.

27 Then he went down into the plain of Damaſcus in the time of wheat-harveſt, and burnt up all their fields, and deſtroyed their flocks and herds, alſo he ſpoiled their cities and utterly waſted their countries, and ſmote all their young men with the edge of the ſword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the ſea-coaſts which were in Sidon and Tyrus, and them that dwelt in Sur, and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus, and Aſcalon, feared him greatly.

CHAP. III.

1 *They of the ſea-coaſts intreat for peace.* 7 *Holofernes is received.* 8 *He deſtroyeth their gods.*

SO they ſent ambaſſadors unto him, to treat of peace, ſaying,

2 Behold, we the ſervants of Nabuchodonoſor the great king lie before thee; uſe us as ſhall be good in thy ſight.

3 Behold, our houſes, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; uſe them as it pleaſeth thee.

4 Behold, even our cities, and the inhabitants thereof are thy ſervants; come and deal with them as ſeemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner,

6 Then came he down toward the ſea-coaſt, both he and his army, and ſet garriſons in the high cities, and took out of them choſen men for aid.

7 So they and all the country round about

received them with garlands, with dances, and with timbrels.

8 Yet he did caſt down their frontiers, and cut down their groves: for he had decreed to deſtroy all the gods of the land, that all nations ſhould worſhip Nabuchodonoſor only, and that all tongues and tribes ſhould call upon him as god.

9 Alſo he came over againſt Eſdraelon, near unto Judea, over againſt the great ſtrait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

4 *The Jews are afraid of Holofernes,* 5 *and fortify the hills. All Iſrael fall to faſting and prayer.*

NOW the children of Iſrael that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonoſor king of the Aſſyrians had done to the nations, and after what manner he had ſpoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the veſſels and the altar, and the houſe were ſanctified after the profanation.

4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem:

5 And poſſeſſed themſelves before-hand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the proviſion of war: for their fields were of late reaped.

6 Alſo Joacim the high prieſt which was in thoſe days in Jeruſalem, wrote to them that dwelt in Bethulia, and Betomeſtham which is over againſt Eſdraelon toward the open country near to Dothaim,

7 Charging them to keep the paſſages of the hill-country: for by them there was an entrance into Judea, and it was eaſy to ſtop them that would come up, becauſe the paſſage was ſtrait, for two men at the moſt

8 And the children of Iſrael did as Joacim the high prieſt had commanded them, with the ancients of all the people of Iſrael, which dwelt at Jeruſalem.

9 Then every man of Iſrael cried to God with great fervency, and with great vehemency did they humble their ſouls:

10 Both they and their wives, and their children, and their cattle, and every ſtranger and hireling, and their ſervants bought with money put ſackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jeruſalem fell before the temple, and caſt aſhes upon their heads, and ſpread out their ſackcloth before the face of the Lord: alſo they put ſackcloth about the altar,

12 And cried to the God of Iſrael all with one conſent earneſtly, that he would not give their children for a prey, and their wives for a ſpoil, and the cities of their inheritance to deſtruction, and the ſanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people faſted many days in all Judea and Jeruſalem, before the ſanctuary of the Lord Almighty.

14 And Joacim the high prieſt, and all the prieſts that ſtood before the Lord, and they which miniſtered unto the Lord, had their loins girt with ſackcloth, and offered the daily burnt-offerings, with the vows and free-gifts of the people,

15 And had aſhes on their mitres, and cried unto the Lord, with all their power, that he would look upon all the houſe of Iſrael graciouſly.

CHAP. V.

5 *Achior telleth Holofernes what the Jews are,* 8 *and what their God had done for them.*

THEN was it declared to Holofernes the chief captain of the army of Aſſur, that the children of Iſrael had prepared for

war,

Ch. IV. Ver. 11.] This is an example worthy of imitation in times of diſtreſs—but the outward gait is not that which the Lord regards. The heart muſt alſo be impreſſed with ſolemn fear and unfeigned contrition.

war, and had ſhut up the paſſages of the hill-country, and had fortified all the tops of the high hills, and had laid impediments in the champain countries.

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the ſea-coaſt.

3 And he ſaid unto them, Tell me now, ye ſons of Canaan, who this people is that dwelleth in the hill-country? and what are the cities that they inhabit? and what is the multitude of their army? and wherein is their power and ſtrength, and what king is ſet over them, or captain of their army?

4 And why have they determined not to come and meet me, more than all the inhabitants of the weſt?

5 Then ſaid Achior the captain of all the ſons of Ammon: Let my lord now hear a word from the mouth of thy ſervant, and I will declare unto thee the truth, concerning this people which dwelleth near thee, and inhabiteth the hill-countries: and there ſhall no lie come out of the mouth of thy ſervant.

6 This people are deſcended of the Chaldeans:

7 And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the gods of their fathers which were in the land of Chaldea.

8 For they left the way of their anceſtors, and worſhipped the God of heaven, the God whom they knew: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſojourned there many days.

9 Then their God commanded them to depart from the place where they ſojourned, and to go into the land of Canaan: where they dwelt, and were increaſed with gold and ſilver, and with very much cattle.

10 But when a famine covered all the land of Canaan, they went down into Egypt, and ſojourned there, while they were nouriſhed, and became there a great multitude, ſo that one could not number their nation.

11 Therefore the king of Egypt roſe up againſt them, and dealt ſubtilly with them, and brought them low with labouring in brick, and made them ſlaves.

12 Then they cried unto their God, and he ſmote all the land of Egypt with incurable plagues: ſo the Egyptians caſt them out of their ſight.

13 And God dried the Red ſea before them,

14 And brought them to mount Sina, and Cades Barne, and caſt forth all that dwelt in the wilderneſs.

15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing over Jordan they poſſeſſed all the hill-country.

16 And they caſt forth before them, the Canaanite, the Pherezite, the Jebuſite, and the Sychemites, and all the Gergeſites, and they dwelt in that country many days.

17 And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were deſtroyed in many battles very ſore, and were led captives into a land that was not theirs, and the temple of their God was caſt to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were ſcattered and have poſſeſſed Jeruſalem, where their ſanctuary is, and are ſeated in the hill-country: for it was deſolate.

20 Now therefore, my lord and governor, if there be any error in this people, and they ſin againſt their God, let us conſider that this ſhall be their ruin, and let us go up, and we ſhall overcome them.

21 But if there be no iniquity in their nation, let my lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior, had finiſhed theſe ſayings, all the people ſtanding round about the tent, murmured, and the chief men of Holofernes, and all that dwelt by the ſea-ſide, and in Moab, ſpake, that he ſhould kill him.

23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael: for lo, it is

a people that have no ſtrength nor power for a ſtrong battle:

24 Now therefore, lord Holofernes, we will go up, and they ſhall be a prey, to be devoured of all thine army.

CHAP. VI.

1 Holofernes deſpiſeth God. 7 He threateneth Achior, and ſendeth him away.

AND when the tumult of men that were about the council was ceaſed, Holofernes the chief captain of the army of Aſſur, ſaid unto Achior and all the Moabites, before all the company of other nations.

2 And who art thou Achior, and the hirelings of Ephraim, that thou haſt propheſied amongſt us as to day, and haſt ſaid, that we ſhould not make war with the people of Iſrael, becauſe their God will defend them? and who is God but Nabuchodonoſor?

3 He will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliver them: but we his ſervants will deſtroy them as one man; for they are not able to ſuſtain the power of our horſes.

4 For with them we will tread them under foot, and their mountains ſhall be drunken with their blood, and their fields ſhall be filled with their dead bodies, and their footſteps ſhall not be able to ſtand before us, for they ſhall utterly periſh, ſaith king Nabuchodonoſor, lord of all the earth; for he ſaid, None of my words ſhall be in vain.

5 And thou Achior, an hireling of Ammon, which haſt ſpoken theſe words in the day of thine iniquity, ſhalt ſee my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then ſhall the ſword of mine army, and the multitude of them that ſerve me, paſs through thy ſides, and thou ſhalt fall among their ſlain, when I return.

7 Now therefore my ſervants ſhall bring thee back into the hill-country, and ſhall ſet thee in one of the cities of the paſſages.

8 And thou ſhalt not periſh till thou be deſtroyed with them.

9 And if thou perſuade thy ſelf in thy mind, that they ſhall not be taken, let not thy countenance fall: I have ſpoken it, and none of my words ſhall be in vain.

10 Then Holofernes commanded his ſervants that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Iſrael.

11 So his ſervants took him, and brought him out of the camp into the plain, and they went from the midſt of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city ſaw them, they took up their weapons, and went out of the city to the top of the hill: and every man that uſed a ſling, kept them from coming up, by caſting of ſtones againſt them.

13 Nevertheleſs, having gotten privily under the hill, they bound Achior, and caſt him down, and left him at the foot of the hill, and returned to their lord.

14 But the Iſraelites deſcended from their city, and came unto him, and looſed him, and brought him into Bethulia, and preſented him to the governors of the city.

15 Which were in thoſe days, Ozias the ſon of Micha of the tribe of Simeon, and Chabris the ſon of Gothoniel, and Charmis the ſon of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women to the aſſembly, and they ſet Achior in the midſt of all their people. Then Ozias aſked him of that which was done.

17 And he anſwered and declared unto them the words of the council of Holofernes, and all the words that he had ſpoken in the midſt of the princes of Aſſur, and whatſoever Holofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell down and worſhipped God, and cried unto God ſaying,

19 O Lord God of heaven, behold their pride, and pity the low eſtate of our nation, and look upon the face of thoſe that are ſanctified unto thee this day.

20 Then they comforted Achior, and praiſed him greatly.

21 And Ozias took him out of the aſſembly unto his houſe, and made a feaſt unto the elders, and they called on the God of Iſrael all that night for help.

CHAP. VII.

1 *Holofernes beſiegeth Bethulia,* 7 *and ſtoppeth the water from them.* 22 *They faint and murmur.*

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they ſhould remove their camp againſt Bethulia, to take aforehand the aſcents of the hill-country, and to make war againſt the children of Iſrael.

2 Then their ſtrong men removed their camps in that day, and the army of the men of war was an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſide the baggage, and other men that were afoot amongſt them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon, which is over againſt Eſdraelom.

4 Now the children of Iſrael, when they ſaw the multitude of them were greatly troubled, and ſaid every one to his neighbour, Now will theſe men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers they remained and watched all that night.

6 But in the ſecond day Holofernes brought forth all his horſemen, in the ſight of the children of Iſrael which were in Bethulia,

7 And viewed the paſſages up to the city, and came to the fountains of their waters, and took them, and ſet garriſons of men of war over them, and he himſelf removed towards his people.

8 Then came unto him all the chief of the children of Eſau, and all the governors of the people of Moab, and the captains of the ſea-coaſt, and ſaid,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Iſrael do not truſt in their ſpears, but in the height of the mountains wherein they dwell, becauſe it is not eaſy to come up to the tops of their mountains.

11 Now therefore my lord, fight not againſt them in battle array, and there ſhall not ſo much as one man of thy people periſh.

12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water, which iſſueth forth of the foot of the mountain:

13 (For all the inhabitants of Bethulia have their water thence) ſo ſhall thirſt kill them, and they ſhall give up their city, and we and our people ſhall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children ſhall be conſumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell.

15 Thus ſhalt thou render them an evil reward: becauſe they rebelled and met not thy perſon peaceably.

16 And theſe words pleaſed Holofernes, and all his ſervants, and he appointed to do as they had ſpoken.

17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael.

18 Then the children of Eſau went up with the children of Ammon, and camped in the hill-country over againſt Dothaim: and they ſent ſome of them toward the ſouth, and toward the eaſt, over againſt Ekrebel, which is near unto Chuſi, that is upon the brook Mochmur; and the reſt of the army of the Aſſyrians, camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them round about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footmen, chariots, and horſemen, four and thirty days, ſo that all their veſſels of water failed all the inhabitants of Bethulia.

21 And the ciſterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by meaſure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the gates, and there was no longer any ſtrength in them.

23 Then all the people aſſembled to Ozias and to the chief of the city, both young men and women, and children, and cryed with a loud voice, and ſaid before all the elders,

24 God be Judge between us and you: for you have done us great injury, in that you have not required peace of the children of Aſſur.

25 For now we have no helper: but God hath ſold us into their hands, that we ſhould be thrown down before them with thirſt, and great deſtruction.

26 Now therefore call them unto you and deliver the whole city for a ſpoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a ſpoil unto them, than to die for thirſt: for we will be his ſervants, that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witneſs againſt you, the heaven and the earth, and our God, and Lord of our fathers, which puniſheth us according to our ſins, and the ſins of our fathers, that he do not according as we have ſaid this day.

29 Then there was great weeping with one conſent in the midſt of the aſſembly, and they cried unto the Lord God with a loud voice.

30 Then ſaid Ozias to them, Brethren, be of good courage, let us indure five days, in the which ſpace the Lord our God may turn his mercy towards us; for he will not forſake us utterly.

31 And if theſe days paſs, and there come no help unto us, I will do according to your word.

32 And he diſperſed the people every one to their own charge; and they went unto the walls and towers of their city, and ſent the women and children into their houſes: and they were very low brought in the city.

CHAP. VIII.

1 *Judith blameth the governors for their promiſe to yield,* 17 *and adviſeth them to truſt in God.*

NOW at that time Judith heard thereof, which was the daughter of Merari, the ſon of Ox, the ſon of Joſeph, the ſon of Oziel, the ſon of Elcia, the ſon of Ananias, the ſon of Gedeon, the ſon of Raphaim, the ſon of Acitho, the ſon of Eliu, the ſon of Eliab, the ſon of Nathanael, the ſon of Samael, the ſon of Salaſadai, the ſon of Iſrael,

2 And Manaſſes was her huſband of her tribe and kindred, who died in the barley-harveſt.

3 For as he ſtood overſeeing them that bound ſheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia, and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her houſe three years and four months.

5 And ſhe made her a tent upon the top of her houſe, and put on ſackcloth upon her loins, and ware her widows apparel.

6 And ſhe faſted all the days of her widowhood ſave the eves of the ſabbaths and the ſabbaths, and the eves of the new moons, and the new moons, and the feaſts, and ſolemn days of the houſe of Iſrael.

7 She was alſo of a goodly countenance, and very beautiful to behold: and her huſband Manaſſes had left her gold and ſilver, and men-ſervants and maid-ſervants, and cattel, and lands, and ſhe remained upon them.

8 And there was none that gave her an ill word; for ſhe feared God greatly.

9 Now when ſhe heard the evil words of the people againſt the governor, that they fainted for lack of water (for Judith had heard all the words that Ozias had ſpoken unto them, and that he had ſworn to deliver the city unto the Aſſyrians after five days,)

10 Then ſhe ſent her waiting-woman that had the government of all things that ſhe had, to call Ozias and Chabris, and Charmis, the ancients of the city.

11 And they came unto her, and ſhe ſaid unto them, Hear me now, O ye governors, of the inhabitants of Bethulia: for your words that you have ſpoken before the people this day are not right touching this oath which ye made, and pronounced between God and you, and have promiſed to deliver the city to our enemies, unleſs within theſe days the Lord turn to help you.

12 And now, who are you that have tempted God this day, and ſtand inſtead of God amongſt the children of men?

13 And now try the Lord Almighty, but you ſhall never know any thing.

14 For you cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can you ſearch out God, that hath made all theſe things, and know his mind, or comprehend his purpoſe? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within theſe five days, he hath power to defend us when he will, even every day, or to deſtroy us before our enemies.

16 Do not bind the counſels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the ſon of man, that he ſhould be wavering.

17 Therefore let us wait for ſalvation of him, and call upon him to help us, and he will hear our voice if it pleaſe him,

18 For there aroſe none in our age, neither is there any now in theſe days, neither tribe nor family, nor people nor city among us, which worſhip gods made with hands, as hath been aforetime.

19 For the which cauſe our fathers were given to the ſword, and for a ſpoil, and had a great fall before our enemies.

20 But we know none other god, therefore we truſt that he will not deſpiſe us, nor any of our nation.

21 For if we be taken ſo, all Judea ſhall lie waſte, and our ſanctuary ſhall be ſpoiled, and he will require the profanation thereof at our mouth.

22 And the ſlaughter of our brethren, and the captivity of the country, and the deſolation of our inheritance, will he turn upon our heads among the Gentiles, whereſoever we ſhall be in bondage, and we ſhall be an offence and a reproach to all them that poſſeſs us.

23 For our ſervitude ſhall not be directed to favour: but the Lord our God ſhall turn it to diſhonour.

24 Now therefore, O brethren, let us ſhew an example to our brethren, becauſe their hearts depend upon us, and the ſanctuary, and the houſe, and the altar reſt upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Iſaac, and what happenned to Jacob in Meſopotamia of Syria, when he kept the ſheep of Laban his mother's brother.

27 For he hath not tried us in the fire as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth ſcourge them that come near unto him to admoniſh them.

28 Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that may gainſay thy words.

29 For this is not the firſt day wherein thy wiſdom is manifeſted; but from the beginning of thy days all the people have known thy underſtanding, becauſe the diſpoſition of thine heart is good.

30 But the people were very thirſty, and compelled us to do unto them as we have ſpoken, and to bring an oath upon ourſelves, which we will not break.

31 Therefore now pray thou for us, becauſe thou art a godly woman, and the Lord will ſend us rain to fill our ciſterns, and we ſhall faint no more.

32 Then ſaid Judith unto them, Hear me, and I will do a thing which ſhall go throughout all generations, to the children of our nation.

33 You ſhall ſtand this night in the gate, and I will go forth with my waiting-woman: and within the days that you have promiſed to deliver the city to our enemies, the Lord will viſit Iſrael by mine hand.

34 But inquire not you of mine act: For I will not declare it unto you, till the things be finiſhed that I do.

35 Then ſaid Ozias and the princes unto her, Go in peace, and the Lord God be before thee to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Judith humbleth herſelf,* 2 *and prayeth God to proſper her purpoſe againſt the enemy.*

THEN Judith fell upon her face, and put aſhes upon her head, and uncovered the ſackcloth wherewith ſhe was clothed; and about the time that the incenſe of that evening was offered in Jeruſalem, in the houſe of the Lord, Judith cried with a loud voice, and ſaid,

2 O Lord God of my father Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginity to her reproach, (for thou ſaidſt, It ſhall not be ſo, and yet they did ſo)

3 Wherefore thou gaveſt their rulers to be ſlain, ſo that they died their bed in blood, being deceived, and ſmoteſt the ſervants with their lords, and the lords upon their thrones;

4 And haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided amongſt thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me alſo a widow.

5 For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after; thou haſt thought upon the things which are now, and which are to come.

6 Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here: for all thy ways are prepared, and thy judgements are in thy foreknowledge.

7 For behold, the Aſſyrians are multiplied in their power; they are exalted with horſe and man; they glory in the ſtrength of their footmen; they truſt in ſhield and ſpear, and bow, and ſling, and know not that thou art the Lord that breakeſt the battles: the Lord is thy name.

8 Throw down their ſtrength in thy power, and bring down their force in thy wrath: for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle, where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar.

9 Behold their pride, and ſend thy wrath upon their heads: give into mine hand which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant: break down their ſtatelineſs by the hand of a woman.

11 For thy power ſtandeth not in multitude, nor thy might in ſtrong men: for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protector of the forlorn, a ſaviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Iſrael but thou.

CHAP. X.

3 *Judith doth ſet forth her ſelf.* 10 *She and her maid go forth into the camp.*

NOW after that ſhe had ceaſed to cry unto the God of Iſrael, and had made an end of all theſe words, 2 She roſe where ſhe had fallen down, and called her maid, and went down into the houſe, in the which ſhe abode in the ſabbath-days, and in her feaſt-days.

3 And pulled off the ſackcloth which ſhe had on, and put off the garments of her widowhood, and waſhed her body all over with water, and anointed her ſelf with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladneſs, wherewith ſhe was clad during the life of Manaſſes her huſband.

4 And ſhe took ſandals upon her feet, and put about her, her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked her ſelf bravely, to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gave her maid a bottle of wine, and a cruſe of oil, and filled a bag with parched corn and lumps of figs, and with fine bread; ſo ſhe folded all theſe things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found ſtanding there Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they ſaw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and ſaid unto her,

8 The God, the God of our fathers give thee favour, and accompliſh thine enterpriſes to the glory of the children of Iſrael, and to the exaltation of Jeruſalem: then they worſhipped God.

9 And ſhe ſaid unto them, Command the gates of the city to be opened unto me, that I may go forth to accompliſh the things whereof you have ſpoken with me: ſo they commanded the young men to open unto her, as ſhe had ſpoken.

10 And when they had done ſo, Judith went out, ſhe and her maid with her, and the men of the city looked after her, until ſhe was gone down the mountain, and till ſhe had paſſed the valley, and could ſee her no more.

11 Thus they went ſtraight forth in the valley: and the firſt watch of the Aſſyrians met her;

12 And took her, and aſked her, Of what people art thou? and whence comeſt thou? and whither goeſt thou? And ſhe ſaid, I am a woman of the Hebrews, and am fled from them: for they ſhall be given you to be conſumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth, and I will ſhew him a way whereby he ſhall go, and win all the hill-country, without loſing the body or life of any one of his men:

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and ſaid unto her,

15 Thou haſt ſaved thy life, in that thou haſt haſted to come down to the preſence of our lord: now therefore come to his tent, and ſome of us ſhall conduct thee, until they have delivered thee to his hands.

16 And when thou ſtandeſt before him, be not afraid in thine heart, but ſhew unto him according to thy word, and he will entreat thee well.

17 Then they choſe out of them an hundred men, to accompany her and her maid, and they brought her to the tent of Holofernes.

18 Then was there a concourſe throughout all the camp: for her coming was noiſed among the tents, and they came about her as ſhe ſtood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Iſrael becauſe of her, and every one ſaid to his neighbour, Who would deſpiſe this people, that have among them ſuch women? ſurely it is not good that one man of them be left, who being let go, might deceive the whole earth.

20 And they that lay near Holofernes, went out, and all his ſervants, and they brought her into the tent.

21 Now Holofernes reſted upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious ſtones.

22 So they ſhewed him of her, and he came out before his tent, with ſilver lamps going before him.

23 And when Judith was come before him and his ſervants, they all marvelled at the beauty of her countenance; and ſhe fell down upon her face, and did reverence unto him: and his ſervants took her up.

CHAP. XI.

4 *Holofernes aſketh Judith the cauſe of her coming.* 20 *He is much pleaſed with her wiſdom and beauty.*

THEN ſaid Holofernes unto her, Woman be of good comfort, fear not in thine heart: for I never hurt any that was willing to ſerve Nabuchodonoſor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not ſet light by me, I would not have lifted up my ſpear againſt them: but they have done theſe things to themſelves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for ſafeguard; be of good comfort, thou ſhalt live this night, and hereafter.

4 For none ſhall hurt thee, but entreat thee well, as they do the ſervants of king Nabuchodonoſor my lord.

5 Then Judith ſaid unto him, Receive the words of thy ſervant, and ſuffer thine handmaid to ſpeak in thy preſence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to paſs by thee, and my lord ſhall not fail of his purpoſes.

7 As Nabuchodonoſor king of all the earth liveth, and as his power liveth, who hath ſent thee for the upholding of every living thing: for not only men ſhall ſerve him by thee, but alſo the beaſts of the field, and the cattel, and the fowls of the air ſhall live by thy power, under Nabuchodonoſor and all his houſe.

8 For we have heard of thy wiſdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter which Achior did ſpeak in thy counſel, we have heard his words; for the men of Bethulia ſaved him, and he declared unto them all that he had ſpoken unto thee.

10 Therefore O Lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation ſhall not be puniſhed, neither can the ſword prevail againſt them, except they ſin againſt their God.

11 And now, that my lord be not defeated, and fruſtrate of his purpoſe, even death is now fallen upon them, and their ſin hath overtaken them, wherewith they will provoke their God to anger, whenſoever they ſhall do that which is not fit to be done:

12 For their victuals fail them, and all their water is ſcant, and they have determined to lay hands upon their cattle, and purpoſed to conſume all thoſe things that God hath forbidden them to eat by his laws:

13 And are reſolved to ſpend the firſt-fruits of the corn, and the tenths of wine and oyl, which they had ſanctified and reſerved for the prieſts that ſerve in Jeruſalem, before the face of our God, the which things it is not lawful for any of the people ſo much as to touch with their hands.

14 For they have ſent ſome to Jeruſalem, becauſe they alſo that dwell there have done the like, to bring them a licence from the ſenate.

15 Now when they ſhall bring them word, they will forthwith do it, and they ſhall be given thee to be deſtroyed the ſame day.

16 Wherefore I thine hand-maid knowing all this, and fled from their preſence, and God hath ſent me to work things with thee, whereat all the earth ſhall be aſtoniſhed, and whoſoever ſhall hear it.

17 For thy ſervant is religious, and ſerveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy ſervant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their ſins:

18 And I will come and ſhew it unto thee: then thou ſhalt go forth with all thine army, and there ſhall be none of them that ſhall reſiſt thee.

19 And I will lead thee through the midſt of Judea, until thou come before Jeruſalem, and I will ſet thy throne in the midſt thereof, and thou ſhalt drive them as ſheep that have no ſhepherd, and a dog ſhall not ſo much as open his mouth at thee: for theſe things were told me according to my foreknowledge, and they were declared unto me, and I am ſent to tell thee.

20 Then her words pleaſed Holofernes, and all his ſervants, and they marvelled at her wiſdom, and ſaid,

21 There is not ſuch a woman from one end of the earth to the other, both for beauty of face, and wiſdom of words.

22 Likewiſe Holofernes ſaid unto her, God hath done well to ſend thee before the people, that ſtrength might be in our hands, and deſtruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: ſurely if thou do as thou haſt ſpoken, thy God ſhall be my God, and thou ſhalt dwell in the houſe of king Nabuchodonoſor, and ſhalt be renowned through the whole earth.

CHAP. XII.

1 *Judith will not eat of Holofernes meat.* 7 *She tarried three days in the camp.*

THEN he commanded to bring her in, where his plate was ſet, and bad that they ſhould prepare for her of his own meats, and that ſhe ſhould drink of his own wine.

2 And Judith ſaid, I will not eat thereof, leſt there be an offence: but proviſion ſhall be made for me of the things that I have brought.

3 Then Holofernes ſaid unto her, If thy proviſion ſhould fail, how ſhould we give thee the like? for there be none with us of thy nation.

4 Then ſaid Judith unto him, As thy ſoul liveth, my lord, thine handmaid ſhall not ſpend thoſe things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the ſervants of Holofernes brought her into the tent, and ſhe ſlept till midnight, and ſhe aroſe when it was towards the morning watch,

6 And ſent to Holofernes, ſaying, Let my lord now command, that thine hand-maid may go forth unto prayer.

7 Then Holofernes commanded his guard, that they ſhould not ſtay her: thus ſhe abode in the camp three days, and went out in the night into the valley of Bethulia, and waſhed herſelf in a fountain of water by the camp.

8 And when ſhe came out, ſhe beſought the Lord God of Iſrael to direct her way, to the raiſing up of the children of her people.

9 So ſhe came in clean, and remained in the tent, until ſhe did eat her meat at evening.

10 And in the fourth day Holofernes made a feaſt to his own ſervants only, and called none of the officers to the banquet.

11 Then ſaid he to Bagoas the eunuch, who had charge over all that he had, Go now, and perſuade this Hebrew woman which is with thee, that ſhe come unto us, and eat and drink with us.

12 For lo, it will be a ſhame for our perſon, if we ſhall let ſuch a woman go, not having had her company: for if we draw her not unto us, ſhe will laugh us to ſcorn.

13 Then went Bagoas from the preſence of Holofernes, and came to her, and he ſaid, Let not this fair damſel fear to come to my lord, and to be honoured in his preſence, and drink wine and be merry with us, and be made this day as one of the daughters of the Aſſyrians, which ſerve in the houſe of Nabuchodonoſor.

14 Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my lord? ſurely whatſoever pleaſeth him, I will do ſpeedily, and it ſhall be my joy unto the day of my death.

15 So ſhe aroſe, and decked herſelf with her apparel, and all her womans attire, and her maid went and laid ſoft ſkins on the ground for her, over againſt Holofernes, which ſhe had received of Bagoas for her daily uſe, that ſhe might ſit and eat upon them.

16 Now when Judith came in, and ſat

down, Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired greatly her company; for he waited a time to deceive her, from the day that he had ſeen her.

17 Then ſaid Holofernes unto her, Drink now, and be merry with us.

18 So Judith ſaid, I will drink now my Lord, becauſe my life is magnified in me this day, more than all the days ſince I was born.

19 Then ſhe took, and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day, ſince he was born.

CHAP. XIII.

2 Judith is left alone with Holofernes in his tent. 7 She cut off his head while he ſlept.

NOW when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his Lord, and they went to their beds: for they were all weary, becauſe the feaſt had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to ſtand without her bed chamber, and to wait for her coming forth, as ſhe did daily: for ſhe ſaid ſhe would go forth to her prayers, and ſhe ſpake to Bagoas according to the ſame purpoſe.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith ſtanding by his bed, ſaid in her heart, O Lord God of all power, look at this preſent upon the works of mine hands for the exaltation of Jeruſalem,

5 For now is the time to help thine inheritance, and to execute mine enterprizes to the deſtruction of the enemies which are riſen againſt us.

6 Then ſhe came to the pillar of the bed, which was at Holofernes head, and took down his faulchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and ſaid, Strengthen me, O Lord God of Iſrael, this day.

8 And ſhe ſmote twice upon his neck with all her might, and ſhe took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after ſhe went forth, and gave Holofernes his head to her maid:

10 And ſhe put it in her bag of meat: ſo they twain went together according to their cuſtom, unto prayer: and when they paſſed the camp they compaſſed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then ſaid Judith afar off to the watchmen at the gate, Open, open now the gate: God even our God is with us, to ſhew his power yet in Jeruſalem, and his forces againſt the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both ſmall and great, for it was ſtrange unto them that ſhe was come: ſo they opened the gate, and received them, and made a fire for a light, and ſtood round about them.

14 Then ſhe ſaid unto them with a loud voice, Praiſe, praiſe God, praiſe God, (I ſay,) for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night.

15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head of Holofernes the chief captain of the army of Aſſur, and behold the canopy wherein he did lie in his drunkenneſs; and the Lord hath ſmitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his deſtruction, and yet hath he not committed ſin with me, to defile and ſhame me.

17 Then all the people were wonderfully aſtoniſhed and bowed themſelves and worſhipped God, and ſaid with one accord,

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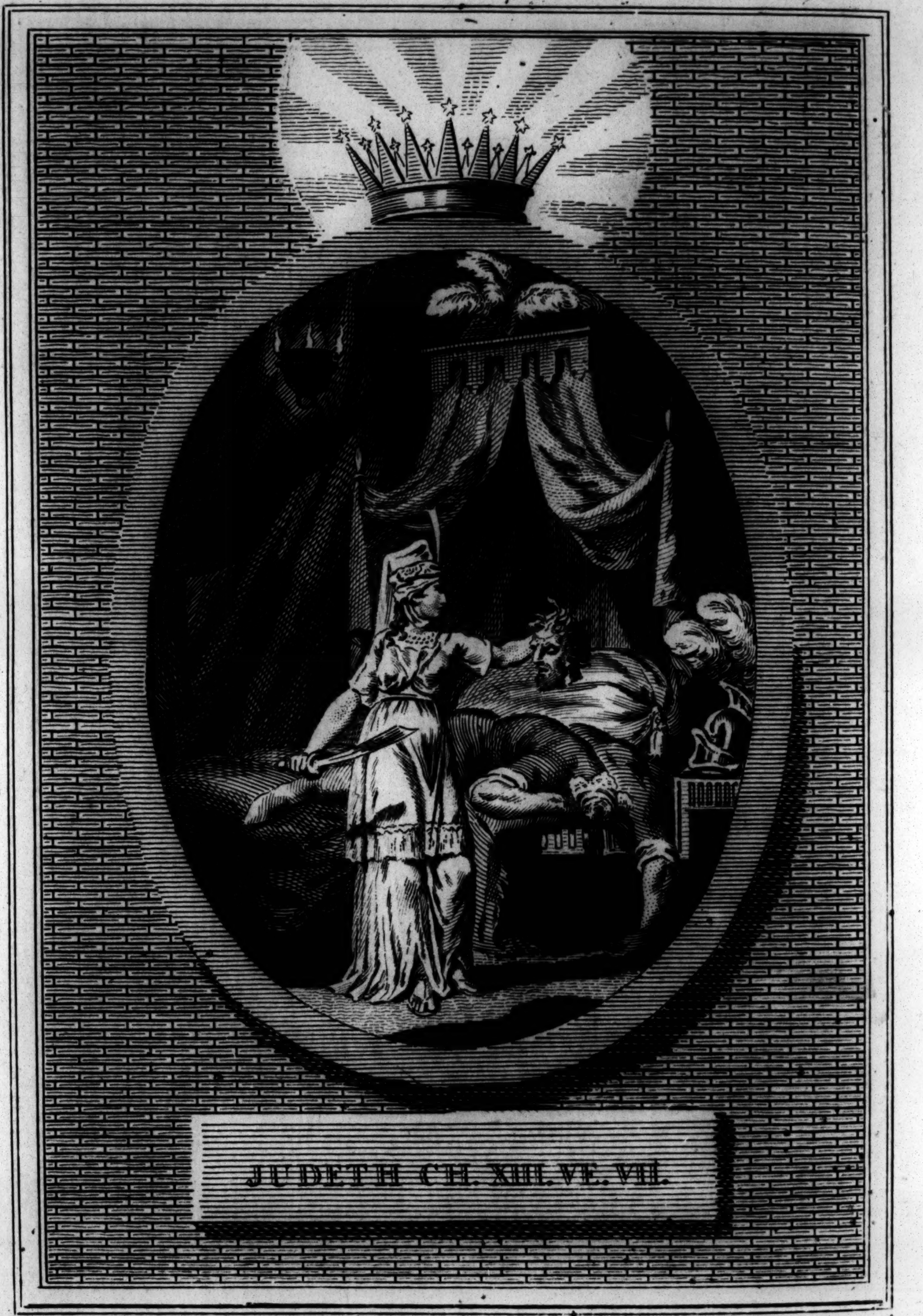
JUDETH CH. XIII. VE. VII.

Dayes del.

Grignion sc.

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Bleſſed be thou, O our God, which haſt this day brought to nought the enemies of thy people.

18 Then ſaid Ozias unto her, O daughter, bleſſed art thou of the moſt high God, above all the women upon the earth; and bleſſed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence ſhall not depart from the heart of men, which remember the power of God for ever.

20 And God turn theſe things to thee for a perpetual praiſe, to viſit thee in good things, becauſe thou haſt not ſpared thy life for the affliction of our nation, but haſt revenged our ruin, walking a ſtraight way before our God. And all the people ſaid, So be it, ſo be it.

CHAP. XIV.

1 *The head of Holofernes is hanged up.* 15 *He is found dead, and much lamented.*

THEN ſaid Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the higheſt place of your walls.

2 And ſo ſoon as the morning ſhall appear, and the ſun ſhall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, and ſet you a captain over them, as though you would go down into the field toward the watch of the Aſſyrians, but go not down.

3 Then they ſhall take their armour, and ſhall go into their camp, and raiſe up the captains of the army of Aſſur, and they ſhall run to the tent of Holofernes, but ſhall not find him: then fear ſhall fall upon them, and they ſhall flee before your face.

4 So you, and all that inhabit the coaſt of Iſrael, ſhall purſue them, and overthrow them as they go.

5 But before you do theſe things, call me Achior the Ammonite, that he may ſee and know him that deſpiſed the houſe of Iſrael, and that ſent him to us as it were to his death.

6 Then they called Achior out of the houſe of Ozias; and when he was come, and ſaw the head of Holofernes in a man's hand in the aſſembly of the people, he fell down on his face, and his ſpirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and ſaid, Bleſſed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name ſhall be aſtoniſhed.

8 Now therefore tell me all the things that thou haſt done in theſe days. Then Judith declared unto him in the midſt of the people, all that ſhe had done from the day that ſhe went forth, until that hour ſhe ſpake unto them.

9 And when ſhe had left off ſpeaking, the people ſhouted with a loud voice, and made a joyful noiſe in their city.

10 And when Achior had ſeen all that the God of Iſrael had done, he believed in God greatly and circumciſed the fleſh of the foreſkin, and was joined unto the houſe of Iſrael unto this day.

11 And as ſoon as the morning aroſe, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ſtraits of the mountain.

12 But when the Aſſyrians ſaw them, they ſent to their leaders which came to their captains, and tribunes, and to every one of their rulers.

13 So they came to Holofernes tent, and ſaid to him that had the charge of all his things, Waken now our lord: for the ſlaves have been bold to come down againſt us to battle, that they may be utterly deſtroyed.

14 Then went in Bagoas, and knocked at the door of the tent, for he thought that he had ſlept with Judith.

15 But becauſe none anſwered, he opened it, and went into the bed-chamber, and found him caſt upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and ſighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people and cried,

18 Theſe ſlaves have dealt treacherouſly; one woman of the Hebrews hath brought ſhame upon the houſe of king Nabuchodonoſor: for behold Holofernes *lieth* upon the ground without a head.

19 When the captains of the Aſſyrians army heard theſe words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noiſe throughout the camp.

CHAP. XV.

1 *The Aſſyrians are chaſed and ſlain.* 13 *The women crown Judith with a garland.*

AND when they that were in the tents heard, they were aſtoniſhed at the thing that was done.

2 And fear and trembling fell upon them, ſo that there was no man that durſt abide in the ſight of his neighbour, but ruſhing out all together, they fled into every way of the plain, and of the hill-country.

3 They alſo that had camped in the mountains round about Bethulia, fled away. Then the children of Iſrael, every one that was a warrior among them ruſhed out upon them.

4 Then ſent Ozias to Betomaſthen, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them.

5 Now when the children of Iſrael heard it, they all fell upon them with one conſent, and ſlew them unto Chobai: likewiſe alſo they that came from Jeruſalem, and from all the hill-country, (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chaſed them with a great ſlaughter, until they were paſt Damaſcus, and the borders thereof.

6 And the reſidue that dwelt at Bethulia, fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from the ſlaughter had that which remained; and the villages, and the cities that were in the mountains and in the plain, gat many ſpoils: for the multitude was very great.

8 Then Joacim the high prieſt, and the ancients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judith, and to ſalute her.

9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem, thou art the great glory of Iſrael, thou art the great rejoicing of our nation.

10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed be thou of the Almighty Lord for evermore: and all the people ſaid, So be it.

11 And the people ſpoiled the camp, the ſpace of thirty days: and they gave unto Judith, Holofernes his tent, and all his plate, and beds, and veſſels, and all his ſtuff: and ſhe took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her: and ſhe took branches in her hand, and gave alſo to the women that were with her.

13 And they put a garland of olive upon her, and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and all the men of Iſrael followed in their armour, with garlands, and with ſongs in their mouths.

CHAP. XVI.

1 *The ſong of Judith.* 23 *She dieth at Bethulia a widow of great honour.* 24 *All Iſrael lament her death.*

THEN Judith began to ſing this thankſgiving in all Iſrael, and all the people ſang after her this ſong of praiſe.

2 And Judith ſaid, Begin unto my God with timbrels, ſing unto my Lord with cymbals: tune unto him a new pſalm: exalt him and call upon his name.

3 For God breaketh the battles: for amongſt the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me.

4 Aſſur came out of the mountains from

the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil.

6 But the Almighty Lord hath diſappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her ſandals raviſhed his eyes, her beauty took his mind priſoner, and the fauchion paſſed through his neck.

10 The Perſians quaked at her boldneſs, and the Medes were daunted at her hardineſs.

11 Then my afflicted ſhouted for joy, and my weak ones cried aloud; but they were aſtoniſhed: theſe lifted up their voices, but they were overthrown.

12 The ſons of the damſels have pierced them through, and wounded them as fugitives children: they periſhed by the battle of the Lord.

13 I will ſing unto the Lord a new ſong: O Lord, thou art great and glorious, wonderful in ſtrength and invincible.

14 Let all creatures ſerve thee: for thou ſpakeſt and they were made, thou didſt ſend forth thy ſpirit and it created them, and there is none that can reſiſt thy voice.

15 For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence: yet thou art merciful to them that fear thee.

16 For all ſacrifice is too little for a ſweet ſavour unto thee, and all the fat is not ſufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Wo to the nations that riſe up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their fleſh; and they ſhall feel them and weep for ever.

18 Now as ſoon as they entered into Jeruſalem, they worſhipped the Lord; and as ſoon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 Judith alſo dedicated all the ſtuff of Holofernes, which the people had given her, and gave the canopy which ſhe had taken out of his bed-chamber for a gift unto the Lord.

20 So the people continued feaſting in Jeruſalem before the ſanctuary, for the ſpace of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own poſſeſſion, and was in her time honourable in all the country.

22 And many deſired her, but none knew her all the days of her life, after that Manaſſes her huſband was dead, and was gathered to his people.

23 But ſhe increaſed more and more in honour, and waxed old in her huſband's houſe, being an hundred and five years old, and made her maid free; ſo ſhe died in Bethulia: and they buried her in the cave of her huſband Manaſſes.

24 And the houſe of Iſrael lamented her ſeven days: and before ſhe died, ſhe did diſtribute her goods to all them that were neareſt of kindred to Manaſſes her huſband, and to them that were the neareſt of her kindred.

25 And there was none that made the children of Iſrael any more afraid in the days of Judith, nor a long time after her death.

The reſt of the Chapters of the book of ESTHER, which are found neither in the Hebrew, nor in the Chaldee.

Part of the tenth Chapter after the Greek.

Mardocheus rembereth and expoundeth his dream of the river and the two dragons.

THEN Mardocheus ſaid, God hath done theſe things.

5 For I remember a dream which I ſaw concerning theſe matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the ſun, and much water: this river is Eſther, whom the king married, and made queen.

7 And the two dragons, are I and Aman.

8 And the nations were thoſe that were aſſembled to deſtroy the name of the Jews:

9 And my nation is this Iſrael, which cried to God and were ſaved: for the Lord hath ſaved his people, and the Lord hath delivered us from all thoſe evils, and God hath wrought ſigns and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And theſe two lots came at the hour, and time, and day of judgment before God amongſt all nations.

12 So God remembered his people, and juſtified his inheritance.

13 Therefore thoſe days ſhall be unto them in the month Adar, the fourteenth and fifteenth day of the ſame month, with an aſſembly, and joy, and with gladneſs, before God, according to the generations for ever among his people.

CHAP. XI.

2 *The ſtock and quality of Mardocheus.* 6 *He dreameth of two dragons coming forth to fight.*

IN the fourth year of the reign of Ptolemeus and Cleopatra, Doſitheus, who ſaid he was a prieſt and Levite, and Ptolemeus his ſon brought this epiſtle of Phurim, which they ſaid was the ſame, and that Lyſimachus the ſon of Ptolemeus, that was in Jeruſalem had interpreted it.

2 In the ſecond year of the reign of Artaxerxes the great, in the firſt day of the month Niſan, Mardocheus the ſon of Jairus, the ſon of Semei, the ſon of Ciſai of the tribe of Benjamin had a dream.

3 Who was a Jew, and dwelt in the city of Suſa, a great man, being a ſervitor in the king's court.

4 He was alſo one of the captives which Nabuchodonoſor the king of Babylon carried from Jeruſalem, with Jeconias king of Judea, and this was his dream.

5 Behold, a noiſe of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battel, that they might fight againſt the righteous people.

8 And lo, a day of darkneſs and obſcurity: tribulation and anguiſh, affliction, and great uproar upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to periſh.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the ſun roſe up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had ſeen

this dream, and what God had determined to do, was awake; he bare this dream in mind, and until night by all means was deſirous to know it.

CHAP. XII.

2 *The two eunuchs conſpiracy diſcovered by Mardocheus,* 5 *for which the king rewardeth him.*

AND Mardocheus took his reſt in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and ſearched out their purpoſes, and learned that they were about to lay hands upon Artaxerxes the king, and ſo he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confeſſed it, they were ſtrangled.

4 And the king made a record of theſe things, and Mardocheus alſo wrote thereof.

5 So the king commanded Mardocheus to ſerve in the court, and for this he rewarded him.

6 Howbeit, Aman the ſon of Amadathus the Agagite, who was in great honour with the king, ſought to moleſt Mardocheus and his people, becauſe of the two eunuchs of the king.

CHAP. XIII.

1 *The copy of the king's letters to deſtroy the Jews.* 8 *The prayer of Mardocheus for them.*

THE copy of the letters was this. The great king Artaxerxes writeth theſe things to the princes and governors that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with preſumption of my authority, but carrying myſelf alway with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace, which is deſired of all men.

3 Now when I aſked my counſellors how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good will, and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom.

4 Declared unto us, that in all nations throughout the world there was ſcattered a certain malicious people that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms honourably intended by us, cannot go forward.

5 Seeing then we underſtand that this people alone is continually in oppoſition unto all men, differing in the ſtrange manner of their laws, and evil-affected to our ſtate, working all the miſchief they can, that our kingdom may not be firmly eſtabliſhed:

6 Therefore have we commanded that all they that are ſignified in writing unto you by Aman, (who is ordained over the affairs, and is next unto us) ſhall all with their wives and children be utterly deſtroyed by the ſword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this preſent year:

7 That they, who of old, and now alſo are malicious, may in one day with violence go into the grave, and ſoever hereafter cauſe our affairs to be well ſettled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou haſt appointed to ſave Iſrael, there is no man that can gainſay thee.

10 For thou haſt made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can reſiſt thee, which art the Lord.

12 Thou knoweſt all things, and thou knoweſt, Lord, that it was neither in contempt nor pride, nor for any deſire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the ſalvation of Iſrael, to kiſs the ſoles of his feet.

14 But I did this, that I might not pre-

fer the glory of man above the glory of God: neither will I worſhip any but thee, O God, neither will I do it in pride.

15 And now, O Lord God, and King, ſpare thy people: for their eyes are upon us to bring us to nought: yea, they deſire to deſtroy the inheritance that hath been thine from the beginning.

10 Deſpiſe not the portion which thou haſt delivered out of Egypt for thine own ſelf.

17 Hear my prayer, and be merciful unto thine inheritance: turn our ſorrow into joy, that we may live, O Lord, and praiſe thy name: and deſtroy not the mouths of them that praiſe thee, O Lord.

18 All Iſrael in like manner cried moſt earneſtly unto the Lord, becauſe their death was before their eyes.

CHAP. XIV.

The prayer of queen Eſther for her ſelf and her people.

QUEEN Eſther alſo being in fear of death, reſorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguiſh and mourning: and inſtead of precious ointments, ſhe covered her head with aſhes and dung, and ſhe humbled her body greatly, and all the places of her joy ſhe filled with her torn hair.

3 And ſhe prayed unto the Lord God of Iſrael, ſaying, O my Lord, thou only art our King: help me deſolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from all their predeceſſors, for a perpetual inheritance, and thou haſt performed whatſoever thou didſt promiſe them.

6 And now we have ſinned before thee: therefore haſt thou given us into the hands of our enemies.

7 Becauſe we worſhipped their gods: O Lord, thou art righteous.

8 Neverthele∫s, it ſatisfieth them not, that we are in bitter captivity: but they have ſtricken hands with their idols,

9 That they will aboliſh the thing that thou with thy mouth haſt ordained, and deſtroy thine inheritance, and ſtop the mouth of them that praiſe thee, and quench the glory of thy houſe, and of thine altar.

10 And open the mouths of the heathen to ſet forth the praiſes of the idols, and to magnify a fleſhly king for ever.

11 O Lord, give not thy ſceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themſelves, and make him an example that hath begun this againſt us.

12 Remember, O Lord, make my ſelf known in time of our affliction, and give me boldneſs, O King of the nations, and Lord of all power.

13 Give me eloquent ſpeech in thy mouth before the lion: turn his heart to hate him that fighteth againſt us, that there may be an end of him, and of all that are likeminded to him:

14 But deliver us with thine hand, and help me that am deſolate, and which have no other helper but thee.

15 Thou knoweſt all things, O Lord: thou knoweſt that I hate the glory of the unrighteous, and abhor the bed of the uncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſity: for I abhor the ſign of my high eſtate, which is upon mine head, in the days wherein I ſhew myſelf, and that I abhor it as a monſtrous rag, and that I wear it not when I am private by myſelf.

17 And that thine hand-maid hath not eaten at Aman's table, and that I have not greatly eſteemed the king's feaſt, nor drunk the wine of the drink-offerings.

18 Neither had thine hand-maid any joy, ſince the day that I was brought hither to this preſent, but in thee, O Lord God of Abraham,

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the miſchievous, and deliver me out of my fear.

CHAP. XV.

6 *Eſther cometh into the king's preſence.* 7 *She fainteth.* 8 *He taking her up, doth comfort her.*

AND

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MUSEUM

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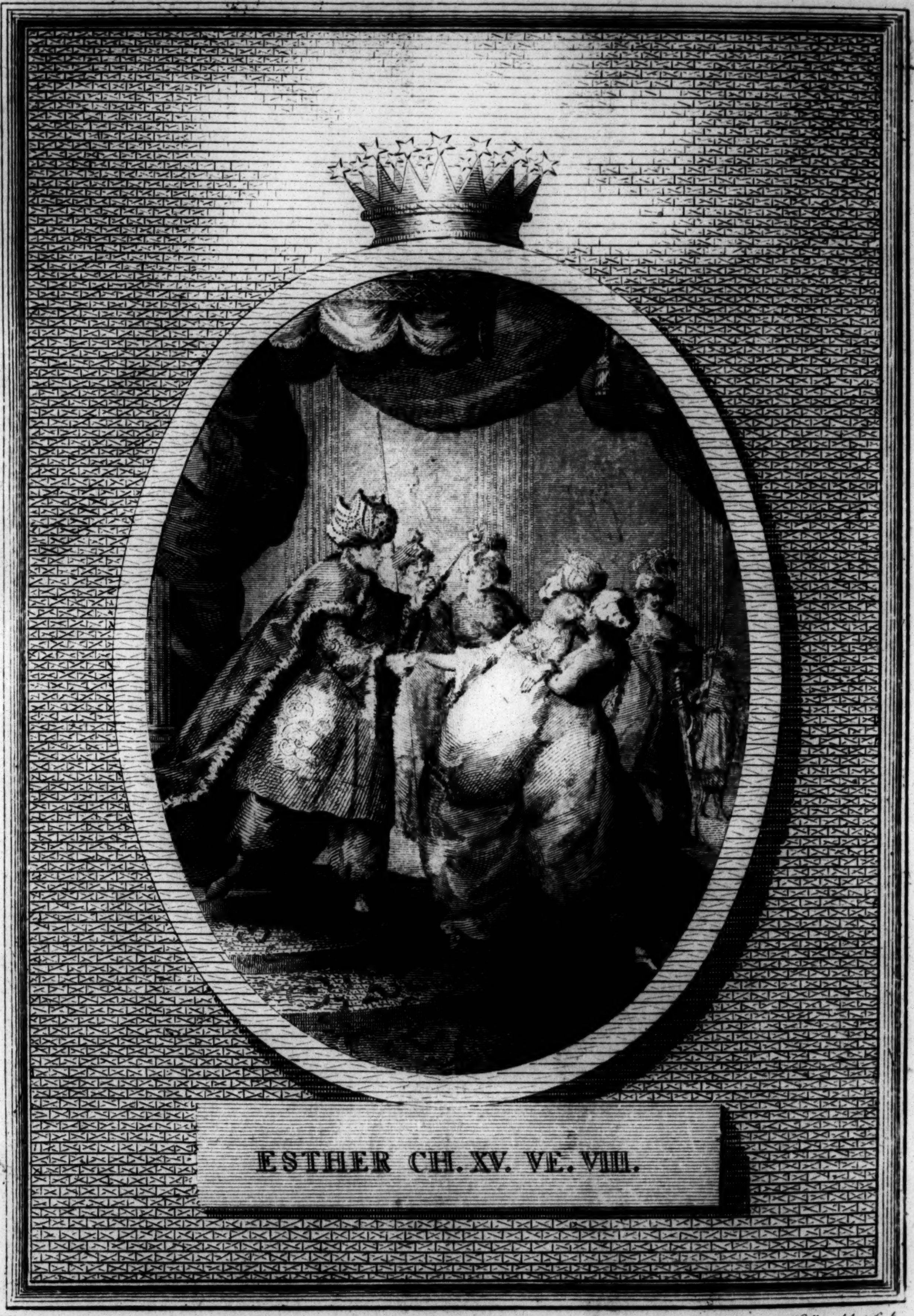

ESTHER CH. XV. VE. VIII.

Walker del et Sculp.

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AND upon the third day when ſhe had ended her prayer, ſhe laid away her mourning garments and put on her glorious apparel.

2 And being gloriouſly adorned, after ſhe had called upon God, who is the beholder and Saviour of all things, ſhe took two maids with her.

3 And upon the one ſhe leaned, as carrying herſelf daintily.

4 And the other followed, bearing up her train.

5 And ſhe was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable, but her heart was in anguiſh for fear.

6 Then having paſſed through all the doors, ſhe ſtood before the king, who ſat upon his royal throne, and was clothed with all his robes of majeſty, all glittering with gold and precious ſtones, and he was very dreadful.

7 Then lifting up his countenance that ſhone with majeſty, he looked very fiercely upon her: and the queen fell down and was pale, and fainted, and bowed herſelf upon the head of the maid that went before her.

8 Then God changed the ſpirit of the king into mildneſs, who in a fear leaped from his throne, and took her in his arms, till ſhe came to herſelf again, and comforted her with loving words, and ſaid unto her,

9 Eſther, what is the matter? I am thy brother, be of good cheer.

10 Thou ſhalt not die, though our commandment be general: come near.

11 And ſo he held up his golden ſceptre, and laid it upon her neck,

12 And embraced her, and ſaid, Speak unto me,

13 Then ſhe ſaid unto him, I ſaw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majeſty.

14 For wonderful art thou, lord, and thy countenance is full of grace,

15 And as ſhe was ſpeaking, ſhe fell down for faintneſs.

16 Then the king was troubled, and all his ſervants comforted her.

CHAP. XVI.

1 *The letter of Artaxerxes,* 10 *wherein he taxeth Aman,* 17 *and revoketh the decree procured by him to deſtroy the Jews.*

THE great king Artaxerxes unto the princes and governours of an hundred and ſeven and twenty provinces from India unto Ethiopia, and unto all our faithful ſubjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen;

3 And endeavour to hurt not our ſubjects only, but not being able to bear abundance, do take in hand to practiſe alſo againſt thoſe that do them good:

4 And take not only thankfulneſs away from among men, but alſo lifted up with the glorious words of lewd perſons that were never good, they think to eſcape the juſtice of God, that ſeeth all things, and hateth evil.

5 Oftentimes alſo fair ſpeech of thoſe that are put in truſt to manage their friends affairs, hath cauſed many that are in authority to be partakers of innocent blood, and hath enwrapped them in remedileſs calamities;

6 Beguiling with the falſhood and deceit of their lewd diſpoſition, the innocency and goodneſs of princes.

7 Now ye may ſee this, as we have declared, not ſo much by ancient hiſtories, as ye may, if ye ſearch what hath been wickedly done of late through the peſtilent behaviour of them that are unworthily placed in authority.

8 And we muſt take care for the time to come, that our kingdom may be quiet and peaceable for all men;

9 Both by changing our purpoſes, and always judging things that are evident, with more equal proceeding.

10 For Aman, a Macedonian, the ſon of Amadatha, being indeed a ſtranger from the Perſian blood, and far diſtant from our goodneſs, and as a ſtranger received of us,

11 Had ſo far forth obtained the favour that we ſhew toward every nation, as that he was called our father, and was continually honoured of all men, as the next perſon unto the king.

12 But he not bearing his great dignity,

went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits ſought of us the deſtruction as well of Mardocheus, who ſaved our life, and continually procured our good, as alſo of blameleſs Eſther, partaker of our kingdom, with their whole nation.

14 For by theſe means he thought, finding us deſtitute of friends, to have tranſlated the kingdom of the Perſians to the Macedonians.

15 But we find that the Jews whom this wicked wretch hath delivered to utter deſtruction, are no evil-doers, but live by moſt juſt laws:

16 And that they be children of the moſt high and moſt mighty living God, who hath ordered the kingdom both unto us and to our progenitours in the moſt excellent manner.

17 Wherefore ye ſhall do well not to put in execution the letters ſent unto you by Aman the ſon of Amadatha.

18 For he that was the worker of theſe things is hanged at the gates of Suſa with all his family: God who ruleth all things, ſpeedily rendering vengeance to him according to his deſerts.

19 Therefore ye ſhall publiſh the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye ſhall aid them, that even the ſame day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction ſhall ſet upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the choſen people ſhould have periſhed.

22 You ſhall therefore among your ſolemn feaſts keep it an high day with all feaſting:

23 That both now and hereafter there may be ſafety to us, and the well-affected Perſians; but to thoſe which do conſpire againſt us, a memorial of deſtruction.

24 Therefore every city and country whatſoever, which ſhall not do according to theſe things, ſhall be deſtroyed without mercy, with fire and ſword, and ſhall be made not only unpaſſable for men but alſo moſt hateful to wild beaſts and fowls for ever.

The WISDOM of SOLOMON.

CHAP. I.

2 *To whom God ſheweth himſelf,* 4 *and wiſdom herſelf.* 6 *An evil ſpeaker cannot lie hid.*

LOVE righteouſneſs, ye that be judges of the earth: think of the Lord with a good (heart) and in ſimplicity of heart ſeek him.

2 For he will be found of them that tempt him not: and ſheweth himſelf unto ſuch as do not diſtruſt him.

3 For froward thoughts ſeparate from God: and his power when it is tried, reproveth the unwiſe.

4 For into a malicious ſoul wiſdom ſhall not enter: nor dwell in the body that is ſubject unto ſin.

5 For the holy ſpirit of diſcipline will flee deceit, and remove from thoughts that are without underſtanding, and will not abide when unrighteouſneſs cometh in.

6 For wiſdom is a loving ſpirit: and will not acquit a blaſphemer of his words: for God is witneſs of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the ſpirit of the Lord filleth the world: and that which containeth all things, hath knowledge of the voice.

8 Therefore he that ſpeaketh unrighteous things, cannot be hid: neither ſhall vengeance, when it puniſheth, paſs by him.

9 For inquiſition ſhall be made into the counſels of the ungodly: and the ſound of his words ſhall come unto the Lord for the manifeſtation of his wicked deeds.

10 For the ear of jealouſy heareth all

things: and the noiſe of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word ſo ſecret, that ſhall go for nought: and the mouth that belieth, ſlayeth the ſoul.

12 Seek not death in the error of your life: and pull not upon your ſelves deſtruction, with the works of your hands.

13 For God made not death: neither hath he pleaſure in the deſtruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful: and there is no poiſon of deſtruction in them: nor the kingdom of death upon the earth.

15 For righteouſneſs is immortal.

16 But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they conſumed to nought, and made a covenant with it, becauſe they are worthy to take part with it.

CHAP. II.

1 *The wicked think this life ſhort,* 5 *and of no other after it.* 6 *Therefore they will take their pleaſures in it,* 10 *and conſpire againſt the juſt.*

FOR the *ungodly* ſaid, reaſoning with themſelves, but not aright, Our life is ſhort and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we ſhall be hereafter as though we had never been: for the breath in our noſtrils is as ſmoke, and a little ſpark in the moving of our heart:

3 Which being extinguiſhed, our body ſhall be turned into aſhes, and our ſpirit ſhall vaniſh as the ſoft air,

4 And our name ſhall be forgotten in time, and no man ſhall have our works in remembrance, and our life ſhall paſs away as the trace of a cloud, and ſhall be diſperſed as a miſt that is driven away with the beams of the ſun, and overcome with the heat thereof.

5 For our time is a very ſhadow that paſſeth away: and after our end there is no returning: for it is faſt ſealed, ſo that no man cometh again.

6 Come on therefore, let us enjoy the good things that are preſent: and let us ſpeedily uſe the creatures like as in youth.

7 Let us fill our ſelves with coſtly wine, and ointments: and let no flowers of the ſpring paſs by us.

8 Let us crown ourſelves with roſe-buds before they be withered.

9 Let none of us go without his part of our voluptuouſneſs: let us leave tokens of our joyfulneſs in every place: for this is our portion, and our lot is this.

10 Let us oppreſs the poor righteous man, let us not ſpare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our ſtrength be the law of juſtice: for that which is feeble, is found to be nothing worth.

12 Therefore let us lie in wait for the righteous: becauſe he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the tranſgreſſings of our education.

13 He profeſſeth to have the knowledge of God: and he calleth himſelf the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other mens, his ways are of another faſhion.

16 We are eſteemed of him as counterfeits: he abſtaineth from our ways as from filthineſs: he pronounceth the end of the juſt to be bleſſed, and maketh his boaſt that God is his father.

17 Let us ſee if his words be true: and let us prove what ſhall happen in the end of him.

18 For if the juſt man be the ſon of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with deſpitefulneſs and torture, that we may know his meekneſs, and prove his patience.

20 Let us condemn him with a ſhameful death: for by his own ſaying he ſhall be reſpected.

21 Such things they did imagine, and were

deceived: for their own wickedneſs hath blinded them.

22 As for the myſteries of God, they knew them not: neither hoped they for the wages of righteouſneſs: nor diſcerned a reward for blameleſs ſouls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheleſs, through envy of the devil came death into the world: and they that do hold of his ſide do find it.

CHAP. III.

1 *The godly are happy in their death,* 5 *and in their troubles:* 10 *The wicked are not, nor their children.*

BUT the ſouls of the righteous are in the hand of God, and there ſhall no torment touch them.

2 In the ſight of the unwiſe they ſeemed to die: and their departure is taken for miſery,

3 And their going from us to be utter deſtruction: but they are in peace.

4 For though they be puniſhed in the ſight of men: yet is their hope full of immortality.

5 And having been a little chaſtiſed, they ſhall be greatly rewarded: for God proved them, and found them worthy for himſelf.

6 As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their viſitation, they ſhall ſhine, and run to and fro like ſparks among the ſtubble.

8 They ſhall judge the nations, and have dominion over the people, and their Lord ſhall reign for ever.

9 They that put their truſt in him ſhall underſtand the truth: and ſuch as be faithful in love, ſhall abide with him: for grace and mercy is to his ſaints, and he hath care for his elect.

10 But the ungodly ſhall be puniſhed according to their own imaginations, which have neglected the righteous, and forſaken the Lord.

11 For whoſo deſpiſeth wiſdom and nurture, he is miſerable, and their hope is vain, their labours unfruitful, and their works unprofitable.

12 Their wives are fooliſh, and their children wicked.

13 Their offspring is curſed: wherefore bleſſed is the barren that is undefiled, which hath not known the ſinful bed: ſhe ſhall have fruit in the viſitation of ſouls.

14 And *bleſſed is* the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things againſt God: for unto him ſhall be given the ſpecial gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wiſdom ſhall never fall away.

16 As for the children of adulterers, they ſhall not come to their perfection, and the ſeed of an unrighteous bed ſhall be rooted out.

17 For though they live long, yet ſhall they be nothing regarded: and their laſt age ſhall be without honour.

18 Or if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

1 *The chaſte man ſhall be crowned.* 3 *Baſtard ſlips ſhall not thrive.*

BETTER it is to have no children, and to have virtue: for the memorial thereof is immortal: becauſe it is known with God, and with men.

2 When it is preſent, men take example at it; and when it is gone, they deſire it: it weareth a crown, and triumpheth for ever, having gotten the victory, ſtriving for undefiled rewards.

3 But the multiplying brood of the ungodly ſhall not thrive, nor take deep rooting from baſtard ſlips, nor lay any faſt foundation.

4 For though they flouriſh in branches for a time; yet ſtanding not faſt, they ſhall be ſhaken with the wind, and through the force of winds they ſhall be rooted out.

5 The unperfect branches ſhall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds,

are witneſſes of wickedneſs againſt their parents in their trial.

7 But though the righteous be prevented with death; yet ſhall he be in reſt.

8 For honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years.

9 But wiſdom is the grey hair unto men, and an unſpotted life is old age.

10 He pleaſed God, and was beloved of him: ſo that living among ſinners, he was tranſlated.

11 Yea, ſpeedily was he taken away, leſt that wickedneſs ſhould alter his underſtanding, or deceit beguile his ſoul.

12 For the bewitching of naughtineſs doth obſcure things that are honeſt: and the wandering of concupiſcence doth undermine the ſimple mind.

13 He being made perfect in a ſhort time, fulfilled a long time.

14 For his ſoul pleaſed the Lord: therefore haſted he *to take him away* from among the wicked.

15 This the people ſaw, and underſtood it not, neither laid they up this in their minds That his grace and mercy is with his ſaints, and that he hath reſpect unto his choſen.

16 Thus the righteous that is dead ſhall condemn the ungodly which are living; and youth that is ſoon perfected, the many years and old age of the unrighteous.

17 For they ſhall ſee the end of the wiſe, and ſhall not underſtand what God in his counſel hath decreed of him, and to what end the Lord hath ſet him in ſafety.

18 They ſhall ſee him, and deſpiſe him: but God ſhall laugh them to ſcorn, and they ſhall hereafter be a vile carcaſe, and a reproach among the dead for evermore.

19 For he ſhall rend them, and caſt them down headlong, that they ſhall be ſpeechleſs: and he ſhall ſhake them from the foundation: and they ſhall be utterly laid waſte, and be in ſorrow: and their memorial ſhall periſh.

20 And when they caſt up the accounts of their ſins, they ſhall come with fear: and their own iniquities ſhall convince them to their face.

CHAP. V.

1 *The wicked ſhall wonder at the godly,* 4 *and confeſs their error,* 5 *and the vanity of their lives,* 15 *God ſhall righteouſly judge both.*

THEN ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours.

2 When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for.

3 And they repenting, and groaning for anguiſh of ſpirit, ſhall ſay within themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach.

4 We fools accounted his liſe madneſs; and his end to be without honour.

5 How is he numbered among the children of God, and his lot is among the ſaints!

6 Therefore have we erred from the way of truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of righteouſneſs roſe not upon us.

7 We wearied our ſelves in the way of wickedneſs and deſtruction: yea, we have gone through deſerts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All thoſe things are paſſed away like a ſhadow, and as a poſt that haſted by;

10 And as a ſhip that paſſeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the ſtroke of her wings, and parted with the violent noiſe and motion of them, is paſſed through, and therein afterwards no ſign where ſhe went is to be found;

12 Or like as when an arrow is ſhot at a mark, it parteth the air, which immediately cometh together again, ſo that a man cannot know where it went through:

13 Even ſo we in like manner, as ſoon as we were born, began to draw to our end, and had no ſign of virtue to ſhew; but were conſumed in our own wickedneſs.

14 For the hope of the ungodly is like duſt that is blown away with the wind; like a thin froth that is driven away with the ſtorm; like as the ſmoke which is diſperſed here and there with a tempeſt, and paſſeth away as the remembrance of a gueſt that tarrieth but a day.

15 But the righteous live for evermore, their reward alſo is with the Lord, and the care of them is with the moſt High.

16 Therefore ſhall they receive a glorious kingdom, and a beautiful crown from the Lords hand: for with his right hand ſhall he cover them, and with his arm ſhall he protect them.

17 He ſhall take to him his jealouſy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He ſhall put on righteouſneſs as a breaſtplate, and true judgment in ſtead of an helmet.

19 He ſhall take holineſs for an invincible ſhield.

20 His ſevere wrath ſhall he ſharpen for a ſword, and the world ſhall fight with him againſt the unwiſe.

21 Then ſhall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, ſhall they flie to the mark.

22 And hailſtones full of wrath ſhall be caſt *as* out of a ſtone-bow, and the water of the ſea ſhall rage againſt them, and the floods ſhall cruelly drown them.

23 Yea, a mighty wind ſhall ſtand up againſt them, and like a ſtorm ſhall blow them away: thus iniquity ſhall lay waſte the whole earth, and ill dealing ſhall overthrow the thrones of the mighty.

CHAP. VI.

1 *Kings muſt give ear.* 3 *They have their power from God,* 5 *who will not ſpare them,* 12 *Wiſdom is ſoon found.* 21 *Princes muſt ſeek for it.*

HEAR therefore, O ye kings, and underſtand; learn, ye that be judges of the ends of the earth.

2 Give ear, you that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and ſovereignty from the Higheſt, who ſhall try your works, and ſearch out your counſels.

4 Becauſe being miniſters of his kingdom, you have not judged aright, nor kept the law, nor walked after the counſel of God,

5 Horribly and ſpeedily ſhall he come upon you: for a ſharp judgment ſhall be to them that be in high places.

6 For mercy will ſoon pardon the meaneſt: but mighty men ſhall be mightily tormented.

7 For he which is Lord over all, ſhall fear no man's perſon, neither ſhall he ſtand in awe of any man's greatneſs; for he hath made the ſmall and great, and careth for all alike.

8 But a ſore trial ſhall come upon the mighty.

9 Unto you therefore, *O kings,* do I ſpeak, that ye may learn wiſdom, and not fall away.

10 For they that keep holineſs holy, ſhall be judged holy: and they that have learned ſuch things, ſhall find what to anſwer.

11 Wherefore ſet your affection upon my words, deſire them, and ye ſhall be inſtructed.

12 Wiſdom is glorious, and never fadeth away: yea, ſhe is eaſily ſeen of them that love her, and found of ſuch as ſeek her.

13 She preventeth them that deſire her, in making her ſelf firſt known unto them.

14 Whoſo ſeeketh her early ſhall have no great travel: for he ſhall find her ſitting at his doors.

15 To think therefore upon her, is perfection of wiſdom: and whoſo watcheth for her, ſhall quickly be without care.

16 For ſhe goeth about ſeeking ſuch as are worthy of her, ſheweth her ſelf favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her, is the deſire of diſcipline; and the care of diſcipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws, is the aſſurance of incorruption,

19 And incorruption maketh us near unto God:

20 Therefore the deſire of wiſdom bringeth to a kingdom.

21 If your delight be then in thrones and ſceptres, O ye kings of the people, honour wiſdom, that ye may reign for evermore.

22 As for wiſdom, what ſhe is, and how ſhe came up, I will tell you, and will not hide myſteries from you: but will ſeek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not paſs over the truth.

23 Neither will I go with conſuming envy; for ſuch a man ſhall have no fellowſhip with wiſdom.

24 But the multitude of the wiſe is the welfare of the world: and a wiſe king is the upholding of the people.

25 Receive therefore inſtruction through my words, and it ſhall do you good.

CHAP. VII

1 *All men have their beginning and end alike.*
8 *He preferred wiſdom before all things elſe.*

I My ſelf alſo am a mortal man, like to all, and the offspring of him that was firſt made of the earth,

2 And in my mother's womb was faſhioned to be fleſh in the time of ten months, being compacted in blood, of the ſeed of man, and the pleaſure that came with ſleep.

2 And when I was born, I drew in the common air, and fell upon the earth which is of like nature, and the firſt voice which I uttered, was crying, as all others do.

4 I was nurſed in ſwaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and underſtanding was given me: I called *upon God*, and the ſpirit of wiſdom came to me.

8 I preferred her before ſceptres and thrones, and eſteemed riches nothing in compariſon of her.

9 Neither compared I unto her any precious ſtone, becauſe all gold in reſpect of her is as a little ſand, and ſilver ſhall be counted as clay before her.

10 I loved her above health and beauty, and choſe to have her in ſtead of light: for the light that cometh from her, never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoyced in *them* all, becauſe wiſdom goeth before them: and I knew not that ſhe was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For ſhe is a treaſure unto men, that never faileth: which they that uſe, become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to ſpeak as I would, and to conceive as is meet for the things that are given me: becauſe it is he that leadeth unto wiſdom, and directeth the wiſe.

16 For in his hand are both we and our words: all wiſdom alſo and knowledge of workmanſhip.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midſt of the times: the alterations of the turning *of the ſun*, and the change of ſeaſons:

19 The circuits of years, and the poſitions of ſtars:

20 The natures of living creatures, and the furies of wild beaſts: the violence of winds, and the reaſonings of men: the diverſities of plants, and the virtues of roots:

21 And all ſuch things as are either ſecret or manifeſt, them I know.

22 For wiſdom which is the worker of all things, taught me: for in her is an underſtanding ſpirit, holy, one only, manifold, ſubtil, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good.

23 Kind to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure and moſt ſubtil ſpirits.

24 For wiſdom is more moving than any motion: ſhe paſſeth and goeth through all things by reaſon of her pureneſs.

25 For ſhe is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For ſhe is the brightneſs of the everlaſting light, the unſpotted mirrour of the power of God, and the image of his goodneſs.

27 And being but one, ſhe can do all things: and remaining in her ſelf, ſhe maketh all things new: and in all ages entering into holy ſouls, ſhe maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wiſdom.

29 For ſhe is more beautiful than the ſun, and above all the order of ſtars: being compared with the light, ſhe is found before it.

30 For after this cometh night: but vice ſhall not prevail againſt wiſdom.

CHAP. VIII.

2 *He is in love with wiſdom:* 4 *for he that hath it, hath every good thing.*

WISDOM reacheth from one end to another mightily: and ſweetly doth ſhe order all things.

2 I loved her, and ſought *her* out from my youth, I deſired to make her my ſpouſe, and I was a lover of her beauty.

3 In that ſhe is converſant with God, ſhe magnifieth her nobility: yea, the Lord of all things himſelf loved her.

4 For ſhe is privy to the myſteries of the knowledge of God, and a lover of his works.

5 If riches be a poſſeſſion to be deſired in this life; what is richer than wiſdom that worketh all things?

6 And if prudence work; who of all that are, is a more cunning workman than ſhe?

7 And if a man love righteouſneſs, her labours are virtues: for ſhe teacheth temperance and prudence, juſtice and fortitude; which are ſuch things as men can have nothing more profitable in their life.

8 If a man deſire much experience, ſhe knoweth things of old, and conjectureth *aright* what is to come: ſhe knoweth the ſubtilties of ſpeeches, and can expound dark ſentences: ſhe foreſeeth ſigns and wonders, and the events of ſeaſons and times.

9 Therefore I purpoſed to take her to me to live with me, knowing that ſhe would be a counſellor of good things, and a comfort in cares and grief.

10 For her ſake I ſhall have eſtimation among the multitude, and honour with the elders, though I be young.

11 I ſhall be found of a quick conceit in judgment, and ſhall be admired in the ſight of great men.

12 When I hold my tongue they ſhall bide my leiſure, and when I ſpeak they ſhall give good ear unto me: if I talk much, they ſhall lay their hands upon their mouth.

13 Moreover, by the means of her I ſhall obtain immortality, and leave behind me an everlaſting memorial to them that come after me.

14 I ſhall ſet the people in order, and the nations ſhall be ſubject unto me.

15 Horrible tyrants ſhall be afraid when they do but hear of me, I ſhall be found good among the multitude, and valiant in war.

16 After I am come into mine houſe, I will repoſe myſelf with her: for her converſation hath no bitterneſs, and to live with her, hath no ſorrow, but mirth and joy.

17 Now when I conſidered theſe things in my ſelf, and pondered them in my heart, how that to be allied unto wiſdom, is immortality,

18 And great pleaſure it is to have her friendſhip, and in the works of her hands are infinite riches, and in the exerciſe of conference with her, prudence; and in talking with her, a good report: I went about ſeeking how to take her to me.

19 For I was a witty child, and had a good ſpirit.

20 Yea, rather being good, I came into a body undefiled.

21 Neverthleſs when I perceived that I could not otherwiſe obtain her, except God gave her me, (and that was a point of wiſdom alſo to know whoſe gift ſhe was) I prayed un-

to the Lord, and beſought him, and with my whole heart I ſaid,

CHAP. IX.

1 *A prayer to God for his wiſdom,* 6 *without which the beſt man is nothing worth,* 13 *neither can he tell how to pleaſe God.*

O God of my fathers, and Lord of mercy, who haſt made all things with thy word,

2 And ordained man through thy wiſdom, that he ſhould have dominion over the creatures which thou haſt made,

3 And order the world according to equity and righteouſneſs, and execute judgment with an upright heart:

4 Give me wiſdom that ſitteth by thy throne, and reject me not from among thy children:

5 For I thy ſervant and ſon of thine handmaid, am a feeble perſon, and of a ſhort time, and too young for the underſtanding of judgment and laws.

6 For though a man be never ſo perfect among the children of men, yet if thy wiſdom be not with him, he ſhall be nothing regarded.

7 Thou haſt choſen me to be a king of thy people, and a judge of thy ſons and daughters.

8 Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle which thou haſt prepared from the beginning.

9 And wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments.

10 O ſend her out of thy holy heavens, and from the throne of thy glory, and being preſent ſhe may labour with me, that I may know what is pleaſing unto thee.

11 For ſhe knoweth and underſtandeth all things, and ſhe ſhall lead me ſoberly in my doings, and preſerve me in her power.

12 So ſhall my works be acceptable, and then ſhall I judge thy people righteouſly, and be worthy to ſit in my father's ſeat.

13 For what man is he that can know the counſel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miſerable, and our devices are but uncertain.

15 For the corruptible body preſſeth down the ſoul, and the earthy tabernacle weigheth down the mind that muſeth upon many things.

16 And hardly do we gueſs aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath ſearched out?

17 And thy counſel who hath known, except thou give wiſdom, and ſend thy holy Spirit from above?

18 For ſo the ways of them which lived on the earth were reformed, and men were taught the things that are pleaſing unto thee, and were ſaved through wiſdom.

CHAP. X.

1 *What wiſdom did for Adam,* 4 *Noe,* 5 *Abraham,* 6 *Lot, and againſt the five cities,* 10 *for Jacob,* 13 *Joſeph,* 16 *Moſes,* 17 *and the Iſraelites.*

SHE preſerved the firſt-formed father of the world, that was created alone, and brought him out of his fall.

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he periſhed alſo in the fury wherewith he murdered his brother.

4 For whoſe cauſe the earth being drowned with the flood, wiſdom again preſerved it, and directed the courſe of the righteous in a piece of wood of ſmall value.

5 Moreover, the nations in their wicked conſpiracy being confounded, ſhe found out the righteous, and preſerved him blameleſs unto God, and kept him ſtrong againſt his tender compaſſion towards his ſon.

6 When the ungodly periſhed, ſhe delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whoſe wickedneſs even to this day, the waſte land that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs: and a ſtanding pillar of ſalt *is* a monument of an unbelieving ſoul.

8 For regarding not wiſdom, they gat not

only this hurt, that they knew not the things which were good; but alſo left behind them to the world a memorial of their fooliſhneſs: ſo that in the things wherein they offended, they could not ſo much as be hid.

9 But wiſdom delivered from pain thoſe that attended upon her.

10 When the righteous fled from his brothers wrath, ſhe guided him in right paths, ſhewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 In the covetouſneſs of ſuch as oppreſſed him, ſhe ſtood by him, and made him rich.

12 She defended him from his enemies, and kept him ſafe from thoſe that lay in wait, and in a ſore conflict ſhe gave him the victory; that he might know that godlineſs is ſtronger than all.

13 When the righteous was ſold, ſhe forſook him not, but delivered him from ſin: ſhe went down with him into the pit,

14 And left him not in bonds, till ſhe brought him the ſceptre of the kingdom, and power againſt thoſe that oppreſſed him: as for them that had accuſed him, ſhe ſhewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameleſs ſeed from the nation that oppreſſed them.

16 She entered into the ſoul of the ſervant of the Lord, and withſtood dreadful kings in wonders and ſigns,

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of ſtars in the night-ſeaſon:

18 Brought them through the Red ſea, and led them through much water.

19 But ſhe drowned their enemies, and caſt them up out of the bottom of the deep.

20 Therefore the righteous ſpoiled the ungodly, and praiſed thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wiſdom opened the mouth of the dumb, and made the tongues of them that cannot ſpeak, eloquent.

CHAP. XI.

The Egyptians were puniſhed, and the Iſraelites reſerved in the ſame thing.

SHE proſpered their works in the hand of the holy prophet.

2 They went through the wilderneſs that was not inhabited, and pitched tents in places where there lay no way.

3 They ſtood againſt their enemies, and were avenged of their adverſaries.

4 When they were thirſty, they called upon thee, and water was given them out of the flinty rock, and their thirſt was quenched out of the hard ſtone.

5 For by what things their enemies were puniſhed, by the ſame they in their need were benefitted.

6 For inſtead of a fountain of a perpetual running river, troubled with foul blood,

7 For a manifeſt reproof of that commandment whereby the infants were ſlain, thou gaveſt unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirſt then, how thou hadſt puniſhed their adverſaries.

9 For when they were tried, albeit but in mercy chaſtiſed, they knew how the ungodly were judged in wrath and tormented, thirſting in another manner than the juſt.

10 For theſe thou didſt admoniſh and try as a father: but the other as a ſevere king thou didſt condemn and puniſh.

11 Whether they were abſent or preſent, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things paſt.

13 For when they heard by their own puniſhments the other to be benefitted, they had ſome feeling of the Lord.

14 For whom they rejected with ſcorn when he was long before thrown out at the caſting forth *of the infants*, him in the end, when they ſaw what came to paſs, they admired.

15 But for the fooliſh devices of their wickedneſs, wherewith being deceived they worſhipped ſerpents void of reaſon, and vile

beaſts, thou didſt ſend a multitude of unreaſonable beaſts upon them for vengeance:

16 That they might know that wherewithal a man ſinneth, by the ſame alſo ſhall he be puniſhed.

17 For thy almighty hand that made the world of matter without form, wanted not means to ſend among them a multitude of bears, or fierce lions,

18 Or unknown wild beaſts full of rage, newly created, breathing out either a fiery vapour, or filthy ſcents of ſcattered ſmoke, or ſhooting horrible ſparkles out of their eyes:

19 Whereof not only the harm might diſpatch them at once, but alſo the terrible ſight utterly deſtroy them.

20 Yea, and without theſe might they have fallen down with one blaſt, being perſecuted of vengeance, and ſcattered abroad through the breath of thy power: but thou haſt ordered all things in meaſure, and number, and weight.

21 For thou canſt ſhew thy great ſtrength at all times when thou wilt, and who may withſtand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea as a drop of the morning dew that falleth down upon the earth.

23 But thou haſt mercy upon all; for thou canſt do all things, and winkeſt at the ſins of men: becauſe they ſhould amend.

24 For thou loveſt all the things that are, and abhorreſt nothing which thou haſt made: for never wouldeſt thou have made any thing, if thou hadſt hated it.

25 And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee?

26 But thou ſpareſt all: for they are thine, O Lord, thou lover of ſouls.

CHAP. XII.

2 God did not deſtroy thoſe of Canaan all at once, 12 If he had done ſo, who could controul him?

FOR thine uncorruptible Spirit is in all things.

2 Therefore chaſteneſt thou them by little and little, that offend, and warneſt them by putting them in remembrance wherein they have offended, that leaving their wickedneſs, they may believe on thee, O Lord.

3 For it was thy will to deſtroy by the hands of our fathers, both thoſe old inhabitants of thy holy land,

4 Whom thou hatedſt for doing moſt odious works of witchcrafts, and wicked ſacrifices;

5 And alſo thoſe mercileſs murderers of children, and devourers of man's fleſh, and the feaſts of blood;

6 With their prieſts out of the midſt of their idolatrous crue, and the parents that killed with their own hands, ſouls deſtitute of help:

7 That the land which thou eſteemedſt above all other, might receive a worthy colony of God's children.

8 Nevertheleſs, even thoſe thou ſparedſt as men, and didſt ſend waſps, forerunners of thine hoſt, to deſtroy them by little and little.

9 Not that thou waſt unable to bring the ungodly under the hand of the righteous in battle, or to deſtroy them at once with cruel beaſts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gaveſt them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a curſed ſeed from the beginning, neither didſt thou for fear of any man give them pardon for thoſe things wherein they ſinned.

12 For who ſhall ſay, What haſt thou done? or who ſhall withſtand thy judgment? or who ſhall accuſe thee for the nations that periſh, whom thou haſt made? or who ſhall come to ſtand againſt thee to be revenged for the unrighteous men?

13 For neither is there any God but thou, that careth for all, to whom thou mighteſt ſhew that thy judgment is not unright.

14 Neither ſhall king or tyrant be able to ſet his face againſt thee, for any whom thou haſt puniſhed.

15 For ſo much then as thou art righteous thyſelf, thou ordereſt all things righteouſly:

thinking it not agreeable with thy power to condemn him that hath not deſerved to be puniſhed.

16 For thy power is the beginning of righteouſneſs, and becauſe thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou ſheweſt thy ſtrength, and among them that know it, thou makeſt their boldneſs manifeſt.

18 But thou, maſtering thy power, judgeſt with equity, and ordereſt us with great favour: for thou mayeſt uſe power when thou wilt.

19 But by ſuch works haſt thou taught thy people, that the juſt man ſhould be merciful, and haſt made thy children to be of a good hope, that thou giveſt repentance for ſins.

20 For if thou didſt puniſh the enemies of thy children, and the condemned to death with ſuch deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumſpection didſt thou judge thine own ſons, unto whoſe fathers thou haſt ſworn, and made covenants, of good promiſes?

22 Therefore whereas thou doſt chaſten us, thou ſcourgeſt our enemies a thouſand times more, to the intent that when we judge, we ſhould carefully think of thy goodneſs, and when we our ſelves are judged, we ſhould look for mercy.

23 Wherefore, whereas men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own abominations.

24 For they went aſtray very far in the ways of error, and held them for gods, which even amongſt the beaſts of their enemies were deſpiſed, being deceived as children of no underſtanding.

25 Therefore unto them, as to children without the uſe of reaſon, thou didſt ſend a judgment to mock them.

26 But they that would not be reformed by that correction wherein he dallied with them, ſhall feel a judgment worthy of God.

27 For look for what things they grudged when they were puniſhed; (that is) for them whom they thought to be gods; [now] being puniſhed in them, when they ſaw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

CHAP. XIII.

1 *They were not excuſed that worſhipped any of God's works.* 10 *But moſt wretched are they that worſhip the works of men's hands.*

SURELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen, know him that is: neither by conſidering the works, did they acknowledge the work-maſter:

2 But deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of heaven to be the gods which govern the world.

3 With whoſe beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the firſt author of beauty hath created them.

4 But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier he is that made them.

5 For by the greatneſs and beauty of the creatures, proportionably the Maker of them is ſeen.

6 But yet for this they are the leſs to be blamed: for they peradventure err ſeeking God, and deſirous to find him.

7 For being converſant in his works, they ſearch *him* diligently, and believe their ſight: becauſe the things are beautiful that are ſeen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know ſo much, that they could aim at the world: how did they not ſooner find out the Lord thereof?

10 But miſerable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and ſilver to ſhew art in, and reſemblances of beaſts, or a ſtone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath ſawen down a tree meet for the purpoſe, and taken off all the bark ſkilfully round about, and hath wrought it handſomely,

ly, and made a veſſel thereof fit for the ſervice of man's life;

12 And after, ſpending the refuſe of his work to dreſs his meat, hath filled himſelf;

13 And taking the very refuſe among thoſe, which ſerved to no uſe, (being a crooked piece of wood and full of knots) hath carved it diligently when he had nothing elſe to do, and formed it by the ſkill of his underſtanding, and faſhioned it to the image of a man;

14 Or made it like ſome vile beaſt, laying it over with vermillion and with paint, colouring it red, and covering every ſpot therein;

15 And when he had made a convenient room for it, ſet it in a wall, and made it faſt with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itſelf (for it is an image, and hath need of help.)

17 Then maketh he prayer for his goods, for his wife and children, and is not aſhamed to ſpeak to that which hath no life.

18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beſeecheth that which hath leaſt means to help: and for a good journey, he aſketh of that which cannot ſet a foot forward:

19 And for gaining and getting, and for good ſucceſs of his hands, aſketh ability to do, of him that is moſt unable to do any thing.

CHAP. XIV.

1 *Though men do not pray to their ſhips,* 5 *yet are they ſaved rather by them than by their idols.* 8 *Idols are accurſed, and thoſe that worſhip them.*

AGAIN, one preparing himſelf to ſail, and about to paſs through the raging waves, calleth upon a piece of wood, more rotten than the veſſel that carrieth him.

2 For verily deſire of gain deviſed that, and the workman built it by his ſkill.

3 But thy providence, O Father, governeth it: for thou haſt made a way in the ſea, and a ſafe path in the waves:

4 Shewing that thou canſt ſave from all danger: yea, though a man went to ſea without art.

5 Nevertheleſs thou wouldeſt not that the works of thy wiſdom ſhould be idle, and therefore do men commit their lives to a ſmall piece of wood, and paſſing the rough ſea in a weak veſſel, are ſaved.

6 For in the old time alſo, when the proud giants periſhed, the hope of the world governed by thy hand, eſcaped in a weak veſſel and left to all ages a ſeed of generation.

7 For bleſſed is the wood whereby righteouſneſs cometh.

8 But that which is made with hands is curſed, as well it, as he that made it: he, becauſe he made it; and it, becauſe being corruptible, it was called god.

9 For the ungodly and his ungodlineſs are both alike hateful unto God.

10 For that which is made ſhall be puniſhed together with him that made it.

11 Therefore even upon the idols of the Gentiles ſhall there be a viſitation: becauſe in the creature of God they are become an abomination, and ſtumbling-blocks to the ſouls of men, and a ſnare to the feet of the unwiſe.

12 For the deviſing of idols was the beginning of *ſpiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither ſhall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore ſhall they come ſhortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child ſoon taken away, now honoured him as a god, which was then a dead man, and delivered to thoſe that were under him, ceremonies and ſacrifices.

16 Thus in proceſs of time an ungodly cuſtom grown ſtrong, was kept as a law, and graven images were worſhipped by the commandments of kings.

17 Whom men could not honour in preſence, becauſe they dwelt far off, they took the counterfeit of his viſage from far, and made an expreſs image of a king whom they honoured, to the end that by this their forwardneſs, they might flatter him that was abſent, as if he were preſent.

18 Alſo the ſingular diligence of the artificer did help to ſet forward the ignorant to more ſuperſtition.

19 For he peradventure willing to pleaſe one in authority, forced all his ſkill to make the reſemblance, of the beſt faſhion.

20 And ſo the multitude allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occaſion to deceive the world: for men ſerving either calamity or tyranny, did aſcribe unto ſtones and ſtocks, the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, thoſe ſo great plagues called they peace.

23 For whilſt they ſlew their children in ſacrifices, or uſed ſecret ceremonies, or made revelings of ſtrange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one ſlew another traiterouſly, or grieved him by adultery.

25 So that there reigned in all men without exception, blood, man-ſlaughter, theft, and diſſimulation, corruption, unfaithfulneſs, tumults, perjury,

26 Diſquieting of good men, forgetfulneſs of good turns, defiling of ſouls, changing of kind, diſorder in marriages, adultery, and ſhameleſs uncleanneſs.

27 For the worſhipping of idols not to be named, is the beginning, the cauſe, and the end of all evil.

28 For either they are mad when they be merry, or prophecy lies, or live unjuſtly, or elſe lightly forſwear themſelves.

29 For inſomuch as their truſt is in idols, which have no life; though they ſwear falſely, yet they look not to be hurt.

30 Howbeit for both cauſes ſhall they be juſtly puniſhed: both becauſe they thought not well of God, giving heed unto idols, and alſo unjuſtly ſwore in deceit, deſpiſing holineſs.

31 For it is not the power of them by whom they ſwear: but it is the juſt vengeance of ſinners, that puniſheth always the offence of the ungodly.

CHAP. XV.

1 *We do acknowledge the true God.* 7 *The folly of idol-makers,* 14 *and of the enemies of God's people.*

BUT thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things.

2 For if we ſin we are thine, knowing thy power: but we will not ſin, knowing that we are counted thine.

3 For to know thee is perfect righteouſneſs: yea, to know thy power is the root of immortality.

4 For neither did the miſchievous invention of men deceive us, nor an image ſpotted with divers colours, the painters fruitleſs labour;

5 The ſight whereof enticeth fools to luſt after it, and ſo they deſire the form of a dead image that hath no breath.

6 Both they that make them, they that deſire them, and they that worſhip them, are lovers of evil things, and are worthy to have ſuch things to truſt upon.

7 For the potter tempering ſoft earth, faſhioneth every veſſel with much labour for our ſervice: yea of the ſame clay he maketh both the veſſels that ſerve for clean uſes, and likewiſe alſo all ſuch as ſerve to the contrary: but what is the uſe of either ſort, the potter himſelf is the judge.

8 And employing his labours lewdly, he maketh a vain god of the ſame clay, even he which a little before was made of earth himſelf, and within a little while after returneth to the ſame out of the which he was taken, when his life which was lent him ſhall be demanded.

9 Notwithſtanding his care is, nor that he ſhall have much labour, nor that his life is ſhort: but ſtriveth to excel gold-ſmiths, and ſilver-ſmiths, and endeavoureth to do like the workers in braſs, and counteth it his glory to make counterfeit things.

10 His heart is aſhes, his hope is more vile than earth, and his life of leſs value than clay:

11 Foraſmuch as he knew not his Maker, and him that inſpired into him an active ſoul, and breathed in a living ſpirit.

12 But they counted our life a paſtime, and our time here a market for gain: for, ſay they, we muſt be getting every way, though it be by evil means.

13 For this man that of earthly matter maketh brickle veſſels, and graven images, knoweth himſelf to offend above all others.

14 And all the enemies of thy people, that hold them in ſubjection, are moſt fooliſh, and are more miſerable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the uſe of eyes to ſee, nor noſes to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are ſlow to go.

16 For man made them, and he that borrowed his own ſpirit faſhioned them: but no man can make a god like unto himſelf.

17 For being mortal, he worketh a dead thing with wicked hands: for he himſelf is better than the things which he worſhippeth: whereas he lived *once*, but they never.

18 Yea, they worſhipped thoſe beaſts alſo that are moſt hateful: for being compared together, ſome are worſe than others.

19 Neither are they beautiful, ſo much as to be deſired inreſpect of beaſts: but they went without the praiſe of God, and his bleſſing.

CHAP. XVI.

2 *God gave ſtrange meat to his people, to ſtir up their appetite, and vile beaſts to their enemies, to take it from them.* 5 *He ſtung with ſerpents,* 12 *but ſoon healed them by his word only.*

THerefore by the like were they puniſhed worthily, and by the multitude of beaſts tormented.

2 Inſtead of which puniſhment, dealing graciouſly with thine own people, thou preparedſt for them meat of a ſtrange taſte, even quails to ſtir up their appetite:

3 To the end that they deſiring food, might for the ugly ſight of the beaſts ſent among them, lothe even that which they muſt needs deſire; but theſe ſuffering penury for a ſhort ſpace, might be made partakers of a ſtrange taſte.

4 For it was requiſite, that upon them exerciſing tyranny, ſhould come penury which they could not avoid: but to theſe it ſhould only be ſhewed how their enemies were tormented.

5 For when the horrible fierceneſs of beaſts came upon theſe, and they periſhed with the ſtings of crooked ſerpents, thy wrath endured not for ever.

6 But they were troubled for a ſmall ſeaſon, that they might be admoniſhed, having a ſign of ſalvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himſelf towards it, was not ſaved by the thing that he ſaw: but by thee, that art the Saviour of all.

8 And in this thou madeſt thine enemies confeſs, that it is thou who delivereſt from all evil:

9 For them the bitings of graſhoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be puniſhed by ſuch.

10 But thy ſons not the very teeth of venemous dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were pricked, that they ſhould remember thy words, and were quickly ſaved, that not falling into deep forgetfulneſs, they might be continually mindful of thy goodneſs.

12 For it was neither herb, nor mollifying plaiſter that reſtored them to health: but thy word, O Lord, which healeth all things.

13 For thou haſt power of life and death: thou leadeſt to the gates of hell, and bringeſt up again.

14 A man indeed killeth through his malice: and the ſpirit when it is gone forth, returneth not; neither the ſoul received up, cometh again,

15 But it is not poſſible to eſcape thine hand.

16 For the ungodly that denied to know thee, were ſcourged by the ſtrength of thine arm: with ſtrange rains, hails, and ſhowers were they perſecuted, that they could not avoid, and through fire were they conſumed.

17 For, which is moſt to be wondered at,

the fire had more force in the water that quencheth all things: for the world fighteth for the righteous.

18 For ſometime the flame was mitigated, that it might not burn up the beaſts that were ſent againſt the ungodly: but themſelves might ſee and perceive that they were perſecuted with the judgment of God.

19 And at another time it burneth even in the midſt of water, above the power of fire, that it might deſtroy the fruits of an unjuſt land.

20 In ſtead whereof thou feddeſt thine own people with angels food, and didſt ſend them from heaven bread prepared without their labour, able to content every mans delight, and agreeing to every taſte.

21 For thy ſuſtenance declared thy ſweetneſs unto thy children, and ſerving to the appetite of the eater, tempered itſelf to every mans liking.

22 But ſnow and ice endured the fire and melted not, that they might know that fire burning in the hail, and ſparkling in the rain, did deſtroy the fruits of the enemies.

23 But this again did even forget his own ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerveth thee who art the Maker, increaſeth his ſtrength againſt the unrighteous for their puniſhment, and abateth his ſtrength for the benefit of ſuch as put their truſt in thee.

25 Therefore even then was it altered into all faſhions, and was obedient to thy grace that nouriſheth all things, according to the deſire of them that had need:

26 That thy children, O Lord, whom thou loveſt, might know that it is not the growing of fruits that nouriſheth man: but that it is thy word which preſerveth them that put their truſt in thee.

27 For that which was not deſtroyed of the fire, being warmed with a little ſun-beam, ſoon melted away.

28 That it might be known that we muſt prevent the ſun to give thee thanks, and at the day-ſpring pray unto thee.

29 For the hope of the unthankful ſhall melt away as the winters hoar-froſt, and ſhall run away as unprofitable water.

CHAP. XVII.

1 *Why the Egyptians were puniſhed with darkneſs.* 11 *The terrors of an ill conſcience.*

FOR great are thy judgments, and cannot be expreſſed: therefore unnurtured ſouls have erred.

2 For when unrighteous men thought to oppreſs the holy nation; they being ſhut up in their houſes, the priſoners of darkneſs, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they ſuppoſed to lie hid in their ſecret ſins, they were ſcattered under a dark vail of forgetfulneſs, being horribly aſtoniſhed, and troubled with (ſtrange) apparitions.

4 For neither might the corner that held them, keep them from fear: but noiſes (as of water among) falling down, ſounded about them, and ſad viſions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the ſtars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itſelf, very dreadful: for being much terrified, they thought the things which they ſaw, to be worſe than the ſight that they ſaw not.

7 As for the illuſions of art magick, they were put down, and their vaunting in wiſdom was reproved with diſgrace.

8 For they that promiſed to drive away terrors and troubles from a ſick ſoul, were ſick themſelves of fear worthy to be laughed at.

9 For though no terrible thing did fear them; yet being ſcared with beaſts that paſſed by, and hiſſing of ſerpents,

10 They died for fear, denying that they ſaw the air, which could of no ſide avoided.

11 For wickedneſs condemned by her own witneſs, is very timorous, and being preſſed with conſcience, always forecaſteth grievous things.

12 For fear is nothing elſe, but a betraying of the ſuccours which reaſon offereth.

13 And the expectation from within being leſs, counteth the ignorance more than the cauſe which bringeth the torment.

14 But they ſleeping the ſame ſleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell:

15 Were partly vexed with monſtrous apparitions, and partly fainted, their heart failing them: for a ſudden fear and not looked for, came upon them.

16 So then, whoſoever there fell down, was ſtraitly kept, ſhut up in a priſon without iron bars.

17 For whether he were huſbandman, or ſhepherd, or a labourer in the field, he was overtaken, and endured that neceſſity which could not be avoided: for they were all bound with one chain of darkneſs.

18 Whether it were a whiſtling wind, or a melodious noiſe of birds among the ſpreading branches, or a pleaſing fall of water running violently.

19 Or a terrible ſound of ſtones caſt down, or a running that could not be ſeen of ſkipping beaſts, or a roaring voice of moſt ſavage wild beaſts, or a rebounding echo from the hollow mountains: theſe things made them, to ſwoon for fear.

20 For the whole world ſhined with clear light, and none were hindred in their labour:

21 Over them only was ſpread an heavy night, an image of that darkneſs which ſhould afterward receive them: but yet were they unto themſelves more grievous than the darkneſs.

CHAP. XVIII.

4 *Why Egypt was puniſhed with darkneſs,* 5 *and with the death of their children.*

NEvertheleſs, thy ſaints had a very great light, 'whoſe voice they hearing and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and beſought them pardon, for that they had been enemies.

3 In ſtead whereof thou gaveſt them a burning pillar of fire, both to be a guide of the unknown journey, and an harmleſs ſun to entertain them honourably.

4 For they were worthy to be deprived of light, and impriſoned in darkneſs, who had kept thy ſons ſhut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to ſlay the babes of the ſaints, one child being caſt forth and ſaved, to reprove them, thou tookeſt away the multitude of their children, and deſtroyedſt them altogether in a mighty water.

6 Of that night were our fathers certified afore, that aſſuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer:

7 So of thy people was accepted both the ſalvation of the righteous, and deſtruction of the enemies.

8 For wherewith thou didſt puniſh our adverſaries, by the ſame thou didſt glorifie us whom thou hadſt called.

9 For the righteous children of good men did ſacrifice ſecretly, and with one conſent made a holy law that the ſaints ſhould be like partakers of the ſame good and evil, the fathers now ſinging out the ſongs of praiſe.

10 But on the other ſide there ſounded an ill-according cry of the enemies, and a lamentable noiſe was carried abroad for children that were bewailed.

11 The maſter and the ſervant were puniſhed after one manner, and like as the king, ſo ſuffered the common perſon.

12 So they altogether had innumerable dead with one kind of death, neither were the living ſufficient to bury them: for in one moment the nobleſt offspring of them was deſtroyed.

13 For whereas they would not believe any thing, by reaſon of the inchantments; upon the deſtruction of the firſt-born, they acknowledged this people to be the ſons of God.

14 For while all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe,

15 Thine almighty word leapt down from heaven 'out of thy royal throne, as a fierce

man of war in the midſt of a land of deſtruction.

16 And brought thine unfeigned commandment as a ſharp ſword, and ſtanding up filled all things with death, and it touched the heaven, but it ſtood upon the earth.

17 Then ſuddenly viſions of horrible dreams troubled them ſore, and terrors came upon them unlooked for.

18 And one thrown here and another there half dead, ſhewed the cauſe of his death.

19 For the dreams that troubled them, did fore-ſhew this, leſt they ſhould periſh, and not know why they were afflicted.

20 Yea the taſting of death touched the righteous alſo, and there was a deſtruction of the multitude in the wilderneſs: but the wrath endured not long.

21 For then the blameleſs man made haſte, and ſtood forth to defend them; and bringing the ſhield of his proper miniſtry, even prayer, and the propitiation of incenſe, ſet himſelf againſt the wrath, and ſo brought the calamity to an end, declaring that he was thy ſervant.

22 So he overcame the deſtroyer, not with ſtrength of body, nor force of arms, but with a word ſubdued he him that puniſhed, alledging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, ſtanding between, he ſtayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the ſtones was the glory of the fathers graven, and thy Majeſty upon the diadem of his head.

25 Unto theſe the deſtroyer gave place, and was afraid of them: for it was enough that they only taſted of the wrath.

CHAP. XIX.

1 *Why God ſhewed no mercy to the Egyptians,* 5 *and how wonderfully he dealt with his people.*

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and ſent them haſtily away, they would repent and purſue them.

3 For whilſt they were yet mourning, and making lamentation at the graves of the dead, they added another fooliſh device, and purſued them as fugitives, whom they had intreated to be gone.

4 For the deſtiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the puniſhment which was wanting to their torments:

5 And that thy people might paſs a wonderful way: but they might find a ſtrange death.

6 For the whole creature in his proper kind was faſhioned again anew, ſerving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7 *As namely*, a cloud ſhadowing the camp; and where water ſtood before, dry land appeared; and out of the Red ſea, a way without impediment; and out of the violent ſtream, a green field:

8 Where through all the people went that were defended with thy hand, ſeeing thy marvellous ſtrange wonders.

9 For they went at large like horſes, and leaped like lambs, praiſing thee, O Lord, who hadſt delivered them.

10 For they were yet mindful of the things that were done while they ſojourned in the ſtrange land, how the ground brought forth flies inſtead of cattle, and how the river caſt up a multitude of frogs inſtead of fiſhes.

11 But afterwards they ſaw a new generation of fowls, when being led with their appetite they aſked delicate meats.

12 For quails came up unto them from the ſea, for their contentment.

13 And puniſhments came upon the ſinners not without former ſigns by the force of thunders: for they ſuffered juſtly, according to their own wickedneſs, inſomuch as they uſed a more hard and hateful behaviour toward ſtrangers.

14 For the *Sodomites* did not receive thoſe whom they knew not when they came: but

theſe brought friends into bondage, that had well deſerved of them.

15 And not only ſo, but peradventure ſome reſpect ſhall be had of thoſe, becauſe they uſed ſtrangers not friendly.

16 But theſe very grievouſly afflicted them whom they had received with feaſtings, and were already made partakers of the ſame laws with them.

17 Therefore even with blindneſs were theſe ſtricken, as thoſe were at the doors of the righteous man: when being compaſſed about with horrible great darkneſs, every one ſought the paſſage of his own doors.

18 For the elements were changed in themſelves by a kind of harmony, like as in a pſaltery, notes change the name of the tune, and yet are always ſounds, which may well be perceived by the ſight of the things that have been done.

19 For earthly things were turned into watry, and the things that before ſwam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other ſide, the flames waſted not the fleſh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didſt magnify thy people, and glorify them, neither didſt thou lightly regard them: but didſt aſſiſt them in every time and place.

The Wiſdom of *Jeſus* the ſon of *Sirach*, or ECCLESIATICUS.

A Prologue made by an uncertain Author.

THIS Jeſus was the ſon of Sirach, and grandchild to Jeſus of the ſame name with him, this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almoſt after all the prophets. Now his grandfather Jeſus (as he himſelf witneſſeth) was a man of great diligence and wiſdom among the Hebrews, who did not only gather the grave and ſhort ſentences of wiſe men that had been before him, but himſelf alſo uttered ſome of his own, full of much underſtanding and wiſdom. When as therefore the firſt Jeſus died, leaving this book almoſt perfected, Sirach his ſon receiving it after him, left it to his own ſon Jeſus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wiſdom, intituling it both by his own name, his father's name, and his grandfathers, alluring the hearer by the very name of Wiſdom, to have a greater love to the ſtudy of this book. It containeth therefore wiſe ſayings, dark ſentences, and parables, and certain particular ancient godly ſtories of men that pleaſed God; alſo his prayer and ſong; moreover, what benefits God had vouchſafed his people, and what plagues he had heaped upon their enemies. This Jeſus did imitate Solomon, and was no leſs famous for wiſdom and learning, both being indeed a man of great learning, and ſo reputed alſo.

The Prologue of the Wiſdom of Jeſus the ſon of Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their ſteps, for the which things Iſrael ought to be commended for learning and wiſdom; and whereof not only the readers muſt needs become ſkilful themſelves, but alſo they that deſire to learn, be able to profit them which are without, both by ſpeaking and writing: my grandfather Jeſus, when he had much given himſelf to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on alſo himſelf, to write ſomething pertaining to learning and wiſdom, to the intent that thoſe which are deſirous to learn, and are addicted to theſe things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us wherein we may ſeem to come ſhort of ſome words which we have laboured to interpret. For the ſame things uttered in Hebrew, and tranſlated into another tongue, have not the ſame force in them: and not only theſe things, but the law itſelf, and the prophets, and the reſt of the books, have no ſmall difference, when they are ſpoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there ſometime, I found a book of no ſmall learning: therefore I thought it moſt neceſſary for me to beſtow ſome diligence and travel to interpret it; uſing great watchfulneſs and ſkill in that ſpace, to bring the book to an end, and ſet it forth for them alſo, which in a ſtrange country are willing to learn, being prepared before in manners to live after the law.

CHAP. I.

1 *All wiſdom is from God.* 10 *He giveth it to them that love him.* 12 *The fear of God is full of bleſſings.*

ALL wiſdom *cometh* from the Lord, and is with him for ever.

2 Who can number the ſand of the ſea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wiſdom?

4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting.

5 The word of God moſt High, is the fountain of wiſdom; and her ways are everlaſting commandments.

6 To whom hath the root of wiſdom been revealed? or who hath known her wiſe counſels?

7 [Unto whom hath the knowledge of wiſdom been made manifeſt? and who hath underſtood her great experience?]

8 There is one wiſe and greatly to be feared; the Lord ſitting upon his throne.

9 He created her, and ſaw her, and numbred her, and poured her out upon all his works.

10 She *is* with all fleſh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoycing.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladneſs, and a long life.

13 Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find favour in the day of his death.

14 To fear the Lord, is the beginning of wiſdom: and it was created with the faithful in the womb.

15 She hath built an everlaſting foundation with men, and ſhe ſhall continue with their ſeed.

16 To fear the Lord, is fulneſs of wiſdom, and filleth men with her fruits.

17 She filleth all their houſe with things deſirable, and the garners with her increaſe.

18 The fear of the Lord is a crown of wiſdom, making peace and perfect health to flouriſh: both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wiſdom raineth down ſkill and knowledge of underſtanding, and exalteth them to honour that hold her faſt.

20 The root of wiſdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away ſins: and where it is preſent, it turneth away wrath.

22 A furious man cannot be juſtified, for the ſway of his fury ſhall be his deſtruction.

23 A patient man will bear for a time, and afterward joy ſhall ſpring up unto him.

24 He will hide his words for a time, and the lips of many ſhall declare his wiſdom.

25 The parables of knowledge are in the treaſures of wiſdom: but godlineſs is an abomination to a ſinner,

26 If thou deſire wiſdom, keep the com-

mandments, and the Lord ſhall give her unto thee.

27 For the fear of the Lord is wiſdom and inſtruction: and faith and meekneſs are his delight.

28 Diſtruſt not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the ſight of men, and take good heed what thou ſpeakeſt.

30 Exalt not thyſelf, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

1 *God's ſervants muſt look for trouble,* 7 *and be patient, and truſt in him:* 12 *For woe to them that do not ſo.*

MY ſon, if thou come to ſerve the Lord, prepare thy ſoul for temptation.

2 Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble.

3 Cleave unto him, and depart not away, that thou mayeſt be increaſed at thy laſt end.

4 Whatſoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low eſtate.

5 For gold is tried in the fire, and acceptable men in the furnace of adverſity.

6 Believe in him, and he will help thee; order thy way aright, and truſt in him.

7 Ye that fear the Lord, wait for his mercy, and go not aſide, leſt ye fall.

8 Ye that fear the Lord, believe him, and your reward ſhall not fail.

9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy.

10 Look at the generations of old, and ſee: did ever any truſt in the Lord, and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe, that called upon him?

11 For the Lord is full of compaſſion and mercy, long-ſuffering, and very pitiful, and forgiveth ſins, and ſaveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the ſinner that goeth two ways.

13 Woe unto him that is faint-hearted, for he believeth not, threrefore ſhall he not be defended.

14 Woe unto you that have loſt patience: and what will ye do when the Lord ſhall viſit you?

15 They that fear the Lord, will not diſobey his word, and they that love him, will keep his ways.

16 They that fear the Lord, will ſeek that which is well-pleaſing unto him, and they that love him ſhall be filled with the law.

17 They that fear the Lord, will prepare their hearts, and humble their ſouls in his ſight,

18 *Saying,* We will fall into the hands of the Lord, and not into the hands of men: for as his majeſty is, ſo is his mercy.

CHAP. III.

2 *Children muſt honour and help both their parents.* 21 *We may not deſire to know all things.* 26 *The incorrigible muſt periſh.*

HEAR me your father, O children, and do thereafter, that ye may be ſafe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons.

3 Whoſo honoureth his father, maketh an atonement for his ſins.

4 And he that honoureth his mother, is as one that layeth up treaſure.

5 Whoſo honoureth his father, ſhall have joy of *his own* children, and when he maketh his prayer he ſhall be heard.

6 He that honoureth his father, ſhall have a long life, and he that is obedient unto the Lord, ſhall be a comfort unto his mother.

7 He that feareth the Lord, will honour his father and will do ſervice unto his parents, as to his maſters.

8 Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them.

9 For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations.

10 Glory not in the diſhonour of thy father, for thy father's diſhonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in diſhonour, is a reproach unto the children.

12 My ſon, help thy father in his age, and grieve him not as long as he liveth.

13 And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength.

14 For the relieving of thy father ſhall not be forgotten: and inſtead of ſins it ſhall be added to build thee up.

15 In the day of thine affliction it ſhall be remembred; thy ſins alſo ſhall melt away, as the ice in fair warm weather.

16 He that forſaketh his father, is as a blaſphemer, and he that angreth his mother, is curſed of God.

17 My ſon, go on with thy buſineſs in meekneſs, ſo ſhalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thy ſelf, and thou ſhalt find favour before the Lord.

19 Many are in high place, and of renown: but myſteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength.

22 But what is commanded thee, think thereupon with reverence; for it is not needful for thee, *to ſee with thine eyes* the things that are in ſecret.

23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee, than men underſtand.

24 For many are deceived by their own vain opinion, and an evil ſuſpicion hath overthrown their judgment.

25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not.

26 A ſtubborn heart ſhall fare evil at the laſt: and he that loveth danger, ſhall periſh therein.

27 An obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin.

28 In the puniſhment of the proud there is no remedy: for the plant of wickedneſs hath taken root in him.

29 The heart of the prudent will underſtand a parable, and an attentive ear is the deſire of a wiſe man.

30 Water will quench a flaming fire, and alms maketh an atonement for ſins.

31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth he ſhall find a ſtay.

CHAP. IV.

1 *We may not deſpiſe the poor or fatherleſs,* 11 *but ſeek for wiſdom,* 20 *and not be aſhamed of ſome things.*

MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry ſoul ſorrowful, neither provoke a man in his diſtreſs.

3 Add not more trouble to an heart that is vexed, and defer not to give to him that is in need.

4 Reject not the ſupplication of the afflicted, neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occaſion to curſe thee:

6 For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him.

7 Get thyſelf the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anſwer with meekneſs.

9 Deliver him that ſuffereth wrong, from the hand of the oppreſſor, and be not fainthearted when thou ſitteſt in judgment.

10 Be as a father unto the fatherleſs, and inſtead of an huſband unto their mother: ſo ſhalt thou be as the ſon of the moſt High, and he ſhall love thee more than thy mother doth.

11 Wiſdom exalteth her children, and layeth hold of them that ſeek her.

12 He that loveth her, loveth life; and they that ſeek to her early, ſhall be filled with joy.

13 He that holdeth her faſt ſhall inherit glory, and whereſoever ſhe entereth, the Lord will bleſs.

14 They that ſerve her, ſhall miniſter to the holy One: and them that love her, the Lord doth love.

15 Whoſo giveth ear unto her, ſhall judge the nations: and he that attendeth unto her, ſhall dwell ſecurely.

16 If a man commit himſelf unto her, he ſhall inherit her; and his generation ſhall hold her in poſſeſſion.

17 For at the firſt ſhe will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her diſcipline, until ſhe may truſt his ſoul, and try him by her laws.

18 Then will ſhe return the ſtraight way unto him, and comfort him, and ſhew him her ſecrets.

19 But if he go wrong, ſhe will forſake him and give him over to his own ruin.

20 Obſerve the opportunity, and beware of evil; and be not aſhamed when it concerneth thy ſoul.

21 For there is a ſhame that bringeth ſin, and there is a ſhame which is glory and grace.

22 Accept no perſon againſt thy ſoul, and let not the reverence of any man cauſe thee to fall.

23 And refrain not to ſpeak, when there is occaſion to do good, and hide not thy wiſdom in her beauty.

24 For by ſpeech wiſdom ſhall be known, and learning by the word of the tongue.

25 In no wiſe ſpeak againſt the truth, but be abaſhed of the error of thine ignorance.

26 Be not aſhamed to confeſs thy ſins, and force not the courſe of the river.

27 Make not thy ſelf an underling to a fooliſh man, neither accept the perſon of the mighty.

28 Strive for the truth unto death, and the Lord ſhall fight for thee.

29 Be not haſty in thy tongue, and in thy deeds ſlack and remiſs.

30 Be not as a lion in thy houſe, nor frantic among thy ſervants.

31 Let not thine hand be ſtretched out to receive, and ſhut when thou ſhould'ſt repay.

CHAP. V.

1 *We muſt not preſume of our wealth and ſtrength,* 6 *nor of the mercy of God, to ſin.*

SET not thy heart upon thy goods, and ſay not, I have enough for my life.

2 Follow not thine own mind, and thy ſtrength to walk in the ways of thy heart:

3 And ſay not, Who ſhall control me for my works? for the Lord will ſurely revenge thy pride.

4 Say not, I have ſinned, and what harm hath happened unto me? for the Lord is longſuffering, he will in no wiſe let thee go.

5 Concerning propitiation, be not without fear to add ſin unto ſin:

6 And ſay not, His mercy is great, he will be pacified for the multitude of my ſins: for mercy and wrath come from him, and his indignation reſteth upon ſinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance.

8 Set not thine heart upon goods unjuſtly gotten, for they ſhall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for ſo doth the ſinner that hath a double tongue.

10 Be ſtedfaſt in thy underſtanding, and let thy word be the ſame.

11 Be ſwift to hear, and let thy life be ſincere, and with patience give anſwer,

12 If thou haſt underſtanding, anſwer thy neighbour; If not, lay thy hand upon thy mouth.

13 Honour and ſhame is in talk: and the tongue of man is his fall.

14 Be not called a whiſperer, and lie not in wait with thy tongue: for a foul ſhame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing, in a great matter or a ſmall.

CHAP. VI.

2 *Do not extol thine own conceit,* 7 *but make choice of a friend.* 18 *Seek wiſdom betimes.*

INſtead of a friend, become not an enemy; for [thereby] thou ſhalt inherit an ill name, ſhame and reproach: even ſo ſhall a ſinner that hath a double tongue.

2 Extol not thyſelf in the counſel of thine own heart; that thy ſoul be not torn in pieces as a bull [ſtraying alone.]

3 Thou ſhalt eat up thy leaves, and loſe thy fruit, and leave thyſelf as a dry tree.

4 A wicked ſoul ſhall deſtroy him that hath it, and ſhall make him to be laughed to ſcorn of his enemies.

5 Sweet language will multiply friends; and a fair-ſpeaking tongue will increaſe kind greetings.

6 Be in peace with many: nevertheleſs have but one counſellor of a thouſand.

7 If thou wouldeſt get a friend, prove him firſt, and be not haſty to credit him.

8 For ſome man is a friend for his own occaſion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity, and ſtrife, will diſcover thy reproach.

10 Again ſome friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy proſperity he will be as thyſelf, and will be bold over thy ſervants.

12 If thou be brought low, he will be againſt thee, and will hide himſelf from thy face.

13 Separate thyſelf from thine enemies, and take heed of thy friends.

14 A faithful friend is a ſtrong defence; and he that hath found ſuch an one, hath found a treaſure.

15 Nothing doth countervail a faithful friend, and his excellency is unvaluable.

16 A faithful friend is the medicine of life, and they that fear the Lord ſhall find him.

17 Whoſo feareth the Lord ſhall direct his friendſhip aright: for as he is, ſo ſhall his neighbour be alſo.

18 My ſon, gather inſtruction from thy youth up: ſo ſhalt thou find wiſdom till thine old age.

19 Come unto her as one that ploweth and ſoweth, and wait for her good fruits: for thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her fruits right ſoon.

20 She is very unpleaſant to the unlearned: he that is without underſtanding will not remain with her.

21 She will lie upon him as a mighty ſtone of trial, and he will caſt her from him ere it be long.

22 For wiſdom is according to her name, and ſhe is not manifeſt unto many.

23 Give ear, my ſon, receive my advice, and refuſe not my counſel.

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy ſhoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and ſeek, and ſhe ſhall be made known unto thee: and when thou haſt got hold of her, let her not go.

28 For at the laſt thou ſhalt find her reſt, and that ſhall be turned to thy joy.

29 Then ſhall her fetters be a ſtrong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou ſhalt put her on as a robe of honour: and ſhalt put her about thee as a crown of joy.

32 My ſon, if thou wilt, thou ſhalt be taught: and if thou wilt apply thy mind, thou ſhalt be prudent.

33 If thou love to hear, thou ſhalt receive underſtanding: and if thou bow thine ear, thou ſhalt be wiſe.

34 Stand in the multitude of the elders, and cleave unto him that is wiſe.

35 Be willing to hear every godly diſcourſe, and let not the parables of underſtanding eſcape thee.

36 And if thou ſeeſt a man of underſtanding, get thee betimes unto him, and let thy foot wear the ſteps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his

commandments: he ſhall eſtabliſh thine heart, and give thee wiſdom at thine own deſire.

CHAP. VII.

1 *We are dehorted from ſin,* 4 *ambition,* 8 *preſumption,* 10 *and fainting in prayer,* &c.

DO no evil, ſo ſhall no harm come unto thee.

2 Depart from the unjuſt, and iniquity ſhall turn away from thee.

3 My ſon, ſow not upon the furrows of unrighteouſneſs, and thou ſhall not reap them ſeven-fold.

4 Seek not of the Lord pre-eminence, neither of the king the ſeat of honour.

5 Juſtify not thyſelf before the Lord, and boaſt not of thy wiſdom before the king.

6 Seek not to be judge, being not able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thy uprightneſs.

7 Offend not againſt the multitude of a city, and then thou ſhalt not caſt thyſelf down among the people.

8 Bind not one ſin upon another, for in one thou ſhalt not be unpuniſhed.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the moſt high God he will accept it.

10 Be not faint-hearted when thou makeſt thy prayer, and neglect not to give alms.

11 Laugh no man to ſcorn in the bitterneſs of his ſoul: for there is one which humbleth and exalteth.

12 Deviſe not a lie againſt thy brother: neither do the like to thy friend.

13 Uſe not to make any manner of lie: for the cuſtom thereof is not good.

14 Uſe not many words in a multitude of elders, and *make not much babbling* when thou prayeſt.

15 Hate not laborious work, neither huſbandry, which the moſt High hath ordained.

16 Number not thy ſelf among the multitude of ſinners, but remember that wrath will not tarry long.

17 Humble thy ſoul greatly for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir.

19 Forego not a wiſe and good woman: for her grace is above gold.

20 Whereas thy ſervant worketh truly, entreat him not evil, nor the hireling that beſtoweth himſelf wholly for thee.

21 Let thy ſoul love a good ſervant, and defraud him not of liberty.

22 Haſt thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Haſt thou children? inſtruct them, and bow down their neck from their youth.

24 Haſt thou daughters? have care of their body, and ſhew not thyſelf cheerful toward them.

25 Marry thy daughter, and ſo ſhalt thou have performed a weighty matter: but give her to a man of underſtanding.

26 Haſt thou a wife after thy mind? forſake her not: but give not thyſelf over to a light woman.

27 Honour thy father with thy whole heart, and forget not the ſorrows of thy mother.

28 Remember that thou waſt begot of them, and how canſt thou recompenſe them the things that they have done for thee?

29 Fear the Lord with all thy ſoul, and reverence his prieſts.

30 Love him that made thee with all thy ſtrength, and forſake not his miniſters.

31 Fear the Lord, and honour the prieſt: and give him his portion as it is commanded thee; the firſt-fruits, and the treſpaſs-offering, and the gift of the ſhoulders, and the ſacrifice of ſanctification, and the firſt-fruits of the holy things.

32 And ſtretch thine hand unto the poor, that thy bleſſing may be perfected.

33 A gift hath grace in the ſight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not ſlow to viſit the ſick: for that ſhall make thee to be beloved.

36 Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

CHAP. VIII.

1 *Whom we may not ſtrive with,* 8 *nor deſpiſe,* 10 *nor provoke,* 15 *nor have to do with.*

STRIVE not with a mighty man, leſt thou fall into his hands.

2 Be not at variance with a rich man, leſt he overweigh thee: for gold hath deſtroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jeſt not with a rude man, leſt thy anceſtors be diſgraced.

5 Reproach not a man that turneth from ſin, but remember that we are all worthy of puniſhment.

6 Diſhonour not a man in his old age: for even ſome of us wax old.

7 Rejoice not over thy greateſt enemy being dead, but remember that we die all.

8 Deſpiſe not the diſcourſe of the wiſe, but acquaint thyſelf with their proverbs; for of them thou ſhalt learn inſtruction, and how to ſerve great men with eaſe.

9 Miſs not the diſcourſe of the elders: for they alſo learned of their fathers, and of them thou ſhalt learn underſtanding, and to give anſwer as need requireth.

10 Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire.

11 Riſe not up [in anger] at the preſence of an injurious perſon, leſt he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyſelf, for if thou lendeſt him, count it but loſt.

13 Be not ſurety above thy power: for if thou be ſurety take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, leſt he become grievous unto thee: for he will do according to his own will, and thou ſhalt periſh with him through his folly.

16 Strive not with an angry man, and go not with him into a ſolitary place: for blood is as nothing in his ſight, and where there is no help, he will overthrow thee.

17 Conſult not with a fool; for he cannot keep counſel.

18 Do not ſecret things before a ſtranger, for thou knoweſt not what he will bring forth.

19 Open not thine heart to every man, leſt he requite thee with a ſhrewd turn.

CHAP. IX.

1 *We are adviſed how to uſe our wives,* 3 *what women to avoid,* 10 *and not to change an old friend.*

BE not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thyſelf.

2 Give not thy ſoul unto a woman to ſet her foot upon thy ſubſtance.

3 Meet not with an harlot, leſt thou fall into her ſnares.

4 Uſe not much the company of a woman that is a ſinger, leſt thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by thoſe things that are precious in her.

6 Give not thy ſoul unto harlots, that thou loſe not thine inheritance.

7 Look not round about thee in the ſtreets of the city, neither wander thou in the ſolitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon anothers beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor ſit down with her in thine arms, and ſpend not thy money with her at the wine; leſt thine heart incline unto her, and ſo through *thy deſire* thou fall into deſtruction.

10 Forſake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old, thou ſhalt drink it with pleaſure.

11 Envy not the glory of a ſinner: for thou knoweſt not what ſhall be his end.

12 Delight not in the thing that the ungodly have pleaſure in; but remember they ſhall not go unpuniſhed unto their grave.

13 Keep thee far from the man that hath power to kill, ſo ſhalt thou not doubt the fear

of death: and if thou come unto him, make no fault, leſt he take away thy life preſently: remember that thou goeſt in the midſt of ſnares, and that thou walkeſt upon the battlements of the city.

14 As near as thou canſt, gueſs at thy neighbour, and conſult with the wiſe.

15 Let thy talk be with the wiſe, and all thy communication in the law of the moſt High.

16 And let juſt men eat and drink with thee, and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer, the work ſhall be commended: and the wiſe ruler of the people, for his ſpeech.

18 A man of an ill tongue, is dangerous in his city, and he that is raſh in his talk ſhall be hated.

CHAP. X.

1 *The commodities of a wiſe ruler.* 7 *The inconveniencies of pride, injuſtice, and covetouſneſs.*

A Wiſe judge will inſtruct his people, and the government of a prudent man is well ordered.

2 As the judge of the people is himſelf, ſo are his officers; and what manner of man the ruler of the city is, ſuch are all they that dwell therein.

3 An unwiſe king deſtroyeth his people, but through the prudence of them which are in authority, the city ſhall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will ſet over it one that is profitable.

5 In the hand of God is the proſperity of man: and upon the perſon of the ſcribe ſhall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another.

9 Why is earth and aſhes proud? There is not a more wicked thing than a covetous man: for ſuch an one ſetteth his own ſoul to ſale, becauſe while he liveth he caſteth away his bowels.

10 The phyſician cutteth off a long diſeaſe, and he that is to day a king, to-morrow ſhall die.

11 For when a man is dead, he ſhall inherit creeping things, beaſts and worms.

12 The beginning of pride is, when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of ſin, and he that hath it ſhall pour out abomination: and therefore the Lord brought upon them ſtrange calamities, and overthrew them utterly.

14 The Lord hath caſt down the thrones of proud princes, and ſet up the meek in their ſtead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and deſtroyed them to the foundations of the earth,

17 He took ſome of them away, and deſtroyed them, and hath made their memorial to ceaſe from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a ſure ſeed, and they that love him, an honourable plant: they that regard not the law, are a diſhonourable ſeed; they that tranſgreſs the commandments are a deceivable ſeed.

20 Among brethren, he that is chief is honourable, ſo are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughneſs and pride is the loſing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to deſpiſe the poor man that hath underſtanding, neither is it convenient to magnify a ſinful man.

24 Great men and judges, and potentates ſhall be honoured, yet is there none of them greater then he that feareth the Lord.

25 Unto the ſervant that is wiſe ſhall they that are free do ſervice: and he that hath knowledge, will not grudge when he is reformed.

26 Be not over wiſe in doing thy buſineſs, and boaſt not thyſelf in the time of thy diſtreſs.

27 Better is he that laboureth and aboundeth in all things, than he that boaſteth himſelf, and wanteth bread.

28 My ſon glorify thy ſoul in meekneſs, and give it honour according to the dignity thereof.

29 Who will juſtify him that ſinneth againſt his own ſoul? and who will honour him that diſhonoureth his own life?

30 The poor man is honoured for his ſkill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is diſhonourable in riches, how much more in poverty?

CHAP. XI.

4 *We muſt not vaunt nor ſet forth ourſelves,* 8 *nor anſwer raſhly,* 10 *nor meddle with many matters.*

WISDOM lifteth up the head of him that is of low degree, and maketh him to ſit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

3 The bee is little among ſuch as flie, but her fruit is the chief of ſweet things.

4 Boaſt not of thy clothing and raiment, and exalt not thyſelf in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have ſat down upon the ground, and one that was never thought of, hath worn the crown.

6 Many mighty men have been greatly diſgraced: and the honourable delivered into other mens hands.

7 Blame not before thou haſt examined the truth: underſtand firſt, and then rebuke.

8 Anſwer not before thou haſt heard the cauſe: neither interrupt men in the midſt of their talk.

9 Strive not in a matter that concerneth thee not: and ſit not in judgment with ſinners.

18 My ſon, meddle not with many matters: for if thou meddle much thou ſhalt not be innocent: and if thou follow after, thou ſhalt not obtain, neither ſhalt thou eſcape by fleeing.

11 There is one that laboureth and taketh pains, and maketh haſte, and is ſo much the more behind.

12 Again, there is another that is ſlow and hath need of help, wanting ability, and full of poverty: yet the eye of the Lord looked upon him for good, and ſet him up from his low eſtate,

13 And lifted up his head from miſery, ſo that many that ſaw him marvelled at him.

14 Proſperity and adverſity, life and death, poverty and riches, come of the Lord.

15 Wiſdom, knowledge, and underſtanding of the law, are of the Lord: love, and the way of good works are from him.

16 Error and darkneſs had their beginning together with ſinners; and evil ſhall wax old with them that glory therein.

17 The gift of tne Lord remaineth with the godly, and his favour bringeth proſperity for ever.

18 There is that waxeth rich by his warineſs and pinching, and this is the portion of his reward.

19 Whereas he ſaith, I have found reſt, and now will eat continually of my goods, and *yet* he knoweth not what time ſhall come upon him, and that he muſt leave thoſe things to others, and die.

20 Be ſtedfaſt in thy covenant, and be converſant therein, and wax old in thy work.

21 Marvel not at the works of ſinners, but truſt in the Lord, and abide in thy labour: for it is an eaſy thing in the ſight of the Lord, on the ſudden to make a poor man rich.

22 The bleſſing of the Lord is in the reward of the godly, and ſuddenly he maketh his bleſſing to flouriſh.

23 Say not, What profit is there of my ſervice? and what good things ſhall I have hereafter?

24 Again, ſay not, I have enough, and poſſeſs many things, and what evil can come to me hereafter.

25 In the day of proſperity there is a forgetfulneſs of affliction: and in the day of affliction there is no more remembrance of proſperity.

26 For it is an eaſy thing unto the Lord in the day of death, to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleaſure: and in his end his deeds ſhall be diſcovered.

28 Judge none bleſſed before his death: for a man ſhall be known in his children.

29 Bring not every man into thine houſe: for the deceitful man hath many trains.

30 Like as a patridge taken [and kept] in a cage, ſo is the heart of the proud; and like as a ſpie, watcheth he for thy fall.

31 For he lieth in wait, and turneth good into evil, and in things worthy praiſe will lay blame upon thee.

32 Of a ſpark of fire a heap of coals is kindled, and a ſinful man layeth wait for blood.

33 Take heed of a miſchievous man (for he worketh wickedneſs) leſt he bring upon thee a perpetual blot.

34 Receive a ſtranger into thine houſe, and he will diſturb thee, and turn thee out of thine own.

CHAP. XII.

2 *Be not liberal to the ungodly.* 10 *Truſt not thine enemy, nor the wicked.*

WHEN thou wilt do good, know to whom thou doeſt it: ſo ſhalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou ſhalt find a recompence; and if not from him, yet from the moſt High.

3 There can no good come to him that is always occupied in evil: nor to him that giveth no alms.

4 Give to the godly man, and help not a ſinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, leſt he over-maſter thee thereby. For [elſe] thou ſhalt receive twice as much evil for all the good thou ſhalt have done unto him.

6 For the moſt High hateth ſinners, and will repay vengeance unto the ungodly, and keepeth them againſt the mighty day of their puniſhment.

7 Give unto the good, and help not the ſinner.

8 A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity.

9 In the proſperity of a man enemies will be grieved: but in his adverſity even a friend will depart.

10 Never truſt thine enemy: for like as iron ruſteth ſo is his wickedneſs.

11 Though he humble himſelf, and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away.

12 Set him not by thee, leſt when he hath overthrown thee, he ſtand up in thy place; neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a ſerpent, or any ſuch as come nigh wild beaſts?

14 So one that goeth to a ſinner, and is defiled with him in his ſins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall he will not tarry.

16 An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be ſatisfied with blood.

17 If adverſity come upon thee, thou ſhalt find him there firſt, and though he pretend to help thee, yet ſhall he undermine thee.

18 He will ſhake his head, and clap his hands, and whiſper much and change his countenance.

CHAP. XIII.

1 *Keep not company with the proud, or a mightier than thyſelf.* 15 *Like will to like, &c.*

HE that toucheth pitch ſhall be defiled therewith, and he that hath fellowſhip with a proud man ſhall be like unto him.

2 Burden not thyſelf above thy power, while thou liveſt, and have no fellowſhip with one that is mightier and richer then thyſelf, For how agree the kettle and the earthern pot together? for if the one be ſmitten againſt the other, it ſhall be broken.

3 The rich man hath done wrong, and yet he threatneth withal: the poor is wronged, and he muſt intreat alſo.

4 If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee.

5 If thou have any thing, he will live with thee, yea, he will make thee bare, and will not be ſorry for it.

6 If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope, he will ſpeak thee fair, and ſay, What wanteſt thou?

7 And he will ſhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laſt, he will laugh thee to ſcorn: afterward when he ſeeth thee, he will forſake thee, and ſhake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyſelf, and ſo much the more will he invite thee.

10 Preſs thou not upon him, leſt thou be put back; ſtand not far off, leſt thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and ſmiling upon thee will get out thy ſecrets.

12 But cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon.

13 Obſerve and take good heed, for thou walkeſt in peril of thy overthrowing: when thou heareſt theſe things awake in thy ſleep.

14 Love the Lord all thy life, and call upon him for thy ſalvation.

15 Every beaſt loveth his like, and every man loveth his neighbour.

16 All fleſh conſorteth according to kind, and a man will cleave to his like.

17 What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild aſs is the lions prey in the wilderneſs: ſo the rich eat up the poor.

20 As the proud hate humility: ſo doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thruſt alſo away by his friends.

22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipt, and yet they rebuked him too; he ſpake wiſely, and could have no place.

23 When a rich man ſpeaketh, every man holdeth his tongue, and look what he ſaith, they extol it to the clouds: but if the poor man ſpeak they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him.

24 Riches are good unto him that hath no ſin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in proſperity, and the finding out of parables is a weariſome labour of the mind.

CHAP. XIV.

1 *A good conſcience maketh men happy.* 20 *Men are happy that draw near to wiſdom.*

BLESSED is the man that hath not ſlipt with his mouth, and is not pricked with the multitude of ſins.

2 Bleſſed is he whoſe conſcience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what ſhould an envious man do with money?

4 He that gathereth by defrauding his

own ſoul, gathereth for others that ſhall ſpend his goods riotouſly.

5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods.

6 There is none worſe then he that envieth himſelf, and this is a recompence of his wickedneſs.

7 And if he doeth good, he doeth it unwillingly, and at the laſt he will declare his wickedneſs.

8 The envious man hath a wicked eye, he turneth away his face, and deſpiſeth men.

9 A covetous man's eye is not ſatisfied with his portion, and the iniquity of the wicked drieth up his ſoul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My ſon, according to thy ability do good to thyſelf, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee.

13 Do good unto thy friend, before thou die and according to thy ability ſtretch out thy hand and give to him.

14 Defraud not thyſelf of the good day, and let not the part of a good deſire overpaſs thee.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give, and take, and ſanctify thy ſoul, for there is no ſeeking of dainties in the grave.

17 All fleſh waxeth old as a garment: for the covenant from the beginning is, Thou ſhalt die the death.

18 As of the green leaves on a thick tree, ſome fall, and ſome grow; ſo is the generation of fleſh and blood, one cometh to an end, and another is born.

19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withall.

20 Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding.

21 He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows, ſhall alſo hearken at her doors.

24 He that doth lodge near her houſe, ſhall alſo faſten a pin in her walls.

25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are.

26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches.

27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

CHAP. XV.

2 *Wiſdom embraceth thoſe that fear God.*
7 *The wicked ſhall not get her.*

HE that feareth the Lord will do good, and he that hath the knowledge of the law, ſhall obtain her.

2 And as a mother ſhall ſhe meet him, and receive him as a wife married of a virgin.

3 With the bread of underſtanding ſhall ſhe feed him, and give him the water of wiſdom to drink.

4 He ſhall be ſtayed upon her, and ſhall not be moved, and ſhall rely upon her, and ſhall not be confounded.

5 She ſhall exalt him above his neighbours, and in the midſt of the congregation ſhall ſhe open his mouth.

6 He ſhall find joy, and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name.

7 But fooliſh men ſhall not attain unto her, and ſinners ſhall not ſee her.

8 For ſhe is far from pride, and men that are liars cannot remember her.

9 Praiſe is not ſeemly in the mouth of a ſinner, for it was not ſent him of the Lord.

10 For praiſe ſhall be uttered in wiſdom, and the Lord will proſper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughteſt not to do the things that he hateth.

12 Say not thou, He hath cauſed me to err: for he hath no need of the ſinful man.

13 The Lord hateth all abomination, and they that fear God love it not.

14 He himſelf made man from the beginning, and left him in the hand of his counſel:

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs.

16 He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt.

17 Before man is life and death, and whether him liketh, ſhall be given him.

18 For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to ſin.

CHAP. XVI.

1 *It is better to have none, than many lewd children.* 20 *God's works are unſearchable.*

DESIRE not a multitude of unprofitable children, neither delight in ungodly ſons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Truſt not thou in their life, neither reſpect their multitude: for one that is juſt is better than a thouſand, and better it is to die without children, than to have them that are ungodly.

4 For by one that hath underſtanding, ſhall the city be repleniſhed: but the kindred of the wicked ſhall ſpeedily become deſolate.

5 Many ſuch things have I ſeen with mine eyes, and mine ear hath heard greater things than theſe.

6 In the congregation of the ungodly ſhall a fire be kindled, and in a rebellious nation wrath is ſet on fire.

7 He was not pacified towards the old giants, who fell away in the ſtrength of their fooliſhneſs.

8 Neither ſpared he the place where Lot ſojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their ſins:

10 Nor the ſix hundred thouſand footmen, who were gathered together in the hardneſs of their hearts.

11 And if there be one ſtiff-necked among the people, it is marvel if he eſcape unpuniſhed: for mercy and wrath are with him; he is mighty to forgive and to pour out diſpleaſure.

12 As his mercy is great, ſo is his correction alſo: he judgeth a man according to his works.

13 The ſinner ſhall not eſcape with his ſpoils, and the patience of the godly ſhall not be fruſtrate.

14 Make way for every work of mercy: for every man ſhall find according to his works.

15 The Lord hardened Pharaoh, that he ſhould not know him that his powerful works might be known to the world.

16 His mercy is manifeſt to every creature, and he hath ſeparated his light from the darkneſs, with an adamant.

17 Say not thou, I will hide myſelf from the Lord: ſhall any remember me from above? I ſhall not be remembered among ſo many people: for what is my ſoul among ſuch an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, ſhall be moved when he ſhall viſit.

19 The mountains alſo, and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them.

20 No heart can think upon theſe things worthily: and who is able to conceive his ways?

21 It is a tempeſt which no man can ſee: for the moſt part of his works are hid.

22 Who can declare the works of his juſtice: or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth underſtanding will think upon vain things: and a fooliſh man erring, imagineth follies.

24 My ſon, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will ſhew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them, he diſpoſed the parts thereof.

27 He garniſhed his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor ceaſe from their works.

28 None of them hindreth another, and they ſhall never diſobey his word.

29 After this the Lord looked upon the earth, and filled it with his bleſſings.

30 With all manner of living things hath he covered the face thereof, and they ſhall return into it again.

CHAP. XVII.

1 *How God created and furniſhed man.* 14 *avoid all ſin:* 19 *for God ſeeth all things.*

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a ſhort time, and power alſo over the things therein.

3 He endued them with ſtrength by themſelves, and made them according to his image,

4 And put the fear of man upon all fleſh, and gave him dominion over the beaſts and fowls.

5 [They received the uſe of the five operations of the Lord, and in the ſixth place he imparted them underſtanding, and in the ſeventh, ſpeech, an interpreter of the cogitations thereof.]

6 Counſel, and a tongue, and eyes, ears, and a heart gave he them to underſtand.

7 Withall, he filled them with the knowledge of underſtanding, and ſhewed them good and evil.

8 He ſet his eye upon their hearts, that he might ſhew them the greatneſs of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with underſtanding.

10 And the elect ſhall praiſe his holy name.

11 Beſide this, he gave them knowledge, and the law of life for an heritage.

12 He made an everlaſting covenant with them, and ſhewed them his judgments.

13 Their eyes ſaw the majeſty of his glory, and their ears heard his glorious voice.

14 And he ſaid unto them, Beware of all unrighteouſneſs, and he gave every man commandment concerning his neighbour.

15 Their ways are before him, and ſhall not be hid from his eyes.

16 Every man from his youth is given to evil, neither could they make to themſelves fleſhy hearts for ſtony.

17 For in the diviſion of the nations of the whole earth, he ſet a ruler over every people; but Iſrael is the Lord's portion:

18 Whom being his firſt-born, he nouriſheth with diſcipline, and giving him the light of his love, doth not forſake him.

19 Therefore all their works are as the ſun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their ſins are before the Lord.

21 But the Lord being gracious, and knowing his workmanſhip, neither left nor forſook them, but ſpared them.

22 The alms of a man is as a ſignet with him, and he will keep the good deeds of a man as the apple of the eye, and give repentance to his ſons and daughters.

23 Afterwards he will riſe up and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted thoſe that failed in patience.

25 Return unto the Lord, and forſake thy ſins, make thy prayer before his face, and offend leſs.

26 Turn again to the moſt High, and turn away from iniquity: for he will lead thee out of darkneſs into the light of health, and hate thou abomination vehemently.

27 Who ſhall praiſe the moſt High in the grave, inſtead of them which live and give thanks?

28 Thankſgiving periſheth from the dead, as from one that is not: the living and ſound in heart ſhall praiſe the Lord.

29 How great is the loving kindneſs of the Lord our God, and his compaſſion unto ſuch as turn unto him in holineſs:

30 For all things cannot be in men, becauſe the ſon of man is not immortal.

31 What is brighter than the ſun? yet the light thereof faileth: and fleſh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and aſhes.

CHAP. XVIII.

4 *God's works are to be wondered at.* 9 *Man's life is ſhort.* 11 *God is merciful.*

HE that liveth for ever created all things in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the king of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who ſhall find out his noble acts?

5 Who ſhall number the ſtrength of his majeſty? and who ſhall alſo tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out:

7 When a man hath done, then he beginneth; and when he leaveth off, then he ſhall be doubtful.

8 What is man, and whereto ſerveth he? what is his good, and what is his evil?

9 The number of a man's days at the moſt are an hundred years.

10 As a drop of water unto the ſea, and a gravel-ſtone in compariſon of the ſand, ſo are a thouſand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He ſaw and perceived their end to be evil; therefore he multiplied his compaſſion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all fleſh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a ſhepherd his flock.

14 He hath mercy on them that receive diſcipline, and that diligently ſeek after his judgments.

15 My ſon, blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any thing.

16 Shall not the dew aſſwage the heat? ſo is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churliſhly, and a gift of the envious conſumeth the eyes.

19 Learn before thou ſpeak, and uſe phyſick, or ever thou be ſick.

20 Before judgment examine thyſelf, and in the day of viſitation thou ſhalt find mercy.

21 Humble thyſelf before thou be ſick, and in the time of ſins ſhew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be juſtified.

23 Before thou prayeſt, prepare thyſelf; and be not as one that tempteth the Lord.

24 Think upon the wrath that ſhall be at the end, and the time of vengeance when he ſhall turn away his face.

25 When thou haſt enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are ſoon done before the Lord.

27 A wiſe man will fear in every thing, and in the day of ſinning he will beware of offence: but a fool will not obſerve time.

28 Every man of underſtanding knoweth wiſdom, and will give praiſe unto him that found her.

29 They that were of underſtanding in ſayings, became alſo wiſe themſelves, and poured forth exquiſite parables.

30 Go not after thy luſts, but refrain thyſelf from thine appetites.

31 If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughingſtock to thine enemies that malign thee.

32 Take not pleaſure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banquetting upon borrowing, when thou haſt nothing in thy purſe: for thou ſhalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

2 Wine and women ſeduce wiſe men. 7 Say not all thou heareſt. 17 Reprove thy friend without anger. 22 No wiſdom in ſinning.

A Labouring man that is given to drunkenneſs ſhall not be rich: and he that contemneth ſmall things, ſhall fall by little and little.

2 Wine and women will make men of underſtanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms ſhall have him to heritage, and a bold man ſhall be taken away.

4 He that is haſty to give credit is lightminded, and he that ſinneth ſhall offend againſt his own ſoul.

5 Whoſo taketh pleaſure in wickedneſs ſhall be condemned: but he that reſiſteth pleaſures, crowneth his life.

6 He that can rule his tongue, ſhall live without ſtrife, and he that hateth babling, ſhall have leſs evil.

7 Rehearſe not unto another that which is told unto thee, and thou ſhalt fare never the worſe.

8 Whether it be to a friend or foe, talk not of other mens lives, and if thou canſt without offence, reveal them not.

9 For he heard and obſerved thee, and when time cometh he will hate thee.

10 If thou haſt heard a word, let it die with thee, and be bold, it will not burſt thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that ſticketh in a man's thigh, ſo is a word within a fool's belly.

13 Admoniſh a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admoniſh thy friend, it may be he hath not ſaid it, and if he have, that he ſpeak it not again.

15 Admoniſh a friend: for many times it is a ſlander, and believe not every tale.

16 There is one that ſlippeth in his ſpeech, but not from his heart; and who is he, that hath not offended with his tongue?

17 Admoniſh thy neighbour before thou threaten him, and not being angry, give place to the law of the moſt High.

18 The fear of the Lord is the firſt ſtep to be accepted [of him] and wiſdom obtaineth his love.

19 The knowledge of the commandments of the Lord, is the doctrine of life: and they that do things that pleaſe him, ſhall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wiſdom, and in all wiſdom is the performance of the law, and the knowledge of his omnipotency.

21 If a ſervant ſay to his maſter, I will not do as it pleaſeth thee, though afterward he do it, he angreth him that nouriſheth him.

22 The knowledge of wickedneſs is not wiſdom, neither at any time the counſel of ſinners prudence.

23 There is a wickedneſs, and the ſame an abomination, and there is a fool wanting in wiſdom.

24 He that hath ſmall underſtanding and feareth God, is better than one that hath much wiſdom, and tranſgreſſeth the law of the moſt High.

25 There is an exquiſite ſubtilty, and the ſame is unjuſt, and there is one that turneth aſide to make judgment appear: and there is a wiſe man that juſtifieth in judgment.

26 There is a wicked man that hangeth down his head ſadly; but inwardly he is full of deceit.

27 Caſting down his countenance, and making as if he heard not: where he is not known, he will do thee a miſchief before thou be aware.

28 And if for want of power he be hindered from ſinning, yet when he findeth opportunity, he will do evil.

29 A man may be known by his look, and one that hath underſtanding by his countenance, when thou meeteſt him.

30 A man's attire, and exceſſive laughter and gate ſhew what he is.

CHAP. XX.

1 Of ſilence and ſpeaking. 10 Of gifts and gain. 18 Of ſlipping by the tongue. 24 Of lying.

THere is a reproof that is not comely: again, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reprove, than to be

angry ſecretly: and he that confeſſeth his fault ſhall be preſerved from hurt.

3 How good is it when thou art reproved, to ſhew repentance: for ſo ſhalt thou eſcape wilful ſin.

4 As is the luſt of an eunuch to deflower a virgin; ſo is he that executeth judgment with violence.

5 There is one that keepeth ſilence and is found wiſe: and another by much babling becometh hateful.

6 Some man holdeth his tongue, becauſe he hath not to anſwer: and ſome keepeth ſilence, knowing his time.

7 A wiſe man will hold his tongue, till he ſee opportunity: but a babler and a fool will regard no time.

8 He that uſeth many words ſhall be abhorred; and he that taketh to himſelf authority therein, ſhall be hated.

9 There is a ſinner that hath good ſucceſs in evil things; and there is a gain that turneth to loſs.

10 There is a gift that ſhall not profit thee; and there is a gift whoſe recompence is double.

11 There is an abaſement becauſe of glory; and there is that lifteth up his head from a low eſtate.

12 There is that buyeth much for a little, and repayeth it ſeven-fold.

13 A wiſe man by his words maketh himſelf beloved: but the graces of fools ſhall be poured out.

14 The gift of a fool ſhall do thee no good when thou haſt it; neither yet of the envious for his neceſſity: for he looketh to receive many things for one.

15 He giveth little and upbraideth much, he openeth his mouth like a crier; to day he lendeth, and to morrow will he aſk it again: ſuch a one is to be hated of God and man.

16 The fool ſaith, I have no friends, I have no thank for all my good deeds, and they that eat my bread ſpeak evil of me.

17 How oft, and of how many ſhall he be laughed to ſcorn! for he knoweth not aright what it is to have; and it is all one unto him, as if he had it not.

18 To ſlip upon a pavement, is better then to ſlip with the tongue: ſo the fall of the wicked ſhall come ſpeedily.

19 An unſeaſonable tale will always be in the mouth of the unwiſe.

20 A wiſe ſentence ſhall be rejected when it cometh out of a fools mouth: for he will not ſpeak it in due ſeaſon.

21 There is that is hindred from ſinning through want: and when he taketh reſt, he ſhall not be troubled.

22 There is that deſtroyeth his own ſoul through baſhfulneſs, and by accepting of perſons overthroweth himſelf.

23 There is that for baſhfulneſs promiſeth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better then a man that is accuſtomed to lie: but they both ſhall have deſtruction to heritage.

26 The diſpoſition of a liar is diſhonourable, and his ſhame is ever with him.

27 A wiſe man ſhall promote himſelf *to honour* with his words: and he that hath underſtanding will pleaſe great men.

28 He that tilleth his land ſhall increaſe his heap: and he that pleaſeth great men, ſhall get pardon for iniquity.

29 Preſents and gifts blind the eyes of the wiſe, and ſtop up his mouth that he cannot reprove.

30 Wiſdom that is hid, and treaſure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly, then a man that hideth his wiſdom.

32 Neceſſary patience in ſeeking the Lord, is better then he that leadeth his life without a guide.

CHAP. XXI.

2 *Flee from ſin as from a ſerpent.* 12 *The differences between the fool and the wiſe.*

MY ſon, haſt thou ſinned? do ſo no more, but aſk pardon for thy former ſins.

2 Flee from ſin as from the face of a ſerpent: for if thou comeſt too near it, it will bite thee: the teeth thereof are as the teeth of a lion, ſlaying the ſouls of men.

3 All iniquity is as a two-edged ſword, the wounds whereof cannot be healed.

4 To terrify and do wrong, will waſte riches: thus the houſe of proud men ſhall be made deſolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh ſpeedily.

6 He that hateth to be reproved, is in the way of ſinners: but he that feareth the Lord, will repent from his heart.

7 An eloquent man is known far and near, but a man of underſtanding knoweth when he ſlippeth.

8 He that buildeth his houſe with other mens money, is like one that gathereth himſelf ſtones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to deſtroy them.

10 The way of ſinners is made plain with ſtones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the underſtanding thereof: and the perfection of the fear of the Lord is wiſdom.

12 He that is not wiſe will not be taught: but there is a wiſdom which multiplieth bitterneſs.

13 The knowledge of a wiſe man ſhall abound like a flood: and his counſel is like a pure fountain of life.

14 The inner parts of a fool are like a broken veſſel, and he will hold no knowledge as long as he liveth.

15 If a ſkilful man hear a wiſe word, he will commend it, and add unto it: but as ſoon as one of no underſtanding heareth it, it diſpleaſeth him, and he caſteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace ſhall be found in the lips of the wiſe.

17 They enquire at the mouth of the wiſe man in the congregation, and they ſhall ponder his words in their heart.

18 As is a houſe that is deſtroyed, ſo is wiſdom to a fool: and the knowledge of the unwiſe is as talk without ſenſe.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter, but a wiſe man doth ſcarce ſmile a little.

21 Learning is unto a wiſe man as an ornament of gold, and like a bracelet upon his right arm.

22 A fooliſh man's foot is ſoon in his [neighbours] houſe: but a man of experience is aſhamed of him.

23 A fool will peep in at the door into the houſe, but he that is well-nurtured will ſtand without.

24 It is the rudeneſs of a man to hearken at the door: but a wiſe man will be grieved with the diſgrace.

25 The lips of talkers will be telling ſuch things as pertain not unto them: but the words of ſuch as have underſtanding are weighed in the balance.

26 The heart of fools is in their mouth, but the mouth of the wiſe is in their heart.

27 When the ungodly curſeth ſatan, he curſeth his own ſoul.

28 A whiſperer defileth his own ſoul, and is hated wherefoever he dwelleth.

CHAP. XXII.

1 *Of the ſlothful man.* 3 *and a fooliſh daughter.* 20 *What will loſe a friend.*

A Slothful man is compared to a filthy ſtone, and every one will hiſs him out to his diſgrace.

2 A ſlothful man is compared to the filth of a dunghill: every man that takes it up, will ſhake his hand.

3 An evil-nurtured ſon is the diſhonour of his father that begat him: and a [fooliſh] daughter is born to his loſs.

4 A wiſe daughter ſhall bring an inheritance to her huſband: but ſhe that liveth diſhoneſtly, is her fathers heavineſs.

5 She that is bold diſhonoureth both her father and her huſband, but they both ſhall deſpiſe her.

6 A tale out of ſeaſon [is as] muſick in mourning: but ſtripes and correction of wiſdom are never out of time.

7 Whoſo teacheth a fool, is as one that

glueth a potſherd together, and as he that waketh one from a ſound ſleep.

8 He that telleth a tale to a fool, ſpeaketh to one in a ſlumber: when he hath told his tale he will ſay, what is the matter?

9 If children live honeſtly, and have wherewithal, they ſhall cover the baſeneſs of their parents.

10 But children being haughty through diſdain and want of nurture, do ſtain the nobility of their kindred.

11 Weep for the dead, for he hath loſt the light: and weep for the fool, for he wanteth underſtanding: make little weeping for the dead, for he is at reſt: but the life of the fool is worſe then death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no underſtanding: beware of him leſt thou have trouble, and thou ſhalt never be defiled with his fooleries: depart from him, and thou ſhalt find reſt, and never be diſquieted with madneſs.

14 What is heavier then lead? and what is the name thereof, but a fool?

15 Sand, and ſalt, and a maſs of iron, is eaſier to bear, then a man without underſtanding.

16 As timber girt and bound together, in a building cannot be looſed with ſhaking: ſo the heart that is eſtabliſhed by adviſed counſel, ſhall fear at no time.

17 A heart ſettled upon a thought of underſtanding, is as a fair plaiſtering on the wall of a gallery.

18 Pales ſet on a high place will never ſtand againſt the wind: ſo a fearful heart in the imagination of a fool, cannot ſtand againſt any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart, maketh it to ſhew her knowledge.

20 Whoſo caſteth a ſtone at the birds frayeth them away: and he that upbraideth his friend, breaketh friendſhip.

21 Though thou dreweſt a ſword at thy friend, yet deſpair not: for there may be [illegible] returning [to favour.]

22 If thou haſt opened thy mouth againſt thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or diſcloſing of ſecrets, or a treacherous wound: for, for theſe things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayeſt rejoice in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou mayeſt be heir with him in his heritage: for a mean eſtate is not always to be contemned; nor the rich that is fooliſh, to be had in admiration.

24 As the vapour and ſmoke of a furnace goeth before the fire; ſo reviling before blood.

25 I will not be aſhamed to defend a friend: neither will I hide myſelf from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who ſhall ſet a watch before my mouth, and a ſeal of wiſdom upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?

CHAP. XXIII.

1 *A prayer for grace to flee ſin.* 23 *The adultereſs wife ſinneth many ways.*

O Lord, Father and Governor of all my whole life, leave me not to their counſels, and let me not fall by them.

2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances, and it paſs not by my ſins:

3 Leſt mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemy rejoice over me, whoſe hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy ſervants always a haughty mind.

5 Turn away from me vain hopes, and concupiſcence, and thou ſhalt hold him up, that is deſirous always to ſerve thee.

6 Let not the greedineſs of the belly, nor luſt of the fleſh take hold of me, and give not over me thy ſervant into an impudent mind.

7 Hear, O ye children, the diſcipline of the

mouth: he that keepeth it ſhall never be taken in his lips.

8 The ſinner ſhall be left in his fooliſhneſs: both the evil ſpeaker and the proud ſhall fall thereby.

9 Accuſtom not thy mouth to ſwearing: neither uſe thyſelf to the naming of the Holy One.

10 For as a ſervant that is continually beaten, ſhall not be without a blue mark: ſo he that ſweareth and nameth God continually, ſhall not be faultleſs.

11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: if he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence; and if he ſwear in vain, he ſhall not be innocent, but his houſe ſhall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins.

13 Uſe not thy mouth to untemperate ſwearing, for therein is the word of ſin.

14 Remember thy father and thy mother, when thou ſitteſt among great men. Be not forgetful before them, and ſo thou by thy cuſtom become a fool, and wiſh that thou hadſt not been born, and curſe the day of thy nativity.

15 The man that is accuſtomed to opprobrious words, will never be reformed all the days of his life.

16 Two ſorts of men multiply ſin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be conſumed: a fornicator in the body of his fleſh, will never ceaſe till he hath kindled a fire.

17 All bread is ſweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, ſaying thus in his heart, Who ſeeth me? I am compaſſed about with darkneſs, the walls cover me, and no body ſeeth me; what need I to fear? the moſt High will not remember my ſins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter than the ſun, beholding all the ways of men, and conſidering the moſt ſecret parts.

20 He knew all things ere ever they were created; ſo alſo after they were perfected, he looked upon them all.

21 This man ſhall be puniſhed in the ſtreets of the city, and where he ſuſpecteth not he ſhall be taken.

22 Thus ſhall it go alſo with the wife that leaveth her huſband, and bringeth in an heir by another.

23 For firſt, ſhe hath diſobeyed the law of the moſt High; and ſecondly, ſhe hath treſpaſſed againſt her own huſband; and thirdly, ſhe hath played the whore in adultery, and brought children by another man.

24 She ſhall be brought out into the congregation, and inquiſition ſhall be made of her children.

25 Her children ſhall not take root, and her branches ſhall bring forth no fruit.

26 She ſhall leave her memory to be curſed, and her reproach ſhall not be blotted out.

27 And they that remain ſhall know that there is nothing better then the fear of the Lord, and that there is nothing ſweeter then to take heed unto the commandment of the Lord.

28 It is great glory to follow the Lord, and to be received of him, is long life.

CHAP. XXIV.

2 *Wiſdom doth praiſe herſelf, ſheweth her beginning,* 4 *her dwelling,* 13 *her glory,* 17 *her fruit,* 26 *her increaſe and perfection.*

WISDOM ſhall praiſe herſelf, and ſhall glory in the midſt of her people.

2 In the congregation of the moſt High ſhall ſhe open her mouth, and triumph before his power.

3 I came out of the mouth of the moſt High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compaſſed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the ſea, and in all the earth, and in every people, and nation, I got a poſſeſſion.

7 With all theſe I ſought reſt: and in whoſe inheritance ſhall I abide?

8 So the Creator of all things gave me a commandment, and he that made me cauſed my tabernacle to reſt, and ſaid, Let thy dwelling be in Jacob, and thine inheritance in Iſrael.

9 He created me from the beginning before the world, and I ſhall never fail.

10 In the holy tabernacle I ſerved before him: and ſo was I eſtabliſhed in Sion.

11 Likewiſe in the beloved city he gave me reſt, and in Jeruſalem was my power.

12 And I took root in an honourable people, even in the proportion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypreſs-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in Engaddi, and as a roſe-plant in Jericho, as a fair olive-tree in a pleaſant field, and grew up as a plain-tree by the water.

15 I gave a ſweet ſmell like cinnamon and aſpalathus, and I yielded a pleaſant odour like the beſt myrrh, as galbanum, and onyx, and ſweet ſtorax, and as the fume of frankincenſe in the tabernacle.

16 As the turpentine-tree I ſtretched out my branches of honour and grace.

17 As the vine brought I forth pleaſant ſavour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal, am given to all my children which are named of him.

19 Come unto me all ye that be deſirous of me, and fill yourſelves with my fruits.

20 For my memorial is ſweeter then honey, and mine inheritance then the honey-comb.

21 They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty.

22 He that obeyeth me ſhall never be confounded, and they that work by me ſhall not do amiſs.

23 All theſe things are the book of the covenant of the moſt High God *even* the law which Moſes commanded for an heritage unto the congregations of Jacob.

24 Faint not to be ſtrong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beſides him there is no other Saviour.

25 He filleth all things with his wiſdom, as Phiſon, and as Tigris in the time of the new fruits.

26 He maketh the underſtanding to abound like Euphrates, and as Jordan in the time of the harveſt.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The firſt man knew her not perfectly: no more ſhall the laſt find her out.

29 For her thoughts are more then the ſea, and her counſels profounder then the great deep.

30 I alſo came out as a brook from a river, and as a conduit into a garden.

31 I ſaid I will water my beſt garden, and will water abundantly my garden-bed: and lo my brook became a river, and my river became a ſea.

32 I will yet make doctrine to ſhine as the morning, and will ſend forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myſelf only, but for all them that ſeek wiſdom.

CHAP. XXV.

1 *What things are beautiful, and what hateful.*
13 *Nothing is worſe then a wicked woman.*

IN three things I was beautified, and ſtood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wiſe that agree together.

2 Three ſorts of men my ſoul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age?

4 O how comely a thing is judgment for grey hairs, and for ancient men to know counſel!

5 O how comely is the wiſdom of old men, and underſtanding and counſel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: a man that hath joy of his children, and he that liveth to ſee the fall of his enemy.

8 Well is him that dwelleth with a wife of underſtanding, and that hath not ſlipped with his tongue, and that hath not ſerved a man more unworthy than himſelf.

9 Well is him that hath found prudence, and he that ſpeaketh in the ears of them that will hear.

10 O how great is he that findeth wiſdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord paſſeth all things for illumination: he that holdeth it, whereto ſhall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague but the plague of the heart: and any wickedneſs but the wickedneſs of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge but the revenge of enemies.

15 There is no head above the head of a ſerpent, and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep houſe with a wicked woman.

17 The wickedneſs of a woman changeth her face, and darkeneth her countenance like ſackcloth.

18 Her huſhand ſhall ſit among his neighbours: and when he heareth it, ſhall ſigh bitterly.

19 All wickedneſs is but little to the wickedneſs of a woman: let the portion of a ſinner fall upon her.

20 As the climbing of a ſandy way is to the feet of the aged, ſo is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and deſire her not for pleaſure.

22 A woman if ſhe maintain her huſband, is full of anger, impudency, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance, and a wounded heart: a woman that will not comfort her huſband in diſtreſs maketh weak hands and feeble knees.

24 Of the woman came the beginning of ſin, and through her we all die.

25 Give the water no paſſage: neither a wicked woman liberty to gad abroad.

26 If ſhe go not as thou wouldſt have her, cut her off from thy fleſh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

A good wife, and a good conſcience do glad men.

BLESSED is the man that hath a virtuous wife, for the number of his days ſhall be double.

2 A virtuous woman rejoiceth her huſband, and he ſhall fulfill the years of his life in peace.

3 A good wife is a good portion, which ſhall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he ſhall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was ſore afraid: the ſlander of a city, the gathering together of an unruly multitude, and a falſe accuſation: all theſe are worſe than death.

6 But a grief of heart and ſorrow, is a woman that is jealous over another woman, and a ſcourge of the tongue which communicateth with all.

7 An evil wife is a yoke ſhaken to and fro:

he that hath hold of her, is as though he held a ſcorpion.

8 A drunken woman and a gadder abroad, cauſeth great anger, and ſhe will not cover her own ſhame.

9 The whoredom of a woman may be known in her haughty looks, and eye-lids.

10 If thy daughter be ſhameleſs, keep her in ſtraitly, leſt ſhe abuſe herſelf through overmuch liberty.

11 Watch over an impudent eye: and marvel not if ſhe treſpaſs againſt thee.

12 She will open her mouth as a thirſty traveller, when he hath found a fountain: and drink of every water near her: by every hedge will ſhe ſit down, and open her quiver againſt every arrow.

13 The grace of a wife delighteth her huſband, and her diſcretion will fat his bones.

14 A ſilent and loving woman is a gift of the Lord, and there is nothing ſo much worth as a mind well inſtructed.

15 A ſhamefac'd and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the ſun when it riſeth in the high heaven: ſo is the beauty of a good wife in the ordering of her houſe.

17 As the clear light is upon the holy candleſtick: ſo is the beauty of the face in ripe age.

18 As the golden pillars are upon the ſockets of ſilver: ſo are the fair feet with a conſtant heart.

19 My ſon, keep the flower of thine age ſound: and give not thy ſtrength to ſtrangers.

20 When thou haſt gotten a fruitful poſſeſſion through all the field, ſow it with thine own ſeed, truſting in the goodneſs of thy ſtock.

21 So thy race which thou leaveſt ſhall be magnified, having the confidence of their good deſcent.

22 An harlot ſhall be accounted as ſpittle: but a married woman is a tower againſt death to her huſband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A diſhoneſt woman contemneth ſhame: but an honeſt woman will reverence her huſband.

25 A ſhameleſs woman ſhall be counted as a dog: but ſhe that is ſhamefac'd will fear the Lord.

26 A woman that honoureth her huſband, ſhall be judged wiſe of all: but ſhe that diſhonoureth him in her pride, ſhall be counted ungodly of all.

27 A loud-crying woman and a ſcold ſhall be ſought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that ſuffereth poverty, and men of underſtanding that are not ſet by, and one that returneth from righteouſneſs to ſin, the Lord prepareth ſuch an one for the ſword.

29 A merchant ſhall hardly keep himſelf from doing wrong: and an huckſter ſhall not be freed from ſin.

CHAP. XXVII.

1 Of ſins in ſelling and buying. 4 Speech will diſcover us. 25 He that diggeth a pit ſhall fall into it.

MANY have ſinned for a ſmall matter: and he that ſeeketh for abundance will turn his eyes away.

2 As a nail ſticketh faſt between the joinings of the ſtones: ſo doth ſin ſtick cloſe between buying and ſelling.

3 Unleſs a man hold himſelf diligently in the fear of the Lord, his houſe ſhall ſoon be overthrown.

4 As when one ſifteth with a ſieve, the refuſe remaineth: ſo the filth of man is his talk.

5 The furnace proveth the potters veſſels: ſo the trial of man is in his reaſoning.

6 The fruit declareth if the tree have been dreſſed: ſo is the utterance of a conceit in the heart of man.

7 Praiſe no man before thou heareſt him ſpeak; for this is the trial of men.

8 If thou followeſt righteouſneſs, thou ſhalt obtain her, and put her on as a glorious long robe.

9 The birds will reſort unto their like. ſo will truth return unto them that practiſe in her.

V. 2.] In our worldly concerns if we fear the Lord there will be a conſtant regard to truth. Since the God of truth

10 As the lion lieth in wait for the prey: ſo ſin for them that work iniquity.

11 The diſcourſe of a godly man is always with wiſdom: but a fool changeth as the moon.

12 If thou be among the indiſcreet, obſerve the time: but be continually among men of underſtanding.

13 The diſcourſe of fools is irkſome, and their ſport is in the wantonneſs of ſin.

14 The talk of him that ſweareth much, maketh the hair ſtand upright: and their brawls make one ſtop his ears.

15 The ſtrife of the proud is blood-ſhedding, and their revilings are grievous to the ear.

16 Whoſo diſcovereth ſecrets, loſeth his credit; and ſhall never find friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou bewrayeſt his ſecrets, follow no more after him.

18 For as a man hath deſtroyed his enemy: ſo haſt thou loſt the love of thy neighbour.

19 As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and ſhalt not get him again.

20 Follow after him no more, for he is too far off, he is as a roe eſcaped out of the ſnare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth ſecrets, is without hope.

22 He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him.

23 When thou art preſent, he will ſpeak ſweetly, and will admire thy words, but at the laſt he will writhe his mouth, and ſlander thy ſayings.

24 I have hated many things, but nothing like him, for the Lord will hate him.

25 Whoſo caſteth a ſtone on high, caſteth it on his own head, and a deceitful ſtroke ſhall make wounds.

26 Whoſo diggeth a pit, ſhall fall therein: and he that ſetteth a trap ſhall be taken therein.

27 He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh.

28 Mockery and reproach are from the proud: but vengeance as a lion ſhall lie in wait for them.

29 They that rejoice at the fall of the righteous, ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die.

30 Malice and wrath, even theſe are abominations, and the ſinful man ſhall have them both.

CHAP. XXVIII.

1 *Againſt revenge,* 8 *quarrelling,* 10 *anger,* 15 *and backbiting.*

HE that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins in (remembrance.)

2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt.

3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord?

4 He ſheweth no mercy to a man which is like himſelf: and doth he aſk forgiveneſs of his own ſins.

5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins?

6 Remember thy end, and let enmity ceaſe; [remember] corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Higheſt, and wink at ignorance.

8 Abſtain from ſtrife, and thou ſhalt diminiſh thy ſins: for a furious man will kindle ſtrife.

9 A ſinful man diſquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, ſo it burneth: and as a man's ſtrength is, ſo is his wrath; and according to his riches his anger riſeth; and the ſtronger they are which contend, the more they will be inflamed.

11 An haſty contention kindleth a fire: and an haſty fighting ſheddeth blood.

12 If thou blow the ſpark, it ſhall burn; if thou ſpit upon it, it ſhall be quenched: and both theſe come out of thy mouth.

13 Curſe the whiſperer, and double-

V. 4.] If men are judg'd (even profeſſing chriſtians) by this ſtandard, which the Saviour enjoins in the Lord's tongued: for ſuch have deſtroyed many that were at peace.

14 A backbiting tongue hath diſquieted many, and driven them from nation to nation; ſtrong cities hath it pulled down, and overthrown the houſes of great men.

15 A backbiting tongue hath caſt out virtuous women, and deprived them of their labours.

16 Whoſo hearkeneth unto it ſhall never find reſt, and never dwell quietly.

17 The ſtroke of the whip maketh marks in the fleſh: but the ſtroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not paſſed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſs.

21 The death thereof is an evil death, the grave were better than it.

22 It ſhall not have rule over them that fear God, neither ſhall they be burnt with the flame thereof.

23 Such as forſake the Lord, ſhall fall into it, and it ſhall burn in them, and not be quenched; it ſhall be ſent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy poſſeſſion about with thorns, and bind up thy ſilver and gold:

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

CHAP. XXIX.

1 *We muſt ſhew mercy, and lend.* 4 *But the borrower muſt not defraud the lender.* 9 *Give alms.* 14 *Of ſuretyſhip.* 22 *of living at home.*

HE that is merciful, will lend unto his neighbour, and he that ſtrengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon.

3 Keep thy word and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiſs a man's hand, and for his neighbours money he will ſpeak ſubmiſſively: but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he ſhall hardly receive the half, and he will count as if he had found it: if not he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings and railings; and for honour he will pay him diſgrace.

7 Many therefore have refuſed to lend for other mens ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy.

9 Help the poor for the commandments ſake, and turn him not away becauſe of his poverty.

10 Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt.

11 Lay up thy treaſure according to the commandments of the moſt High, and it ſhall bring thee more profit than gold.

12 Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction.

13 It ſhall fight for thee againſt thine enemies, better than a mighty ſhield and ſtrong ſpear.

14 An honeſt man is ſurety for his neighbour: but he that is impudent will forſake him.

15 Forget not the friendſhip of thy ſurety, for he hath given his life for thee.

16 A ſinner will overthrow the good eſtate of his ſurety:

17 And he that is of an unthankful mind, will leave him (in danger) that delivered him.

18 Suretyſhip hath undone many of good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandered among ſtrange nations.

19 A wicked man tranſgreſſing the commandments of the Lord, ſhall fall into ſuretyſhip;

tyſhip: and he that undertaketh and followeth other men's buſineſs for gain, ſhall fall into ſuits.

20 Help thy neighbour according to thy power, and beware that thou thy ſelf fall not into the ſame.

21 The chief thing for life is water and bread, and clothing, and an houſe to cover ſhame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's houſe.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe.

24 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

25 Thou ſhalt entertain, and feaſt, and have no thanks: moreover, thou ſhalt hear bitter words:

26 Come thou ſtranger, and furniſh a table, and feed me of that thou haſt ready;

27 Give place thou ſtranger to an honourable man, my brother cometh to be lodged, and I have need of mine houſe.

28 Theſe things are grievous to a man of underſtanding: the upbraiding of houſe-room, and reproaching of the lender.

CHAP. XXX.

1 *It is good to correct our children,* 7 *and not to cocker them.* 14 *Health is better than wealth,* 22 *but ſhortened by grief.*

HE that loveth his ſon cauſeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chaſtiſeth his ſon ſhall have joy in him, and ſhall rejoice of him among his acquaintance.

3 He that teacheth his ſon grieveth the enemy: and before his friends he ſhall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himſelf.

5 While he lived, he ſaw and rejoiced in him: and when he died, he was not ſorrowful.

6 He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends.

7 He that maketh too much of his ſon, ſhall bind up his wounds, and his bowels will be troubled at every cry.

8 An horſe not broken becometh headſtrong: and a child left to himſelf will be wilful.

9 Cocker thy child, and he ſhall make thee afraid: play with him, and he will bring thee to heavineſs.

10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young and beat him on the ſides while he is a child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow to thine heart.

13 Chaſtiſe thy ſon, and hold him to labour, leſt his lewd behaviour be an offence unto thee.

14 Better is the poor being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body.

15 Health and good eſtate of body are above all gold, and a ſtrong body above infinite wealth.

16 There is no riches above a ſound body, and no joy above the joy of the heart.

17 Death is better than a bitter life, or continual ſickneſs.

18 Delicates poured upon a mouth ſhut up, are as meſſes of meat ſet upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor ſmell: ſo is he that is perſecuted of the Lord.

20 He ſeeth with his eyes, and groaneth as an eunuch that embraceth a virgin, and ſigheth.

21 Give not over thy mind to heavineſs, and afflict not thyſelf in thine own counſel.

22 The gladneſs of the heart is the life of man, and the joyfulneſs of a man prolongeth his days.

23 Love thine own ſoul, and comfort thy heart, remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein.

24 Envy and wrath ſhorten the life, and carefulneſs bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 *Of the deſire of riches.* 12 *Of moderation and exceſs in eating or drinking wine.*

WAtching for riches conſumeth the fleſh, and the care thereof driveth away ſleep.

2 Watching care will not let a man ſlumber, as a ſore diſeaſe breaketh ſleep.

3 The rich hath great labour in gathering riches together, and when he reſteth he is filled with his delicates.

4 The poor laboureth in his poor eſtate, and when he leaveth off he is ſtill needy.

5 He that loveth gold ſhall not be juſtified, and he that followeth corruption, ſhall have enough thereof.

6 Gold hath been the ruin of many, and their deſtruction was preſent.

7 It is a ſtumbling-block unto them that ſacrifice unto it, and every fool ſhall be taken therewith.

8 Bleſſed is the rich that is found without blemiſh, and hath not gone after gold.

9 Who is he? and we will call him bleſſed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms.

12 If thou ſit at a bountiful table be not greedy upon it, and ſay not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occaſion.

14 Stretch not thine hand whitherſoever it looketh, and thruſt it not with him into the diſh.

15 Judge of thy neighbour by thyſelf: and be diſcreet in every point.

16 Eat as it becometh a man, thoſe things which are ſet before thee; and devour not, leſt thou be hated.

17 Leave off firſt for manners ſake; and be not unſatiable, leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

19 A very little is ſufficient for a man well-nurtured, and he fetcheth not his wind ſhort upon his bed.

20 Sound ſleep cometh of moderate eating, he riſeth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly are with an unſatiable man.

21 And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt have reſt.

22 My ſon, hear me, and deſpiſe me not, and at the laſt thou ſhalt find as I told thee: in all thy works be quick, ſo ſhall there no ſickneſs come unto thee.

23 Whoſo is liberal of his meat, men ſhall ſpeak well of him, and the report of his good houſe-keeping will be believed.

24 But againſt him that is a niggard of his meat the whole city ſhall murmur, and the teſtimonies of his niggardneſs ſhall not be doubted of.

25 Shew not thy valiantneſs in wine, for wine hath deſtroyed many.

26 The furnace proveth the edge by dipping: ſo doth wine the hearts of the proud by drunkenneſs.

27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine meaſurably drunk, and in ſeaſon, bringeth gladneſs of the heart, and cheerfulneſs of the mind.

29 But wine drunken with exceſs, maketh bitterneſs of the mind, with brawling and quarreling.

30 Drunkenneſs increaſeth the rage of a fool, till he offend: it diminiſheth ſtrength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: give him

no deſpiteful words, and preſs not upon him, with urging him [to drink.]

CHAP. XXXII.

1 *Of his duty that is chief or maſter in a feaſt.* 14 *Of the fear of God.* 18 *Of counſel.*

IF thou be made the maſter (of a feaſt) lift not thyſelf up, but be among them as one of the reſt, take diligent care for them, and ſo ſit down.

2 And when thou haſt done all thy office, take thy place, that thou mayeſt be merry with them, and receive a crown for thy well-ordering of the feaſt.

3 Speak thou that art the elder, for it becometh thee, but with ſound judgment, and hinder not muſick.

4 Pour not out words where there is a muſician, and ſhew not forth wiſdom out of time.

5 A conſort of muſick in a banquet of wine, is as a ſignet of carbuncle ſet in gold.

6 As a ſignet of an emerald ſet in a work of gold, ſo is the melody of muſick with pleaſant wine.

7 Speak, young man, if there be need of thee: and yet ſcarcely when thou art twice aſked.

8 Let thy ſpeech be ſhort, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue.

9 If thou be among great men, make not thy ſelf equal with them; and when ancient men are in place, uſe not many words.

10 Before the thunder goeth lightning, and before a ſhamefac'd man ſhall go favour.

11 Riſe up betimes, and be not the laſt, but get thee home without delay.

12 There take thy paſtime and do what thou wilt: but ſin not by proud ſpeech.

13 And for theſe things bleſs him that made thee, and hath repleniſhed thee with his good things.

14 Whoſo feareth the Lord will receive his diſcipline, and they that ſeek him early ſhall find favour.

15 He that ſeeketh the law, ſhall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord ſhall find judgment, and ſhall kindle juſtice as a light.

17 A ſinful man will not be reproved, but findeth an excuſe according to his will.

18 A man of counſel will be conſiderate, but a ſtrange and proud man is not daunted with fear, even when of himſelf he hath done without counſel.

19 Do nothing without advice, and when thou haſt once done repent not.

20 Go not in a way wherein thou mayeſt fall, and ſtumble not among the ſtones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work truſt thy own ſoul, for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment, and he that truſteth in him, ſhall fare never the worſe.

CHAP. XXXIII.

1 *The ſafety of him that feareth the Lord,* 7 *Times and ſeaſons are of God,* 18 *of ſelf.* 25 *of ſervants.*

THERE ſhall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.

2 A wiſe man hateth not the law, but he that is an hypocrite therein, is as a ſhip in a ſtorm.

3 A man of underſtanding truſteth in the law, and the law is faithful unto him as an oracle.

4 Prepare what to ſay, and ſo thou ſhalt be heard: and bind up inſtruction, and then make anſwer.

5 The heart of the fooliſh is like a cartwheel: and his thoughts are like a rolling axle-tree.

6 A ſtallion horſe is as a mocking friend, he neigheth under every one that ſitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the ſun?

8 By the knowledge of the Lord they were diſtinguiſhed, and he altered ſeaſons and feaſts.

9 Some of them hath he made high days, and hallowed *them*, and ſome of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverſe.

12 Some of them hath he bleſſed, and exalted, and ſome of them hath he ſanctified, and ſet near himſelf: but ſome of them hath he curſed, and brought low, and turned out of their places.

13 As the clay is in the potters hand, to faſhion it at is pleaſure: ſo man is in the hand of him that made him, to render to them as liketh him beſt.

14 Good is ſet againſt evil, and life againſt death: ſo is the godly againſt the ſinner, and the ſinner againſt the godly.

15 So look upon all the works of the moſt High, and there are two and two one againſt another.

16 I awaked up laſt of all, as one that gathereth after the grape-gatherers; by the bleſſing of the Lord I profited, and filled my winepreſs like a gatherer of grapes.

17 Conſider that I laboured not for myſelf only, but for all them that ſeek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy ſon and wife, thy brother and friend, power over thee while thou liveſt, and give not thy goods to another: leſt it repent thee, and thou intreat for the ſame again.

20 As long as thou liveſt and haſt breath in thee, give not thy ſelf over to any.

21 For better it is that thy children ſhould ſeek to thee, than that thou ſhouldeſt ſtand to their courteſy.

22 In all thy works keep to thy ſelf the pre-eminence, leave not a ſtain in thine honour.

23 At the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance.

24 Fodder, a wand, and burdens, *are* for the aſs: and bread, correction, and work, for a ſervant.

25 If thou ſet thy ſervant to labour, thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeek liberty.

26 A yoke and a collar do bow the neck: ſo are tortures and torments for an evil ſervant.

27 Send him to labour that he be not idle: for idleneſs teacheth much evil.

28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not exceſſive toward any, and without diſcretion do nothing.

30 If thou have a ſervant, let him be unto thee as thy ſelf, becauſe thou haſt bought him with a price.

31 If thou have a ſervant, intreat him as a brother: for thou haſt need of him, as of thine own ſoul: if thou intreat him evil, and he run from thee, which way wilt thou go to ſeek him?

CHAP. XXXIV.

1 *Of dreams.* 13 *The praiſe and bleſſing of them that fear the Lord.* 18 *The offer of the ancients and prayer of the poor innocent.*

THE hopes of a man void of underſtanding, are vain and falſe: and dreams lift up fools.

2 Whoſo regardeth dreams, is like him that catcheth at a ſhadow, and followeth after the wind.

3 The viſion of dreams is the reſemblance of one thing to another, even as the likeneſs of a face to a face.

4 Of an unclean thing, what can be cleanſed? and from that thing which is falſe, what truth can come?

5 Divinations, and ſouthſayings, and dreams are vain, and the heart fancieth as a woman's heart in travail.

6 If they be not ſent from the moſt High in thy viſitation, ſet not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their truſt in them.

8 The law ſhall be found perfect without lies: and wiſdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things: and he that hath much experience will declare wiſdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I ſaw many things: and I underſtand more than I can expreſs.

12 I was oft times in danger of death, yet I was delivered becauſe of theſe things.

13 The ſpirit of thoſe that fear the Lord, ſhall live, for their hope is in him that ſaveth them.

14 Whoſo feareth the Lord, ſhall not fear, nor be afraid, for he is his hope.

15 Bleſſed is the ſoul of him that feareth the Lord: to whom doth he look? and who is his ſtrength?

16 For the eyes of the Lord are upon them that love him; he is their mighty protection and ſtrong ſtay, a defence from heat, and a cover from the ſun at noon, a preſervation from ſtumbling, and a help from falling.

17 He raiſeth up the ſoul, and lighteneth the eyes: he giveth health, life, and bleſſing.

18 He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjuſt men are not accepted.

19 The Moſt High is not pleaſed with the offerings of the wicked; neither is he pacified for ſin, by the multitude of ſacrifices.

20 Whoſo bringeth an offering of the goods of the poor, doeth as one that killeth the ſon before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living, ſlayeth him: and he that defraudeth the labourer of his hire, is a blood-ſhedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curſeth, whoſe voice will the Lord hear?

25 He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing?

26 So is it with a man that faſteth for his ſins, and goeth again, and doeth the ſame: who will hear his prayer, or what doth his humbling profit him?

CHAP. XXXV.

1 Sacrifices pleaſing to God. 14 The prayer of the fatherleſs, of the widow, and of the humble in ſpirit.

HE that keepeth the law, bringeth offerings enough: he that taketh heed to the commandment, offereth a peace-offering.

2 He that requiteth a good turn, offereth fine flour: and he that giveth alms, ſacrificeth praiſe.

3 To depart from wickedneſs is a thing pleaſing to the Lord, and to forſake unrighteouſneſs is a propitiation.

4 Thou ſhalt not appear empty before the Lord.

5 For all theſe things (are to be done) becauſe of the commandment.

6 The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof *is* before the Moſt High.

7 The ſacrifice of a juſt man is acceptable, and the memorial thereof ſhall never be forgotten.

8 Give the Lord his honour with a good eye, and diminiſh not the firſt-fruits of thine hands.

9 In all thy gifts ſhew a cheerful countenance, and dedicate thy tithes with gladneſs.

10 Give unto the Moſt High according as he hath enriched thee, and as thou haſt gotten, give with a cheerful eye.

11 For the Lord recompenſeth, and will give thee ſeven times as much.

12 Do not think to corrupt with gifts, for ſuch he will not receive: and truſt not to unrighteous ſacrifices, for the Lord is judge, and with him is no reſpect of perſons.

13 He will not accept any perſon againſt a poor man, but will hear the prayer of the oppreſſed.

14 He will not deſpiſe the ſupplication of the fatherleſs, nor the widow when ſhe poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry againſt him that cauſeth them to fall?

16 He that ſerveth the Lord, ſhall be

accepted with favour, and his prayer ſhall reach unto the clouds.

17 The prayer of the humble pierceth the clouds; and till it come nigh, he will not be comforted; and will not depart till the Moſt High ſhall behold to judge righteouſly, and execute judgment.

18 For the Lord will not be ſlack, neither will the mighty be patient towards them, till he have ſmitten in ſunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the ſceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cauſe of his people, and made them to rejoice in his mercy.

20 Mercy is ſeaſonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

1 *A prayer for the church againſt the enemies thereof.* 18 *A good heart, and a froward.*

HAVE mercy upon us, O Lord God of all, and behold us:

2 And ſend thy fear upon all the nations that ſeek not after thee.

3 Lift up thy hand againſt the ſtrange nations, and let them ſee thy power.

4 As thou waſt ſanctified in us before them, ſo be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new ſigns, and make other ſtrange wonders: glorify thy hand, and thy right arm, that they may ſet forth thy wondrous works.

7 Raiſe up indignation, and pour out wrath: take away the adverſary, and deſtroy the enemy.

8 Make the time ſhort, remember the covenant, and let them declare thy wonderful works.

9 Let him that eſcapeth be conſumed by the rage of the fire, and let them periſh that oppreſs the people.

10 Smite in ſunder the heads of the rulers of the heathen, that ſay, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Iſrael whom thou haſt named thy firſt-born.

13 O be merciful unto Jeruſalem, thy holy city, the place of thy reſt.

14 Fill Sion with thine unſpeakable oracles, and thy people with thy glory.

15 Give teſtimony unto thoſe that thou haſt poſſeſſed from the beginning, and raiſe up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy ſervants, according to the bleſſing of Aaron over thy people, that all they which dwell upon the earth, may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate taſteth divers kinds of veniſon, ſo doth an heart of underſtanding falſe ſpeeches.

20 A froward heart cauſeth heavineſs: but a man of experience will recompenſe him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men.

24 He that getteth a wife, beginneth a poſſeſſion, a help like unto himſelf, and a pillar of reſt.

25 Where no hedge is, there the poſſeſſion is ſpoiled: and he that hath no wife, will wander up and down mourning.

26 Who will truſt a thief well appointed, that ſkippeth from city to city? ſo (who

will believe) a man that hath no houſe, and lodgeth whereſoever the night taketh him?

CHAP. XXXVII.

1 *How to know friends and counſellors.* 27 *Learn to refrain thine appetite.*

EVERY friend ſaith, I am his friend alſo: but there is a friend which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence cameſt thou in to cover the earth with deceit?

4 There is a companion which rejoiceth in the proſperity of a friend, but in the time of trouble will be againſt him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler againſt the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counſellor extolleth counſel; but there is ſome that counſelleth for himſelf.

8 Beware of a counſellor; and know before what need he hath, (for he will counſel for himſelf) leſt he caſt the lot upon thee:

9 And ſay unto thee, Thy way is good: and afterward he ſtand on the other ſide, to ſee what ſhall befall thee.

10 Conſult not with one that ſuſpecteth thee: and hide thy counſel from ſuch as envy thee.

11 Neither conſult with a woman, touching her of whom ſhe is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of ſelling; nor with an envious man, of thankfulneſs; nor with an unmerciful man, touching kindneſs; nor with the ſlothful, for any work; nor with an hireling for a year, of finiſhing work; nor with an idle ſervant, of much buſineſs: hearken not unto theſe in any matter of counſel.

12 But be continually with a godly man, whom thou knoweſt to keep the commandments of the Lord, whoſe mind is according to thy mind, and will ſorrow with thee if thou ſhalt miſcarry.

13 And let the counſel of thine own heart ſtand; for there is no man more faithful unto thee than it.

14 For a man's mind is ſometime wont to tell him more than ſeven watchmen, that ſit above in an high tower.

15 And above all this pray to the Moſt High, that he will direct thy way in truth.

16 Let reaſon go before every enterpriſe, and counſel before every action.

17 The countenance is a ſign of changing of the heart.

18 Four manner of things appear; good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wiſe and teacheth many, and yet is unprofitable to himſelf.

20 There is one that ſheweth wiſdom in words, and is hated: he ſhall be deſtitute of all food.

21 For grace is not given him from the Lord; becauſe he is deprived of all wiſdom.

22 Another is wiſe to himſelf: and the fruits of underſtanding are commendable in his mouth.

23 A wiſe man inſtructeth his people, and the fruits of his underſtanding fail not.

24 A wiſe man ſhall be filled with bleſſing, and all they that ſee him ſhall count him happy.

25 The days of the life of man may be numbered: but the days of Iſrael are innumerable.

26 A wiſe man ſhall inherit glory among his people, and his name ſhall be perpetual.

27 My ſon, prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing.

29 Be not unſatiable in any dainty thing, nor too greedy upon meats.

30 For exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler.

31 By ſurfeiting have many periſhed, but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

1 *Honour due to the phyſician, and why.* 16 *How to weep and mourn for the dead. The wiſdom of men.*

HONOUR a phyſician with the honour due unto him, for the uſes which you may have of him: for the Lord hath created him.

2 For of the Moſt High cometh healing, and he ſhall receive honour of the king.

3 The ſkill of the phyſician ſhall lift up his head: and in the ſight of great men he ſhall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wiſe will not abhor them.

5 Was not the water made ſweet with wood, that the virtue thereof might be known?

6 And he hath given men ſkill, that he might be honoured in his marvellous works.

7 With ſuch doth he heal (men), and taketh away their pains.

8 Of ſuch doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.

9 My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſs.

11 Give a ſweet ſavour, and a memorial of fine flour: and make a fat-offering, as not being.

12 Then give place to the phyſician, for the Lord hath created him: let him not go from thee, for thou haſt need of him.

13 There is a time when in their hands there is good ſucceſs.

14 For they ſhall alſo pray unto the Lord, that he would proſper that which they give for eaſe and remedy to prolong life.

15 He that ſinneth before his Maker, let him fall into the hand of the phyſician.

16 My ſon, let tears fall down over the dead, and begin to lament, as if thou hadſt ſuffered great harm thyſelf; and then cover his body according to the cuſtom, and neglect not his burial.

17 Weep bitterly, and make great moan, and uſe lamentation as he is worthy, and that a day or two, leſt thou be evil ſpoken of: and then comfort thyſelf for thy heavineſs.

18 For of heavineſs cometh death, and the heavineſs of the heart breaketh ſtrength.

19 In affliction alſo ſorrow remaineth: and the life of the poor is the curſe of the heart.

20 Take no heavineſs to heart: drive it away, and remember the laſt end.

21 Forget it not, for there is no turning again: thou ſhalt not do him good, but hurt thyſelf.

22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and today for thee.

23 When the dead is at reſt, let his remembrance reſt, and be comforted for him, when his ſpirit is departed from him.

24 The wiſdom of a learned man cometh by opportunity of leiſure: and he that hath little buſineſs ſhall become wiſe.

25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks?

26 He giveth his mind to make furrows, and is diligent to give the kine fodder.

27 So every carpenter and work-maſter that laboureth night and day; and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work.

28 The ſmith alſo ſitting by the anvil, and conſidering the iron-work, the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace: the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh; he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly.

29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is alway carefully ſet at his work: and maketh all his work by number.

30 He faſhioneth the clay with his arm, and boweth down his ſtrength before his feet;

he applieth himſelf to lead it over, and he is diligent to make clean the furnace.

31 All theſe truſt to their hands: and every one is wiſe in his work.

32 Without theſe cannot a city be inhabited: and they ſhall not dwell where they will, nor go up and down.

33 They ſhall not be ſought for in publick counſel, nor ſit high in the congregation: they ſhall not ſit on the judges ſeat, nor underſtand the ſentence of judgment: they cannot declare juſtice and judgment, and they ſhall not be found where parables are ſpoken.

34 But they will maintain the ſtate of the world, and (all) their deſire is in the work of their craft.

CHAP. XXXIX.

1 *A deſcription of him that is truly wiſe.* 12 *An exhortation to praiſe God for his works.*

BUT he that giveth his mind to the law of the Moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the ancient, and be occupied in prophecies.

2 He will keep the ſayings of the renowned men: and where ſubtil parables are, he will be there alſo.

3 He will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables.

4 He ſhall ſerve among great men, and appear before princes: he will travel through ſtrange countries, for he hath tried the good and the evil among men.

5 He will give his heart to reſort early to the Lord that made him, and will pray before the Moſt High, and will open his mouth in prayer, and make ſupplication for his ſins.

6 When the great Lord will, he ſhall be filled with the ſpirit of underſtanding: he ſhall pour out wiſe ſentences, and give thanks unto the Lord in his prayer.

7 He ſhall direct his counſel, and knowledge, and in his ſecrets ſhall he meditate.

8 He ſhall ſhew forth that which he hath learned, and ſhall glory in the law of the covenant of the Lord.

9 Many ſhall commend his underſtanding; and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not depart away, and his name ſhall live from generation to generation.

10 Nations ſhall ſhew forth his wiſdom, and the congregation ſhall declare his praiſe.

11 If he die, he ſhall leave a greater name than a thouſand: and if he live, he ſhall increaſe it.

12 Yet have I more to ſay, which I have thought upon, for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a roſe growing by the brook of the field:

14 And give ye a ſweet ſavour as frankincenſe, and flouriſh as a lily; ſend forth a ſmell, and ſing a ſong of praiſe; bleſs the Lord in all his works.

15 Magnify his name, and ſhew forth his praiſe with the ſongs of your lips, and with harps, and in praiſing him you ſhall ſay after this manner:

16 All the works of the Lord are exceeding good, and whatſoever he commandeth ſhall be *accompliſhed* in due ſeaſon.

17 And none may ſay, What is this? wherefore is that? for at time convenient they ſhall all be ſought out: at his commandment the waters ſtood as an heap, and at the words of his mouth the receptacles of waters

18 At his commandment is done whatſoever pleaſeth him, and none can hinder when he will ſave.

19 The works of all fleſh are before him, and nothing can be hid from his eyes.

20 He ſeeth from everlaſting to everlaſting; and there is nothing wonderful before him.

21 A man need not to ſay, What is this? wherefore is that? for he hath made all things for their uſes.

22 His bleſſing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into ſaltneſs, ſo ſhall the heathen inherit his wrath.

24 As his ways are plain unto the holy,

ſo are they ſtumbling-blocks unto the wicked.

25 For the good are good things created from the beginning; ſo evil things for ſinners.

26 The principal things for the whole uſe of man's life, are water, fire, iron, and ſalt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All theſe things are for good to the godly: ſo to the ſinners they are turned into evil.

28 There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes: in the time of deſtruction they pour out their force, and appeaſe the wrath of him that made them.

29 Fire and hail, and famine and death, all theſe were created for vengeance;

30 Teeth of wild beaſts, and ſcorpions, ſerpents, and the ſword, puniſhing the wicked to deſtruction.

31 They ſhall rejoice in his commandment, and they ſhall be ready upon earth when need is; and when their time is come, they ſhall not tranſgreſs his word.

32 Therefore from the beginning I was reſolved, and thought upon theſe things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due ſeaſon.

34 So that a man cannot ſay, This is worſe than that: for in time they ſhall all be well approved.

35 And therefore praiſe ye the Lord with the whole heart and mouth, and bleſs the name of the Lord.

CHAP. XL.

1 *Many miſeries in a man's life.* 17 *A virtuous wife, and an honeſt friend, rejoice the heart; but the fear of the Lord is above all.*

GREAT travel is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death (trouble) their thoughts, and (cauſe) fear of heart;

3 From him that ſitteth on a throne of glory, unto him that is humbled in earth and aſhes;

4 From him that weareth purple and a crown, unto *him that is clothed with a linen* frock.

5 Wrath and envy, trouble, and unquietneſs, fear of death, and anger and ſtrife, and in the time of reſt upon his bed his night-ſleep, do change his knowledge.

6 A little or nothing is his reſt, and afterward he is in his ſleep, as in a day of keeping watch, troubled in the viſion of his heart, as if he were eſcaped out of a battle:

7 When all is ſafe, he awaketh, and marvelleth that the fear was nothing.

8 (Such things happen) unto all fleſh, both man and beaſt, and that is ſeven-fold more upon ſinners.

9 Death and blood-ſhed, ſtrife, and ſword, calamities, famine, tribulation, and the ſcourge;

10 Theſe things are created for the wicked, and for their ſakes came the flood.

11 All things that are of the earth ſhall turn to the earth again: and that which is of the waters doth return into the ſea.

12 All bribery and injuſtice ſhall be blotted out: but true dealing ſhall endure for ever.

13 The goods of the unjuſt ſhall be dried up like a river, and ſhall vaniſh with a noiſe, like a great thunder in rain.

14 While he openeth his hand, he ſhall rejoice: ſo ſhall tranſgreſſors come to nought.

15 The children of the ungodly ſhall not bring forth many branches, but are as unclean roots upon a hard rock.

16 The weed growing upon every water, and bank of a river, ſhall be pulled up before all graſs.

17 Bountifulneſs is as a moſt fruitful garden, and mercifulneſs endureth for ever.

18 To labour, and to be content with that a man hath, is a ſweet life: but he that findeth a treaſure is above them both.

19 Children, and the building of a city,

continue a man's name: but a blameleſs wife is counted above them both.

20 Wine and muſic rejoice the heart: but the love of wiſdom is above them both.

21 The pipe and the pſaltery make ſweet melody: but a pleaſant tongue is above them both.

22 Thine eye deſireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiſs: but above both is a wife with her huſband.

24 Brethren, and help, are againſt time of trouble: but alms ſhall deliver more than them both.

25 Gold and ſilver make the foot ſtand ſure: but counſel is eſteemed above them both.

26 Riches and ſtrength lift up the heart; but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to ſeek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My ſon, lead not a beggar's life, for better it is to die than to beg.

29 The life of him that dependeth on another man's table, is not to be counted for a life: for he polluteth himſelf with other men's meat, but a wiſe man well nurtured will beware thereof.

30 Begging is ſweet in the mouth of the ſhameleſs; but in his belly there ſhall burn a fire.

CHAP. XLI.

1 *The remembrance of death.* 14 *Wiſdom to be uttered.* 16 *Of what things we ſhould be aſhamed.*

O DEATH, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things, yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience.

3 Fear not the ſentence of death, remember them that have been before thee, and that come after; for this is the ſentence of the Lord over all fleſh.

4 And why art thou againſt the pleaſure of the Moſt High? there is no inquiſition in the grave, whether thou have lived ten, or an hundred, or a thouſand years.

5 The children of ſinners are abominable children, and they that are converſant in the dwelling of the ungodly.

6 The inheritance of ſinners children ſhall periſh, and their poſterity ſhall have a perpetual reproach.

7 The children will complain of an ungodly father, becauſe they ſhall be reproached for his ſake.

8 Woe be unto you, ungodly men which have forſaken the law of the moſt high God: for if you increaſe, it ſhall be to your deſtruction;

9 And if you be born, you ſhall be born to a curſe: and if you die, a curſe ſhall be your portion.

10 All that are of the earth ſhall turn to earth again: ſo the ungodly ſhall go from a curſe to deſtruction.

11 The mourning of men is about their bodies: but an ill name of ſinners ſhall be blotted out.

12 Have regard to thy name: for that ſhall continue with thee above a thouſand great treaſures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep diſcipline in peace: for wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both?

15 A man that hideth his fooliſhneſs, is better than a man that hideth his wiſdom.

16 Therefore be ſhamefaced according to my word: for it is not good to retain all ſhamefacedneſs, neither is it altogether approved in every thing.

17 Be aſhamed of whoredom before father and mother, and of a lie before a prince and a mighty man:

18 Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjuſt dealing before thy partner and friend:

19 And of theft in regard of the place where thou ſojourneſt, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat, and of ſcorning to give and take:

20 And of ſilence before them that ſalute thee, and to look upon an harlot:

21 And to turn away thy face from thy kinſman, or to take away a portion or a gift, or to gaze upon another man's wife:

22 Or to be over-buſy with his maid, and come not near her bed; or of upbraiding ſpeeches before friends: and after thou haſt given, upbraid not:

23 Or of iterating and ſpeaking again that which thou haſt heard, and of revealing of ſecrets.

24 So ſhalt thou be truly ſhamefaced, and find favour before all men.

CHAP. XLII.

1 *Whereof we ſhould not be aſhamed.* ¶ 5 *The works and greatneſs of God.*

OF theſe things be not thou aſhamed, and accept no perſon to ſin thereby:

2 Of the law of the Moſt High, and his covenant, and of judgment to juſtify the ungodly:

3 Of reckoning with thy partners and travellers, or of the gift of the heritage of friends:

4 Of exactneſs of balance and weights, or of getting much or little:

5 And of merchants indifferent ſelling, of much correction of children, and to make the ſide of an evil ſervant to bleed.

6 Sure keeping is good where an evil wife is, and ſhut up where many hands are.

7 Deliver all things in number and weight, and put all in writing that thou giveſt out, or receiveſt in.

8 Be not aſhamed to inform the unwiſe and fooliſh, and the extreme aged that contendeth with thoſe that are young: thus ſhalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away ſleep: when ſhe is young, leſt ſhe paſs away the flower of her age; and being married, leſt ſhe ſhould be hated:

10 In her virginity, leſt ſhe ſhould be defiled and gotten with child in her father's houſe; and having an huſband, leſt ſhe ſhould miſbehave herſelf; and when ſhe is married, leſt ſhe ſhould be barren.

11 Keep a ſure watch over a ſhameleſs daughter, leſt ſhe make thee a laughing-ſtock to thine enemies, and a bye-word in the city, and a reproach among the people, and make thee aſhamed before the multitude.

12 Behold not every body's beauty, and ſit not in the midſt of women.

13 For from garments cometh a moth, and from women wickedneſs.

14 Better is the churliſhneſs of a man, than a courteous woman, a woman, *I ſay*, which bringeth ſhame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have ſeen: in the words of the Lord are his works.

16 The ſun that giveth light looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the ſaints to declare all his marvellous works, which the almighty Lord firmly ſettled, that whatſoever is, might be eſtabliſhed for his glory.

18 He ſeeketh out the deep, and the heart, and conſidereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the ſigns of the world.

19 He declareth the things that are paſt, and for to come, and revealeth the ſteps of hidden things.

20 No thought eſcapeth him, neither any word is hidden from him.

21 He hath garniſhed the excellent works of his wiſdom, and he is from everlaſting to everlaſting: unto him may nothing be added,

neither can he be diminiſhed, and he hath no need of any counſellor.

22 O how deſirable are all his works! and that a man may ſee even to a ſpark.

23 All theſe things live and remain for ever, for all uſes, and they are all obedient.

24 All things are double one againſt another: and he hath made nothing unperfect.

25 One thing eſtabliſheth the good of another: and who ſhall be filled with beholding his glory?

CHAP. XLIII.

1 *The works of God in heaven, in earth, and in the ſea, are exceeding glorious and wonderful; yet God is above all.*

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious ſhew;

2 The ſun when it appeareth, declaring at his riſing a marvellous inſtrument, the work of the Moſt High.

3 At noon it parcheth the country; and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the ſun burneth the mountains three times more; breathing out fiery vapours, and ſending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it, and at his commandment it runneth haſtily.

6 He made the moon alſo to ſerve, in her ſeaſon, for a declaration of times, and a ſign of the world.

7 From the moon is the ſign of feaſts, a light that decreaſeth in her perfection.

8 The month is called after her name, increaſing wonderfully in her changing, being an inſtrument of the armies above, ſhining in the firmament of heaven;

9 The beauty of heaven, the glory of the ſtars, an ornament giving light in the higheſt places of the Lord.

10 At the commandment of the Holy One, they will ſtand in their order, and never faint in their watches.

11 Look upon the rainbow, and praiſe him that made it; very beautiful it is in the brightneſs thereof.

12 It compaſſeth the heaven about with a glorious circle, and the hands of the Moſt High have bended it.

13 By his commandment he maketh the ſnow to fall apace, and ſendeth ſwiftly the lightnings of his judgment.

14 Through this the treaſures are opened, and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hail-ſtones are broken ſmall.

16 At his ſight the mountains are ſhaken, and at his will the ſouth-wind bloweth.

17 The noiſe of the thunder maketh the earth to tremble: ſo doth the northern ſtorm and the whirlwind: as birds flying he ſcattereth the ſnow, and the falling down thereof is as the lighting of graſshoppers.

18 The eye marvelleth at the beauty of the whiteneſs thereof, and the heart is aſtoniſhed at the raining of it.

19 The hoar-froſt alſo as ſalt he poureth on the earth; and being congealed, it lieth on the top of ſharp ſtakes.

20 When the cold north-wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breaſt-plate.

21 It devoureth the mountains, and burneth the wilderneſs, and conſumeth the graſs as fire.

22 A preſent remedy of all is a miſt *coming ſpeedily*: a dew coming after heat refreſheth.

23 By his counſel he appeaſeth the deep, and planteth iſlands therein.

24 They that ſail on the ſea, tell of the anger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be ſtrange and wonderous works, variety of all kinds of beaſts, and whales created.

26 By him the end of them hath proſperous ſucceſs, and by his word all things conſiſt.

27 We may ſpeak much, and yet come ſhort: wherefore, in ſum, he is all.

28 How ſhall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous in his power.

30 When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your ſtrength, and be not weary, for you can never go far enough.

31 Who hath ſeen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than theſe be, for we have ſeen but a few of his works:

33 For the Lord hath made all things, and to the godly hath he given wiſdom.

CHAP XLIV.

The praiſe of certain holy men.

LET us now praiſe famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by hem, through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counſel by their underſtanding, and declaring prophecies:

4 Leaders of the people by their counſels, and by their knowledge of learning meet for the people, wiſe and eloquent in their inſtructions:

5 Such as found out muſical tunes, and recited verſes in writing:

6 Rich men furniſhed with ability, living peaceably in their habitations:

7 All theſe were honoured in their generations, and were the glory of their times.

8 There be of them that have left a name behind them, that their praiſes might be reported.

9 And ſome there be, which have no memorial, who are periſhed as though they had never been, and are become as though they had never been born, and their children after them.

10 But theſe were merciful men, whoſe righteouſneſs hath not been forgotten.

11 With their ſeed ſhall continually remain a good inheritance, and their children are within the covenant.

12 Their ſeed ſtands faſt, and their children for their ſakes.

13 Their ſeed ſhall remain for ever, and their glory ſhall not be blotted out.

14 Their bodies are buried in peace, but their name liveth for evermore.

15 The people will tell of their wiſdom, and the congregation will ſhew forth their praiſe.

16 Enoch pleaſed the Lord, and was tranſlated, being an example of repentance to all generations.

17 Noah was found perfect and righteous in the time of wrath; he was taken in exchange (for the world); therefore was he left as a remnant unto the earth, when the flood came.

18 An everlaſting covenant was made with him, that all fleſh ſhould periſh no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him.

20 Who kept the law of the Moſt High, and was in covenant with him: he eſtabliſhed the covenant in his fleſh; and when he was proved, he was found faithful.

21 Therefore he aſſured him by an oath, that he would bleſs the nations in his ſeed, and that he would multiply him as the duſt of the earth, and exalt his ſeed as the ſtars, and cauſe them to inherit from ſea to ſea, and from the river unto the utmoſt part of the land.

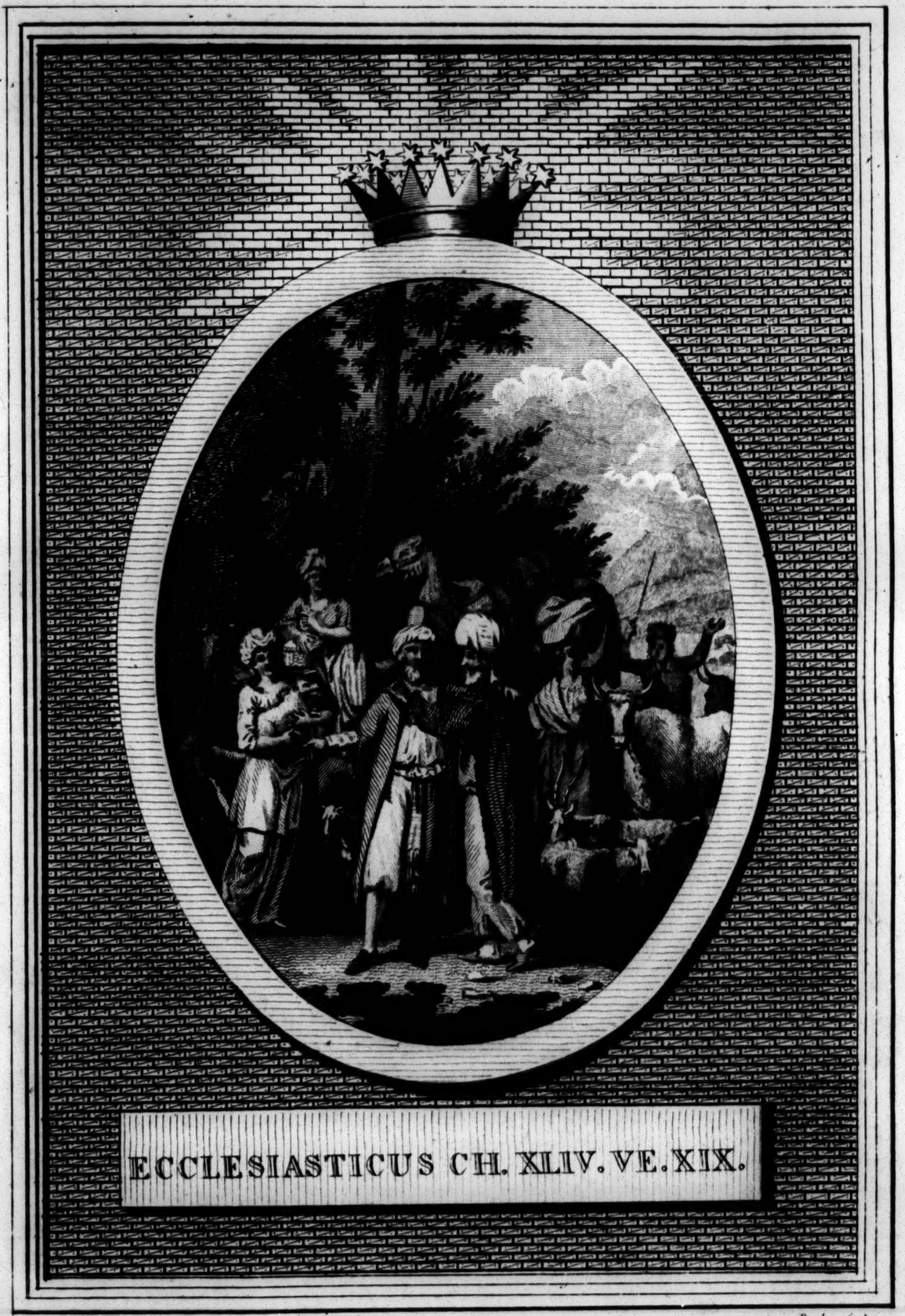
22 With Iſaac did he eſtabliſh likewiſe [for Abraham his father's ſake] the bleſſing of all men, and the covenant,

23 And made it reſt upon the head of Jacob. He acknowledged him in his bleſſing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

CHAP. XLV.

1 *The praiſe of Moſes,* 6 *of Aaron,* 23 *and of Phinees.*

APOCRYPHA.



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AND he brought out of him a merciful man, which found favour in the ſight of all fleſh, even Moſes beloved of God and men, whoſe memorial is bleſſed.

2 He made him like to the glorious ſaints, and magnified him, ſo that his enemies ſtood in fear of him.

3 By his words he cauſed the wonders to ceaſe, and he made him glorious in the ſight of kings, and gave him a commandment for his people, and ſhewed him part of his glory.

4 He ſanctified him *in* his faithfulneſs, and meekneſs, and choſe him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Iſrael his judgments.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlaſting covenant he made with him, and gave him the prieſthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and ſtrengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compaſſed him with pomegranates, and with many golden bells round about, that, as he went, there might be a ſound, and a noiſe made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold and blue ſilk, and purple, the work of the embroiderer, with a breaſt-plate of judgment, and with Urim and Thummim;

11 With twiſted ſcarlet, the work of the cunning workman; with precious ſtones graven like ſeals, and ſet in gold, the work of the jeweller; with a writing engraved for a memorial, after the number of the tribes of Iſrael.

12 He ſet a crown of gold upon the mitre, wherein was engraved Holineſs, an ornament of honour, a coſtly work, the deſires of the eyes, goodly and beautiful.

13 Before him there were none ſuch; neither did ever any ſtranger put them on, but only his children, and his children's children perpetually.

14 Their ſacrifices ſhall be wholly conſumed, every day twice continually.

15 Moſes conſecrated him, and anointed him with holy oil: this was appointed unto him by an everlaſting covenant, and to his ſeed ſo long as the heavens ſhould remain, that they ſhould miniſter unto him, and execute the office of the prieſthood, and bleſs the people in his name.

16 He choſe him out of all men living, to offer ſacrifices to the Lord, incenſe, and a ſweet ſavour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the ſtatutes of judgments, that he ſhould teach Jacob the teſtimonies, and inform Iſrael in his laws.

18 Strangers conſpired together againſt him, and maligned him in the wilderneſs, even the men that were of Dathans and Abirons ſide, and the congregation of Core, with fury and wrath.

19 This the Lord ſaw, and it diſpleaſed him, and in his wrathful indignation were they conſumed; he did wonders upon them, to conſume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firſt fruits of the increaſe; eſpecially he prepared bread in abundance:

21 For they eat of the ſacrifices of the Lord, which he gave unto him and his ſeed.

22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himſelf is his portion and inheritance.

23 The third in glory is Phinees, the ſon of Eleazar, becauſe he had zeal in the fear of the Lord, and ſtood up with good courage of heart, when the people were turned back, and made reconciliation for Iſrael.

24 Therefore was there a covenant of peace made with him, that he ſhould be the chief of the ſanctuary and of his people, and that he and his poſterity ſhould have the dignity of the prieſthood for ever.

25 According to the covenant made with David, ſon of Jeſſe, of the tribe of Juda, that the inheritance of the king ſhould be to his poſterity alone; ſo the inheritance of Aaron ſhould alſo be unto his ſeed.

26 God give you wiſdom in your heart to judge his people in righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.

CHAP. XLVI.

1 *The praiſe of Joſhua,* 9 *of Caleb,* 13 *of Samuel.*

JESUS, the ſon of Nave, was valiant in the wars, and was the ſucceſſor of Moſes in prophecies, who according to his name was made great for the ſaving of the elect of God, and taking vengeance of the enemies that roſe up againſt them, that he might ſet Iſrael in their inheritance.

2 How great glory gat he when he did lift up his hands, and ſtretched out his ſword againſt the cities!

3 Who before him ſo ſtood to it? for the Lord himſelf brought his enemies unto him.

4 Did not the ſun go back by his means? and was not one day as long as two?

5 He called upon the Moſt High Lord when the enemies preſſed upon him on every ſide, and the great Lord heard him.

6 And with hail-ſtones of mighty power he made the battle to fall violently upon the nations, and in the deſcent (of Bethoron) he deſtroyed them that reſiſted, that the nations might know all their ſtrength, becauſe he fought in the ſight of the Lord, and he followed the Mighty One.

7 In the time of Moſes alſo he did a work of mercy, he, and Caleb, the ſon of Jephunne, in that they withſtood the congregation, and withheld the people from ſin, and appeaſed the wicked murmuring.

8 And of ſix hundred thouſand people on foot, they two were preſerved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave ſtrength alſo unto Caleb, which remained with him unto his old age: ſo that he entered upon the high places of the land, and his ſeed obtained it for an heritage.

10 That all the children of Iſrael might ſee that it is good to follow the Lord.

11 And concerning the judges, every one by name, whoſe heart went not a whoring, nor departed from the Lord, let their memory be bleſſed.

12 Let their bones flouriſh out of their place; and let the name of them that were honoured, be continued 'pon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, eſtabliſhed a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had reſpect unto Jacob.

15 By his faithfulneſs he was found a true prophet, and by his word he was known to be faithful in viſion.

16 He called upon the mighty Lord, when his enemies preſſed upon him on every ſide, when he offered the ſucking lamb.

17 And the Lord thundered from heaven, and with a great noiſe made his voice to be heard.

18 And he deſtroyed the rulers of the Tyrians, and all the princes of the Philiſtines.

19 And before his long ſleep he made proteſtations in the ſight of the Lord and his anointed, I have not taken any man's goods, ſo much as a ſhoe: and no man did accuſe him.

20 And after his death he propheſied, and ſhewed the king his end, and lift up his voice, from the earth, in prophecy, to blot out the wickedneſs of the people.

CHAP. XLVII.

1 *The praiſe of Nathan,* 2 *of David,* 12 *of Solomon, his glory and infirmities, &c.*

AND after him roſe up Nathan to propheſy in the time of David.

2 As is the fat taken away from the peace-

offering, ſo was David choſen out of the children of Iſrael.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the ſtone in the ſling, and beat down the boaſting of Goliath?

5 For he called upon the Moſt High Lord, and he gave him ſtrength in his right-hand to ſlay that mighty warrior, and ſet up the horn of his people.

6 So the people honoured him with ten thouſands, and praiſed him in the bleſſings of the Lord, in that he gave him a crown of glory.

7 For he deſtroyed the enemies on every ſide, and brought to nought the Philiſtines, his adverſaries, and brake their horn in ſunder unto this day.

8 In all his works he praiſed the Holy One, Moſt High, with words of glory; with his whole heart he ſung ſongs, and loved him that made him.

9 He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs.

10 He beautified their feaſts, and ſet in order the ſolemn times, until the end, that they might praiſe his holy name, and that the temple might ſound from morning.

11 The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael.

12 After him roſe up a wiſe ſon, and for his ſake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever.

14 How wiſe waſt thou in thy youth, and as a flood filled with underſtanding!

15 Thy ſoul covered the whole earth, and thou filledſt it with dark parables.

16 Thy name went far unto the iſlands; and for thy peace thou waſt beloved.

17 The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead.

19 Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection.

20 Thou didſt ſtain thy honour, and pollute thy ſeed, ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus reſted Solomon with his fathers; and of his ſeed he left behind him Roboam, even the fooliſhneſs of the people; and one that had no underſtanding, who turned away the people through his counſel. There was alſo Jeroboam, the ſon of Nebat, who cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin:

24 And their ſins were multiplied exceedingly, that they were driven out of the land.

25 For they ſought out all wickedneſs, till the vengeance came upon them.

CHAP. XLVIII.

1 *The praiſe of Elias,* 12 *of Eleſeus,* 17 *and of Ezekias.*

THEN ſtood up Elias, the prophet, as fire, and his word burnt like a lamp.

2 He brought a ſore famine upon them, and by his zeal he diminiſhed their number.

3 By the word of the Lord he ſhut up the heaven, and alſo three times brought down fire.

4 O Elias, how waſt thou honoured in

thy wonderous deeds! and who may glory like unto thee?

5 Who didſt raiſe up a dead man from death, and his ſoul from the place of the dead, by the word of the Moſt High.

6 Who broughteſt kings to deſtruction, and honourable men from their bed.

7 Who heardeſt the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance.

8 Who anointed kings to take revenge, and prophets to ſucceed after him.

9 Who waſt taken up in a whirlwind of fire, and in a chariot of fiery horſes.

10 Who waſt ordained for reproofs in their times, to pacify the wrath of the Lord's judgment before it brake forth into fury, and to turn the heart of the father unto the ſon, and to reſtore the tribes of Jacob.

11 Bleſſed are they that ſaw thee, and ſlept in love, for we ſhall ſurely live.

12 Elias it was who was covered with a whirlwind; and Eliſeus was filled with his ſpirit: whilſt he lived he was not moved *with the preſence* of any prince, neither could any bring him into ſubjection.

13 No word could overcome him, and after his death his body propheſied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their ſins, till they were ſpoiled and carried out of their land, and were ſcattered through all the earth: yet there remained a ſmall people, and a ruler in the houſe of David:

16 Of whom ſome did that which was pleaſing *to God*, and ſome multiplied ſins,

17 Ezekias fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and ſent Rabſaces, and lift up his hand againſt Sion, and boaſted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But they called upon the Lord which is merciful, and ſtretched out their hands towards him; and immediately the Holy One heard them out of heaven, and delivered them by the miniſtry of Eſay.

21 He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them.

22 For Ezekias had done the thing that pleaſed the Lord, and was ſtrong in the ways of David his father, as Eſay the prophet, who was great and faithful in his viſion, had commanded him.

23 In his time the ſun went backward, and he lengthened the king's life.

24 He ſaw by an excellent ſpirit what ſhould come to paſs at the laſt, and he comforted them that mourned in Sion.

25 He ſhewed what ſhould come to paſs for ever, and ſecret things, or ever they came.

CHAP. XLIX.

1 *The praiſe of Joſias,* 4 *of David and Ezekias,* 6 *of Jeremy,* 8 *of Ezekiel,* 11 *Zorobabel, &c.*

THE remembrance of Joſias is like the compoſition of the perfume that is made by the art of the apothecary: it is ſweet as honey in all mouths, and as muſic at a banquet of wine.

2 He behaved himſelf uprightly in the converſion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he eſtabliſhed the worſhip of God.

4 All, except David, and Ezekias, and Joſias, were defective; for they forſook the law of the Moſt High; *even* the kings of Judah failed.

5 Therefore he gave their power unto others, and their glory unto a ſtrange nation.

6 They burnt the choſen city of the ſanctuary, and made the ſtreets deſolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheleſs was a prophet ſanctified in his mother's womb, that he might root out and afflict, and deſtroy, and that he might build up alſo and plant.

8 It was Ezekiel who ſaw the glorious viſion which was ſhewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under *the figure of* the rain, and directed them them that went right.

10 And of the twelve prophets let the memorial be bleſſed, and let their bones flouriſh again out of their place; for they comforted Jacob, and delivered them by aſſured hope.

11 How ſhall we magnify Zorobabel? even he was as a ſignet on the right hand.

12 So was Jeſus, the ſon of Joſedec; who in their time builded the houſe, and ſet up an holy temple to the Lord which was prepared for everlaſting glory.

13 And among the elect was Neemias, whoſe renown is great, who raiſed up the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again.

14 But upon the earth was no man created like Enoch, for he was taken from the earth.

15 Neither was there a man born like unto Joſeph, a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

CHAP. L.

1 *Of Simon the ſon of Onias.* 22 *How the people were taught to praiſe God, and pray.* 27 *The concluſion.*

SIMON the high prieſt, the ſon of Onias, who in his life repaired the houſe again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortreſs of the wall about the temple.

3 In his days the ciſtern to receive water, being in compaſs as the ſea, was covered with plates of braſs.

4 He took care of the temple that it ſhould not fall, and fortified the city againſt beſieging.

5 How was he honoured in the midſt of the people, in his coming out of the ſanctuary!

6 He was as the morning ſtar in the midſt of a cloud, and as the moon at the full:

7 As the ſun ſhining upon the temple of the Moſt High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roſes in the ſpring of the year, as lilies by the rivers of waters, and as the branches of the frankincenſe-tree in the time of ſummer:

9 As fire and incenſe in the cenſer, and as a veſſel of beaten gold ſet with all manner of precious ſtones:

10 And as a fair olive-tree budding forth fruit, and as a cypreſs-tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holineſs honourable.

12 When he took the portions out of the prieſts hands, he himſelf ſtood by the hearth of the altar, compaſſed with his brethren round about, as a young cedar in Libanus; and as palm-trees compaſſed they him round about.

13 So were all the ſons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Iſrael.

14 And finiſhing the ſervice at the altar, that he might adorn the offering of the Moſt High Almighty,

15 He ſtretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar, a ſweet-ſmelling ſavour unto the Moſt High King of all.

16 Then ſhouted the ſons of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard, for a remembrance before the Moſt High.

17 Then all the people together haſted, and fell down to the earth upon their faces to worſhip their Lord God Almighty, the Moſt High.

18 The ſingers alſo ſang praiſes with their voices; with great variety of ſounds was there made ſweet melody.

19 And the people beſought the Lord the Moſt High by prayer before him that is merciful, till the ſolemnity of the Lord was ended, and they had finiſhed his ſervice.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Iſrael, to give the bleſſing of the Lord with his lips, and rejoice in his name.

21 And they bowed themſelves down to worſhip the ſecond time, that they might receive a bleſſing from the Moſt High.

22 Now therefore bleſs ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulneſs of heart, and that peace may be in our days in Iſrael for ever.

24 That he would confirm his mercy with us, and deliver us at his time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that ſit upon the mountain of Samaria, and they that dwell among the Philiſtines, and that fooliſh people that dwell in Sichem.

27 Jeſus, the ſon of Sirach of Jeruſalem, hath written, in this book, the inſtruction of underſtanding and knowledge, who out of his heart poured forth wiſdom.

28 Bleſſed is he that ſhall be exerciſed in theſe things, and he that layeth them up in his heart ſhall become wiſe.

29 For if he do them, he ſhall be ſtrong to all things: for the light of the Lord leadeth him, who giveth wiſdom to the godly. Bleſſed be the Lord for ever. Amen, Amen.

CHAP. LI.

¶ *A prayer of Jeſus, the ſon of Sirach.*

I WILL thank thee, O Lord and King, and praiſe thee, O God my Saviour; I do give praiſe unto thy name.

2 For thou art my defender and helper, and haſt preſerved my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that forge lies, and haſt been mine helper againſt mine adverſaries:

3 And haſt delivered me according to the multitude of thy mercies, and greatneſs of thy name, from the teeth of them that were ready to devour me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every ſide, and from the midſt of the fire which I kindled not.

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accuſation to the king from an unrighteous tongue, my ſoul drew near even unto death, my life was near to the hell beneath.

7 They compaſſed me on every ſide, and there was no man to help me: I looked for the ſuccour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou delivereſt ſuch as wait for thee, and ſaveſt them out of the hands of the enemies.

9 Then lifted I up my ſupplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praiſe thy name continually, and will ſing praiſe with thankſgiving; and ſo my prayer was heard.

12 For thou ſavedſt me from deſtruction, and deliveredſt me from the evil time: therefore will I give thanks, and praiſe thee, and bleſs thy name, O Lord.

13 When I was yet young, or ever I went abroad, I deſired wiſdom openly in my prayer.

14 I prayed for her before the temple, and will ſeek her out even to the end.

15 Even from the flower, till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up ſought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein; *therefore* will I aſcribe the glory to him that giveth me wiſdom.

18 For I purpoſed to do after her, and earneſtly I followed that which is good; ſo ſhall I not be confounded.

19 My ſoul hath wreſtled with her, and in my doings I was exact: I ſtretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my ſoul unto her, and I found her in pureneſs: I have had my heart joyned with her from the beginning, therefore ſhall I not be forſaken.

21 My heart was troubled in ſeeking her: therefore have I gotten a good poſſeſſion,

22 The Lord hath given me a tongue for my reward, and I will praiſe him therewith.

23 Draw near unto me, you unlearned, and dwell in the houſe of learning.

24 Wherefore are you ſlow, and what ſay you of theſe things, ſeeing your ſouls are very thirſty?

25 I opened my mouth, and ſaid, buy her for yourſelves without money.

26 Put your neck under the yoke, and let your ſoul receive inſtruction; ſhe is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much reſt.

28 Get learning with a great ſum of money, and get much gold by her.

29 Let your ſoul rejoyce in his mercy, and be not aſhamed of his praiſe.

30 Work your work betimes, and in his time he will give you your reward.

BARUCH.

CHAP. I.

1 *Baruch wrote a book in Babylon.* 7 *The Jews ſend money and the book, to the brethren at Jeruſalem.*

AND theſe are the words of the book, which Baruch the ſon of Nerias, the ſon of Maaſias, the ſon of Sedecias, the ſon of Aſadias, the ſon of Chelcias, wrote in Babylon,

2 In the fifth year, and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the ſon of Joachim, king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the kings ſons, and in the hearing of the elders, and of all the people, from the loweſt, unto the higheſt, even of all them that dwelt at Babylon, by the river Sud.

5 Whereupon they wept, faſted, and prayed before the Lord.

6 They made alſo a collection of money according to every mans power.

7 And they ſent it to Jeruſalem unto Joachim the high prieſt the ſon of Chelcias, ſon of Salom, and to the prieſts, and to all the people which were found with him at Jeruſalem,

8 At the ſame time, when he received the veſſels of the houſe of the Lord that were carried out of the temple, to return them into the land of Juda, the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias king of Juda had made,

9 After that Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men and the people of the land from Jeruſalem, and brought them unto Babylon:

10 And they ſaid, Behold, we have ſent you money to buy you burnt-offerings, and ſin-offerings, and incenſe, and prepare ye manna, and offer upon the altar of the Lord our God,

11 And pray for the life of Nabuchodonoſor king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of heaven.

12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon,

and under the ſhadow of Balthaſar his ſon, and we ſhall ſerve them many days, and find favour in their ſight.

13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye ſhall read this book which we have ſent unto you, to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days.

15 And ye ſhall ſay, To the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces as *it is come to paſs* this day unto them of Juda, and to the inhabitants of Jeruſalem,

16 And to our kings and to our princes, and to our prieſts, and to our prophets, and to our fathers.

17 For we have ſinned before the Lord,

18 And diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to ſee* this day.

21 Nevertheleſs we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us:

22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of the Lord our God.

CHAP. II.

The prayer and confeſſion which the Jews at Babylon made, and ſent in that book unto the brethren in Jeruſalem.

THerefore the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda,

2 To bring upon us great plagues ſuch as never happen under the whole heavens as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes.

3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter.

4 Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about, where the Lord hath ſcattered them.

5 Thus we were caſt down and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God *appertaineth* righteouſneſs: but unto us and to our fathers open ſhame as *appeareth* this day.

7 *For* all theſe plagues are come upon us, which the Lord hath pronounced againſt us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath ſet before us.

11 And now, O Lord God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and high arm, and with ſigns and with wonders, and with great power, and haſt gotten thyſelf a name, as *appeareth* this day:

12 O Lord our God we have ſinned, we have done ungodly, we have dealt unrighteouſly in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou haſt ſcattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own ſake, and give us favour in the ſight of them which have led us away.

15 That all the earth may know that thou art the Lord our God, becauſe Iſrael and his poſterity is called by thy name.

16 O Lord, look down from thy holy houſe, and conſider us: bow down thine ear, O Lord to hear us.

17 Open thine eyes and behold, for the dead that are in the graves, whoſe ſouls are taken from their bodies, will give unto the Lord neither praiſe nor righteouſneſs:

18 But the ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul will give thee praiſe and righteouſneſs, O Lord.

19 Therefore we do not make our humble ſupplication before thee, O Lord our God, for the righteouſneſs of our fathers, and of our kings.

20 For thou haſt ſent out thy wrath and indignation upon us, as thou haſt ſpoken by thy ſervants the prophets, ſaying,

21 Thus ſaith the Lord, bow down your ſhoulders to ſerve the king of Babylon: ſo ſhall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord to ſerve the king of Babylon,

23 I will cauſe to ceaſe out of the cities of Juda, and from without Jeruſalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land ſhall be deſolate of inhabitants.

24 But we would not hearken unto thy voice, to ſerve the king of Babylon: therefore haſt thou made good the words that thou ſpakeſt by thy ſervants the prophets, namely, that the bones of our kings, and the bones of our fathers ſhould be taken out of their places.

25 And lo, they are caſt out to the heat of the day, and to the froſt of the night, and they died in great miſeries, by famine, by ſword, and by peſtilence.

26 And the houſe which is called by thy name (haſt thou laid waſte) as *it is to be ſeen* this day, for the wickedneſs of the houſe of Iſrael, and the houſe of Juda.

27 O Lord our God, thou haſt dealt with us after all thy goodneſs, and according to all that great mercy of thine,

28 As thou ſpakeſt by thy ſervant Moſes in the day when thou didſt command him to write thy law before the children of Iſrael, ſaying,

29 If ye will not hear my voice, ſurely this very great multitude ſhall be turned into a ſmall *number* among the nations where I will ſcatter them.

30 For I knew that they would not hear me, becauſe it is a ſtiff-necked people: but in the land of their captivities they ſhall remember themſelves,

31 And ſhall know that I am the Lord their God: for I will give them an heart, and ears to hear.

32 And they ſhall praiſe me in the land of their captivity, and think upon thy name,

33 And return from their ſtiff neck, and from their wicked deeds: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it: and I will increaſe them, and they ſhall not be diminiſhed.

35 And I will make an everlaſting covenant with them to be their God, and they ſhall be my people: and I will no more drive my people of Iſrael out of the land that I have given them.

CHAP. III.

3 *The reſt of their prayer and confeſſion contained in that book which Baruch wrote and ſent to Jeruſalem.*

O Lord almighty, God of Iſrael, the ſoul in anguiſh, the troubled ſpirit crieth unto thee.

2 Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, becauſe we have ſinned before thee.

3 For thou endureſt for ever, and we periſh utterly.

4 O Lord almighty, thou God of Iſrael, hear now the prayers of the dead Iſraelites, and of their children, which have ſinned before thee, and not hearkened unto the voice of thee

their God: for the which cauſe theſe plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power, and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praiſe.

7 And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our forefathers that ſinned before thee.

8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us, for a reproach and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Iſrael, the commandments of life: give ear to underſtand wiſdom.

10 How happeneth it, Iſrael, that thou art in thine enemies land, that thou art waxen old in a ſtrange country, that thou art defiled with the dead,

11 That thou art counted with them that go down into the grave?

12 Thou haſt forſaken the fountain of wiſdom.

13 For if thou hadſt walked in the way of God, thou ſhouldeſt have dwelled in peace for ever.

14 Learn where is wiſdom, where is ſtrength, where is underſtanding; that thou mayeſt know, alſo where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth,

17 They that had their paſtime with the fowls of the air, and they that hoarded up ſilver and gold wherein men truſt, and made no end of their getting?

18 For they that wrought in ſilver, and were ſo careful, and whoſe works are unſearchable.

19 They are vaniſhed and gone down to the grave, and others are come up in their ſteads.

20 Young men have ſeen light, and dwelt upon the earth: but the way of knowledge have they not known,

21 Nor underſtood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been ſeen in Theman.

23 The Agarenes that ſeek wiſdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and ſearchers out of underſtanding: none of theſe have known the way of wiſdom or remember her paths.

24 O Iſrael, how great is the houſe of God, and how large is the place of his poſſeſſion!

25 Great, and hath none end; high, and unmeaſurable.

26 There were the giants famous from the beginning, that were of ſo great ſtature, and ſo expert in war.

27 Thoſe did not the Lord chooſe, neither gave he the way of knowledge unto them.

28 But they were deſtroyed, becauſe they had no wiſdom, and periſhed through their own fooliſhneſs.

29 Who hath gone up into heaven and taken her, and brought her down from the clouds?

30 Who hath gone over the ſea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweah her, and hath found her out with his underſtanding: he that prepared the earth for evermore, hath filled it with four-footed beaſts.

33 He that ſendeth forth light, and it goeth; calleth it again, and it obeyeth him with fear.

34 The ſtars ſhined in their watches, and rejoyced: when he calleth them, they ſay, Here we be; and ſo with cheerfulneſs they ſhewed light unto him that made them.

35 This is our God, and there ſhall none other be accounted of in compariſon of him.

36 He hath found out all the way of

knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved.

37 Afterward did he ſhew himſelf upon earth, and converſed with men.

CHAP. IV.

The book of commandments, is that wiſdom which was commended in the former chapter.

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it ſhall come to life; but ſuch as leave it ſhall die.

2 Turn thee, O Jacob, and take heed of it: walk in the preſence of the light thereof, that thou mayeſt be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a ſtrange nation.

4 O Iſrael, happy are we: for things that are pleaſing to God, are made known unto us.

5 Be of good cheer my people, the memorial of Iſrael.

6 Ye were ſold to the nations, not for (your) deſtruction: but becauſe ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you, by ſacrificing unto devils, and not to God.

8 Ye have forgotten the everlaſting God, that brought you up, and ye have grieved Jeruſalem that nurſed you.

9 For when ſhe ſaw the wrath of God coming upon you, ſhe ſaid Hearken, O ye that dwell about Sion: God hath brought upon me great mourning.

10 For I ſaw the captiviry of my ſons and daughters, which the Everlaſting brought upon them.

11 With joy did I nouriſh them; but ſent them away with weeping and mourning.

12 Let no man rejoice over me a widow, and forſaken of many, who for the ſins of my children am left deſolate: becauſe they departed from the law of God.

13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trod in the paths of diſcipline in his righteouſneſs.

14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them.

15 For he hath brought a nation upon them from far, a ſhameleſs nation, and of a ſtrange language, who neither reverenced old man, nor pitied child.

16 Theſe have carried away the dear beloved children of the widow, and left her that was alone, deſolate without daughters.

17 But what can I help you.

18 For he that brought theſe plagues upon you, Will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left deſolate.

20 I have put off the clothing of peace, and put upon me the ſackcloth of my prayer: I will cry unto the Everlaſting in my days.

21 Be of Good cheer, O my children, cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlaſting that he will ſave you, and joy is come unto me from the holy One, becauſe of the mercy which ſhall ſoon come unto you from the Everlaſting our Saviour.

23 For I ſent you out with mourning and weeping: but God will give you to me again, with joy and gladneſs for ever.

24 Like as now the neighbours of Sion have ſeen your captivity; ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory, and brightneſs of the Everlaſting.

25 My children ſuffer patiently the wrath that is come upon you from God: for thine enemy hath perſecuted thee; but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for you ſhall be remembered of him that brought theſe things upon you.

28 For as it was your mind to go aſtray from God: ſo being returned, ſeek him ten times more.

29 For he that hath brought theſe plagues upon you, ſhall bring you everlaſting joy again with your ſalvation.

30 Take a good heart, O Jeruſalem: for he that gave thee that name will comfort thee.

31 Miſerable are they that afflicted thee, and rejoiced at thy fall.

32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons.

33 For as ſhe rejoiced at thy ruin, and was glad of thy fall: ſo ſhall ſhe be grieved for her own deſolation.

34 For I will take away the rejoicing of her great multitude, and her pride ſhall be turned into mourning.

35 For fire ſhall come upon her from the Everlaſting, long to endure, and ſhe ſhall be inhabited of devils for a great time.

36 O Jeruſalem, look about thee towards the eaſt, and behold the joy that cometh unto thee from God.

37 Lo, thy ſons come whom thou ſenteſt away, they come gathered together from the eaſt, to the weſt, by the word of the holy One, rejoicing in the glory of God.

CHAP. V.

1 *Jeruſalem is moved to rejoice,* 5 *and to behold their return out of captivity with glory.*

PUT off, O Jeruſalem, the garment, of thy mourning and affliction, and put on thy comelineſs of the glory that cometh from God for ever.

2 Caſt about thee a double garment of the righteouſneſs which cometh from God; and ſet a diadem on thine head, of the glory of the Everlaſting.

3 For God will ſhew thy brightneſs unto every country under heaven.

4 For thy name ſhall be called of God forever, The peace of righteouſneſs, and the glory of God's worſhip.

5 Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the weſt unto the eaſt by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance ſhould be caſt down, and valleys filled up, to make even the ground, that Iſrael may go ſafely in the glory of God.

8 Moreover, even the woods, and every ſweet-ſmelling tree, ſhall overſhadow Iſrael by the commandment of God.

9 For God ſhall lead Iſrael with joy, in the light of his glory, with the mercy and righteouſneſs that cometh from him.

The Epiſtle of Jeremy.

CHAP. VI.

1 *The cauſe of their captivity is their ſin.* 3 *The place whereto they were carried is Babylon, the vanity of her idolatry ſet forth.*

A Copy of an epiſtle which Jeremy ſent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.

2 Becauſe of the ſins which ye have committed before God, ye ſhall be led away captives into Babylon, by Nabuchodonoſor king of the Babylonians.

3 So when ye be come unto Babylon, ye ſhall remain there many years, and for a long ſeaſon, namely ſeven generations: and after that I will bring you away peaceably from thence.

4 Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, borne upon ſhoulders, which cauſe the nations to fear.

5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them, and behind them, worſhipping them.

6 But ſay ye in your hearts, O Lord, we muſt worſhip thee.

7 For mine angel is with you, and I myſelf caring for your ſouls.

8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded, and laid over with gold, yet are they but falſe, and cannot ſpeak.

9 And taking gold as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.

10 Sometimes alſo the prieſts convey from their gods gold and ſilver, and beſtow it upon themſelves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments (being) gods of ſilver, and gods of gold and wood.

12 Yet cannot theſe gods ſave themſelves from ruſt and moths, though they be covered with purple raiment.

13 They wipe their faces becauſe of the duſt of the temple when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a ſceptre as though he were a judge of the country.

15 He hath alſo in his right hand a dagger, and an ax: but cannot deliver himſelf from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a veſſel that a man uſeth, is nothing worth when it is broken: even ſo it is with their gods; when they be ſet up in the temple their eyes be full of duſt, through the feet of them that come in.

18 And as the doors are made ſure on every ſide, upon him that offendeth the king, as being committed to ſuffer death: even ſo the prieſts make faſt their temples, with doors, with locks and bars, leſt *their gods* be ſpoiled with robbers.

19 They light them candles, yea, more than for themſelves, whereof they cannot ſee one.

20 They are as one of the beams of the temple, yet they ſay their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their clothes, they feel it not.

21 Their faces are blacked, through the ſmoke that comes out of the temple.

22 Upon their bodies and heads, ſit bats, ſwallows, and birds, and the cats alſo.

23 By this you may know that they are no gods: therefore fear them not.

24 Notwithſtanding the gold that is about them to make them beautiful, except they wipe off the ruſt, they will not ſhine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for a moſt high price.

26 They are borne upon ſhoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They alſo that ſerve them are aſhamed: for if they fall to the ground at any time, they cannot riſe up again of themſelves: neither if one ſet them upright, can they move of themſelves: neither if they be bowed down, can they make themſelves ſtraight: but they ſet gifts before them as unto dead men.

28 As for the things that are ſacrificed unto them, their prieſts ſell and abuſe: in like manner their wives lay up part thereof in ſalt, but unto the poor and impotent they give nothing of it.

29 Menſtrous women and women in childbed do eat their ſacrifices: by theſe things ye may know that they are no gods: fear them not.

30 For how can they be called gods? becauſe women ſet meat before the gods of ſilver, gold, and wood.

31 And the prieſts ſit in their temples, having their clothes rent, and their heads and beards ſhaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feaſt when one is dead.

33 The prieſts alſo take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompence it: they can neither ſet up a king, nor put him down.

35 In like manner, they can neither give riches nor money: though a man make a vow unto them and keep it not they will not require it.

36 They can ſave no man from death, neither deliver the weak from the mighty.

37 They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs.

38 They can ſhew no mercy to the widow, nor do good to the fatherleſs.

39 Their Gods of wood, and which are overlaid with gold and ſilver, are like the ſtones that be hewn out of the mountain: they that worſhip them ſhall be confounded.

40 How ſhould a man then think and ſay that they are Gods, when even the Chaldeans themſelves diſhonour them?

41 Who if they ſhould ſee one dumb that cannot ſpeak, they bring him and intreat Bel that he may ſpeak, as though he were able to underſtand.

42 Yet they cannot underſtand this themſelves, and leave them: for they have no knowledge.

43 The women alſo with cords about them, ſitting in the ways, burn bran for perfume: but if any of them drawn by ſome that paſſeth by, lie with him; ſhe reproacheth her fellow that ſhe was not thought as worthy as herſelf, nor her cord broken.

44 Whatſoever is done among them is falſe: how may it then be thought or ſaid that they are Gods?

45 They are made of carpenters and goldſmiths: they can be nothing elſe than the workman will have them to be.

46 And they themſelves that made them, can never continue long; how ſhould then the things that are made of them be gods.

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the prieſts conſult with themſelves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither ſave themſelves from war nor from plague?

50 For ſeeing they be but of wood, and overlaid with ſilver and gold, it ſhall be known hereafter that they are falſe:

51 And it ſhall manifeſtly appear to all nations and kings, that they are no gods, but the works of mens hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they ſet up a king in the land, nor give rain unto men.

54 Neither can they judge their own cauſe, nor redreſs a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the houſe of gods of wood, or laid over with gold or ſilver, their prieſts will flee away, and eſcape; but they themſelves ſhall be burnt aſunder like beams.

56 Moreover they cannot withſtand any king or enemies: how can it then be thought or ſaid that they be gods?

57 Neither are thoſe gods of wood, and laid over with ſilver or gold, able to eſcape either from thieves or robbers.

58 Whoſe gold, and ſilver, and garments wherewith they are clothed, they that are ſtrong do take, and go away withal: neither are they able to help themſelves,

59 Therefore it is better to be a king that ſheweth his power, or elſe a profitable veſſel in an houſe, which the owner ſhall have uſe of, than ſuch falſe gods; or to be a door in an houſe, to keep ſuch things ſafe as be therein, than ſuch falſe gods; or a pillar of wood in a palace, than ſuch falſe gods.

60 For ſun, moon, and ſtars, being bright, and ſent to do their offices, are obedient.

61 In like manner the lightening when it breaketh forth is eaſy to be ſeen, and after the ſame manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire ſent from above to conſume hills and woods, doeth as it is commanded: but theſe are like unto them neither in ſhew nor power.

64 Wherefore it is neither to be ſuppoſed nor ſaid, that they are gods, ſeeing they are able neither to judge cauſes nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curſe nor bleſs kings.

67 Neither can they ſhew ſigns in the heavens among the heathen, nor ſhine as the ſun, nor give light as the moon.

68 The beaſts are better then they: for they can get under a covert, and help themſelves.

69 It is then by no means manifeſt unto us that they are gods: therefore fear them not.

70 For as a ſcar-crow in a garden of cucumbers keepeth nothing: ſo are their gods of wood, and laid over with ſilver and gold.

71 And likewiſe their gods of wood, and laid over with ſilver and gold, are like to a white thorn in an orchard, that every bird ſitteth upon, as alſo to a dead body that is caſt into the dark.

72 And you ſhall know them to be no gods, by the bright purple that rotteth upon them: and they themſelves afterwards ſhall be eaten, and ſhall be a reproach in the country.

73 Better therefore is the juſt man that hath none idols: for he ſhall be far from reproach.

The Song of the three holy children, which followeth in the third chapter of DANIEL after this place,—*fell down bound into the midſt of the burning fiery furnace.* That which followeth is not in the Hebrew, to wit, *And they walked*—unto theſe words *Then Nebuchadnezzar*—verſe 24.

1 *Azarias his prayer and confeſſion in the flame.*
28 *The ſong of the three children in the oven.*

AND they walked in the midſt of the fire, praiſing God, and bleſſing the Lord.

1 Then Azarias ſtood up, and prayed on this manner; and opening his mouth in the midſt of the fire, ſaid,

2 Bleſſed art thou, O Lord God of our fathers: thy name is worthy to be praiſed, and glorified for evermore.

3 For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works, thy ways are right, and all thy judgments are truth.

4 In all the things which thou haſt brought upon us, and upon the holy city of our fathers, *even* Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us, becauſe of our ſins.

5 For we have ſinned and committed iniquity, departing from thee.

6 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us.

7 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgment.

8 And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers *of God*, and to an unjuſt king, and the moſt wicked in all the world.

9 And now we cannot open our mouths, we are become a ſhame and reproach to thy ſervants, and to them that worſhip thee.

10 Yet deliver us not up wholly, for thy names ſake, neither diſannul thou thy covenant:

11 And cauſe not thy mercy to depart from us, for thy beloved Abraham's ſake, for thy ſervant Iſaac's ſake, and for thy holy Iſrael's ſake;

12 To whom thou haſt ſpoken and promiſed, That thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea-ſhore.

13 For we, O Lord, are become leſs then any nation, and be kept under this day in all the world becauſe of our ſins.

14 Neither is there at this time prince or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy.

15 Neverthleſs, in a contrite heart and an humble ſpirit let us be accepted.

16 Like as in the burnt-offering of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifice be in thy ſight this day, and *grant* that we may wholly go after

after thee: for they ſhall not be confounded that put their truſt in thee.

17 And now we follow thee with all our heart, we fear thee, and ſeek thy face.

18 Put us not to ſhame: but deal with us after thy loving-kindneſs, and according to the multitude of thy mercies.

19 Deliver us alſo according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy ſervants hurt, be aſhamed;

20 And let them be confounded in all their power and might, and let their ſtrength be broken;

21 And let them know that thou art Lord, the only God, and glorious over the whole world.

22 And the king's ſervants that put them in, ceaſed not to make the oven hot, with roſin, pitch, tow, and ſmall wood;

23 So that the flame ſtreamed forth above the furnace, forty and nine cubits.

24 And it paſſed through, and burnt thoſe Chaldeans it found about the furnace.

25 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and ſmote the flame of the fire out of the oven:

26 And made the midſt of the furnace, as it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt nor troubled them.

27 Then the three, as out of one mouth, praiſed, glorified, and bleſſed God in the furnace, ſaying,

28 Bleſſed art thou, O Lord God of our fathers: and to be praiſed and exalted above all for ever.

29 And bleſſed is thy glorious and holy name: and to be praiſed and exalted above all for ever.

30 Bleſſed art thou in the temple of thine holy glory: and to be praiſed and glorified above all for ever.

31 Bleſſed art thou that beholdeſt the depths, and ſitteſt upon the cherubims: and to be praiſed and exalted above all for ever.

32 Bleſſed art thou on the glorious throne of thy kingdom and to be praiſed and glorified above all for ever.

33 Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever.

34 O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

35 O ye heavens, bleſs ye the Lord: praiſe and exalt him above all for ever.

36 O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

37 O all ye waters that be above the heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

38 O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

39 O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever.

40 O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

41 O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever.

42 O all ye winds, bleſs ye the Lord: praiſe and exalt him above all for ever.

43 O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever.

44 O ye winter, and ſummer, bleſs ye the Lord: praiſe and exalt him above all for ever.

45 O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

46 O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever.

47 O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever.

48 O ye ice and cold, bleſs ye the Lord: praiſe and exalt him above all for ever.

49 O ye froſt and ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

50 O ye lightnings and clouds, bleſs ye the Lord: praiſe and exalt him above all for ever.

51 O let the earth bleſs the Lord: praiſe and exalt him above all for ever.

52 O ye mountains and little hills, bleſs ye the Lord: praiſe and exalt him above all for ever.

53 O all ye things that grow on the earth, bleſs ye the Lord: praiſe and exalt him above all for ever.

54 O ye fountains, bleſs ye the Lord: praiſe and exalt him above all for ever.

55 O ye ſeas and rivers, bleſs ye the Lord: praiſe and exalt him above all for ever.

56 O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe and exalt him above all for ever.

57 O all ye fowls of the air, bleſs ye the Lord: praiſe and exalt him above all for ever.

58 O all ye beaſts and cattle, bleſs ye the Lord: praiſe and exalt him above all or ever.

59 O ye children of men bleſs ye the Lord: praiſe and exalt him above all for ever.

60 O Iſrael, bleſs ye the Lord: praiſe and exalt him above all for ever.

61 O ye prieſts of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

62 O ye ſervants of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

63 O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe and exalt him above all for ever.

64 O ye holy and humble men of heart, bleſs ye the Lord: praiſe and exalt him above all for ever.

65 O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe and exalt him above all for ever: for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the midſt of the furnace *and* burning flame: even out of the midſt of the fire hath he delivered us.

66 O give thanks unto the Lord, becauſe he is gracious: for his mercy *endureth* for ever.

67 O all ye that worſhip the Lord, bleſs the God of gods, praiſe him, and give him thanks: for his mercy *endureth* for ever.

The Hiſtory of *Suſanna*, ſet apart from the beginning of *Daniel*, becauſe it is not in the Hebrew, as neither the Narration of *Bel and the Dragon*.

Two judges hide themſelves in the garden of Suſanna to have their pleaſure of her.

THERE dwelt a man in Babylon, called Joacim.

2 And he took a wife, whoſe name was Suſanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents alſo were righteous, and taught their daughter according to the law of Moſes.

4 Now Joacim was a great rich man, and had a fair garden joining unto his houſe, and to him reſorted the Jews: becauſe he was more honourable than all others.

5 The ſame year were appointed two of the ancients of the people to be judges, ſuch as the Lord ſpake of, that wickedneſs came from Babylon from ancient judges, who ſeemed to govern the people.

6 Theſe kept much at Joacims houſe: and all that had any ſuits in law, came unto them.

7 Now when the people departed away at noon, Suſanna went into her huſband's garden to walk.

8 And the two elders ſaw her going in every day, and walking: ſo that their luſt was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember juſt judgments.

10 And albeit they both were wounded with her love: yet durſt not one ſhew another his grief.

11 For they were aſhamed to declare their luſt, that they deſired to have to do with her.

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſaid to the other, Let us now go home: for it is dinner-time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the ſame place, and after they had aſked one another the cauſe, they acknowledged their luſt: then appointed they a time both together, when they might find her alone.

15 And it fell out as they watched a fit time, ſhe went in as before, with two maids only, and ſhe was deſirous to waſh herſelf in the garden: for it was hot.

16 And there was no body there ſave the two elders that had hid themſelves, and watched her.

17 Then ſhe ſaid to her maids, Bring me oil and waſhing-balls, and ſhut the garden-doors, that I may waſh me.

18 And they did as ſhe bad them, and ſhut the garden-doors, and went out themſelves at privy doors to fetch the things that ſhe had commanded them: but they ſaw not the elders, becauſe they were hid.

19 Now when the maids were gone forth, the two elders roſe up, and ran unto her, ſaying,

20 Behold, the garden-doors are ſhut that no man can ſee us, and we are in love with thee, therefore conſent unto us, and lie with us.

21 If thou wilt not, we will bear witneſs againſt thee, that a young man was with thee: and therefore thou didſt ſend away thy maids from thee.

22 Then Suſanna ſighed, and ſaid, I am ſtraitened on every ſide: for if I do this thing, it is death unto me: and if I do it not, I cannot eſcape your hands.

23 It is better for me to fall into your hands, and not to do it, than to ſin in the ſight of the Lord.

24 With that Suſanna cried with a loud voice: and the two elders cried out againſt her.

25 Then ran the one and opened the garden-door.

26 So when the ſervants of the houſe heard the cry in the garden, they ruſhed in at a privy door, to ſee what was done unto her.

27 But when the elders had declared their matter, the ſervants were greatly aſhamed: for there was never ſuch a report made of Suſanna.

28 And it came to paſs the next day, when the people were aſſembled to her huſband Joacim, the two elders came alſo full of miſchievous imagination againſt Suſanna to put her to death.

29 And ſaid before the people, Send for Suſanna, the daughter of Chelcias, Joacim's wife: and ſo they ſent.

30 So ſhe came with her father and mother, her children, and all her kindred.

31 Now Suſanna was a very delicate woman, and beauteous to behold.

32 And theſe wicked men commanded to uncover her *face* (for ſhe was covered) that they might be filled with her beauty.

33 Therefore her friends and all that ſaw her wept.

34 Then the two elders ſtood up in the midſt of the people, and laid their hands upon her head.

35 And ſhe weeping, looking up towards heaven: for her heart truſted in the Lord.

36 And the elders ſaid, As we walked in the garden alone, this woman came in with two maids, and ſhut the garden-doors, and ſent the maids away.

37 Then a young man who there was hid, came unto her and lay with her.

38 Then we that ſtood in a corner of the garden, ſeeing this wickedneſs ran unto them.

39 And when we ſaw them together, the man we could not hold: for he was ſtronger than we, and opened the door and leaped out.

40 But having taken this woman, we aſked who the young man was, but ſhe would not tell us: theſe things do we teſtify.

41 Then the aſſembly believed them, as thoſe that were the elders and judges of the people: ſo they condemned her to death.

42 Then Suſanna cried out with a loud voice, and ſaid, O everlaſting God, that knoweſt the ſecrets, and knoweſt all things before they be:

43 Thou knoweſt that they have born falſe witneſs againſt me, and behold I muſt die, whereas I never did ſuch things as theſe men have maliciouſly invented againſt me.

44 And the Lord heard her voice.

45 Therefore when ſhe was led to be put to death, the Lord raiſed up the holy ſpirit of a young youth whoſe name was Daniel,

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them towards him, and ſaid, What mean theſe words that thou haſt ſpoken?

48 So he ſtanding in the midſt of them, ſaid, Are ye ſuch fools, ye ſons of Iſrael, that without examination or knowledge of the truth, ye have condemned a daughter of Iſrael?

49 Return again to the place of judgment: for they have born falſe witneſs againſt her.

50 Wherefore all the people turned again in haſte, and the elders ſaid unto him, Come, ſit down among us, and ſhew it us, ſeeing God hath given thee the honour of an elder.

51 Then ſaid Daniel unto them, Put theſe two aſide one far from another, and I will examine them.

52 So when they were put aſunder one from another he called one of them, and ſaid unto him, O thou that are waxen old in wickedneſs, now thy ſins which thou haſt committed aforetime, are come *to light*.

53 For thou haſt pronounced falſe judgment, and haſt condemned the innocent, and haſt let the guilty go free, albeit the Lord ſaith, The innocent and righteous ſhalt thou not ſlay.

54 Now then if thou haſt ſeen her, tell me, Under what tree ſaweſt thou them companying together? Who anſwered, Under a maſtick-tree.

55 And Daniel ſaid, Very well; thou haſt lied againſt thine own head; for even now the angel of God hath received the ſentence of God to cut thee in two.

56 So he put him aſide, and commanded to bring the other, and ſaid unto him, O thou ſeed of Chanaan, and not of Juda, beauty hath deceived thee, and luſt hath perverted thine heart.

57 Thus have ye dealt with the daughters of Iſrael, and they for fear companied with you: but the daughter of Juda would not abide your wickedneſs.

58 Now therefore tell me, Under what tree didſt thou take them companying together? Who anſwered, Under a holm-tree.

59 Then ſaid Daniel unto him, Well thou haſt alſo lied againſt thine own head: for the angel of God waiteth with the ſword to cut thee in two that he may deſtroy you.

60 With that all the aſſembly cried out with a loud voice, and praiſed God who ſaveth them that truſt in him.

61 And they aroſe againſt the two elders, (for Daniel had convicted them of falſe witneſs by their own mouth;)

62 And according to the law of Moſes, they did unto them in ſuch ſort as they maliciouſly intended to do to their neighbour: and they put them to death. Thus the innocent blood was ſaved the ſame day.

63 Therefore Chelcias and his wife praiſed God for their daughter Suſanna, with Joacim her huſband, and all the kindred, becauſe there was no diſhoneſty found in her.

64 From that day forth was Daniel had in great reputation in the ſight of the people.

The Hiſtory of the deſtruction of *Bel and the Dragon*, cut off from the end of DANIEL.

19 *The fraud of Bels prieſts diſcovered by Daniel.* 33 *He is preſerved in the lions den,* 42 *and his enemies caſt into the ſame.*

AND king Aſtyages was gathered to his fathers, and Cyrus of Perſia received his kingdom.

2 And Daniel converſed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and there were ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine.

4 And the king worſhipped it, and went daily to adore it: but Daniel worſhipped his own God. And the king ſaid unto him, Why doſt not thou worſhip Bel?

5 Who anſwered and ſaid, becauſe I may not worſhip idols made with hands, but the living God: who hath created the heaven and the earth, and hath ſovereignty over all fleſh.

6 Then ſaid the king unto him, thinkeſt thou not that Bel is a living god? ſeeſt thou not how much he eateth and drinketh every day?

7 Then Daniel ſmiled, and ſaid, O king, be not deceived: for this is but clay within, and braſs without, and did never eat or drink any thing.

8 So the king was wroth, and called for his prieſts, and ſaid unto them, If ye tell me not who this is that devoureth theſe expences, ye ſhall die.

9 But if ye can certify me that Bel devoureth them, then Daniel ſhall die: for he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid unto the king, Let it be according to thy word.

10 (Now the prieſts of Bel were threeſcore and ten, beſides their wives and children,) and the king went with Daniel into the temple of Bel.

11 So Bel's prieſts ſaid, Lo, we go out: but thou, O king, ſet on the meat, and make ready the wine, and ſhut the door faſt and ſeal it with thine own ſignet.

12 And to-morrow when thou comeſt in, if thou findeſt not that Bel hath eaten up all, we will ſuffer death; or elſe Daniel that ſpeaketh falſly againſt us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and conſumed thoſe things.

14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſervants to bring aſhes, and thoſe they ſtrewed throughout all the temple, in the preſence of the king alone: then went they out and ſhut the door, and ſealed it with the king's ſignet, and ſo departed.

15 Now in the night came the prieſts with their wives and children (as they were wont to do) and did eat and drink up all.

16 In the morning betime the king aroſe, and Daniel with him.

17 And the king ſaid, Daniel, are the ſeals whole? And he ſaid, Yea, O king, they be whole.

18 And as ſoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe.

20 And the king ſaid, I ſee the footſteps of men, women and children. And then the king was angry,

21 And took the prieſts with their wives and children, who ſhewed him the privy doors where they came in, and conſumed ſuch things as were upon the table.

22 Therefore the king ſlew them, and delivered Bel into Daniel's power, who deſtroyed him and his temple.

23 And in that ſame place there was a great dragon, which they of Babylon worſhipped.

24 And the king ſaid unto Daniel, Wilt

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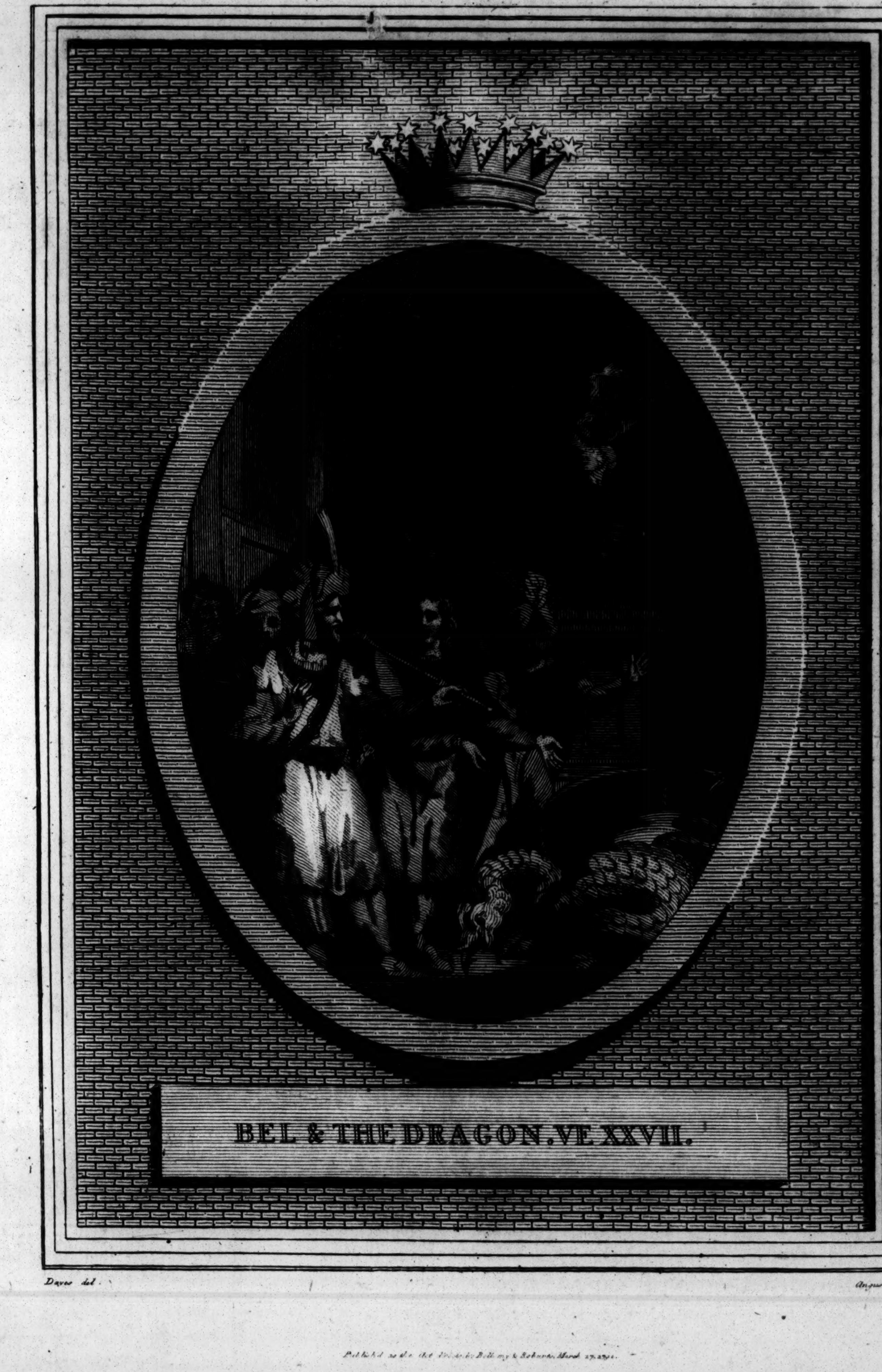

BEL & THE DRAGON. VE XXVII.

Dayes del. Angus Sc.

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thou alſo ſay that this is of braſs? Lo, he liveth, he eateth and drinketh, thou canſt not ſay that he is no living God: therefore worſhip him.

25 Then ſaid Daniel unto the king, I will worſhip the Lord my God: for he is the living God.

26 But give me leave, O king, and I ſhall ſlay this Dragon without ſword or ſtaff. The king ſaid, I give thee leave.

27 Then Daniel took pitch and fat, and hair, and did ſeeth them together, and did make lumps thereof: this he put in the dragons mouth, and ſo the dragon burſt in ſunder: and Daniel ſaid, Lo, theſe are the gods you worſhip.

28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, the king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the dragon, and put the prieſts to death.

29 So they came to the king, and ſaid, deliver us Daniel, or elſe we will deſtroy thee and thine houſe.

30 Now when the king ſaw that they preſſed him ſore; being conſtrained, he delivered Daniel unto them:

31 Who caſt him into the lions den: where he was ſix days.

32 And in the Den there were ſeven lions, and they had given them every day two carcaſſes, and two ſheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet called Habbacuc, who had made pottage, and had broken bread in a bowl: and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord ſaid unto Habbacuc, Go carry the dinner that thou haſt into Babylon unto Daniel who is in the lions den.

35 And Habbacuc ſaid, Lord, I never ſaw Babylon: neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his ſpirit, ſet him in Babylon over the den.

37 And Habbacuc cried, ſaying, O Daniel, Daniel, take the dinner which God hath ſent thee.

38 And Daniel ſaid, Thou haſt remembered me, O God: neither haſt thou forſaken them that ſeek thee, and love thee.

39 So Daniel aroſe and did eat: and the angel of the Lord ſet Habbacuc in his own place again immediately.

40 Upon the ſeventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was ſitting.

41 Then cried the king with a loud voice, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee.

42 And he drew him out, and caſt thoſe that were the cauſe of his deſtruction into the den: and they were devoured in a moment before his face.

The Prayer of MANASSES, king of Juda, when he was holden captive in Babylon.

O Lord, Almighty God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed; who haſt made heaven and earth, with all the ornament thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majeſty of thy glory cannot be borne, and thine angry threatening toward ſinners is importable: but thy merciful promiſe is unmeaſurable, and unſearchable: for thou art the moſt high Lord, of great compaſſion, long-ſuffering, very merciful and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs haſt promiſed repentance and forgiveneſs to them that have ſinned againſt thee: and of thine infinite mercies haſt appointed repentance unto ſinners that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, and Iſaac, and Jacob, which have not ſinned againſt thee; but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſands of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven, for the multitude of mine iniquity. I am bowed down with many iron bands that I cannot lift up mine head, neither have any releaſe: for I have provoked thy wrath, and done evil before thee, I did not thy will, neither kept I thy commandments: I have ſet up abominations and have multiplied offences. Now therefore I bow the knee of mine heart, beſeeching thee of grace: I have ſinned, O Lord, I have ſinned, and I acknowledge mine iniquities: wherefore I humbly beſeech thee forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities. Be not angry with me for ever, by reſerving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt ſhew all thy goodneſs, for thou wilt ſave me that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life: for all the powers of the heavens do praiſe thee, and thine is the glory for ever and ever. Amen.

The firſt Book of the MACCABEES.

CHAP. I.

14 *Antiochus gave leave to ſet up the faſhions of the Gentiles in Jeruſalem,* 22 *and ſpoiled it,* &c.

AND it happened after that Alexander, *ſon* of Philip, the Macedonian, who came out of the land of Chettim, had ſmitten Darius king of the Perſians and Medes, that he reigned in his ſtead, the firſt over Greece,

2 And made many wars, and wan many ſtrong holds, and ſlew the kings of the earth.

3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

4 And he gathered a mighty ſtrong hoſt, and ruled over countrys, and nations, and kings, who became tributaries unto him.

5 And after theſe things he fell ſick, and perceived that he ſhould die.

9 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them while he was yet alive.

7 So Alexander reigned twelve years, and *then* died.

8 And his ſervants bear rule every one in his place.

9 And after his death they all put crowns *upon themſelves*; ſo did their ſons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root Antiochus *ſurnamed* Epiphanes, ſon of Antiochus the king, who had been an hoſtage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks.

11 In thoſe days went there out of Iſrael, wicked men, who perſuaded many, ſaying, Let us go, and make a covenant with the heathen that are round about us: for ſince we departed from them, we have had much ſorrow,

12 So this device pleaſed them well.

13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exerciſe at Jeruſalem, according to the cuſtoms of the heathen:

15 And made themſelves uncircumciſed,

and forſook the holy covenant, and joined themſelves to the heathen, and were ſold to do miſchief.

16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude with chariots, and elephants, and horſemen and a great navy.

18 And made war againſt Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled, and many were wounded to death.

19 Thus they got the ſtrong cities in the land of Egypt, and he took the ſpoils thereof.

20 And after that Antiochus had ſmitten Egypt, he returned again in the hundred forty and third year, and went up againſt Iſrael and Jeruſalem with a great multitude.

21 And entered proudly into the ſanctuary, and took away the golden altar, and the candleſtick of light, and all the veſſels thereof,

22 And the table of the ſhew-bread, and the pouring veſſels, and the vials, and the cenſers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took alſo the ſilver and the gold, and the precious veſſels: alſo he took the hidden treaſures which he found.

24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly.

25 Therefore there was great mourning in Iſrael, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage-chamber, was in heavineſs.

28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion.

29 And after two years fully expired, the king ſent his chief collector of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude,

30 And ſpake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael.

31 And when he had taken the ſpoils of the city, he ſet it on fire, and pulled down the houſes and walls thereof on every ſide.

32 But the women and children took they captive, and poſſeſſed the cattle.

33 Then builded they the city of David with a great and ſtrong wall, *and* with mighty towers, and made it a ſtrong hold for them.

34 And they put therein a ſinful nation, wicked men, and fortified *themſelves* therein.

35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare.

36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael.

37 Thus they ſhed innocent blood on every ſide of the ſanctuary, and defiled it:

38 Inſomuch that the inhabitants of Jeruſalem fled becauſe of them: whereupon *the city* was made an habitation of ſtrangers, and became ſtrange to thoſe that were born in her, and her own children left her.

39 Her ſanctuary was laid waſte like a wilderneſs, her feaſts were turned into mourning, her ſabbaths into reproach, her honor into contempt.

40 As had been her glory, ſo was her diſhonour increaſed, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all ſhould be one people,

42 And every one ſhould leave his laws: ſo all the heathen agreed, according to the commandment of the king.

43 Yea, many of the Iſraelites conſented to his religion, and ſacrificed unto idols, and profaned the ſabbath.

44 For the king had ſent letters by meſſengers unto Jeruſalem, and the cities of Juda, that they ſhould follow the ſtrange laws of the land,

45 And forbid burnt-offerings, and ſacrifice,

fice, and drink-offerings in the temple; and that they ſhould profane the ſabbaths and feſtival days:

46 And pollute the ſanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and ſacrifice ſwines fleſh, and unclean beaſts:

48 That they ſhould alſo leave their children uncircumciſed, and make their ſouls abominable with all manner of uncleanneſs, and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whoſoever would not do according to the commandment of the king, *he ſaid*, he ſhould die.

51 In the ſelf-ſame manner wrote he to his whole kingdom, and appointed overſeers over all the people, commanding the cities of Juda to ſacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forſook the law, and ſo they committed evils in the land:

53 And drove the Iſraelites into ſecret places, even whereſoever they could flee for ſuccour.

54 Now the fifteenth day of *the month* Caſſeu, in the hundred forty and fifth year, they ſet up the abomination of deſolation upon the altar, and builded idol-altars throughout the cities of Juda on every ſide;

55 And burnt incenſe at the doors of their houſes, and in the ſtreets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whereſoever was found with any the book of the Teſtament, or if any conſented to the law, the king's commandment was that they ſhould put him to death.

58 Thus did they by their authority, unto the Iſraelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did ſacrifice upon the idol-altar, which was upon the altar of God.

60 At which time according to the commandment, they put to death certain women, that had cauſed their children to be circumciſed.

61 And they hanged the infants about their necks, and rifled their houſes, and ſlew them that had circumciſed them.

62 Howbeit, many in Iſrael were fully reſolved and confirmed in themſelves, not to eat any unclean thing.

63 Wherefore they choſe rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: ſo then they died.

64 And there was very great wrath upon Iſrael.

CHAP. II.

6 *Mattathias lamenteth the caſe of Jeruſalem.* 25 *and ſlaieth the king's meſſenger,* 50 *He dieth, and inſtructeth his ſons,* 66 *and maketh their brother Judas Maccabees general.*

IN thoſe days aroſe Mattathias *the ſon* of John, *the ſon* of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and dwelt in Modin.

2 And he had five ſons, Joannan called Caddis:

3 Simon called Thaſſi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran, and Jonathan, whoſe ſurname was Apphus.

6 And when he ſaw the blaſphemies that were committed in Juda and Jeruſalem,

7 He ſaid, Wo is me, wherefore was I born to ſee this miſery of my peeple, and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the ſanctuary into the hand of ſtrangers?

8 Her temple is become as a man without glory.

9 Her glorious veſſels are carried away into captivity, her infants are ſlain in the ſtreets, her young men with the ſword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her ſpoils?

11 All her ornaments are taken away, of a free-woman ſhe is become a bond-ſlave.

12 And behold, our ſanctuary, even our beauty, and our glory is laid waſte, and the Gentiles have profaned it.

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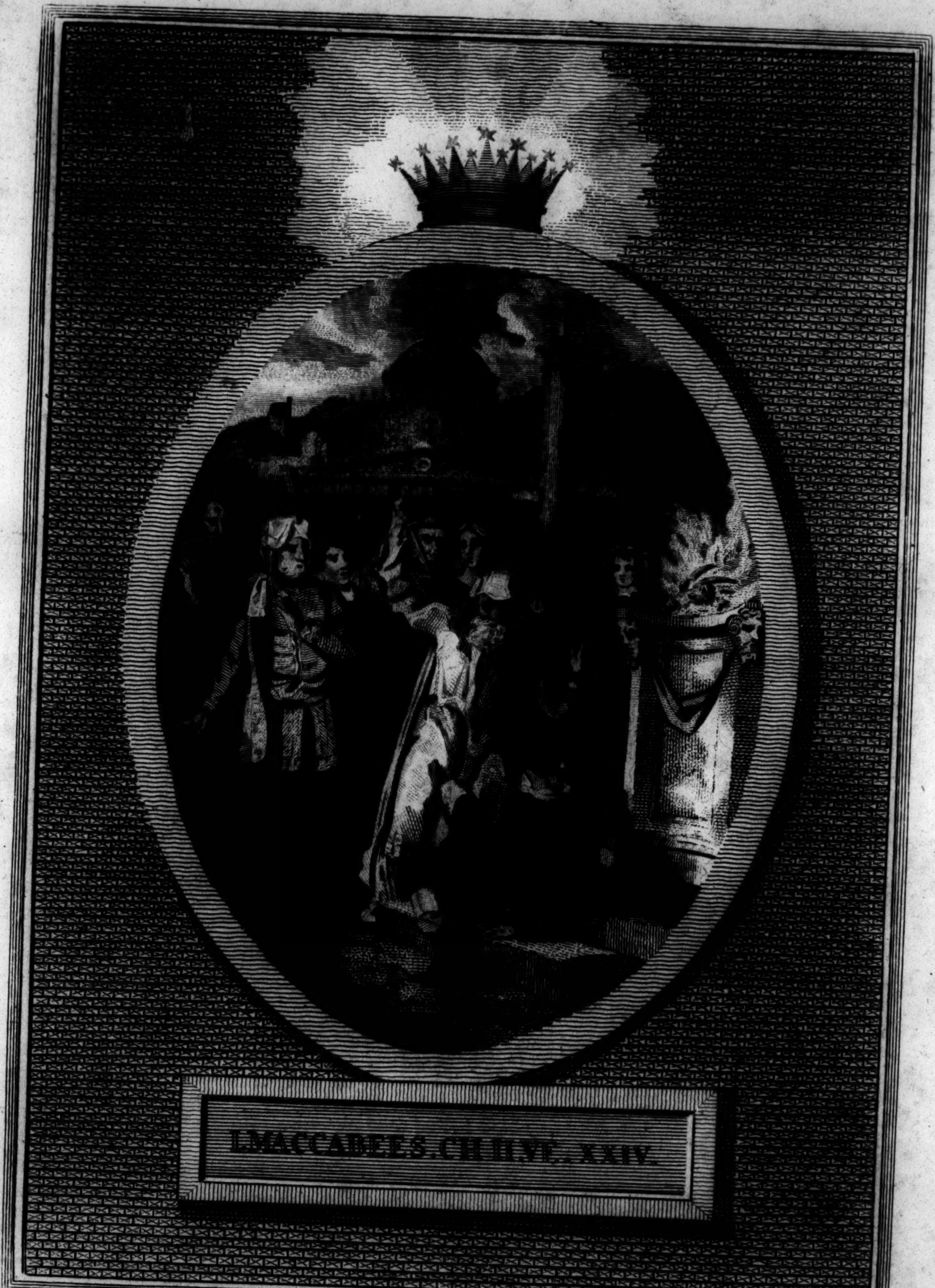

I. MACCABEES. CH. II. VE. XXIV.

C. Dayes del.

J. Page sc.

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13 To what end therefore ſhall we live any longer?

14 Then Mattathias and his ſons rent their clothes, and put on ſackcloth, and mourned very ſore.

15 In the mean while the king's officers, ſuch as compelled the people to revolt, came into the city Modin, to make them ſacrifice.

16 And when many of Iſrael came unto them, Mattathias alſo and his ſons came together.

17 Then anſwered the king's officers, and ſaid to Mattathias on this wiſe, Thou art a ruler and an honorable and great man in this city, and ſtrengthened with ſons and brethren:

18 Now therefore come thou firſt, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda alſo, and ſuch as remain at Jeruſalem: ſo ſhalt thou and thy houſe be in the number of the king's friends, and thou and thy children ſhall be honoured with ſilver and gold, and many rewards.

19 Then Mattathias anſwered and ſpake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and gave conſent to his commandments;

20 Yet will I and my ſons and my brethren walk in the covenant of our fathers.

21 God forbid that we ſhould forſake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left ſpeaking theſe words, there came one of the Jews in the ſight of all, to ſacrifice on the altar, which was at Modin, according to the king's commandments.

24 Which thing when Mattathias ſaw, he was inflamed with zeal, and his reins trembled, neither could he forbear to ſhew his anger according to judgment: wherefore he ran and ſlew him on the altar.

25 Alſo the king's commiſſioner who compelled men to ſacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealouſly for the law of God, like as Phinees did unto Zambri the ſon of Salom.

27 And Mattathias cried throughout the city, with a loud voice, ſaying, whoſoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his ſons fled into the mountains, and left all that ever they had in the city.

29 Then many that ſought after juſtice and judgment, went down into the wilderneſs, to dwell there:

30 Both they, and their children, and their wives, and their cattle, becauſe afflictions increaſed ſore upon them.

31 Now when it was told the king's ſervants, and the hoſt that was at Jeruſalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the ſecret places in the wilderneſs.

32 They purſued after them a great number, and having overtaken them, they camped againſt them, and made war againſt them on the ſabbath-day.

33 And they ſaid unto them, Let that which you have done hitherto, ſuffice; come forth, and do according to the commandment of the king, and you ſhall live.

34 But they ſaid, We will not come forth, neither will we do the king's commandment, to profane the ſabbath-day.

35 So then they gave them the battle with all ſpeed.

36 Howbeit, they anſwered them not, neither caſt they a ſtone at them, nor ſtopped the places where they lay hid;

37 But ſaid, Let us die all in our innocency: heaven and earth ſhall teſtify for us, that you put us to death wrongfully.

28 So they roſe up againſt them in battle on the ſabbath, and they ſlew them with their wives and children, and their cattle, to the number of a thouſand people.

39 Now when Mattathias and his friends underſtood hereof, they mourned for them right ſore.

40 And one of them ſaid to another, If we all do as our brethren have done, and fight not

for our lives and laws againſt the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, ſaying, Whoſoever ſhall come to make battle with us on the ſabbath-day, we will fight againſt him, neither will we die all, as our brethren that were murdered in the ſecret places.

42 Then came there unto him a company of Aſſideans, who were mighty men of Iſrael, even all ſuch as were voluntarily devoted unto the law.

43 Alſo all they that fled for perſecution joined themſelves unto them, and were a ſtay unto them.

44 So they joined their forces, and ſmote ſinful men in their anger, and wicked men in their wrath: but the reſt fled to the heathen for ſuccour.

45 Then Mattathias and his friends went round about, and pulled down the altars.

46 And what children ſoever they found within the coaſt of Iſrael uncircumciſed, thoſe they circumciſed valiantly.

47 They purſued alſo after the proud men, and the work proſpered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither ſuffered they the ſinner to triumph.

49 Now when the time drew near that Mattathias ſhould die, he ſaid unto his ſons, Now hath pride and rebuke gotten ſtrength, and the time of deſtruction, and the wrath of indignation:

50 Now therefore, my ſons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time, ſo ſhall ye receive great honour, and an everlaſting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteouſneſs?

53 Joſeph, in the time of his diſtreſs, kept the commandment, and was made lord of Egypt.

54 Phinees our father, in being zealous and fervent, obtained the covenant of an everlaſting prieſthood.

55 Jeſus for fulfilling the word, was made a judge in Iſrael.

56 Caleb for bearing witneſs before the congregation, received the heritage of the land.

57 David for being merciful, poſſeſſed the throne of an everlaſting kingdom.

58 Elias for being zealous and fervent for the law, was taken up into heaven.

59 Ananias, Azarias, and Miſael, by believing were ſaved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus conſider ye throughout all ages, that none that put their truſt in him ſhall be overcome.

62 Fear not then the words of a ſinful man: for his glory ſhall be dung and worms.

63 To day he ſhall be lifted up, and to-morrow he ſhall not be found, becauſe he is returned into his duſt, and his thought is come to nothing.

64 Wherefore, ye my ſons, be valiant, and ſhew yourſelves men in the behalf of the law, for by it ſhall you obtain glory.

65 And behold, I know that your brother Simon is a man of counſel, give ear unto him alway: he ſhall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and ſtrong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take alſo unto you, all thoſe that obſerve the law, and avenge ye the wrong of your people.

68 Recompence fully the heathen, and take heed to the commandments of the law.

69 So he bleſſed them, and was gathered to his fathers.

70 And he died in the hundred forty and ſixth year, and his ſons buried him in the ſepulchres of his fathers, at Modin, and all Iſrael made great lamentation for him.

CHAP. III.

1 *The valour and fame of Judas Maccabeus.* 10 *He overthroweth the forces of Samaria and Syria,* 44 *He and his faſt and pray.*

V. 50—How animating is it for the Chriſtian to review the paſt tranſactions of the godly and the goodneſs of the Lord to thoſe

CHAP. III.

THEN his ſon Judas, called Maccabeus, roſe up in his ſtead.

2 And all his brethren helped him, and ſo did all they that held with his father, and they fought with cheerfulneſs the battle of Iſrael.

3 So he gat his people great honour, and put on a breaſt-plate as a giant, and girt his warlike harneſs about him, and he made battles, protecting the hoſt with his ſword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he purſued the wicked, and ſought them out, and burnt up thoſe that vexed his people.

6 Wherefore the wicked ſhrunk for fear of him, and all the workers of iniquity were troubled, becauſe ſalvation proſpered in his hand.

7 He grieved alſo many kings, and made Jacob glad with his acts, and his memorial is bleſſed for ever.

8 Moreover he went through the cities of Juda, deſtroying the ungodly out of them, and turning away wrath from Iſrael:

9 So that he was renowned unto the utmoſt part of the earth, and he received unto him ſuch as were ready to periſh.

10 Then Apollonius gathered the Gentiles together, and a great hoſt out of Samaria, to fight againſt Iſrael.

11 Which thing when Judas perceived, he went forth to meet him, and ſo he ſmote him, and ſlew him: many alſo fell down ſlain, but the reſt fled.

12 Wherefore Judas took their ſpoils, and Apollonius ſword alſo, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria heard ſay that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He ſaid, I will get me a name and honour in the kingdom, for I will go fight with Judas, and them that are with him, who deſpiſe the king's commandment.

15 So he made him ready to go up, and there went with him a mighty hoſt of the ungodly to help him, and to be avenged of the children of Iſrael.

16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a ſmall company.

17 Who when they ſaw the hoſt coming to meet them, ſaid unto Judas, How ſhall we be able, being ſo few, to fight againſt ſo great a multitude *and* ſo ſtrong, ſeeing we are ready to faint with faſting all this day?

18 Unto whom Judas anſwered, It is no hard matter for many to be ſhut up in the hands of a few; and with *the God of* heaven it is all one to deliver with a great multitude or a ſmall company.

19 For the victory of battle ſtandeth not in the multitude of an hoſt, but ſtrength cometh from heaven.

20 They come againſt us in much pride and iniquity to deſtroy us, and our wives and children, and to ſpoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himſelf will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as ſoon as he had left off ſpeaking, he leapt ſuddenly upon them, and ſo Seron and his hoſt was overthrown.

24 And they purſued them from the going down of Bethoron, unto the plain, where were ſlain about eight hundred men of them; and the reſidue fled into the land of the Philiſtines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them:

26 Inſomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard theſe things, he was full of indignation: wherefore he ſent and gathered together all the forces of his realm, *and* a very ſtrong army.

28 He opened alſo his treaſure, and gave his ſoldiers pay for a year, commanding them to be ready whenſoever he ſhould need them.

26 Nevertheleſs when he ſaw that the money of his treaſures failed, and that the tributes in the country were ſmall becauſe of the diſſenſion, and plague which he had brought

upon the land, in taking away the laws which had been of old time;

30 He feared that he ſhould not be able to bear the charges any longer, nor to have ſuch gifts to give ſo liberally, as he did before: for he had abounded above the kings that were before him.

31 Wherefore being greatly perplexed in his mind, he determined to go into Perſia, there to take the tributes of the countries, and to gather much money.

32 So he left Lyſias, a nobleman, and one of the blood-royal, to overſee the affairs of the king, from the river Euphrates, unto the borders of Egypt:

33 And to bring up his ſon Antiochus, until he came again.

34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as alſo concerning them that dwelt in Juda and Jeruſalem:

35 *To wit,* that he ſhould ſend an army againſt them to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away their memorial from that place;

36 And that he ſhould place ſtrangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred forty and ſeventh year; and having paſſed the river Euphrates, he went through the high countries.

38 Then Lyſias choſe Ptolemee the *ſon* of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he ſent forty thouſand *foot*-men, and ſeven thouſand horſemen, to go into the land of Juda, and to deſtroy it, as the king commanded.

40 So they went forth with all their power and came and pitched by Emmaus, in the plain country.

41 And the merchants of the country hearing the fame of them, took ſilver and gold very much, with ſervants, and came into the camp to buy the children of Iſrael for ſlaves: a power alſo of Syria, and of the land of the Philiſtines, joyned themſelves unto them.

42 Now when Judas and his brethren ſaw that miſeries were multiplied, and that the forces did encamp themſelves in their borders, (for they knew how the king had given commandment to deſtroy the people, and utterly aboliſh them)

43 They ſaid one to another, Let us reſtore the decayed eſtate of our people, and let us fight for our people and the ſanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and aſk mercy and compaſſion.

45 Now Jeruſalem lay void as a wilderneſs, there was none of her children that went in or out: the ſanctuary alſo was trodden down, and aliens kept the ſtrong hold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceaſed.

46 Wherefore the Iſraelites aſſembled themſelves together, and came to Maſpha, over againſt Jeruſalem; for in Maſpha was the place where they prayed aforetime in Iſrael.

47 Then they faſted that day, and put on ſackcloth, and caſt aſhes upon their heads, and rent their clothes:

48 And laid open the book of the law, wherein the heathen had ſought to paint the likeneſs of their images.

49 They brought alſo the prieſts garments, and the firſt-fruits, and the tithes: and the Nazarites they ſtirred up, who had accompliſhed their days.

50 Then cried they with a loud voice toward heaven, ſaying, What ſhall we do with theſe, and whither ſhall we carry them away?

51 For thy ſanctuary is trodden down and profaned, and my prieſts are in heavineſs, and brought low.

52 And lo, the heathen are aſſembled together againſt us to deſtroy us: what things they imagine againſt us, thou knoweſt.

53 How ſhall we be able to ſtand againſt them, except thou, *O God,* be our help?

54 Then ſounded they with trumpets, and cried with a loud voice.

55 And after this, Judas ordained captains over the people, *even* captains over thouſands,

and over hundreds, and over fifties, and over tens.

56 But as for ſuch as were building houſes, or had betrothed wives, or were planting vineyards, or were fearful, thoſe he commanded that they ſhould return, every man to his own houſe, according to the law.

57 So the camp removed, and pitched upon the ſouth-ſide of Emmaus.

58 And Judas ſaid, Arm yourſelves and be valiant men, and ſee that ye be in readineſs againſt the morning, that ye may fight with theſe nations that are aſſembled together againſt us to deſtroy us and our ſanctuary.

59 For it is better for us to die in battle, than to behold the calamities of our people, and our ſanctuary.

60 Nevertheleſs, as the will *of God* is in heaven, ſo let him do.

CHAP. IV.

6 *Judas defeateth the plot,* 14 *and forces of Gorgias,* 23 *ſpoileth their tents,* 60 *and fortifies Sion.*

THEN took Gorgias five thouſand *footmen*, and a thouſand of the beſt horſemen, and removed out of the camp by night;

2 To the end he might ruſh in upon the camp of the Jews, and ſmite them ſuddenly. And the men of the fortreſs were his guides.

3 Now when Judas heard thereof, he himſelf removed, and the valiant men with him, that he might ſmite the king's army which was at Emmaus,

4 While as yet the forces were diſperſed from the camp.

5 In the mean ſeaſon came Gorgias by night into the camp of Judas: and when he found no man there, he ſought them in the mountains: for ſaid he, Theſe fellows flee from us.

6 But as ſoon as it was day, Judas ſhewed himſelf in the plain with three thouſand men, who nevertheleſs had neither armour nor ſwords to their minds.

7 And they ſaw the camp of the heathen, that it was ſtrong, and well harneſſed, and compaſſed round about with horſemen; and theſe were expert of war.

8 Then ſaid Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their aſſault.

9 Remember how our fathers were delivered in the Red ſea, when Pharoah purſued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers: and deſtroy this hoſt before our face this day,

11 That ſo all the heathen may know that there is one, who delivereth and ſaveth Iſrael.

12 Then the ſtrangers lift up their eyes, and ſaw them coming over againſt them.

13 Wherefore they went out of the camp to battle, but they that were with Judas ſounded their trumpets.

14 So they joined battle, and the heathen being diſcomfited, fled into the plain.

15 Howbeit all the hindermoſt of them were ſlain with the ſword: for they purſued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, ſo that there were ſlain of them, upon a three thouſand men.

16 This done, Judas returned again with his hoſt from purſuing them:

17 And ſaid to the people, Be not greedy of the ſpoils, in as much as there is a battle before us,

18 And Gorgias and his hoſt are here by us in the mountain: but ſtand ye now againſt our enemies, and overcome them, and after this ye may boldly take the ſpoils.

19 As Judas was yet ſpeaking theſe words, there appeared a part of them looking out of the mountain.

20 Who when they percieved that the Jews had put their hoſt to flight, and burning the tents (for the ſmoke that was ſeen declared what was done)

21 When therefore they perceived theſe things, they were ſore afraid, and ſeeing alſo the hoſt of Judas in the plain ready to fight.

22 They fled every one into the land of ſtrangers.

23 Then Judas returned to ſpoil the tents, where they got much gold and ſilver, and blue ſilk, and purple of the ſea, and great riches.

24 After this they went home, and ſung a

ſong of thankſgiving, and praiſed the Lord in heaven: becauſe it is good, becauſe his mercy *endureth* for ever.

25 Thus Iſrael had a great deliverance that day.

26 Now all the ſtrangers that had eſcaped, came and told Lyſias what had happened.

27 Who when he heard thereof, was confounded and diſcouraged, becauſe neither ſuch things as he would, were done unto Iſrael, nor ſuch things as the king commanded him were come to paſs.

28 The next year therefore following, Lyſias gathered together threeſcore thouſand choice men *of foot*, and five thouſand horſemen, that he might ſubdue them.

29 So they came into Idumea, and pitched their tents at Bethſura, and Judas met them with ten thouſand men.

30 And when he ſaw that mighty army, he prayed, and ſaid, Bleſſed art thou, O Saviour of Iſrael, who didſt quell the violence of the mighty man by the hand of thy ſervant David, and gaveſt the hoſt of ſtrangers into the hands of Jonathan the ſon of Saul, and his armour-bearer,

31 Shut up this army in the hand of thy people Iſrael, and let them be confounded in their power and horſemen.

32 Make them to be of no courage, and cauſe the boldneſs of their ſtrength to fall away, and let them quake at their deſtruction.

33 Caſt them down with the ſword of them that love thee, and let all thoſe that know thy name, praiſe thee with thankſgiving.

34 So they joyned battle, and there were ſlain of the hoſt Lyſias, about five thouſand men, even before them were they ſlain.

35 Now when Lyſias ſaw his army put to flight, and the manlineſs of Judas's ſoldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of ſtrangers, and having made his army greater than it was, he purpoſed to come again into Judea.

36 Then ſaid Judas and his brethren, Behold, our enemies are diſcomfited: let us go up to cleanſe and dedicate the ſanctuary.

37 Upon this all the hoſt aſſembled themſelves together, and went up into mount Sion.

38 And when they ſaw the ſanctuary deſolate, and the altar prophaned, and the gates burnt up, and ſhrubs growing in the courts as in a foreſt, or in one of the mountains; yea, and the prieſts chambers pulled down;

39 They rent their clothes, and made great lamentation, and caſt aſhes upon their heads,

40 And fell down flat to the gound upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

41 Then Judas appointed certain men to fight againſt thoſe that were in the fortreſs, until he had cleanſed the ſanctuary.

42 So he choſe prieſts of blameleſs converſation, ſuch as had pleaſure in the law:

43 Who cleanſed the ſanctuary, and bear out the defiled ſtones into an unclean place.

44 And when as they conſulted what to do with the altar of burnt-offerings, which was prophaned:

45 They thought it beſt to pull it down, leſt it ſhould be a reproach to them, becauſe the heathen had defiled it; wherefore they pulled it down.

46 And laid up the ſtones in the mountain of the temple in a convenient place, until there ſhould come a prophet, to ſhew what ſhould be done with them.

47 Then they took whole ſtones according to the law, and built a new altar, according to the former:

48 And made up the ſanctuary, and the things that were within the temple, and hallowed the courts.

49 They made alſo new holy veſſels, and into the temple they brought the candleſtick, and the altar of burnt-offerings, and of incenſe, and the table.

50 And upon the altar they burnt incenſe, and the lamps that were upon the candleſticks they lighted, that they might give light in the temple.

51 Furthermore, they ſet the loaves upon the table, and ſpread out the vails, and finiſhed all the works which they had begun to make.

52 Now on the five and twentieth day of

the ninth month, (which *is called* the month Caſleu) in the hundred forty and eighth year, they roſe up betimes in the morning,

53 And offered ſacrifice according to the law upon the new altar of burnt-offerings, which they had made.

54 Look at what time and at what day the heathen had prophaned it, even in that was it dedicated with ſongs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worſhipping and praiſing the God of heaven, who had given them good ſucceſs.

56 And ſo they kept the dedication of the altar eight days, and offered burnt-offerings with gladneſs, and ſacrificed the ſacrifice of deliverance and praiſe.

57 They decked alſo the forefront of the temple with crowns of gold, and with ſhields; and the gates, and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladneſs among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Iſrael, ordained that the days of the dedication, of the altar ſhould be kept in their ſeaſon from year to year, by the ſpace of eight days, from the five and twentieth day of the month Caſleu, with mirth and gladneſs.

60 At that time alſo they builded up the mount Sion with high walls, and ſtrong towers round about, leſt the Gentiles ſhould come and tread it down, as they had done before.

61 And they ſet there a garriſon to keep it: and fortified Bethſura to preſerve it, that the people might have a defence againſt Idumea.

CHAP. V.

3 *Judas ſmiteth the children of Eſau, Bean, and Ammon.* 25 *His exploits in Galaad, &c.*

NOW when the nations round about heard that the altar was built, and the ſanctuary renewed as before, it diſpleaſed them very much.

2 Wherefore they ſought to deſtroy the generation of Jacob that was among them, and thereupon they began to ſlay and deſtroy the people.

3 Then Judas fought againſt the children of Eſau in Idumea at Arabattine, becauſe they beſieged Iſrael: and he gave them a great overthrow and abated their courage, and took their ſpoils.

4 Alſo he remembred the injury of the children of Bean, who had been a ſnare and an offence unto the people, in that they lay in wait for them in the ways.

5 He ſhut them up therefore in the towers and encamped againſt them, and deſtroyed them utterly, and burnt the towers of that *place* with fire and all that were therein.

6 Afterward he paſſed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were diſcomfited before him, and he ſmote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad aſſembled themſelves together againſt the Iſraelites that were in their quarters, to deſtroy them, but they fled to the fortreſs of Dathema;

10 And ſent letters unto Judas and his brethren. The heathen that are round about us are aſſembled together againſt us, to deſtroy us.

11 And they are preparing to come and take the fortreſs whereunto we are fled, Timotheus being captain of their hoſt.

12 Come now therefore and deliver us from their hands, for many of us are ſlain.

13 Yea, all our brethren that were in the places of Tobie, are put to death: their wives and their children alſo they have carried away captives, and borne away their ſtuff, and they have deſtroyed there about a thouſand men.

14 While theſe letters were yet reading, behold, there came other meſſengers from Galilee with their clothes rent, who reported on this wiſe,

15 And ſaid, they of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are

are aſſembled together againſt us to conſume us.

16 Now when Judas and the people heard theſe words, there aſſembled a great congregation together to conſult what they ſhould do for their brethren that were in trouble and aſſaulted of them.

17 Then ſaid Judas unto Simon his brother, Chooſe thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joſeph the *ſon* of Zacharias, and Azarias, captains of the people, with the remnant of the hoſt in Judea to keep it.

19 Unto whom he gave commandment, ſaying, Take ye the charge of this people, and ſee that you make not war againſt the heathen, until the time that we come again.

20 Now unto Simon were given three thouſand men to go into Galilee, and unto Judas eight thouſand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, ſo that the heathen were diſcomfited by him.

22 And he purſued them unto the gate of Ptolemais; and there were ſlain of the heathen about three thouſand men, whoſe ſpoils he took.

23 And thoſe that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus alſo and his brother Jonathan, went over Jordan, and travelled three days journey in the wilderneſs.

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were ſhut up in Boſora and Boſor, and Alema, Caſphor, Maked, and Carnaim, (all theſe cities are ſtrong and great.)

27 And that they were ſhut up in the reſt of the cities of the country of Galaad, and that againſt tomorrow they had appointed to bring their hoſt againſt the forts, and to take them, and to deſtroy them all in one day.

28 Hereupon Judas and his hoſt turned ſuddenly by the way of the wilderneſs unto Boſora: and when he had won the city, he ſlew all the males with the edge of the ſword, and took all their ſpoils, and burnt the city with fire.

29 From whence he removed by night, and went till he came to the fortreſs.

30 And betimes in the morning they looked up, and behold there was an innumerable people bearing ladders, and other engines of war to take the fortreſs: for they aſſaulted them.

31 When Judas therefore ſaw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great ſound,

32 He ſaid unto his hoſt, Fight this day for your brethren.

33 So he went forth behind them in three companies, who ſounded their trumpets, and cried with prayer.

34 Then the hoſt of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he ſmote them with a great ſlaughter; ſo that there were killed of them that day about eight thouſand men.

35 This done, Judas turned aſide to Maſpha; and after he had aſſaulted it, he took it, and ſlew all the males therein, and received the ſpoils thereof, and burnt it with fire.

36 From thence went he and took Caſphon, Maged, Boſor, and the other cities of the country of Galaad.

37 After theſe things gathered Timotheus another hoſt, and encamped againſt Raphon beyond the brook.

38 So Judas ſent *men* to eſpy the hoſt, who brought him word, ſaying, All the heathen that be round about us, are aſſembled unto them, even a very great hoſt.

39 He hath alſo hired the Arabians to help them, and they have pitched their tents beyond the brook ready to come and fight againſt thee: upon this Judas went to meet them.

40 Then Timotheus ſaid unto the captains of the hoſt, When Judas and his hoſt come near the brook, if he paſs over firſt unto us, we ſhall not be able to withſtand him: for he will mightily prevail againſt us.

41 But if he be afraid, and camp beyond the river, we ſhall go over unto him, and prevail againſt him.

42 Now when Judas came near the brook, he cauſed the ſcribes of the people to remain by the brook: unto whom he gave commandment, ſaying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went firſt over unto them, and all the people after him: then all the heathen being diſcomfited before him, caſt away their weapons and fled unto the temple that was at Carnaim.

44 But they took the city, and burnt the temple, with all that were therein. Thus was Carnaim ſubdued, neither could they ſtand any longer before Judas.

45 Then Judas gathered together all the Iſraelites that were in the country of Galaad, from the leaſt unto the greateſt, even their wives and their children, and their ſtuff, a very great hoſt, to the end they might come into the land of Judea.

46 Now when they came unto Ephron (this was a great city in the way as they ſhould go, very well fortified) they could not turn from it, either on the right hand or the left, but muſt needs paſs through the midſt of it.

47 Then they of the city ſhut them out, and ſtopped up the gates with ſtones.

48 Whereupon Judas ſent unto them in peaceable manner, ſaying, Let us paſs through your land to go into our own country, and none ſhall do you any hurt; we will only paſs through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the hoſt, that every man ſhould pitch his tent in the place where he was.

50 So the ſoldiers pitched, and aſſaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then ſlew all the males with the edge of the ſword, and raſed the city and took the ſpoils thereof, and paſſed through the city over them that were ſlain.

52 After this went they over Jordan, into the great plain before Bethſan.

53 And Judas gathered together thoſe that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladneſs, where they offered burnt-offerings, becauſe not one of them were ſlain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joſeph the *ſon* of Zacharias, and Azarias, captains of the garriſons, heard of the valiant act and warlike deeds which they had done.

57 Wherefore they ſaid, Let us alſo get us a name, and go fight againſt the heathen that are round about us.

58 So when they had given charge unto the garriſon that was with them, they went towards Jamnia.

59 Then came Gorgias and his men out of the city to fight againſt them.

60 And ſo it was that Joſeph and Azarias were put to flight, and purſued unto the borders of Judea: and there were ſlain that day of the people of Iſrael, about two thouſand men.

61 Thus was there a great overthrow among the children of Iſrael, becauſe they were not obedient unto Judas and his brethren, but thought to do ſome valiant act.

62 Moreover, theſe men came not of the ſeed of thoſe, by whoſe hand deliverance was given unto Iſrael.

63 Howbeit the man Judas and his brethren were greatly renowned in the ſight of all Iſrael, and of all the heathen whereſoever their name was heard of:

64 Inſomuch as the people aſſembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought againſt the children of Eſau in the land toward the ſouth, where he ſmote Hebron, and the towns thereof, and pulled down the fortreſs of it, and burnt the towers thereof round about.

66 From thence he removed to go into the land of the Philiſtines, and paſſed through Samaria.

67 At that time certain prieſts deſirous to ſhew their valour, where ſlain in battle, for that they went out to fight unadviſedly.

68 So Judas turned to Azotus in the land of the Philiſtines, and when he had pulled down their altars, and burnt their carved images with fire, and ſpoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 *Antiochus dieth,* 12 *and confeſſeth that he is plagued for the wrong done to Jeruſalem.* 28 *His ſon beſiegeth Sion and then maketh peace.*

ABout that time king Antiochus travelling through the high countries, heard ſay that Elymais in the country of Perſia, was a city greatly renowned for riches, ſilver and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breaſtplates, and ſhields which Alexander *ſon* of Philip the Macedonian king, who reigned firſt among the Grecians, had left there.

3 Wherefore he came and ſought to take the city, and to ſpoil it; but he was not able, becauſe they of the city having had warning thereof,

4 Roſe up againſt him in battle: ſo he fled, and departed thence with great heavineſs, and returned to Babylon.

5 Moreover there came one who brought him tidings into Perſia, that the armies which went againſt the land of Judea, were put to flight:

6 And that Lyſias who went forth firſt with a great power, was driven away of the Jews; and that they were made ſtrong by the armour, and power, and ſtore of ſpoils, which they had gotten of the armies, whom they had deſtroyed:

7 Alſo that they had pulled down the abomination which he had ſet up upon the altar in Jeruſalem, and that they had compaſſed about the ſanctuary with high walls as before, and his city Bethſura.

8 Now when the king heard theſe words, he was aſtoniſhed, and ſore moved: whereupon he laid him down upon his bed, and fell ſick for grief, becauſe it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he ſhould die.

10 Wherefore he called for all his friends, and ſaid unto them, The ſleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myſelf, into what tribulation am I come, and how great a flood *of miſery* is it wherein now I am! for I was bountiful, and beloved in my power.

12 But now I remember the evils that I did at Jeruſalem, and that I took all the veſſels of gold and ſilver that were therein, and ſent to deſtroy the inhabitants of Judea without a cauſe.

13 I perceive therefore that for this cauſe theſe troubles are come upon me, and behold I periſh through great grief in a ſtrange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown and his robe, and his ſignet, to the end he ſhould bring up his ſon Antiochus, and nouriſh him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now then Lyſias knew that the king was dead, he ſet up Antiochus his ſon (whom he brought up being young) to reign in his ſtead, and his name be called Eupator.

18 About this time they that were in the tower ſhut up the Iſraelites round about the ſanctuary, and ſought always their hurt and the ſtrengthening of the heathen.

19 Wherefore Judas purpoſing to deſtroy them, called all the people together to beſiege them.

20 So they came together, and beſieged them in the hundred and fiftieth year, and he made mounts for ſhot againſt them, and *other* engines.

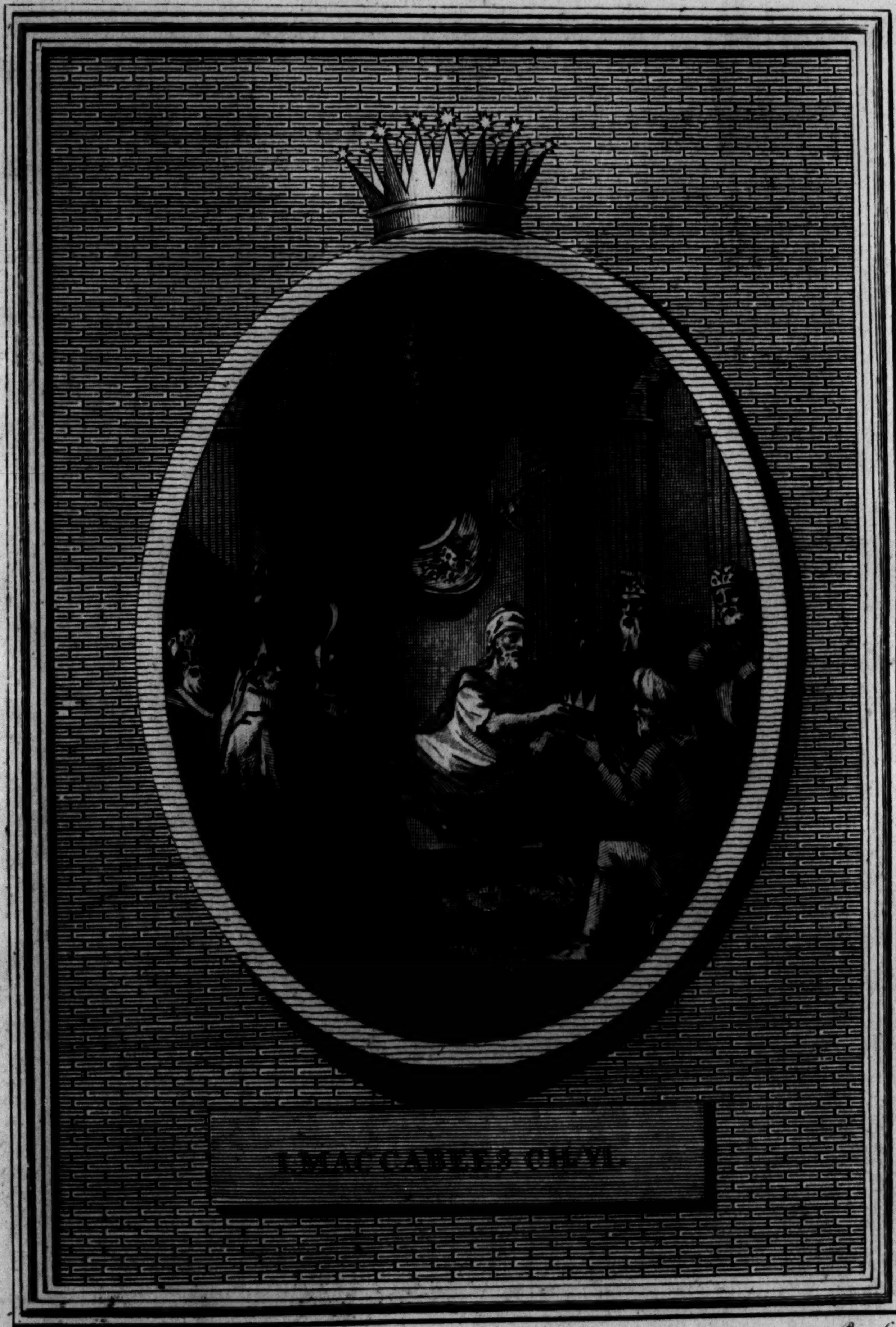
21 Howbeit certain of them that were beſieged got forth, unto whom ſome ungodly men of Iſrael joined themſelves.

22 And they went unto the king, and ſaid, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to ſerve thy father, and to do as he would have us, and to obey his commandments.

24 For which cauſe they of our nation beſiege the tower, and are alienated from us: moreover as many of us as they could light on, they ſlew, and ſpoiled our inheritance.

APOCRYPHA.


I. MACCABEES CH. VI.

Dayes del.

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25 Neither have they ſtretched out their hand againſt us only, but alſo againſt all their borders.

26 And behold, this day are they beſieging the tower at Jeruſalem, to take it: the ſanctuary alſo, and Bethſura have they fortified.

27 Wherefore if thou doſt not prevent them quickly, they will do greater things than theſe, neither ſhalt thou be able to rule them.

28 Now when the king heard this he was angry, and gathered together all his friends and the captains of his army, and thoſe that had charge of the horſe.

29 There came alſo unto him from other kingdoms, and from iſles of the ſea, bands of hired ſoldiers.

30 So that the number of his army was an hundred thouſand footmen, and twenty thouſand horſemen, and two and thirty elephants exerciſed in battle.

31 Theſe went through Idumea, and pitched againſt Bethſura, which they aſſaulted many days, making engines of war; but they *of Bethſura* came out, and burnt them with fire, and fought valiantly.

32 Upon this Judas removed from the tower and pitched in Bathzacharias, over againſt the king's camp.

33 Then the king riſing very early marched fiercely with his hoſt toward Bathzacharias, where his armies made them ready to battle, and ſounded the trumpets.

34 And to the end they might provoke the elephants to fight, they ſhewed them the blood of grapes and mulberries.

35 Moreover, they divided the beaſts among the armies, and for every elephant they appointed a thouſand men armed with coats of mail, and with helmets of braſs on their heads; and beſides this, for every beaſt were ordained five hundred horſemen of the beſt.

36 Theſe were ready at every occaſion: whereſoever the beaſt was, and whitherſoever the beaſt went, they went alſo, neither departed they from him.

37 And upon the beaſt there were ſtrong towers of wood, which covered every one of them, and were girt faſt unto them with devices: there were alſo upon every one two and thirty ſtrong men that fought upon them, beſides the Indian that ruled him.

38 As for the remnant of the horſemen, they ſet them on this ſide, and that ſide, at the two parts of the hoſt, giving them ſigns what to do, and being harneſſed all over amidſt the ranks.

39 Now when the ſun ſhone upon the ſhields of gold and braſs, the mountains gliſtered therewith, and ſhined like lamps of fire.

40 So part of the king's army being ſpread upon the high mountains, and part on the valleys below, they marched on ſafely, and in order.

41 Wherefore all that heard the noiſe of their multitude, and the marching of the company, and the rattling of the harneſs, were moved: for the army was very great and mighty.

42 Then Judas and his hoſt drew near, and entered into battle, and there were ſlain of the king's army ſix hundred men.

43 Eleazar alſo *ſirnamed* Savaran, perceiving that one of the beaſts, armed with royal harneſs, was higher than all the reſt, and ſuppoſing that the king was upon him,

44 Put himſelf in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageouſly through the midſt of the battle, ſlaying on the right hand and on the left, ſo that they were divided from him on both ſides.

46 Which done he crept under the elephant, and thruſt him under, and ſlew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the reſt of the Jews* ſeeing the ſtrength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jeruſalem to meet them, and the king pitched his tents againſt Judea, and againſt mount Sion.

49 But with them that were in Bethſura he made peace: for they came out of the city, becauſe they had no victuals there, to endure the ſiege, it being a year of reſt to the land.

50 So the king took Bethſura, and ſet a garriſon there to keep it.

51 As for the ſanctuary, he beſieged it ma-

ny days: and ſet there artillery with engines, and inſtruments to caſt fire and ſtones, and pieces to caſt darts and ſlings.

52 Whereupon they alſo made engines againſt their engines, and held them battle a long ſeaſon.

53 Yet at the laſt their veſſels being without victuals, (for that it was the ſeventh year, and they in Judea that were delivered from the Gentiles, had eaten up the reſidue of the ſtore)

54 There were but a few left in the ſanctuary, becauſe the famine did ſo prevail againſt them, that they were fain to diſperſe themſelves every man to his own place.

55 At that time Lyſias heard ſay, that Philip (whom Antiochus the king, whiles he lived had appointed to bring up his ſon Antiochus, that he might be king)

56 Was returned out of Perſia, and Media, and the king's hoſt alſo that went with him, and that he ſought to take unto him the ruling of the affairs.

57 Wherefore he went in all haſte, and ſaid to the king, and the captains of the hoſt, and the company, we decay daily, and our victuals are but ſmall, and the place we lay ſiege unto is ſtrong, and the affairs of the kingdom lie upon us.

58 Now therefore let us be friends with theſe men, and make peace with them, and with all their nation;

59 And covenant with them, that they ſhall live after their laws, as they did before: for they are therefore diſpleaſed, and have done all theſe things becauſe we aboliſhed their laws.

60 So the king and the princes were content: wherefore he ſent unto them to make peace, and they accepted thereof.

61 Alſo the king and the princes made an oath unto them: whereupon they went out of the ſtrong hold.

62 Then the king entered into mount Sion, but when he ſaw the ſtrength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haſte, and returned unto Antiochia, where he found Philip to be maſter of the city: ſo he fought againſt him, and took the city by force.

CHAP. VII.

1 *Antiochus is ſlain, and Demetrius reigneth in his ſtead.* 5 *Alcimus would be high prieſt, and ſtirreth up Nicanor to fight for him.*

IN the hundred and one and fiftieth year Demetrius the *ſon* of Selucus departed from Rome, and came up with a few men unto a city of the ſea-coaſt, and reigned there.

2 And as he entered into the palace of his anceſtors, ſo it was, that his forces had taken Antiochus and Lyſias to bring them unto him.

3 Wherefore when he knew it, he ſaid, Let me not ſee their faces.

4 So his hoſt ſlew them. Now when Demetrius was ſet upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Iſrael, having Alcimus (who was deſirous to be high prieſt) for their captain.

6 And they accuſed the people to the king, ſaying, Judas and his brethren have ſlain all thy friends, and driven us out of our own land.

7 Now therefore ſend ſome man whom thou truſteſt, and let him go and ſee what havock he hath made amongſt us, and in the king's land, and let him puniſh them with all them that aid them.

8 Then the king choſe Bacchides a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he ſent with that wicked Alcimus, whom he made high prieſt, and commanded that he ſhould take vengeance of the children of Iſrael.

10 So they departed, and came with a great power into the land of Judea, where they ſent meſſengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words, for they ſaw that they were come with a great power.

12 Then did there aſſemble unto Alcimus and Bacchides, a company of ſcribes, to require juſtice.

13 Now the Aſſideans were the firſt among the children of Iſrael that ſought peace of them.

14 For ſaid they, One that is a prieſt of the ſeed of Aaron is come with this army, and he will do us no wrong.

15 So he ſpake unto them peaceably, and ſware unto them, ſaying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threeſcore men, and ſlew them in one day according to the words which he wrote,

17 The fleſh of thy ſaints *have they caſt out*, and their blood have they ſhed round about Jeruſalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who ſaid, There is neither truth, nor righteouſneſs in them, for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jeruſalem, and pitched his tents in Bezeth, where he ſent and took many of the men that had forſaken him, and certain of the people alſo, and when he had ſlain them, *he caſt them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: ſo Bacchides went to the king.

21 But Alcimus contended for the high-prieſt-hood.

22 And unto him reſorted all ſuch as troubled the people, who after they had gotten the land of Juda into their power, did much hurt in Iſrael.

23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen,

24 He went out into all the coaſts of Judea round about, and took vengeance of them that had revolted from him, ſo that they durſt no more go forth into the country.

25 On the other ſide, when Alcimus ſaw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and ſaid all the worſt of them that he could.

26 Then the king ſent Nicanor, one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people.

27 So Nicanor came to Jeruſalem with a great force; and ſent unto Judas and his brethren deceitfully with friendly words, ſaying,

28 Let there be no battle between me and you, I will come with a few men that I may ſee you in peace.

19 He came therefore to Judas, and they ſaluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was ſore afraid of him and would ſee his face no more.

31 Nicanor alſo when he ſaw that his counſel was diſcovered, went out to fight againſt Judas beſides Capharſalama.

32 Where there were ſlain of Nicanor's ſide about five thouſand men, and *the reſt* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary certain of the prieſts, and certain of the elders of the people to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abuſed them ſhamefully, and ſpake proudly:

35 And ſwore in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again in ſafety, I will burn up this houſe: and with that he went out in a great rage.

36 Then the prieſts entered in, and ſtood before the altar, and the temple, weeping, and ſaying,

37 Thou, *O Lord*, didſt chooſe this houſe to be called by thy name, and to be an houſe of prayer and petition for thy people.

38 Be avenged of this man and his hoſt, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer.

39 So Nicanor went out of Jeruſalem, and pitched his tents in Bethoron, where an hoſt out of Syria met him.

40 But Judas pitched in Adaſa with three thouſand men, and there he prayed, ſaying,

41 *O Lord,* when they that were ſent from the king of the Aſſyrians blaſphemed, thine angel went out and ſmote an hundred fourſcore and five thouſand of them:

42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemouſly againſt thy ſanctuary, and judge thou him according to his wickedneſs.

43 So the thirteenth day of the month Adar the hoſts joined battle: but Nicanor's hoſt was diſcomfited, and he himſelf was firſt ſlain in the battle.

44 Now when Nicanor's hoſt ſaw that he was ſlain, they caſt away their weapons, and fled.

45 Then they purſued after them a day's journey from Adaſa unto Gazera, ſounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and cloſed them in, ſo that they turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left.

47 Afterwards they took the ſpoils, and the prey, and ſmote off Nicanor's head, and his right hand which he ſtretched out ſo proudly, and brought them away, and hanged them up towards Jeruſalem.

48 For this cauſe the people rejoiced greatly, and they kept that day a day of great gladneſs.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Judah was in reſt a little while.

CHAP. VIII.

1 *Judas is informed of the power and policy of the Romans,* 20 *and maketh a league with them.* 24 *The articles of that league.*

NOw Judas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him alſo of their wars and noble acts which they had done amongſt the Galatians, and how they had conquered them, and brought them under tribute,

3 And what they had done in the country of Spain, for the winning of the mines of the ſilver and gold which is there;

4 And that by their policy and patience they had conquered all the place (though it were very far from them) and the kings alſo that came againſt them from the uttermoſt part the earth, till they had diſcomfited them, and given them a great overthrow, ſo that the reſt did give them tribute every year:

5 Beſides this, how they had diſcomfited in battle Philip, and Perſius king of the Citims, with others that lift up themſelves againſt them, and had overcome them:

6 How alſo Antiochus the great king of Aſia, that came againſt them in battle, having an hundred and twenty elephants, with horſemen and chariots, and a very great army, was diſcomfited by them;

7 And how they took him alive, and covenanted that he and ſuch as reigned after him ſhould pay a great tribute, and give hoſtages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodlieſt countries, which they took of him, and gave to king Eumenes:

9 Moreover, how the Grecians had determined to come and deſtroy them:

10 And that they having knowledge thereof, ſent againſt them a certain captain, and fighting with them ſlew many of them, and carried away captives their wives and their children, and ſpoiled them, and took poſſeſſion of their lands, and pulled down their ſtrongholds, and brought them to be their ſervants unto this day.

11 *It was told him* beſides, how they deſtroyed and brought under their dominion all other kingdoms and iſles that at any time reſiſted them;

12 But with their friends, and ſuch as relied upon them, they kept amity: and that they had conquered kingdoms both far and nigh, inſomuch as all that heard of their name were afraid of them:

13 Alſo, that whom they would help to a kingdom, thoſe reign; and whom again they

would, they diſplace: finally, that they were greatly exalted:

14 Yet for all this, none of them wore a crown, or was clothed in purple to be magnified thereby:

15 Moreover how they had made for themſelves a ſenate-houſe, wherein three hundred and twenty men ſat in counſel daily, conſulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one and that there was neither envy nor emulation amongſt them.

17 In conſideration of theſe things, Judas choſe Eupolemus the ſon of John *the ſon* of Accos, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amity and confederacy with them,

18 *And to intreat them* that they would take the yoke from them, for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude.

19 They went therefore to Rome (which was a very great journey) and came into the ſenate, where they ſpake and ſaid,

20 Judas Maccabeus with his brethren, and the people of the Jews, have ſent us unto you, to make a confederacy and peace with you, and that we might be regiſtered your confederates and friends.

21 So that matter pleaſed the Romans well.

22 And this is the copy of the epiſtle which *the ſenate* wrote back again, in tables of braſs, and ſent to Jeruſalem, that there they might have by them a memorial of peace and confederacy:

23 Good ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo and enemy be far from them.

24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion,

25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart.

26 Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans, but they ſhall keep their covenant without taking any thing therefore.

27 In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them.

28 Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit.

29 According to theſe articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures, and whatſoever they ſhall add or take away, ſhall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, ſaying, wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more againſt thee, we will do them juſtice, and fight with thee by ſea and by land.

CHAP. IX.

1 *Alcimus and Bacchides come again with new forces into Judea.* 7 *The army of Judas flee from him,* 17 *and he is ſlain.* 30 *Jonathan is in his place.* 70 *Bachides make peace*

FUthermore, when Demetrius heard that Nicanor and his hoſt were ſlain in battle, he ſent Bacchides and Alcimus into the land of Judea the ſecond time, and with them the chief ſtrength of his hoſt.

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Meſeloth, which is in Arbela, and after they had won it they ſlew much people.

3 Alſo the firſt month of the hundred fifty and ſecond year, they encamped before Jeruſalem.

4 From whence they removed and went to Berea, with twenty thouſand *foot-men,* and

two thouſand horſemen.

5 Now Judas had pitched his tents at Eleaza, and three thouſand choſen men with him.

6 Who ſeeing the multitude of the other army to be ſo great, were ſore afraid, whereupon many conveyed themſelves out of the hoſt, inſomuch as there abode of them no more but eight hundred men.

7 When Judas therefore ſaw that his hoſt, ſlipt away and that the battle preſſed upon him, he was ſore troubled in mind, and much diſtreſſed, for that he had no time to gather them together.

8 Nevertheleſs unto them that remained, he ſaid, Let us ariſe and go up againſt our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him ſaying, We ſhall never be able: let us now rather ſave our lives, and hereafter we will return with our brethren, and fight againſt them: for we are but few.

10 Then Judas ſaid, God forbid that I ſhould do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not ſtain our honour.

11 With that the hoſt, *of Bacchides* removed out of their tents, and ſtood over againſt them, their horſemen being divided into two troops, and their ſlingers and archers going before the hoſt, and they that marched in the fore-ward were all mighty men.

12 As for Bacchides, he was in the right wing, ſo the hoſt drew near on the two parts and ſounded their trumpets.

13 They alſo of Judas ſide, even they ſounded their trumpets alſo, ſo that the earth ſhook at the noiſe of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the ſtrength of his army were on the right ſide, he took with him all the hardy men,

15 Who diſcomfited the right wing, and purſued them unto the mount Azotus.

16 But when they of the left wing ſaw that they of the right wing were diſcomfited, they followed upon Judas and thoſe that were with him, hard at the heels from behind:

17 Whereupon there was a ſore battle, Inſomuch as many were ſlain on both parts.

18 Judas alſo was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Iſrael made great lamentation for him, and mourned many days, ſaying,

21 How is the valiant man fallen, that delivered Iſrael!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatneſs, they are not written: for they were very many.

23 Now after the death of Judas, the wicked began to put forth their heads in all the coaſt of Iſrael, and there roſe up all ſuch as wrought iniquity.

24 In thoſe days alſo was there a very great famine, by reaſon whereof the country revolted, and went with them.

25 Then Bacchides choſe the wicked men, and made them lords of the country.

26 And they made enquiry and ſearch for Judas friends, and brought them unto Bacchides, who took vengeance of them, and uſed them deſpitefully.

27 So was there a great affliction in Iſrael, the like whereof was not ſince the time that a prophet was not ſeen amongſt them.

28 For this cauſe all Judas friends came together, and ſaid unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth againſt our enemies, and Bacchides, and againſt them of our nation that are adverſaries to us.

30 Now therefore we have choſen thee this day to be our prince, and captain in his ſtead, that thou mayeſt fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and roſe up inſtead of his brother Judas.

32 But when Bacchides gat knowledge thereof he ſought for to ſlay him.

33 Then Jonathan and Simon his brother,

and all that were with him, perceiving that, fled into the wilderneſs of Thecoe, and pitched their tents by the water of the pool Aſphar.

34 Which when Bacchides underſtood, he came near to Jordan with all his hoſt upon the ſabbath-day.

35 Now Jonathan had ſent his brother *John* a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Wherefore they remembred John their brother, and went up and hid themſelves under the covert of the mountain.

39 Where they lift up their eyes and looked, and behold there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with drums and inſtruments of muſick, and many weapons.

40 Then Jonathan and they that were with him, roſe up againſt them from the place where they lay in ambuſh, and made a ſlaughter of them in ſuch ſort, as many fell down dead, and the remnant fled into the mountain and they took all their ſpoils.

41 Thus was the marriage turned into mourning, and the noiſe of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the mariſh of Jordan.

43 Now when Bacchides heard hereof, he came on the ſabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan ſaid to his company, Let us go up now and fight for our lives, for it ſtandeth not with us to day as in time paſt:

45 For behold, the battle is before us and behind us, and the water of Jordan on this ſide and that ſide, the mariſh likewiſe and wood, neither is there place for us to turn aſide.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joyned battle, and Jonathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leapt into Jordan, and ſwam over unto the farther bank: howbeit the other paſſed not over Jordan unto them.

49 So there were ſlain of Bacchides ſide that day about a thouſand men.

50 Afterward returned *Bacchides* to Jeruſalem, and repaired the ſtrong cities in Judea; the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, *theſe did he ſtrengthen* with high walls, with gates, and with bars.

51 And in them he ſet a garriſon, that they might work malice upon Iſrael.

52 He fortified alſo the city Bethſura, and Gazara, and the tower, and put forces in them, and proviſion of victuals.

53 Beſides, he took the chief mens ſons in the country for hoſtages, and put them into the tower at Jeruſalem to be kept.

54 Moreover in the hundred fifty and third year, in the ſecond month, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down; he pulled down alſo the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterpriſes hindred: for his mouth was ſtopped, and he was taken with a palſie, ſo that he could no more ſpeak any thing, nor give order concerning his houſe.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in reſt two years.

58 Then all the ungodly men held a counſel, ſaying, Behold, Jonathan and his company are at eaſe, and dwell without care: now therefore we will bring Bacchides hither, who ſhall take them all in one night.

59 So they went and conſulted with him.

60 Then removed he, and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan and thoſe that were with him: howbeit they could not, becauſe their counſel was known unto them.

61 Wherefore they took of the men of the country that were authors of that miſchief, about fifty perſons and ſlew them.

62 Afterward Jonathan and Simon and they that were with him, got them away to Bethbaſi, which is in the wilderneſs, and they repaired the decays thereof, and made it ſtrong.

63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word to them that were of Judea.

64 Then went he and laid ſiege againſt Bethbaſi, and they fought againſt it a long ſeaſon, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himſelf into the country, and with a certain number went he forth.

66 And he ſmote Odonarkes and his brethren, and the children of Phaſiron in their tent.

67 And when he bagan to ſmite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

68 And fought againſt Bacchides, who was diſcomfited by them, and they afflicted him ſore. For his counſel and travel was in vain.

69 Wherefore he was very wrath at the wicked men that gave him counſel to come into the country, inſomuch as he ſlew many of them, and purpoſed to return into his own country.

70 Whereof when Jonathan had knowledge, he ſent ambaſſadours unto him, to the end he ſhould make peace with him, and deliver them the priſoners.

71 Which thing he accepted, and did according to his demands, and ſware unto him that he would never do him harm all the days of his life.

72 When therefore he had reſtored unto him the priſoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the ſword ceaſed from Iſrael: but Jonathan dwelt at Machmas, and began to govern the people, and he deſtroyed the ungodly men out of Iſrael,

CHAP. X.

1 *Demetrius maketh large offers to have peace with Jonathan.* 25 *His letters to the Jews.* 75 *Prevaileth againſt Demetrius's forces.*

IN the hundred and ſixtieth year, Alexander the *ſon* of Antiochus *ſirnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great hoſt, and went forth againſt him to fight.

3 Moreover Demetrius, ſent letters unto Jonathan with loving words, ſo as he magnified him.

4 For ſaid he, Let us firſt make peace with him before he join with Alexander againſt us:

5 Elſe he will remember all the evils that we have done againſt him, and againſt his brethren, and his people.

6 Wherefore he gave him authority to gather together an hoſt, and to provide weapons that he might aid him in battle: he commanded alſo that the hoſtages that were in the tower ſhould be delivered him.

7 Then came Jonathan to Jeruſalem, and read the letters in the audience of all the people, and of them that were in the tower.

8 Who were ſore afraid when they heard that the king had given him authority to gather together an hoſt.

9 Whereupon they of the tower delivered their hoſtages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan ſettled himſelf in Jeruſalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls, and the mount Sion round about with ſquare ſtones, for fortification; and they did ſo.

12 Then the ſtrangers that were in the fortreſſes which Bacchides had built, fled away:

13 Inſomuch as every man left his place, and went into his own country.

14 Only at Bethſura certain of thoſe that had forſaken the law and the commandments remained ſtill: for it was their place of refuge.

15 Now when king Alexander had heard what promiſes Demetrius had ſent unto Jonathan: when alſo it was told him of the battles and noble acts, which he and his brethren had done, and of the pains that they had endured,

16 He ſaid, ſhall we find ſuch another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and ſent it unto him according to theſe words, ſaying,

18 King Alexander to his brother Jonathan, ſendeth greeting.

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high prieſt of thy nation, and to be called the king's friend (and therewithal he ſent him a purple robe and a crown of gold) and *require thee* to take our part, and keep friendſhip with us.

21 So in the ſeventh month of the hundred and ſixtieth year, at the feaſts of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very ſorry, and ſaid,

23 What have we done, that Alexander hath prevented us, in making amity with the Jews to ſtrengthen himſelf?

24 I alſo will write unto them words of encouragement, *and promiſe them* dignities and gifts, that I may have their aid.

25 He ſent unto them therefore to this effect: King Demetrius unto the people of the Jews, ſendeth greeting.

26 Whereas you have kept covenants with us and continued in our friendſhip, not joining your ſelves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye ſtill to be faithful unto us, and we will well recompenſe you for all things you do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your ſake I releaſe all the Jews, from tributes, and from the cuſtoms of ſalt, and from crown-taxes,

30 And from that which appertaineth unto me to receive for the third part of the ſeed, and the half of the fruit of the trees, I releaſe it, from this day forth, ſo that they ſhall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria, and Galilee, from this day forth for evermore.

31 Let Jeruſalem alſo be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower, which is at Jeruſalem, I yield up my authority over it and give it to the high prieſt, that he may ſet in it ſuch men as he ſhall chooſe to keep it.

33 Moreover, I freely ſet at liberty every one of the Jews that were carried captives out of the land of Judea, into any part of my kingdom, and I will that all my officers remit their tributes, even of their cattle.

34 Furthermore, I will that all the feaſts, and ſabbaths, and new-moons, and ſolemn days, and the three days before the feaſt, and the three days after the feaſt, ſhall be all days of immunity and freedom for all the Jews in my realm.

35 Alſo no man ſhall have authority to meddle *with them*, or to moleſt any of them in any matter.

36 *I will* further, that there be enrolled amongſt the king's forces about thirty thouſand men of the Jews, unto whom pay ſhall be given as belongeth to all the king's forces.

37 And of them *ſome* ſhall be placed in the king's ſtrong-holds, of whom alſo *ſome* ſhall be ſet over the affairs of the kingdom, which are of truſt: and I will that their overſeers and governors be of themſelves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that

they may be reckoned to be under one, nor bound to obey other authority than the high prieſt's.

39 As for Ptolemais and the land pertaining thereto, I give it as a free gift to the ſanctuary at Jeruſalem, for the neceſſary expences of the ſanctuary.

40 Moreover, I give every year fifteen thouſand ſhekels of ſilver out of the king's accounts from the places appertaining.

41 And all the overplus which the officers payed not in as in former time, from henceforth ſhall be given towards the works of the temple.

42 And beſides this, the five thouſand ſhekels of ſilver, which they took from the uſes of the temple out of the accounts year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter.

43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building alſo and repairing of the works of the ſanctuary, expences ſhall be given of the king's accounts.

45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about, expences ſhall be given out of the king's accounts, as alſo for the building of the walls in Judea.

46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembred the great evil that he had done in Iſrael; for he had afflicted them very ſore.

47 But with Alexander they were well pleaſed, becauſe he was the firſt that entreated of true peace with them, and they were confederates with him always.

48 Then gathered king Alexander great forces, and camped over againſt Demetrius.

49 And after the two kings had joined battle, Demetrius' hoſt fled: but Alexander followed after him, and prevailed againſt them.

50 And he continued the battle very ſore until the ſun went down, and that day was Demetrius ſlain.

51 Afterward Alexander ſent embaſſadors to Ptolemee king of Egypt, with a meſſage to this effect:

52 Foraſmuch as I am come again to my realm, and am ſet in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country,

53 (For after I had joined battle with him, both he and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom,)

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy ſon in law, and will give both thee and her gifts, according to thy dignity.

55 Then Ptolemee the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſatteſt in the throne of their kingdom.

56 And now will I do to thee, as thou haſt written: meet me therefore at Ptolemais, that we may ſee one another, for I will marry my daughter to thee according to thy deſire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threeſcore and ſecond year:

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him.

60 Who thereupon went honourably to Ptolomais, where he met the two kings, and gave them and their friends ſilver and gold, and many preſents, and found favour in their ſight.

61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him, to accuſe him: but the king would not hear them.

62 Yea, more than that, the king commanded to take off his garments, and clothe him in purple: and they did ſo.

63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation that

no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

64 Now when his accuſers ſaw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him amongſt his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jeruſalem with peace and gladneſs.

67 Furthermore, in the hundred threeſcore and fifth year, came Demetrius ſon of Demetrius, out of Crete into the land of his fathers.

68 Whereof when king Alexander heard tell, he was right ſorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governour of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high prieſt, ſaying,

70 Thou alone lifteſt up thy ſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproached, and why doſt thou vaunt thy power againſt us, in the mountains?

71 Now therefore if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Aſk and learn who I am, and the reſt that take our part, and they ſhall tell thee that thy foot is not able to ſtand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where is neither ſtone nor flint, nor place to flee unto.

74 So when Jonathan heard theſe words of Apollonius, he was moved in his mind, and chooſing ten thouſand men, he went out of Jeruſalem, where Simon his brother met him for to help him.

75 And he pitched his tents againſt Joppe: but they of Joppe ſhut him out of the city, becauſe Apollonius had a garriſon there.

76 Then Jonathan laid ſiege unto it: whereupon they of the city let him in for fear: and ſo Jonathan wan Joppe.

77 Whereof when Apollonius heard, he took three thouſand horſemen with a great hoſt *of foot-men*, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, becauſe he had a great number of horſemen, in whom he put his truſt.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thouſand horſemen in ambuſh.

80 And Jonathan knew that there was an ambuſhment behind him; for they had compaſſed in his hoſt, and caſt darts at the people, from morning till evening.

81 But the people ſtood ſtill, as Jonathan had commanded them: and ſo the enemies horſes were tired.

82 Then brought Simon forth his hoſt, and ſet them againſt the footmen (for the horſemen were ſpent,) who were diſcomfited by him and fled.

83 The horſemen alſo being ſcattered in the field, fled to Azotus, and went into Bethdagon their idol's temple for ſafety.

84 But Jonathan ſet fire on Azotus, and the cities round about it, and took their ſpoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burnt and ſlain with the ſword, well nigh eight thouſand men.

86 And from thence Jonathan removed his hoſt, and camped againſt Aſcalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his hoſt unto Jeruſalem, having many ſpoils.

88 Now when king Alexander heard theſe things he honoured Jonathan yet more,

89 And ſent him a buckle of gold, as the uſe is to be given to ſuch as are of the king's blood; he gave him alſo Accaron with the borders thereof in poſſeſſion.

CHAP. XI.

12 *Ptolemeus taketh away his daughter from Alexander, and entereth upon his kingdom.* 20 *Jonathan beſiegeth the tower at Jeruſalem.* 61 *His exploits in divers places.*

AND the king of Egypt gathered together a great hoſt, like the ſand that lieth upon the ſea ſhore, and many ſhips, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, ſo as they of the cities opened unto him, and met him: for king Alexander had commanded them ſo to do, becauſe he was his father in law.

3 Now as Ptolemee entred into the cities, he ſet in every one of them a garriſon of ſouldiers to keep it.

4 And when he came near to Azotus they ſhewed him the temple of Dagon that was burnt, and Azotus and the ſuburbs thereof that were deſtroyed, and the bodies that were caſt abroad, and them that he had burnt in the battle, for they had made heaps of them by the way where he ſhould paſs.

5 Alſo they told the king whatſoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they ſaluted one another, and lodged.

7 Afterward Jonathan when he had gone with the king to the river called Eleutherus, returned again to Jeruſalem.

8 King Ptolemee therefore having gotten the dominion of the cities by the ſea, unto Seleucia upon the ſea-coaſt, imagined wicked counſels againſt Alexander.

9 Whereupon he ſent ambaſſadors unto king Demetrius, ſaying come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou ſhalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he ſought to ſlay me.

11 Thus did he ſlander him, becauſe he was deſirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forſook Alexander, ſo that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he ſet two crowns upon his head, the crown of Aſia, and of Egypt.

14 In the mean ſeaſon was king Alexander in Cilicia, becauſe thoſe that dwelt in thoſe parts had revolted from him.

15 But when Alexander heard of this, he came to war againſt him: whereupon *king* Ptolemee brought forth *his hoſt*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted.

17 For Zabdiel the Arabian took off Alexander's head, and ſent it unto Ptolemee.

18 King Ptolemee alſo died the third day after, and they that were in the ſtrong holds were ſlain one of another.

19 By this means Demetrius reigned in the hundred threeſcore and ſeventh year.

20 At the ſame time Jonathan gathered together them that were in Judea, to take the tower that was in Jeruſalem: and he made many engines of war againſt it.

21 Then certain ungodly perſons who hated their own people, went unto the king, and told him that Jonathan beſieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte.

23 Neverthele ſs, Jonathan when he heard this, commanded to beſiege it *ſtill:* and he choſe certain of the elders of Iſrael, and the prieſts, and put himſelf in peril;

24 And took ſilver and gold, and raiment, and divers preſents beſides, and went to Ptolemais, unto the king, where he found favour in his ſight.

25 And though certain ungodly men of the people had made complaints againſt him,

26 Yet the king entreated him as his predeceſſors had done before, and promoted him in the ſight of all his friends.

27 And confirmed him in the high prieſthood and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan deſired the king, that he would make Judea free from tribute, as alſo the three governments with the country

of Samaria; and he promiſed him three hundred talents.

29 So the king conſented and wrote letters unto Jonathan of all theſe things after this manner,

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting.

31 We ſend you here a copy of the letter which we did write unto our couſin Laſthenes concerning you, that you might ſee it.

32 King Demetrius unto his father Laſthenes, ſendeth greeting.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good will towards us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, inſtead of the payments which the king received of them yearly aforetime out of the fruits of the earth, and of trees.

35 And as for other things that belong unto us, of the tithes and cuſtoms pertaining unto us, as alſo the ſalt-pits, and the crown-taxes, which are due unto us, we diſcharge them of them all for their relief.

36 And nothing hereof ſhall be revoked from this time forth for ever.

37 Now therefore ſee that thou make a copy of theſe things, and let it be delivered unto Jonathan, and ſet upon the holy mount in a conſpicuous place.

38 After this, when king Demetrius, ſaw that the land was quiet before him, and that no reſiſtance was made againſt him, he ſent away all his forces, every one to his own place, except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who ſeeing that all the hoſt murmured againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander,

40 And lay ſore upon him, to deliver him *this young Antiochus*, that he might reign in his father's ſtead; he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long ſeaſon.

41 In the mean time Jonathan ſent unto king Demetrius, that he would caſt thoſe of the tower out of Jeruſalem, and thoſe alſo in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent unto Jonathan, ſaying, I will not only do this for thee, and thy people, but I will greatly honour thee and thy nation, if opportunity ſerve.

43 Now therefore thou ſhalt do well if thou ſend me men to help me; for all my forces are gone from me.

44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch, and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themſelves together into the midſt of the city, to the number of an hundred and twenty thouſand men, and would have ſlain the king.

46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and diſperſing themſelves through the city, ſlew that day in the city to the number of an hundred thouſand.

48 Alſo they ſet fire on the city, and gat many ſpoils that day, and delivered the king.

49 So when they of the city ſaw that the Jews had got the city as they would, their courage was abated: wherefore they made ſupplication to the king, and cried, ſaying,

50 Grant us peace, and let the Jews ceaſe from aſſaulting us and the city.

51 With that they caſt away their weapons, and made peace, and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm, and they returned to Jeruſalem; having great ſpoils.

52 So king Demetrius ſat on the throne

of his kingdom, and the land was quiet before him.

53 Nevertheleſs, he diſſembled in all that ever he ſpake, and eſtranged himſelf from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very ſore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought againſt Demetrius, who turned his back and fled.

56 Moreover, Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, ſaying, I confirm thee in the high prieſt-hood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he ſent him golden veſſels to be ſerved in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon alſo he made captain from the place called the ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan went forth and paſſed through the cities beyond the water, and all the forces of Syria gathered themſelves unto him for to help him: and when he came to Aſcalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza ſhut him out; wherefore he laid ſiege unto it, and burned the ſuburbs thereof with fire, and ſpoiled them.

62 Afterward when they of Gaza made ſupplication unto Jonathan, he made peace with them, and took the ſons of their chief men for hoſtages, and ſent them to Jeruſalem, and paſſed through the country unto Damaſcus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades which is in Galilee, with a great power, purpoſing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped againſt Bethſura, and fought againſt it a long ſeaſon, and ſhut it up:

66 But they deſired to have peace with him, which he granted them, and then put them out, from thence, and took the city, and ſet a garriſon in it.

67 As for Jonathan and his hoſt, they pitched at the water of Geneſar, from whence betimes in the morning they gat them to the plain of Naſor.

68 And behold, the hoſt of ſtrangers met them in the plain, who having laid men in ambuſh for him in the mountains, came themſelves over againſt him.

69 So when they that lay in ambuſh roſe out of their places, and joined battle, all that were of Jonathan's ſide fled;

70 Inſomuch as there was not one of them left, except Mattathias the *ſon* of Abſalom, and Judas the *ſon* of Calphi, the captains of the hoſt.

71 Then Jonathan rent his clothes, and caſt earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and ſo they ran away.

73 Now when his own men that were fled ſaw this, they turned again unto him, and with him purſued them to Cades, even unto their own tents, and there they camped.

74 So there were ſlain of the heathen that day about three thouſand men: but Jonathan returned to Jeruſalem.

CHAP. XII.

1 *Jonathan reneweth his league with the Romans, and Lacedemonians.* 35 *He fortifieth the caſtles in Judea,* 48 *and is ſhut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan ſaw that the time ſerved him, he choſe certain men, and ſent them to Rome, for to confirm and renew the friendſhip that they had with them.

2 He ſent letters alſo to the Lacedemonians, and to other places, for the ſame purpoſe.

3 So they went unto Rome, and entered into the Senate, and ſaid, Jonathan the high-prieſt, and the people of the Jews ſent us unto you, to the end you ſhould renew the friendſhip which you had with them, and league as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they ſhould bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high-prieſt, and the elders of the nation, and the prieſts, and the other people of the Jews, unto the Lacedemonians their brethren ſend greeting.

7 There were letters ſent in times paſt unto Onias the high-prieſt from Darius, who reigned then among you, to ſignify that you are our brethren, as the copy here under-written doth ſpecify.

8 At which time Onias entreated the embaſſador that was ſent honourably, and received the letters, wherein declaration was made of the league and friendſhip.

9 Therefore we alſo, albeit we need none of theſe things, for that we have the holy books of ſcripture in our hands to comfort us,

10 Have nevertheleſs attempted to ſend unto you, for the renewing of brotherhood and friendſhip, leſt we ſhould become ſtrangers unto you altogether: for there is a long time paſſed ſince you ſent unto us:

11 We therefore at all times without ceaſing, both in our feaſts, and other convenient days, do remember you in the ſacrifices which we offer, and in our prayers, as reaſon is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us, have fought againſt us.

14 Howbeit we would not be troubleſome unto you, nor to others of our confederates and friends in theſe wars.

15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cauſe we choſe Numenius *the ſon* of Antiochus, and Antipater *the ſon* of Jaſon, and ſent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them alſo to go unto you, and to ſalute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye ſhall do well to give us an anſwer thereto.

19 And this is the copy of the letters which Oniares ſent.

20 Areus king of the Lacedemonians, to Onias the high prieſt, greeting.

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the ſtock of Abraham:

22 Now therefore ſince this is come to our knowledge, you ſhall do well to write unto us of your proſperity.

23 We do write back again to you, that your cattle, and goods are ours, and ours are yours. We do command therefore *our ambaſſadours* to make report unto you on this wiſe.

24 Now when Jonathan heard that Demetrius princes were come to fight againſt him with a greater hoſt then afore,

25 He removed from Jeruſalem, and met them in the land of Amathis: for he gave them no reſpite to enter his country.

26 He ſent ſpies alſo unto their tents, who came again, and told him, that they were appointed to come upon them in the night-ſeaſon.

27 Wherefore ſo ſoon as the ſun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: alſo he ſent forth ſentinels round about the hoſt.

28 But when the adverſaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning; for they ſaw the lights burning.

30 Then Jonathan purſued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and ſmote them, and took their ſpoils.

32 And removing thence, he came to Damaſcus, and ſo paſſed through all the country.

33 Simon alſo went forth, and paſſed through the country unto Aſcalon, and the holds there adjoining, from whence he turned aſide to Joppe, and wan it.

34 For he had heard that they would deliver the hold unto them that took Demetrius part, wherefore he ſet a garriſon their to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he conſulted with them about building ſtrong holds in Judea.

36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſeparate it from the city, that ſo it might be alone, that men might neither ſell nor buy in it.

37 Upon this they came together, to build up the city, foraſmuch as *part of* the wall toward the brook on the eaſt-ſide was fallen down, and they repaired that which was called Caphenatha.

38 Simon alſo ſet up Adida, in Sephela, and made it ſtrong with gates and bars.

39 Now Tryphon went about to get the kingdom of Aſia and to kill Antiochus the king, that he might ſet the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not ſuffer him, and that he would fight againſt him, wherefore he ſought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethſan.

41 Then Jonathan went out to meet him with forty thouſand men choſen for the battle, and came to Bethſan.

42 [illegible]hen Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himſelf.

44 Unto Jonathan alſo he ſaid, Why haſt thou put all this people to ſo great trouble, ſeeing there is no war betwixt us?

45 Therefore ſend them now home again, and choſe a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the reſt of the ſtrong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cauſe of my coming.

46 So Jonathan beliveving him, did as he bade him, and ſent away his hoſt, who went into the land of Judea.

47 And with himſelf he retained but three thouſand men, of whom he ſent two thouſand into Galilee, and one thouſand went with him.

48 Now as ſoon as Jonathan entered into Ptolemais, they of Ptolemais ſhut the gates, and took him, and all them that came with him, they ſlew with the ſword.

49 Then ſent Tryphon an hoſt of footmen and horſemen into Galilee, and into the great plains to deſtroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and ſlain, they encouraged one another, and went cloſe together prepared to fight.

51 They therefore that followed upon them perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were ſore afraid, wherefore all Iſrael made great lamentation.

53 Then all the heathen that were round about them, ſought to deſtroy them: for ſaid they, they have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from amongſt men.

CHAP. XIII.

8 *Simon is made captain in his brother Jonathan's room.* 27 *Jonathan's tomb.* 40 *Simon winneth Gaza, and the tower at Jeruſalem.*

NOW when Simon heard that Tryphon had gathered together a great hoſt, to invade the land of Judea, and deſtroy it,

2 And ſaw that the people was in great trembling and fear, he went up to Jeruſalem, and gathered the people together,

3 And gave them exhortation, ſaying, Ye yourſelves know what great things I and my brethren, and my father's houſe have done for

the laws and the ſanctuary, the battles alſo and troubles which we have ſeen,

4 By reaſon whereof all my brethren are ſlain for Iſrael's ſake, and I am left alone.

5 Now therefore be it far from me, that I ſhould ſpare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtleſs I will avenge my nation and the ſanctuary, and our wives and our children: for all the heathen are gathered to deſtroy us of very malice.

7 Now aſſoon as the people heard theſe words, their ſpirit revived.

8 And they anſwered with a loud voice, ſaying, Thou ſhalt be our leader inſtead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatſoever thou commandeſt us, that will we do.

10 So then he gathered together all the men of war, and made haſt to finiſh the walls of Jeruſalem, and he fortified it round about.

11 Alſo he ſent Jonathan the *ſon* of Abſalom, and with him a great power to Joppe: who caſting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over againſt the plain.

14 Now when Tryphon knew that Simon was riſen up inſtead of his brother Jonathan, and meant to join battle with him, he ſent meſſengers unto him, ſaying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treaſure, concerning the buſineſs that was committed unto him.

16 Wherefore now ſend an hundred talents of ſilver, and two of his ſons for hoſtages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they ſpake deceitfully unto him, yet ſent he the money and the children, leſt peradventure he ſhould procure to himſelf great hatred of the people:

18 Who might have ſaid, Becauſe I ſent him not the money and the children, therefore is *Jonathan* dead.

19 So he ſent them the children and the hundred talents: howbeit *Tryphon* diſſembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and deſtroy it, going round about by the way that leadeth unto Adora: but Simon and his hoſt marched againſt him in every place whereſoever he went.

21 Now they that were in the tower, ſent meſſengers unto Tryphon, to the end that he ſhould haſten his coming unto them by the wilderneſs, and ſend them victuals.

22 Wherefore Tryphon made ready all his horſemen to come that night, but there fell a very great ſnow, by reaſon whereof he came not. So he departed and came into the country of Galaad.

23 And when he came near to Baſcama, he ſlew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin the city of his fathers.

26 And all Iſrael made great lamentation for him, and bewailed him many days.

27 Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight, with hewn ſtone behind and before.

28 Moreover, he ſet up ſeven pyramids one againſt another, for his father and his mother, and his four brethren,

29 And in theſe he made cunning devices, about the which he ſet great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ſhips carved, that they might be ſeen of all that ſail on the ſea.

30 This is the ſepulchre which he made at Modin, and it ſtandeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him.

32 And he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamity upon the land.

33 Then Simon built up the ſtrong holds

in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover, Simon choſe men and ſent to king Demetrius, to the end he ſhould give the land an immunity, becauſe all that Tryphon did was to ſpoil.

35 Unto whom king Demetrius anſwered, and wrote after this manner:

36 King Demetrius unto Simon the high-prieſt, and friend of kings, as alſo unto the elders and nation of the Jews, ſendeth greeting.

37 The golden crown and the ſcarlet robe which ye ſent unto us, we have received: and we are ready to make a ſteadfaſt peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatſoever convenants we have made with you, ſhall ſtand; and the ſtrong holds which ye have builded, ſhall be your own.

39 As for any overſight, or fault committed unto this day, we forgive it, and the crown-tax alſo which ye owe us: and if there were any other tribute paid in Jeruſalem, it ſhall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Iſrael, in the hundred and ſeventieth year.

42 Then the people of Iſrael began to write in their inſtruments and contracts, in the firſt year of Simon the high-prieſt, the governor and leader of the Jews.

43 In thoſe days Simon camped againſt Gaza, and beſieged it round about; he made alſo an engine of war, and ſet it by the city, and battered a certain tower, and took it.

44 And they that were in the engine, leapt into the city; whereupon there was a great uproar in the city:

45 Inſomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beſeeching Simon to grant them peace.

46 And they ſaid, Deal not with us according to our wickedneſs, but according to thy mercy.

47 So Simon was appeaſed towards them, and fought no more againſt them, but put them out of the city, and cleanſed the houſes wherein the idols were: and ſo entered into it with ſongs and thankſgiving.

48 Yea, he put all uncleanneſs out of it, and placed ſuch men there, as would keep the law, and made it ſtronger than it was before, and built therein a dwelling-place for himſelf.

49 They alſo of the town in Jeruſalem were kept ſo ſtrait, that they could neither come forth, nor go into the country, nor buy, nor ſell: wherefore they were in great diſtreſs for want of victuals, and a great number of them periſhed through famine.

50 Then cried they to Simon, beſeeching him to be as one with them; which thing he granted them, and when he had put them out from thence, he cleanſed the tower from pollutions;

51 And entered into it the three and twentieth day of the ſecond month in the hundred ſeventy and one year, with thankſgiving, and branches of palm-trees, and with harps and cymbals, and with viols, and hymns, and ſongs: becauſe there was deſtroyed a great enemy out of Iſrael.

52 He ordained alſo that that day ſhould be kept every year with gladneſs. Moreover, the hill of the temple that was by the tower he made ſtronger than it was, and there he dwelt himſelf with his company.

53 And when Simon ſaw that John his ſon was a valiant man, he made him captain of all the hoſts, and dwelt in Gazara.

CHAP. XIV.

3 Demetrius is taken by the king of Perſia. 4 The good deeds of Simon to his country. 26 A memorial of his acts is ſet up in Sion.

NOW in the hundred threeſcore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight againſt Tryphon.

2 But when Arſaces, the king of Perſia and Media, heard that Demetrius was entered

within his borders, he ſent one of his princes to take him alive.

3 Who went and ſmote the hoſt of Demetrius, and took him, and brought him to Arſaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he ſought the good of his nation in ſuch wiſe, as that evermore his authority and honour pleaſed them well.

5 And as he was honourable in all his acts, ſo in this, that he took Joppe for an haven, and made an entrance to the iſles of the ſea.

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethſura, and the tower, out of the which he took all uncleanneſs, neither was there any that reſiſted him.

8 Then did they till their ground in peace, and the earth gave her increaſe, and the trees of the field their fruit.

9 The ancient men ſat all in the ſtreets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and ſet in them all manner of munition, ſo that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Iſrael rejoyced with great joy:

12 For every man ſat under his vine, and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight againſt them: yea, the kings themſelves were overthrown in thoſe days.

14 Moreover, he ſtrengthened all thoſe of his people that were brought low: the law he ſearched out, and every contemner of the law, and wicked perſon he took away.

15 He beautified the ſanctuary, and multiplied the veſſels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſorry.

17 But aſſoon as they heard that his brother Simon was made high-prieſt in his ſtead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of braſs, to renew the friendſhip and league which they had made with Judas and Jonathan his brother:

19 Which writings were read before the congregation at Jeruſalem.

20 And this is the copy of the letters that the Lacedemonians ſent, The rulers of the Lacedemonians, with the city unto Simon the high-prieſt, and the elders and prieſts, and reſidue of the people of the Jews, our brethren *ſend* greeting.

21 The ambaſſadors that were ſent unto our people, certified us of your glory and honour, wherefore we are glad of their coming:

22 And did regiſter the things that they ſpake in the counſel of the people, in this manner. Numenius ſon of Antiochus, and Antipater ſon of Jaſon, the Jews ambaſſadors, came unto us to renew the friendſhip they had with us.

23 And it pleaſed the people to entertain the men honourably, and to put the copy of their ambaſſage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high-prieſt.

24 After this, Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pound weight, to confirm the league with them.

25 Whereof when the people heard, they ſaid, what thanks ſhall we give to Simon and his ſons?

26 For he and his brethren, and the houſe of his father have eſtabliſhed Iſrael, and chaſed away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in the tables of braſs, which they ſet upon pillars in mount Sion: and this is the copy of the writing. The eighteeneth day of *the month* Elul, in the hundred threeſcore and twelfth year, being the third year of Simon the high-prieſt,

28 At Saramel in the great congregation of the prieſts and people, and rulers of the nation, and elders of the country, were theſe things notified unto us.

29 Forſomuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias of the poſterity of Jarib, together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation did their nation great honour.

30 (For after that Jonathan having gathered his nation together, and been their high-prieſt, was added to his people;

31 Their enemies purpoſed to invade their country, that they might deſtroy it, and lay hands on the ſanctuary.

32 At which time Simon roſe up, and fought for his nation, and ſpent much of his own ſubſtance, and armed the valiant men of his nation, and gave them wages;

33 And fortified the cities of Judea, together with Bethſura that lieth upon the borders of Judea, where the armour of the enemies had been before; but he ſet a garriſon of Jews there.

34 Moreover, he fortified Joppe which lieth upon the ſea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furniſhed them with all things convenient for the reparation thereof.)

35 The people therefore ſeeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governour, and chief prieſt, becauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, and for that he ſought by all means to exalt his people.

36 For in his time things proſpered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a tower, out of which they iſſued and polluted all about the ſanctuary, and did much hurt in the holy places:

37 But he placed Jews therein, and fortified it for the ſafety of the country, and the city, and raiſed up the walls of Jeruſalem.

38 King Demetrius alſo confirmed him in the high prieſthood, according to thoſe things.

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard ſay, that the Romans had called the Jews their friends, and confederates, and brethren, and that they had entertained the ambaſſadors of Simon honourably;

41 Alſo that the Jews and prieſts were well pleaſed that Simon ſhould be their governor and high-prieſt for ever, until there ſhould ariſe a faithful prophet:

42 Moreover, that he ſhould be their captain, and ſhould take charge of the ſanctuary, to ſet them over their works, and over the country, and over the armour, and over the fortreſſes, that (*I ſay*) he ſhould take charge of the ſanctuary;

43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be clothed in purple, and wear gold;

44 Alſo that it ſhould be lawful for none of the people or prieſts, to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whoſoever ſhould do otherwiſe, or break any of theſe things, he ſhould be puniſhed.

46 Thus it liked all the people to deal with Simon, and to do as hath been ſaid.

47 Then Simon accepted hereof, and was well pleaſed to be high-prieſt, and captain, and governor of the Jews and prieſts, and to defend them all.

48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place;

49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

CHAP. XV.

4 *Antiochus deſireth leave to paſs through Judea.* 27 *He quarrelleth with Simon,* 38 *and ſendeth ſome to annoy Judea.*

MOreover, Antiochus ſon of Demetrius the king, ſent letters from the iſles of the ſea, unto Simon the prieſt, and prince of the Jews and to all the people;

2 The contents whereof were theſe: King

Antiochus to Simon the high prieſt, and prince of his nation, and to the people of the Jews, greeting,

3 Foraſmuch as certain, peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of foreign ſoldiers together, and prepared ſhips of war;

4 My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted.

6 I give thee leave alſo to coin money for thy country with thine own ſtamp.

7 And as concerning Jeruſalem, and the ſanctuary, let them be free, and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thine hands, let them remain unto thee.

8 And if any thing be, or ſhall be owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple with great honour, ſo that your honour ſhall be known throughout the world.

10 In the hundred threeſcore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, ſo that few were left with Tryphon.

11 Wherefore being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea-ſide.

12 For he ſaw that troubles came upon him all at once, and that his forces had forſaken him.

13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſemen.

14 And when he had compaſſed the city round about, and joined ſhips cloſe to the town on the ſea-ſide, he vexed the city by land and by ſea, neither ſuffered he any to go out or in.

15 In the mean ſeaſon came Numenius, and his company from Rome, having letters to the kings and countrys: wherein were written theſe things;

16 Lucius, Conſul of the Romans, unto king Ptolemee, greeting.

17 The Jews ambaſſadors, our friends and confederates, came unto us, to renew the old friendſhip and league, being ſent from Simon the high prieſt, and from the people of the Jews.

18 And they brought a ſhield of gold, of a thouſand pound.

19 We thought it good therefore to write unto the kings and countrys, that they ſhould do them no harm, nor fight againſt them, their cities or countrys, nor yet aid their enemies againſt them.

20 It ſeemed alſo good to us to receive the ſhield of them.

21 If therefore their be any peſtilent fellows, that have fled from their country unto you, deliver them unto Simon the high prieſt, that he may puniſh them according to their own law.

22 The ſame things wrote he likewiſe unto Demetrius the king, and Attalus, to Ariarathes, and Arſaces,

23 And to all the countrys, and to Sampſames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnaſſus, and Rhodus, and Phaſelis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high prieſt.

25 So Antiochus the king camped againſt Dora the ſecond *day*, aſſaulting it continually, and making engines, by which means he ſhut up Tryphon, that he could neither go out nor in.

26 At that time Simon ſent him two thouſand choſen men to aid him: ſilver alſo and gold, and much armour.

27 Nevertheleſs he would not receive them, but brake all the covenants which he had made with him afore, and became ſtrange unto him.

28 Furthermore he ſent unto him Athenobius,

bius, one of his friends, to commune with him, and ſay, You withhold Joppe and Gazara, with the tower that is in Jeruſalem, which are cities of my realm.

29 The borders thereof ye have waſted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judea:

31 Or elſe give me for them five hundred talents of ſilver; and for the harm that you have done, and the tributes of the cities, other five hundred talents: if not we will come and fight againſt you.

32 So Athenobius the kings friend came to Jeruſalem: and when he ſaw the glory of Simon, and the cupboard of gold, and ſilver plate, and his great attendance, he was aſtoniſhed, and told him the kings meſſage.

33 Then anſwered Simon, and ſaid unto him, We have neither taken other mens lands, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in poſſeſſion a certain time.

34 Wherefore we have opportunity, hold the inheritance of our fathers.

35 And whereas thou demandeſt Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius, anſwered him not a word;

36 But returned in a rage to the king, and made report unto him of theſe ſpeeches, and of the glory of Simon, and of all that he had ſeen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ſhip unto Orthoſias.

38 Then the king made Cendebeus captain of the ſea-coaſt, and gave him an hoſt of footmen and horſemen.

39 And commanded him to remove his hoſt toward Judea: alſo he commanded him to build up Cedron, and to fortify the gates, and to war againſt the people; but as for the king *himſelf*, he purſued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people priſoners, and ſlay them.

41 And when he had built up Cedron, he ſet horſemen there, and an hoſt *of footmen*, to the end that iſſuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

3 *Judas and John prevail againſt the forces ſent by Antiochus.* 11 *Simon and two of his ſons murdered.*

THen came up John from Gazara, and told Simon his father, what Cendebeus had done.

2 Wherefore Simon called his two eldeſt ſons, Judas and John, and ſaid unto them, I and my brethren, and my fathers houſe, have ever from our youth unto this day fought againſt the enemies of Iſrael; and things have proſpered ſo well in our hands, that we have delivered Iſrael oftentimes.

3 But now I am old, and ye by *Gods* mercy are of a ſufficient age: be ye inſtead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he choſe out of the country twenty thouſand men of war with horſemen, who went out againſt Cendebeus, and reſted that night at Modin.

5 And when as they roſe in the morning, and went into the plain, behold a mighty great hoſt both of footmen and horſemen, came againſt them: howbeit, there was a water-brook betwixt them.

6 So he and his people pitched over againſt them: and when he ſaw that the people were afraid to go over the water-brook, he went firſt over himſelf, and then the men ſeeing him, paſſed through after him.

7 *That done*, he divided his men, and ſet the horſemen in the midſt of the footmen: for the enemies horſemen were very many.

8 Then ſounded they with the holy trumpets: whereupon Cendebeus and his hoſt were put to flight, ſo that many of them were ſlain, and the remnant gat them to the ſtrong hold.

9 At that time was Judas John's brother wounded, but John ſtill followed after them,

until he came to Cedron which *Cendebeus* had built.

10 So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire: ſo that there were ſlain of them about two thouſand men. Afterward he returned into the land of Judea in peace.

11 Moreover in the plain of Jericho was Ptolemeus the ſon of Abubus made captain, and he had abundance of ſilver and gold.

12 For he was the high prieſt's ſon in law.

13 Wherefore his heart being lifted up, he thought to get the country to himſelf, and thereupon conſulted deceitfully againſt Simon and his ſons to deſtroy them.

14 Now Simon was viſiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himſelf to Jericho with his ſons, Mattathias and Judas, in the hundred threeſcore and ſeventh year, in the eleventh month called Sabat:

15 Where the *ſon* of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet, howbeit he had hid men there.

16 So when Simon and his ſons had drunk largely, Ptolemee and his men roſe up, and took their weapons, and came upon Simon into the banqueting-place, and ſlew him and his two ſons, and certain of his ſervants.

17 In which doing he committed a great treachery, and recompenſed evil for good.

18 Then Ptolemee wrote theſe things, and ſent to the king, that he ſhould ſend him an hoſt to aid him, and he would deliver him the country and cities.

19 He ſent others alſo to Gazara to kill John and unto the tribunes he ſent letters to come unto him, that he might give them ſilver, and gold, and rewards.

20 And others he ſent to take Jeruſalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were ſlain, and (*quoth he*) *Ptolemee* hath ſent to ſlay thee alſo.

22 Hereof when he heard, he was ſore aſtoniſhed: So he laid hands on them that were come to deſtroy him, and ſlew them; for he knew that they ſought to make him away.

23 As concerning the reſt of the acts of John and his wars and worthy deeds which he did, and the building of the walls which he made, and his doings.

24 Behold, theſe are written in the Chronicles of his prieſthood, from the time he was made high prieſt after his father.

The Second Book of MACCABEES.

CHAP. I.

1 *A letter of the Jews from Jeruſalem to them of Egypt, to thank God for the death of Antiochus.* 24. *The prayer of Neemias.*

THE brethren the Jews that be at Jeruſalem, and in the land of Judea, wiſh unto the brethren the Jews that are throughout Egypt, health and peace.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Iſaac, and Jacob, his faithful ſervants;

3 And give you all an heart to ſerve him, and to do his will with a good courage, and a willing mind;

4 And open your hearts in his law and commandments and ſend you peace.

5 And hear your prayers, and be at one with you, and never forſake you in the time of trouble.

6 And now we be here praying for you.

7 What time has Demetrius reigned, in the hundred threeſcore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in thoſe years, from the time that Jaſon and his company revolted from the holy land and kingdom,

8 And burnt the porch, and ſhed innocent blood: then we prayed unto the Lord, and

were heard; we offered alſo ſacrifices, and fine flour, and lighted the lamps, and ſet forth the loaves.

9 And now ſee that ye keep the feaſt of tabernacles in the month Caſleu.

10 In the hundred fourſcore and eighth year, the people that were at Jeruſalem, and in Judea, and the council, and Judas ſent greeting and health unto Ariſtobulus, king Ptolemeus maſter, who was of the ſtock of the anointed prieſts, and to the Jews that were in Egypt:

11 Inſomuch as God hath delivered us from great perils, we thank him highly, as having been in battle againſt a king.

12 For he caſt them out that fought within the holy city.

13 For when the leader was come into Perſia, and the army with him that ſeemed invincible, they were ſlain in the temple of Nanea, by the deceit of Nanea's prieſts.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him to receive money in name of a dowry.

15 Which when the prieſts of Nanea had ſet forth, and he was entered with a ſmall company into the compaſs of the temple, they ſhut the temple as ſoon as Antiochus was come in.

16 And opening a privy door of the roof, they threw ſtones like thunderbolts, and ſtruck down the captain, hewed them in pieces, ſmote off their heads, and caſt them to thoſe that were without.

17 Bleſſed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purpoſed to keep the purification of the temple upon the five and twentieth day of *the month* Caſleu, we thought it neceſſary to certify you thereof, that ye alſo might keep it, as the *feaſt* of the tabernacles, and of the fire, *which was given us* when Neemias offered ſacrifice, after that he had builded the temple, and the altar.

19 For when our fathers were led into Perſia, the prieſts that were then devout, took the fire of the altar, privily and hid it in an hollow place of a pit without water, where they kept it ſure, ſo that the place was unknown to all men.

20 Now after many years, when it pleaſed God, Neemias being ſent from the king of Perſia, did ſend of the poſterity of thoſe prieſts that had hid it, to the fire: But when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the ſacrifices were laid on, Neemias commanded the prieſts to ſprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the ſun ſhone, which afore was hid in the cloud, there was a great fire kindled, ſo that every man marvelled.

23 And the prieſts made a prayer whilſt the ſacrifice was conſuming, (*I ſay*) both the prieſts, and all the reſt, Jonathan beginning, and the reſt anſwering thereunto, as Neemias did.

24 And the prayer was after this manner, O Lord, Lord God, Creator of all things, who art fearful and ſtrong, and righteous and merciful, and the only and gracious King.

25 The only giver of all things, the only juſt almighty and everlaſting, thou that delivereſt Iſrael from all trouble, and didſt chooſe the fathers, and ſanctify them:

26 Receive the ſacrifice, for thy whole people Iſrael, and preſerve thine own portion, and ſanctify it.

27 Gather thoſe together that are ſcattered from us, deliver them that ſerve among the heathen, look upon them that are deſpiſed and abhorred, and let the heathen know that thou art our God.

28 Puniſh them that oppreſs us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moſes hath ſpoken.

30 And the prieſts ſung pſalms of thankſgiving.

31 Now when the ſacrifice was conſumed, Neemias commanded the water that was left to be poured on the great ſtones.

32 When this was done, there was kindled a flame: but it was conſumed by the light that ſhined from the altar.

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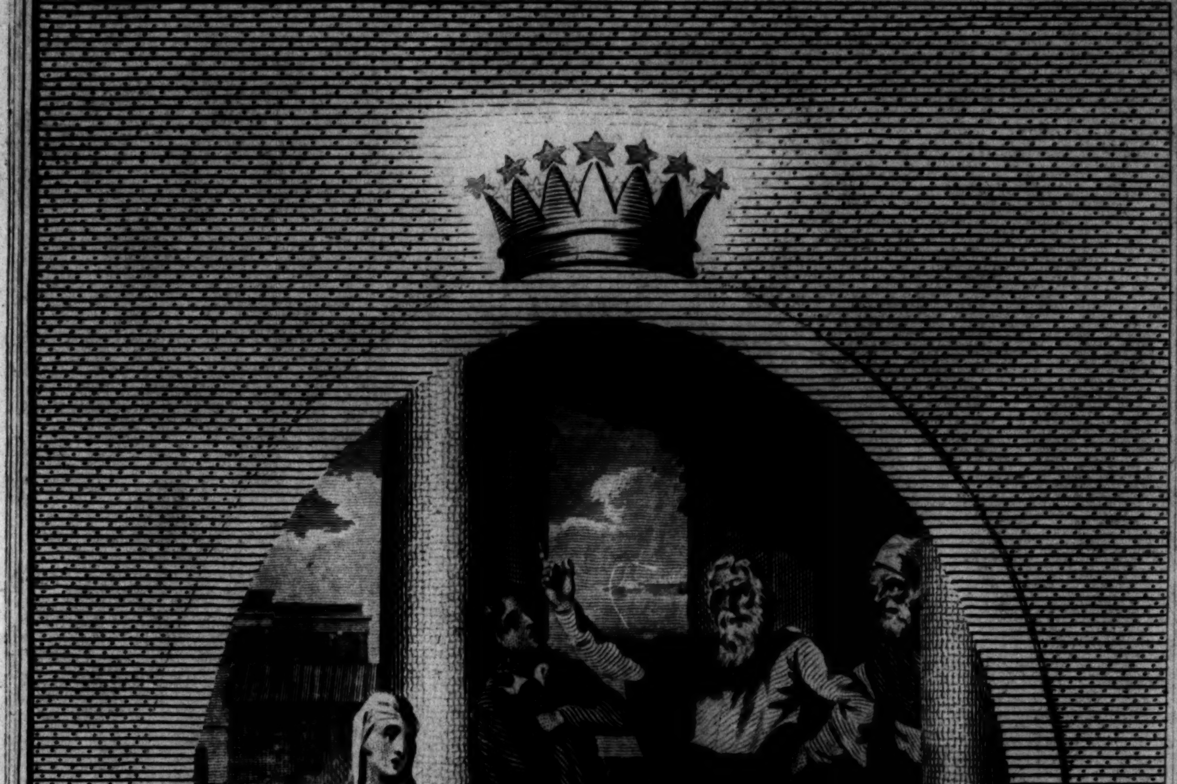

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33 So when this matter was known, it was told the king of Perſia, that in the place where the prieſts that were led away had hid the fire, there appeared water, and that Neemias had purified the ſacrifices therewith.

34 Then the king incloſing the place, made it holy after he had tried the matter.

35 And the king took many gifts, and beſtowed thereof on thoſe whom he would gratify,

36 And Neemias called this thing Naphthar, which is as much as to ſay, a cleanſing: but many men call it Nephi.

CHAP. II.

1 *What Jeremy the prophet did.* 5 *How he hid the tabernacle, the ark, and the altar.*

IT is alſo found in the records, that Jeremy the prophet commanded them that were carried away, to take of the fire, as it hath been ſignified:

2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they ſhould not err in their minds, when they ſee images of ſilver and gold, with their ornaments.

3 And with other ſuch ſpeeches exhorted he them, that the law ſhould not depart from their hearts.

4 It was alſo contained in the ſame writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moſes climbed up, and ſaw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 And ſome of thoſe that followed him, came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, ſaying, As for that place, it ſhall be unknown until the time that God gather his people again together and receive them unto mercy.

8 Then ſhall the Lord ſhew them theſe things, and the glory of the Lord ſhall appear, and the cloud alſo as it was ſhewed under Moſes, and as when Solomon deſired that the place might be honourably ſanctified.

9 It was alſo declared, that he being wiſe, offered the ſacrifice of dedication, and of the finiſhing of the temple.

10 And as when Moſes prayed unto the Lord, the fire came down from heaven, and conſumed the ſacrifices: even ſo prayed Solomon alſo, and the fire came down from heaven, and conſumed the burnt-offerings.

11 And Moſes ſaid, Becauſe the ſin-offering was not to be eaten, it was conſumed.

12 So Solomon kept thoſe eight days.

13 The ſame things alſo were reported in the writings and commentaries of Neemias; and how he founding a library, gathered together the acts of the kings and the prophets, and of David, and the epiſtles of the kings concerning the holy gifts.

14 In like manner alſo Judas gathered together all thoſe things that were loſt, by reaſon of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, ſend ſome to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye ſhall do well if ye keep the ſame days.

17 We hope alſo that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the prieſthood, and the ſanctuary.

18 As he promiſed in the law, will ſhortly have mercy upon us, and gather us together out of every land under heaven, into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars againſt Antiochus Epiphanes, and Eupator his ſon,

21 And the manifeſt ſigns that came from heaven unto thoſe that behaved themſelves manfully to their honour for Judaiſm: ſo that being but a few, they overcame the whole

country, and chaſed barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws, which were going down, the Lord being gracious unto them with all favour:

23 *All theſe things (I ſay)* being declared by Jaſon of Cyrene in five books, we will aſſay to abridge in one volume.

24 For conſidering the infinite number, and the difficulty which they find that deſire to look into the narrations of the ſtory, for the variety of the matter,

25 We have been careful, that they that will read might have delight, and that they that are deſirous to commit to memory, might have eaſe, and that all into whoſe hands it comes, might have profit.

26 Therefore to us that have taken upon us this painful labour of abridging, it was not eaſy, but a matter of ſweat and watching;

27 Even as it is no eaſe unto him that prepareth a banquet, and ſeeketh the benefit of others: yet for the pleaſuring of many, we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the maſter-builder of a new houſe muſt care for the whole building; but he that undertaketh to ſet it out, and paint it, muſt ſeek out fit things for the adorning thereof: even ſo I think it is with us.

30 To ſtand upon every point, and go over things at large, and to be curious in particulars, belongeth to the firſt author of the ſtory.

31 But to uſe brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement.

32 Here then will we begin the ſtory: only adding thus much to that which hath been ſaid, That it is a fooliſh thing to make a long prologue, and to be ſhort in the ſtory itſelf.

CHAP. III.

1 Of the honour done to the temple by the kings of the Gentiles. 4 Simon uttereth what treaſures are in the temple.

NOW when the holy city was inhabited with all peace, and the laws were kept very well, becauſe of the godlineſs of Onias the high-prieſt, and his hatred of wickedneſs,

2 It came to paſs that even the kings themſelves did honour the place, and magnify the temple with their beſt gifts;

3 Inſomuch that Seleucus king of Aſia, of his own revenues, bare all the coſts belonging to the ſervice of the ſacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high-prieſt about diſorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the ſon* of Thraſeas, who then was governor of Celoſyria and Phenice;

6 And told him that the treaſury in Jeruſalem was full of infinite ſums of money, ſo that the multitude of their riches which did not pertain to the account of the ſacrifices was innumerable, and that it was poſſible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had ſhewed him of the money whereof he was told, the king choſe out Heliodorus his treaſurer, and ſent him with a commandment to bring him the foreſaid money.

8 So forthwith Heliodorus took his journey, under a colour of viſiting the cities of Celoſyria and Phenice, but indeed to fulfil the kings purpoſe.

9 And when he was come to Jeruſalem, and had been courteouſly received of the high prieſt of the city, he told him what intelligence was given of the money, and declared wherefore he came, and aſked if theſe things were ſo indeed.

10 Then the high prieſt told him that their was ſuch money laid up for the relief of widows, and fatherleſs children:

11 And that ſome of it belonged to Hircanus, *ſon* of Tobias, a man of great dignity, and not as that wicked Simon had miſinformed:

the ſum whereof in all was four hundred talents of ſilver, and two hundred of gold:

12 And that it was altogether impoſſible that ſuch wrong ſhould be done unto them, that had committed it to the holineſs of the place, and to the majeſty and inviolable ſanctity of the temple, honoured over all the world.

13 But Heliodorus, becauſe of the kings commandment given him, ſaid, that in any wiſe it muſt be brought into the kings treaſury.

14 So at the day which he appointed, he entered in to order this matter: wherefore there was no ſmall agony throughout the whole city.

15 But the prieſts proſtrating themſelves before the altar in their prieſts veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept.

16 Then whoſo had looked the high prieſt in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agony of his mind.

17 For the man was ſo compaſſed with fear, and horror of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart.

18 Others ran flocking out of their houſes to the general ſupplication, becauſe the place was like to come into contempt.

19 And the women girt with ſackcloth under their breaſts, abounded in the ſtreets, and the virgins that were kept in, ran, ſome to the gates and ſome to the walls, and others looked out of the windows.

20 And all holding their hands towards heaven, made ſupplication.

21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the fear of the high prieſt, being in ſuch an agony.

22 They then called upon the Almighty Lord, to keep the things committed of truſt, ſafe and ſure, for thoſe that had committed them.

23 Nevertheleſs, Heliodorus executed that which was decreed.

24 Now as he was there preſent himſelf with his guard about the treaſury, the Lord of ſpirits, and the Prince of all power cauſed a great apparition, ſo that all that preſumed to come in with him, were aſtoniſhed at the power of God, and fainted, and were ſore afraid.

25 For there appeared unto them an horſe with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and ſmote at Heliodorus with his forefeet, and it ſeemed that he that ſat upon the horſe, had complete harneſs of gold.

26 Moreover, two other young men appeared before him, notable in ſtrength, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes.

27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him, took him up, and put him into a litter.

28 Thus him, that lately came with a great train, and with all his guard into the ſaid treaſury, they carried out being unable to help himſelf with his weapons: and manifeſtly they acknowledged the power of God.

29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hope of life.

30 But they praiſed the Lord that had miraculouſly honoured his own place: for the temple which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladneſs.

31 Then ſtraightways certain of Heliodorus friends, prayed Onias that he would call upon the moſt High, to grant him his life, who lay ready to give up the ghoſt.

32 So the high prieſt ſuſpecting leſt the king ſhould miſconceive, that ſome treachery had been done to Heliodorus by the Jews, offered a ſacrifice for the health of the man.

33 Now as the high prieſt was making an atonement, the ſame young men, in the ſame clothing appeared and ſtood beſide Heliodorus, ſaying, Give Onias the high prieſt great thanks, inſomuch as for his ſake the Lord hath granted thee life.

34 And ſeeing that thou haſt been ſcourged

from heaven, declare unto all men the mighty power of God: and when they had ſpoken theſe words they appeared no more.

35 So Heliodorus after he had offered ſacrifice unto the Lord, and made great vows unto him that had ſaved his life, and ſaluted Onias, returned with his hoſt to the king.

36 Then teſtified he to all men, the works of the great God, which he had ſeen with his eyes.

37 And when the king aſked Heloidorus, who might be a fit man to be yet ſent once again to Jeruſalem, he ſaid,

38 If thou haſt any enemy or traitor, ſend him thither, and thou ſhalt receive him well ſcourged, if he eſcape with his life: for in that place, no doubt, there is an eſpecial power of God.

39 For he that dwelleth in heaven, hath his eye on that place, and defendeth it, and he beateth and deſtroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treaſury, fell out on this ſort.

CHAP. IV.

1 *Simon ſlandereth Onias.* 34 *Andronicus traiterouſly murdereth him:* 36 *For which the king cauſed him to be put to death.*

THis Simon now (of whom we ſpake afore) having been a bewrayer of the money, and of his country, ſlandered Onias, as if he had terrified Heliodorus, and been the worker of theſe evils.

2 Thus was he bold to call him a traitor, that had deſerved well of the city, and tendered his own nation, and was ſo zealous of the laws.

3 But when their hatred went ſo far, that by one of Simons faction, murders were committed.

4 Onias ſeeing the danger of this contention and that Appolonius, as being the governor of Celoſyria and Phenice, did rage, and increaſe Simons malice.

5 He went to the king, not to be an accuſer of his countrymen, but ſeeking the good of all, both public and private:

6 For he ſaw that it was impoſſible that the ſtate ſhould continue quiet, and Simon leave his folly, unleſs the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jaſon the brother of Onias, laboured under-hand to be high prieſt.

8 Promiſing unto the king by interceſſion three hundred and threeſcore talents of ſilver, and of another revenue eighty talents:

9 Beſides this, he promiſed to aſſign an hundred and fifty more, if he might have licence to ſet him up a place for exerciſe, and for the training up of youth in the faſhions of the heathen, and to write them of Jeruſalem *by the name of* Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekiſh faſhion.

11 And the royal privileges granted, of ſpecial favour to the Jews, by the means of John the father of Eupolemus, who went ambaſſador to Rome for amity and aid, he took away; and putting down the governments which were according to the law he brought up new cuſtoms againſt the law.

12 For he built gladly a place of exerciſe under the tower itſelf, and brought the chief young men under his ſubjection, and made them wear a hat.

13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding profaneneſs of Jaſon that ungodly wretch, and not high prieſt:

14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawful allowance in the place of exerciſe, after the game of Diſcus called them forth;

15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all.

16 By reaſon whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtom they followed ſo earneſtly, and unto whom they deſired to be like in all things.

17 For it is not a light thing to do wickedly againſt the laws of God: but the time following ſhall declare theſe things.

18 Now when the game that was uſed every fifth year was kept at Tyrus, the king being preſent,

19 This ungracious Jaſon ſent ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hundred drachmes of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges.

20 This money then in regard of the ſender, was appointed to Hercules ſacrifice; but becauſe of the bearers thereof, it was employed to the making of galleys.

21 Now when Apollonius the *ſon* of Meneſtheus was ſent into Egypt, for the coronation of king *Ptolemeus* Philometor, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe and from thence to Jeruſalem:

22 Where he was honourably received of Jaſon and of the city, and was brought in with torch-light, and with great ſhoutings: and ſo afterward went with his hoſt unto Phenice.

23 Three years afterward Jaſon ſent Menelaus the aforeſaid Simons brother, to bear the money unto the king, and to put him in mind of certain neceſſary matters.

24 But he being brought to the preſence of the king, when he had magnified him for the glorious appearance of his power, got the prieſthood to himſelf, offering more then Jaſon by three hundred talents of ſilver.

25 So he came with the kings mandate, bringing nothing worthy the high prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon who had undermined his own brother being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promiſed unto the king, he took no good order for it, albeit Soſtratus the ruler of the caſtle required it.

28 For unto him appertained the gathering of the cuſtoms. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lyſimachus in his ſtead in the prieſthood; and Soſtratus *left* Crates, who was governor of the Cyprians.

30 While thoſe things were in doing, they of Tarſus and Mallos made inſurrection, becauſe they were given to the kings concubine called Antiochis.

31 Then came the king in all haſte to appeaſe matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus ſuppoſing that he had gotten a covenient time ſtole certain veſſels of gold out of the temple, and gave ſome of them to Andronicus and ſome he ſold into Tyrus, and the cities round about.

33 Which when Onias knew of a ſurety, he reproved him and withdrew himſelf into a ſanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to get Onias into his hands; who being perſwaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were ſuſpected *by him*, yet perſwaded he him to come forth of the ſanctuary; whom forthwith he ſhut up without regard of juſtice.

35 For the which cauſe not only the Jews, but many alſo of other nations took great indignation and were much grieved for the unjuſt murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact alſo, complained becauſe Onias was ſlain without cauſe.

37 Therefore Antiochus was heartily ſorry, and moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had

committed impiety againſt Onias, there ſlew he the curſed murderer. Thus the Lord rewarded him his puniſhment as he had deſerved.

39 Now when many ſacrileges had been committed in the city by Lyſimachus, with the conſent of Menelaus, and the bruit thereof was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, many veſſels of gold being already carried away.

40 Whereupon the common people riſing and being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one Auranus being the leader, a man far gone in years, and no leſs in folly.

41 They then ſeeing the attempt of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt, that was next at hand caſt them all together upon Lyſimachus, and thoſe that ſet upon them.

42 Thus many of them they wounded, and ſome they ſtroke to the ground, and all *of them* they forced to flee: but as for the church-robber himſelf, him they killed beſides the treaſury.

43 Of theſe matters therefore there was an accuſation laid againſt Menelaus.

44 Now when the king came to Tyrus, three men that were ſent from the ſenate, pleaded the cauſe before him:

45 But Menelaus being now convicted, promiſed Ptolemee the *ſon* of Dorymenes, to give him much money, if he would pacify the king towards him.

46 Whereupon Ptolemee taking the king aſide into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who if they had told their cauſe, yea, before the Sythians, ſhould have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment.

49 Wherefore even they of Tyrus moved with hatred of that wicked deed, cauſed them to be honourably buried.

50 And ſo through the covetouſneſs of them that were of power, Menelaus remained ſtill in authority, increaſing in malice, and being a great traitor to the citizens.

CHAP. V.

2 *Of the ſigns and tokens ſeen in Jeruſalem.* 15 *The ſpoiling of the temple.*

ABout the ſame time Antiochus prepared his ſecond voyage into Egypt:

2 And then it happened, that through all the city, for the ſpace almoſt of forty days, there were ſeen horſemen running in the air, in cloth of gold, and armed with lances, like a band of ſoldiers,

3 And troops of horſemen in array, encountering and running one againſt another with ſhaking of ſhields, and multitude of pikes, and drawing of ſwords, and caſting darts, and glittering of golden ornaments, and harneſs of all ſorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a falſe rumour as though Antiochus had been dead, Jaſon took at the leaſt a thouſand men, and ſuddenly made an aſſault upon the city; and they that were upon the walls, being put back, and the city at length taken, Menelaus fled into the caſtle:

6 But Jaſon ſlew his own citizens without mercy (not conſidering that to get the day of them of his own nation, would be a moſt unhappy day for him: but thinking they had been *his* enemies, and not his countrymen whom he conquered.)

7 Howbeit, for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſon, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination, as an open enemy of his country, and countrymen, he was caſt out into Egypt.

9 Thus he that had driven many out of their country, periſhed in a ſtrange land, re-

tiring to the Lacedemonians, and thinking *there* to find ſuccour by reaſon of his kindred.

10 And he that had caſt out many unburied, had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes.

13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants.

14 And there were deſtroyed within the ſpace of three whole days, fourſcore thouſand, whereof forty thouſand were ſlain in the conflict; and no fewer ſold then ſlain.

15 Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world; Menelaus that traitor to the laws, and to his own country, being his guide:

16 And taking the holy veſſels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away.

17 And ſo haughty was Antiochus in mind, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many ſins, this man as ſoon as he had come, had forthwith been ſcourged, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſury.

19 Nevertheleſs, God did not chooſe the people for the places ſake, but the place for the peoples ſake.

20 And therefore the place itſelf, that was partaker with them of the adverſity that happened to the nation, did afterward communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again the great Lord being reconciled, it was ſet up with all glory.

21 So when Antiochus had carried out of the temple a thouſand and eight hundred talents, he departed in all haſte unto Antiochia, weening in his pride to make the land navigable, and the ſea paſſable by foot: ſuch was the haughtineſs of his mind.

22 And he left governors to vex the nation: at Jeruſalem Philip, for his country a Phrygian, and for manners more barbarous then he that ſet him there:

23 And at Garizim, Andronicus; and beſides, Menelaus, who worſe then all the reſt, bare an heavy hand over the citizens, having a malicious mind againſt his countrymen the Jews.

24 He ſent alſo that deteſtable ring-leader Apollonius, with an army of two and twenty thouſand, commanding him to ſlay all thoſe that were in their beſt age, and to ſell the women, and the younger ſort:

25 Who coming to Jeruſalem, and pretending peace, did forbear till the holy day of the ſabbath, when taking the Jews keeping holy-day, he commanded his men to arm themſelves.

26 And ſo he ſlew all them that were gone to the celebrating of the ſabbath, and running through the city with weapons, ſlew great multitudes.

27 But Judas Maccabeus, with nine others, or thereabout, withdrew himſelf into the wilderneſs, and lived in the mountains after the manner of beaſts, with his company, who fed on herbs continually, leſt they ſhould be partakers of the pollution.

CHAP. VI.

1 *The Jews are compelled to leave the law of God.* 4 *The temple is defiled.*

NOT long after this, the king ſent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute alſo the temple in Jeruſalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the defender of ſtrangers, as they did deſire that

dwelt in the place.

3 The coming in of this miſchief was ſore and grievous to the people:

4 For the temple was filled with riot and revelling, by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and beſides that, brought in things that were not lawful.

5 The altar alſo was filled with profane things which the law forbiddeth.

6 Neither was it lawful for a man to keep ſabbath-days, or ancient feaſts, or to profeſs himſelf at all to be a Jew.

7 And in the day of the kings birth every month they were brought by bitter conſtraint to eat of the ſacrifices; and when the feaſt of Bacchus was kept, the Jews were compelled to go in proceſſion to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the ſuggeſtion of Ptolemee, againſt the Jews, that they ſhould obſerve the ſame faſhions, and be partakers of their ſacrifices:

9 And whoſo would not conform themſelves to the manners of the Gentiles, ſhould be put to death. Then might a man have ſeen the preſent miſery.

10 For there were two women brought, who had circumciſed their children, whom when they had openly led round about the city, the babes hanging at their breaſts, they caſt them down head-long from the wall.

11 And others that had run together into caves near by, to keep the ſabbath-day ſecretly, being diſcovered to Philip, were all burnt together, becauſe they made a conſcience to help themſelves, for the honour of the moſt ſacred day.

12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtening of our nation.

13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed.

14 For not as with other nations whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins, ſo dealeth he with us,

15 Leſt that being come to the height of ſin, afterwards he ſhould take vengeance of us.

16 And therefore he never withdraweth his mercy from us. And though he puniſh with adverſity yet doth he never forſake his people.

17 But let this that we have ſpoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar one of the principal ſcribes, an aged man, and of a well-favoured countenance, was conſtrained to open his mouth, and to eat ſwines fleſh.

19 But he chooſing rather to die gloriouſly, then to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are reſolute to ſtand out againſt ſuch things as are not lawful for love of life to be taſted.

21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to bring fleſh of his own proviſion, ſuch as was lawful for him to uſe, and make as if he did eat of the fleſh taken from the ſacrifice commanded by the king;

22 That in ſo doing he might be delivered from death, and for the old friendſhip with them, find favour.

23 But he began to conſider diſcreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his moſt honeſt education from a child, or rather the holy law made and given by God: therefore he anſwered accordingly, and willed them ſtraitways to ſend him to the grave.

24 For it becometh not our age (*ſaid he*) in any wiſe to diſſemble, whereby many young perſons might think that Eleazar being fourſcore years old and ten, were now gone to a ſtrange religion,

25 And ſo they through mine hypocriſy, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get

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V. 10.] When men are deſpiſers of God to what extent of cruelty and murder do their vile paſſions drive them! Neither a ſtain to mine old age, and make it abominable.

26 For though for the preſent time I ſhould be delivered from the puniſhment of men: yet ſhould I not eſcape the hand of the Almighty, neither alive nor dead.

27 Wherefore now manfully changing this life, I will ſhew myſelf ſuch an one, as mine age requireth,

28 And leave a notable example to ſuch as be young, to die willingly and couragiouſly for the honourable and holy laws: and when he had ſaid theſe words, immediately he went to the torment.

29 They that led him, changing the good will they bare him a little before, into hatred, becauſe the foreſaid ſpeeches proceeded, as they thought, from a deſperate mind.

30 But when he was ready to die with ſtripes, he groaned, and ſaid, It is manifeſt unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure ſore pains in body, by being beaten: but in ſoul am well content to ſuffer theſe things, becauſe I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The conſtancy and cruel death of ſeven brethren and their mother in one day, becauſe they would not eat ſwines fleſh at the kings commandment.

IT came to paſs alſo that ſeven brethren with their mother were taken, and compelled by the king againſt the law to taſte ſwines fleſh, and were tormented with ſcourges and whips,

2 But one of them that ſpake firſt, ſaid thus, What wouldeſt thou aſk or learn of us? we are ready to die, rather then to tranſgreſs the laws of our fathers.

3 Then the king being in a rage, commanded pans and caldrons to be made hot.

4 Which forthwith being heated, he commanded to cut out the tongue of him that ſpake firſt, and to cut off the utmoſt parts of his body, the reſt of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good ſpace diſperſed, they exhorted one another with the mother to die manfully, ſaying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moſes in his ſong, which witneſſed to their faces, declared ſaying, And he ſhall be comforted in his ſervants.

7 So when the firſt was dead after this manner, they brought the ſecond to make him a mockingſtock: and when they had pulled off the ſkin of his head with the hair, they aſked him, Wilt thou eat before thou be puniſhed, throughout every member of thy body.

8 But he anſwered in his own language, and ſaid, No. Wherefore he alſo received the next torment in order as the former did,

9 And when he was at the laſt gaſp, he ſaid, Thou like a fury takeſt us out of this preſent life, but the King of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life.

10 After him was the third made a mockingſtock: and when he was required, he put out his tongue, and that right ſoon, holding forth his hands manfully,

11 And ſaid couragiouſly, Theſe I had from heaven; and for his laws I deſpiſe them, and from him I hope to receive them again.

12 Inſomuch that the king, and they that were with him, marvelled at the young mans courage, for that he nothing regarded the pains.

13 Now when this man was dead alſo they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he ſaid thus, it is good, being put to death by men, to look for hope from God, to be raiſed up again by him: as for thee thou ſhalt have no reſurrection to life.

15 Afterward they brought the fifth alſo, and mangled him.

16 Then looked he unto the king, and ſaid, Thou haſt power over men, thuu art corruptible,

tible, thou doeſt what thou wilt; yet think not that our nation is forſaken of God.

17 But abide a while, and behold his great power, how he will torment thee, and thy ſeed.

18 After him alſo they brought the ſixth, who being ready to die, ſaid, Be not deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God: therefore marvellous things are done *unto us*.

19 But think not thou that takeſt in hand to ſtrive againſt God, that thou ſhalt eſcape unpuniſhed.

20 But the mother was marvellous above all, and worthy of honourable memory: for when ſhe ſaw her ſeven ſons ſlain within the ſpace of one day, ſhe bare it with a good courage, becauſe of the hope that ſhe had in the Lord.

21 Yea, ſhe exhorted every one of them in her own language, filled with couragious ſpirits: and ſtirring up her womaniſh thoughts with a manly ſtomach, ſhe ſaid unto them,

22 I cannot tell how you came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you.

23 But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own mercy give you breath and life again, as you now regard not your ownſelves for his laws ſake.

24 Now Antiochus thinking himſelf deſpiſed, and ſuſpecting it to be a reproachful ſpeech, whilſt the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that alſo he would take him for his friend, and truſt him with affairs.

25 But when the young man would in no caſe hearken unto him, the king called his mother, and exhorted her, that ſhe would counſel the young man to ſave his life.

26 And when he had exhorted her with many words, ſhe promiſed him that ſhe would counſel her ſon.

27 But ſhe bowing herſelf towards him, laughing the cruel tyrant to ſcorn, ſpake in her country language on this manner, O my ſon, have pity upon me that bare thee nine months in my womb, and gave thee ſuck three years, and nouriſhed thee, and brought thee up unto this age, and endured the troubles of education.

28 I beſeech thee my ſon, look upon the heaven, and the earth, and all that is therein, and conſider that God made them of things that were not; and ſo was mankind made likewiſe.

29 Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 Whiles ſhe was yet ſpeaking theſe words, the young man ſaid, Whom wait ye for? I will not obey the kings commandment: but I will obey the commandment of the law that was given unto our fathers by Moſes.

31 And thou that haſt been the author of all miſchief againſt the Hebrews, ſhalt not eſcape the hands of God.

32 For we ſuffer becauſe of our ſins.

33 And though the living Lord be angry with us a little while for our chaſtening and correction, yet ſhall ye be at one again with his ſervants.

34 But thou, O godleſs man, and of all other moſt wicked, be not lifted up without a cauſe, nor puffed up with uncertain hopes, lifting up thy hand againſt the ſervants of God:

35 For thou haſt not yet eſcaped the judgment of Almighty God, who ſeeth all things.

36 For our brethren who now have ſuffered a ſhort pain, are dead under Gods covenant of everlaſting life: but thou through the judgment of God ſhalt receive juſt puniſhment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beſeeching God that he would ſpeedily be merciful unto our nation, and that thou by torments and plagues may'ſt confeſs, that he alone is God;

38 And that in me and my brethren, the wrath of the Almighty, which is juſtly

brought upon all our nation, may ceaſe.

39 Then the king being in a rage, handled him worſe then all the reſt, and took it grievouſly that he was mocked.

40 So this man died undefiled, and put his whole truſt in the Lord.

41 Laſt of all, after the ſons, the mother died.

42 Let this be enough now to have ſpoken concerning the idolatrous feaſts, and the extreme tortures.

CHAP. VIII.

1 *Judas gathereth an hoſt.* 9 *Nicanor is ſent againſt him.* 16 *Judas putteth him to flight,* 28 *and divideth the ſpoils.* 35 *Nicanor fleeth with grief to Antioch.*

THen Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all ſuch as continued in the Jews religion, and aſſembled about ſix thouſand men.

2 And they called upon the Lord, that he would look upon the people that was troden down of all, and alſo pity the temple, profaned of ungodly men,

4 And remember the wicked ſlaughter of harmleſs infants, and the blaſphemies committed againſt his name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had his company about him, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the moſt commodious places, and overcame and put to flight no ſmall number of his enemies.

7 But ſpecially took he advantage of the night, for ſuch privy attempts, inſomuch that the bruit of his manlineſs was ſpread every where.

8 So when Philip ſaw that this man encreaſed by little and little, and that things proſpered with him ſtill more and more, he wrote unto Ptolemeus the governor of Celoſyria and Phenice, to yield more aid to the kings affairs.

9 Then forthwith chooſing, Nicanor the *ſon* of Patroclus, one of his ſpecial friends, he ſent him with no fewer then twenty thouſand of all nations under him, to root out the whole generation of the Jews; and with him he joined alſo Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make ſo much money of the Jews as ſhould defray the tribute of two thouſand talents, which the king was to pay to the Romans.

11 Wherefore immediately he ſent to the cities upon the ſea-coaſt proclaiming a ſale of the captive Jews, and promiſing that they ſhould have fourſcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanors coming, and he had imparted unto thoſe that were with him, that the army was at hand,

13 They that were fearful, and diſtruſted the juſtice of God, fled, and conveyed themſelves away.

14 Others ſold all that they had left, and withall beſought the Lord to deliver them, being ſold by the wicked Nicanor before they met together:

15 And if not for their own ſakes yet for the covenants he had made with their fathers, and for his holy and glorious names ſake, by which they were called.

16 So Maccabeus called his men together unto the number of ſix thouſand, and exhorted them not to be ſtricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully againſt them, but to fight manfully,

17 And to ſet before their eyes the injury that they had unjuſtly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and alſo the taking away of the government of their forefathers:

18 For they (*ſaid he*) truſt in their weapons, and boldneſs; but our confidence is in the Almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world.

19 Moreover, he recounted unto them what

helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thouſand in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand, becauſe of the help that they had from heaven, and ſo received a great booty.

21 Thus when he had made them bold with theſe words, and ready to die for the laws and the country, he divided his army into four parts:

22 And joined with himſelf his own brethren, leaders of each band, *to wit*, Simon and Joſeph, and Jonathan, giving each one fifteen hundred men.

23 Alſo *he appointed* Eleazar to read the holy book: and when he had given them this watch-word, The help of God: himſelf leading the firſt band, he joined battle with Nicanor.

24 And by the help of the Almighty, they ſlew above nine thouſand of their enemies, and wounded and maimed the moſt part of Nicanors hoſt, and ſo put all to flight;

25 And took their money that came to buy them, and purſued them far: but lacking time, they returned.

26 For it was the day before the ſabbath, and therefore they would no longer purſue them.

27 So when they had gathered their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the beginning of mercy diſtilling upon them.

28 And after the ſabbath, when they had given part of the ſpoils to the maimed, and the widows and orphans, the reſidue they divided among themſelves and their ſervants.

29 When this was done, and they had made a common ſupplication, they beſought the merciful Lord to be reconciled with his ſervants for ever.

30 Moreover, of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided amongſt themſelves many ſpoils more and made the maimed, orphans, widows, yea and the aged alſo, equal in ſpoils with themſelves.

31 And when they had gathered their armour together, they laid them all up carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem.

32 They ſlew alſo Philarches that wicked perſon, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at ſuch time as they kept the feaſt for the victory in their country, they burnt Calliſthenes that had ſet fire upon the holy gates, who was fled into a little houſe, and ſo he received a reward meet for his wickedneſs.

34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them of whom he made leaſt account, and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the mid-land unto Antioch, having very great diſhonour for that his hoſt was deſtroyed.

36 Thus he that took upon him to make good to the Romans their tribute, by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, becauſe they followed the laws that he gave them.

CHAP. IX.

1 *Antiochus is chaſed from Perſepolis.* 28 *He dieth miſerably.*

ABout that time came Antiochus with diſhonour out of the country of Perſia.

2 For he had entred the *city* called Perſepolis, and went about to rob the temple, and to hold the city, whereupon the multitude running to defend themſelves with their weapons,

put them to flight; and ſo it happened, that Antiochus being put to flight of the inhabitants, returned with ſhame.

3 Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus.

4 Then ſwelling with anger, he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him flee. Therefore commanded he his chariot-man to drive without ceaſing, and to diſpatch the journey, the judgment of God now following him. For he had ſpoken proudly in this ſort, That he would come to Jeruſalem, and make it a common burying-place of the Jews.

5 But the Lord almighty, the God of Iſrael, ſmote him with an incurable and inviſible plague: for as ſoon as he had ſpoken theſe words, a pain of the bowels that were remedileſs, came upon him, and ſore torments of the inner parts;

6 And that moſt juſtly: for he had tormented other mens bowels with many and ſtrange torments.

7 Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently: ſo that having a ſore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the ſea, (ſo proud was he beyond the condition of man) and weigh the high mountains in a balance, was now caſt on the ground, and carried in an horſe-litter, ſhewing forth unto all the manifeſt power of God.

9 So that the worms roſe up out of the body of this wicked man, and whilſt he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſom to all his army;

10 And the man that thought a little afore he could reach to the ſtars of heaven, no man could endure to carry for his intolerable ſtink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himſelf* by the ſcourge of God, his pain increaſing every moment.

12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, It is meet to be ſubject unto God, and that a man that is mortal ſhould not proudly think of himſelf, as if he were God.

13 This wicked perſon vowed alſo unto the Lord, (who now no more would have mercy upon him) ſaying thus,

14 That the holy city (to the which he was going in haſte to lay it even with the ground, and to make it a common burial-place) he would ſet at liberty.

15 And as touching the Jews, whom he had judged not worthy to be ſo much as buried, but to be caſt out with their children to be devoured of the fowls and wild beaſts, and would make them all equals to the citizens of Athens.

16 And the holy temple which before he had ſpoiled, he would garniſh with goodly gifts, and reſtore all the holy veſſels with many more, and out of his own revenue defray the charges belonging to the ſacrifices:

17 Yea, and that alſo he would become a Jew himſelf, and go through all the world that was inhabited and declare the power of God.

18 But for all this his pains would not ceaſe: for the juſt judgment of God was come upon him: therefore deſpairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a ſupplication, after this manner:

19 Antiochus king and governour, to the good Jews his citizens, wiſheth much joy, health and proſperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak or elſe I would have remembred kindly your honour, and good will. Returning out of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to care for the common ſafety of all:

22 Not diſtruſting mine health, but having great hope to eſcape this ſickneſs.

23 But conſidering that even my father, at

what time he had led an army into the high countries, appointed a ſucceſſor,

24 To the end, that if any thing fell out contrary to expectation; or if any tidings were brought that were grievous, they of the land knowing to whom the ſtate was left, might not be troubled.

25 Again, conſidering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces, to whom I have written as followeth.

26 Therefore I pray and requeſt you to remember the benefits that I have done unto you generally, and in ſpecial, and that every man will be ſtill faithful to me and my ſon.

27 For I am perſuaded that he underſtanding my mind, will favourably and graciouſly yield to your deſires.

28 Thus the murderer and blaſphemer having ſuffered moſt grievouſly, as he entreated other men, ſo died he a miſerable death in a ſtrange country in the mountains.

29 And Philip that was brought up with him, carried away his body, who alſo fearing the ſon of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Judas recovereth the city, and purifieth the temple.* 35 *Gazara is taken, and Timotheus ſlain.*

NOW Maccabeus and his company, the Lord guiding them, recovered the temple, and the city.

2 But the altars which the heathen had built in the open ſtreet, and alſo the chapels, they pulled down.

3 And having cleanſed the temple, they made another altar, and ſtriking ſtones, they took fire out of them, and offered a ſacrifice after two years, and ſet forth incenſe, and lights, and ſhew-bread.

4 When that was done, they fell flat down, and beſought the Lord that they might come no more into ſuch troubles; but if they ſinned any more againſt him, that he himſelf would chaſten them with mercy, and that they might not be delivered unto the blaſphemous and barbarous nations.

5 Now upon the ſame day that the ſtrangers profaned the temple, on the very ſame day it was cleanſed again, even the five-and-twentieth day of the ſame month, which is Caſleu.

6 And they kept eight days with gladneſs, as in the feaſt of the tabernacles, remembering that not long afore they had held the feaſt of the tabernacles, when they wandered in the mountains and dens like beaſts.

7 Therefore they bare branches, and fair boughs, and palms alſo, and ſang pſalms unto him that had given them good ſucceſs in cleanſing his place.

8 They ordained alſo by a common ſtatute and decree, that every year thoſe days ſhould be kept of the whole nation of the Jews.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the ſon of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he ſet one Lyſias over the affairs of his realm, and *appointed him* chief governor of Celoſyria and Phenice.

12 For Ptolemeus that was called Macron, chooſing rather to do juſtice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accuſed of *the king's* friends before Eupator, and called traitor at every word, becauſe he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and ſeeing that he was in no honourable place, he was ſo diſcouraged, that he poiſoned himſelf and died.

14 But when Gorgias was governor of the holds, he hired ſoldiers, and nouriſhed war continually with the Jews.

15 And therewithal the Idumeans having gotten into their hands the moſt commodious holds, kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh war.

16 Then they that were with Maccabeus made ſupplication, and beſought God that he would be their helper; and ſo they ran with violence upon the ſtrong-holds of the Idumeans.

17 And aſſaulting them ſtrongly, they wan the holds and kept off all that fought upon the wall, and ſlew all that fell into their hands, and killed no fewer than twenty thouſand.

18 And becauſe certain (who were no leſs than nine thouſand) were fled together into two very ſtrong caſtles, having all manner of things convenient to *ſuſtain* the ſiege;

19 Maccabeus left Simon, and Joſeph, and Zaccheus alſo, and them that were with him, who were enough to beſiege them, and departed himſelf unto thoſe places which more needed his help.

20 Now they that were with Simon, being led with covetouſneſs, were perſuaded for money (through certain of thoſe that were in the caſtle) and took ſeventy thouſand drachms, and let ſome of them eſcape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accuſed thoſe men, that they had ſold their brethren for money, and ſet their enemies free to fight againſt them.

22 So he ſlew thoſe that were found traitors, and immediately took the two caſtles.

23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds more than twenty thouſand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horſes out of Aſia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus, turned themſelves to pray unto God, and ſprinkled earth upon their heads, and girded their loins with ſackcloth,

26 And fell down at the foot of the altar, and beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries, as the Lord declareth.

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themſelves.

28 Now the ſun being newly riſen, they joined both together; the one part having, together with their virtue, their refuge alſo the Lord, for a pledge of their ſucceſs and victory: the other ſide making their rage leader of their battle.

29 But when the battle waxed ſtrong, there appeared unto the enemies from heaven five comely men upon horſes, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightnings againſt their enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed.

31 And there were ſlain *of footmen* twenty thouſand and five hundred, and ſix hundred horſemen.

32 As for Timotheus himſelf, he fled into a very ſtrong hold called Gazara, where Chereas was governor,

33 But they that were with Maccabeus, laid ſiege againſt the fortreſs courageouſly four days.

34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words.

35 Nevertheleſs upon the fifth day early, twenty young men of Maccabeus' company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewiſe aſcending after them, whiles they were buſied with them that were within, burnt the towers, and kindling fires, burnt the blaſphemers alive; and others broke open the gates, and having received in the reſt of the army, took the city,

37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praiſed the Lord with pſalms of thankſgiving, who had done ſo great things for Iſrael, and given them the victory.

CHAP. XI.

3 *Lyſias thinking to get Jeruſalem,* 8 *is put to flight.* 16 *The letters of Lyſias to the Jews,* &c.

NOT long after this, Lyſias the king's protector and couſin, who alſo managed the affairs, took ſore diſpleaſure for the things that were done.

2 And when he had gathered about fourſcore thouſand with all the horſemen, he came againſt the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to ſet the high-prieſthood to ſale every year:

4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants.

5 So he came to Judea, and drew near to Bethſura which was a ſtrong town, but diſtant from Jeruſalem above five furlongs, and he laid ſore ſiege unto it.

6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people with lamentation and tears beſought the Lord, that he would ſend a good angel to deliver Iſrael.

7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other, that they would jeopard themſelves together with him, to help their brethren: ſo they went forth together with a willing mind.

8 And as they were at Jeruſalem, there appeared before them on horſeback, one in white clothing, ſhaking his armour of gold.

9 Then they praiſed the merciful God all together, and took heart, inſomuch that they were ready not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies, like lions, they ſlew eleven thouſand *footmen*, and ſixteen hundred horſemen, and put all the other to flight.

12 Many of them alſo being wounded, eſcaped naked; and Lyſias himſelf fled away ſhamefully, and ſo eſcaped.

13 Who as he was a man of underſtanding, caſting with himſelf what loſs he had had, and conſidering that the Hebrews could not be overcome, becauſe the Almighty God helped them, he ſent unto them,

14 And perſuaded them to agree to all reaſonable *conditions*, and *promiſed* that he would perſuade the king, that he muſt needs be a friend unto them.

15 Then Maccabeus conſented to all that Lyſias deſired, being careful of the common good; and whatſoever Maccabeus wrote unto Lyſias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lyſias to this effect: Lyſias unto the people of the Jews *ſendeth* greeting.

17 John and Abſalon, who were ſent from you, delivered me the petition ſubſcribed, and made requeſt for the performance of the contents thereof.

18 Therefore what things ſoever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then you will keep yourſelves loyal to the ſtate, hereafter alſo will I endeavour to be a means of your good.

20 But of the particulars I have given order, both to theſe, and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* Dioſcorinthius.

22 Now the king's letter contained theſe words: King Antiochus unto his brother Lyſias *ſendeth* greeting.

23 Since our father is tranſlated unto the gods, our will is that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We underſtand alſo that the Jews would not conſent to our father, for to be brought unto the cuſtom of the Gentiles; But had rather keep their own manner of living: for the which cauſe they require of us, that we ſhould ſuffer them to live after their own laws.

25 Wherefore our mind is, that this nation ſhall be in reſt, and we have determined to reſtore them their temple, that they may live according to the cuſtoms of their forefathers.

26 Thou ſhalt do well therefore to ſend unto them, and grant them peace, that when they are certified of our mind, that they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *ſendeth* greeting unto the council, and the reſt of the Jews.

28 If ye fare well, we have our deſire, we are alſo in good health.

29 Menelaus declareth unto us, that your deſire was to return home, and to follow your own buſineſs:

30 Wherefore they that will depart ſhall have ſafe conduct, till the thirtieth day of Xanthicus with ſecurity.

31 And the Jews ſhall uſe their own kind of meats, and laws, as before; and none of them any manner of ways ſhall be moleſted for things ignorantly done.

32 I have ſent alſo Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and in the fifteenth day of *the month* Xanthicus.

34 The Romans alſo ſent unto them a letter containing theſe words: Quintus Memmius, and Titus Manlius, ambaſſadors of the Romans, *ſend* greeting unto the people of the Jews.

35 Whatſoever Lyſias the king's couſin hath granted, therewith we alſo are well-pleaſed.

36 But touching ſuch things as he judged to be referred to the king, after you have adviſed thereof, ſend one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore ſend ſome with ſpeed, that we may know what is your mind.

38 Farewel. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

CHAP. XII.

1 The king's lieutenants vex the Jews. 21 Timotheus' armies overthrown.

WHen theſe covenants were made, Lyſias went unto the king, and the Jews were about their huſbandry,

2 But of the governors of ſeveral places, Timotheus, and Apollonius the *ſon* of Genneus, alſo Hieronymus, and Demophon, and beſides them Nicanor the governor of Cyprus, would not ſuffer them to be quiet, and live in peace.

3 The men of Joppe alſo did ſuch an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being deſirous to live in peace and ſuſpecting nothing: but when they were gone forth into the deep, they drowned no leſs than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded thoſe that were with him *to make them ready*.

6 And calling upon God the righteous Judge, he came againſt thoſe murderers of his brethren, and burnt the haven by night, and ſet the boats on fire, and thoſe that fled thither he ſlew.

7 And when the town was ſhut up, he went backward, as if he would return to root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites alſo by night, and ſet fire on the haven and the navy, ſo that the light of the fire was ſeen at Jeruſalem, two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs, in their journey toward Timotheus, no fewer than five thouſand *men on foot*, and five hundred horſemen of the Arabians ſet upon him.

11 Whereupon there was a very ſore battle: but Judas' ſide, by the help of God, got the victory; ſo that the Nomades of Arabia, being overcome, beſought Judas for peace, promiſing both to give him cattle, and to pleaſure him otherwiſe.

12 Then Judas thinking indeed that they would be profitable in many things, granted

them peace: whereupon they ſhook hands, and ſo they departed to their tents.

13 He went alſo about to make a bridge to a certain ſtrong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caſpis.

14 But they that were within it put ſuch truſt in the ſtrength of the walls, and proviſion of victuals, that they behaved themſelves rudely towards them that were with Judas, railing and blaſpheming, and uttering ſuch words as were not to be ſpoken.

15 Wherefore Judas, with his company, calling upon the great Lord of the world (who without any rams or engines of war, did caſt down Jericho in the time of Joſhua) gave a fierce aſſault againſt the walls,

16 And took the city by the will of God, and made unſpeakable ſlaughters, inſomuch that a lake two furlongs abroad, near adjoining thereunto, being filled full, was ſeen running with blood.

17 Then departed they from thence ſeven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had diſpatched any thing, he departed from thence, having left a very ſtrong garriſon in a certain hold.

19 Howbeit, Doſitheus and Soſipater, who were of Maccabeus captains, went forth, and ſlew thoſe that Timotheus had left in the fortreſs, above ten thouſand men.

20 And Maccabeus ranged his army by bands, and ſet them over the bands, and went againſt Timotheus, who had about him an hundred and twenty thouſand men of foot, and two thouſand and five hundred horſemen.

21 Now when Timotheus had knowledge of Judas' coming, he ſent the women and children, and the other baggage, unto a fortreſs called Carnion: (for the town was hard to beſiege, and uneaſy to come unto, by reaſon of the ſtraitneſs of all the places.)

22 But when Judas his firſt band came in ſight, the enemies (being ſmitten with fear and terror, through the appearing of him that ſeeth all things) fled amain, one running this way, another that way, ſo as that they were often hurt of their own men, and wounded with the points of their ſwords.

23 Judas alſo was very earneſt in purſuing them, killing thoſe wicked wretches, of whom he ſlew about thirty thouſand men.

24 Moreover, Timotheus himſelf fell into the hands of Doſitheus and Soſipater, whom he beſought with much craft to let him go with his life, becauſe he had many of the Jews parents, and the brethren of ſome of them, who if they had put him to death, ſhould not be regarded.

25 So when he had aſſured them with many words, that he would reſtore them without hurt, according to the agreement, they let him go for the ſaving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he ſlew five and twenty thouſand perſons.

27 And after he had put to flight and deſtroyed them, Judas removed the hoſt towards Ephron, a ſtrong city, wherein Lyſias abode, and a great multitude of divers nations, and the ſtrong young men kept the walls, and defended them mightily: wherein alſo was great proviſion of engines and darts.

28 But when Judas and his company had called upon Almighty God (who with his power breaketh the ſtrength of his enemies) they wan the city, and ſlew twenty and five thouſand of them that were within.

29 From thence they departed to Scythopolis, which lieth ſix hundred furlongs from Jeruſalem.

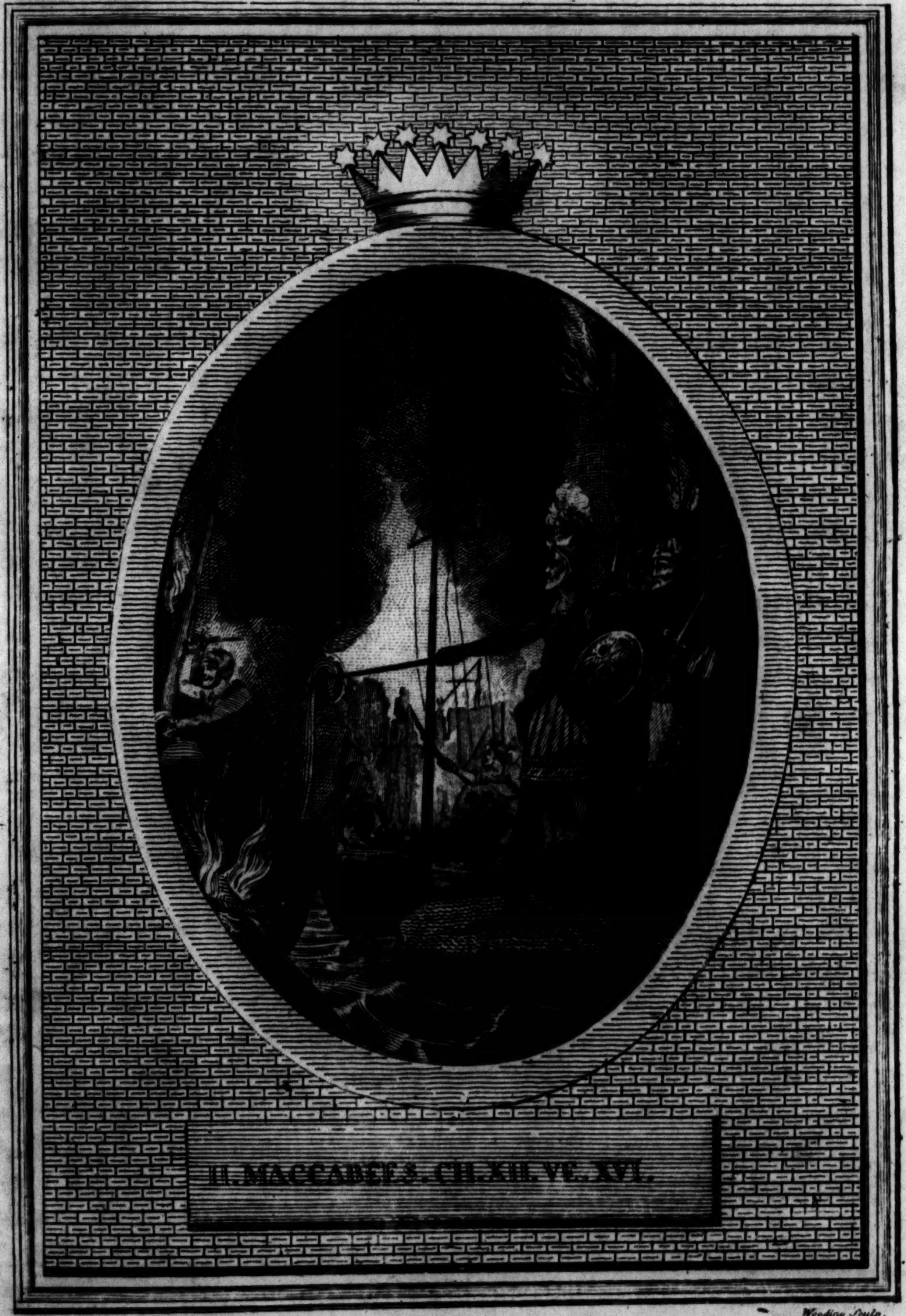
30 But when the Jews that dwelt there had teſtified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adverſity;

31 They gave them thanks, deſiring them to be friendly ſtill unto them: and ſo they came to Jeruſalem, the feaſt of the weeks approaching.

32 And after the *feaſt* called Pentecoſt, they went forth againſt Gorgias the governor of Idumea,

33 Who came out with three thouſand men of foot, and four hundred horſemen.

34 And it happened that in their fighting together, a few of the Jews were ſlain.



II. MACCABEES. CH. XII. VE. XVI.

Richter del.
Wooding Sculp.

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29 AP 92
MUSEUM

35 At which time Doſitheus, one of Bacenor's company, who was on horſeback, and a ſtrong man, was ſtill upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that curſed man alive, a horſeman of Thracia coming upon him, ſmote off his ſhoulder, ſo that Gorgias fled unto Mariſa.

36 Now when they that were with Gorgias had fought long and were weary, Judas called upon the Lord that he would ſhew himſelf to be their helper, and leader of the battle.

37 And with that he began in his own language, and ſung pſalms with a loud voice, and ruſhing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his hoſt, and came into the city Odollam. And when the ſeventh day came, they purified themſelves (as the cuſtom was) and kept the ſabbath in the ſame place.

39 And upon the day following, as the uſe had been, Judas and his company came to take up the bodies of them that were ſlain, and to bury them with their kinſmen in their fathers graves.

40 Now under the coats of every one that was ſlain, they found things conſecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man ſaw that this was the cauſe wherefore they were ſlain.

41 All men therefore praiſing the Lord the righteous Judge, who had opened the things that were hid,

42 Betook themſelves unto prayer, and beſought him, that the ſin committed might wholly be put out of remembrance. Beſides, that noble Judas exhorted the people themſelves from ſin, forſomuch as they ſaw before their eyes the things that came to paſs, for the ſins of thoſe that were ſlain.

43 And when he had made a gathering throughout the company, to the ſum of two thouſand drachmes of ſilver, he ſent it to Jeruſalem to offer a ſin-offering, doing therein very well, and honeſtly, in that he was mindful of the reſurrection;

44 (For if he had not hoped that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead)

45 And alſo in that he perceived that there was great favour laid up for thoſe that died godly. (It was an holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from ſin.

CHAP. XIII.

1 *Eupator invadeth Judea.* 18 *His purpoſe is defeated.* 23 *He maketh peace with Judas.*

IN the hundred forty and ninth year it was told Judas that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lyſias his protector and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thouſand, and horſemen five thouſand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus alſo joined himſelf with them, and with great diſſimulation encouraged Antiochus, not for the ſafeguard of the country, but becauſe he thought to have been made governor.

4 But the King of kings moved Antiochus' mind againſt this wicked wretch, and Lyſias informed the king that this man was the cauſe of all miſchief, ſo that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of aſhes, and it had a round inſtrument, which on every ſide hanged down into the aſhes.

6 And whoſoever was condemned of ſacrilege, or had committed any other grievous crime, there did all men thruſt him unto death.

7 Such a death it happened that wicked man to die, not having ſo much as burial in the earth, and that moſt juſtly.

8 For inſomuch as he had committed many ſins about the altar, whoſe fire and aſhes were holy, he received his death in aſhes.

9 Now the king came with a barbarous and haughty mind, to do far worſe to the Jews than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any

other time, he would now alſo help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not ſuffer the people, that had even now been but a little refreſhed, to be in ſubjection to the blaſphemous nations.

12 So when they had all done this together, and beſought the merciful Lord with weeping and faſting, and lying flat upon the ground three days long, Judas having exhorted them, commanded they ſhould be in readineſs.

13 And Judas being apart with the elders determined, before the king's hoſt ſhould enter into Judea and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the Creator of the world, and exhorted his ſoldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin.

15 And having given the watch-word to them that were about him, Victory is of God! with the moſt valiant and choice young men, he went into the king's tent by night, and ſlew in the camp about four thouſand men, and the chiefeſt of the elephants, with all that were upon him.

16 And at laſt they filled the camp with fear and tumult, and departed with good ſucceſs.

17 This was done in the break of the day, becauſe the protection of the Lord did help him.

18 Now when the king had taken a taſte of the manlineſs of the Jews, he went about to take the holds by policy,

19 And marched towards Bethſura, which was a ſtrong hold of the Jews: but he was put to flight, failed, and loſt of his men.

20 For Judas had conveyed unto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus, who was in the Jews' hoſt, diſcloſed the ſecrets to the enemies; therefore he was ſought out, and when they had gotten him, they put him in priſon.

22 The king treated with them in Bethſura the ſecond time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip who was left over the affairs in Antioch was deſperately bent, confounded, intreated the Jews, ſubmitted himſelf, and ſware to all equal conditions, agreed with them, and offered ſacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemaïs unto the Gerrhenians;

25 Came to Ptolomaïs: the people there were grieved for the covenants; for they ſtormed becauſe they would make their covenants void.

26 Lyſias went up to the judgment-ſeat, ſaid as much as could be in defence of the cauſe, perſuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP. XIV.

6 *Alcimus accuſeth Judas.* 18 *Nicanor maketh peace with him.* 46 *Razis killeth himſelf.*

AFter three years was Judas informed that Demetrius the *ſon* of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lyſias his protector.

3 Now one Alcimus, who had been high-prieſt, and had defiled himſelf wilfully in the times of their mingling *with the Gentiles*, ſeeing that by no means he could ſave himſelf, nor have any more acceſs to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, preſenting unto him a crown of gold and a palm, and alſo of the boughs which were uſed ſolemnly in the temple: and ſo that day he held his peace.

5 Howbeit having gotten opportunity to further his fooliſh enterpriſe, *and* being called into counſel by Demetrius, and aſked how the Jews ſtood affected, and what they intended, he anſwered thereunto,

6 Thoſe of the Jews that be called Aſſideans (whoſe captain is Judas Maccabeus) nouriſh war and are ſeditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine anceſtors

AN USEFUL
CONCORDANCE
TO THE
HOLY BIBLE.
WITH
THE VARIOUS ACCEPTATIONS CONTAINED IN THE
SCRIPTURES,
AND
MARKS TO DISTINGUISH
COMMANDS, PROMISES, AND THREATENINGS;
AND A
COLLECTION OF SIMILIES AND SYNONYMOUS PHRASES.
ALSO
he TITLES and APPELLATIONS given to CHRIST and the CHURCH.
Deſigned to accompany the Rev. T. SCOTT's FAMILY BIBLE, or any other in Quarto.

By the REV. VAVASOR POWELL.

Recommended by the REV. JOHN OWEN, D. D.

THE THIRD EDITION, ACCURATELY REVISED.
Alſo an ACCOUNT of the AUTHOR, by a MINISTER of the GOSPEL.

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⁂ This Work is alſo reprinted in an Octavo Size, for the Pocket.

BRITISH
29 AP 92
MUSEUM

CHRISTIAN READER,

T is altogether needleſs for me, on this occaſion, to treat on the nature, or commend unto thee the uſe of *Con- dances* of the *Holy Scriptures*. For as it hath been done ficiently by others in their *Prefatory* Diſcourſes unto ny of this kind that are already extant; ſo the experi- es of the moſt who eſteem themſelves concerned to profit the ſtudy of the *Scriptures*, gives teſtimony to the great vantages that they have received by them. From the mmon conſent unto their ſingular uſefulneſs, it is that y have been multiplied both in the *Original* Languages the Scriptures, and in our own; and of thoſe of the er ſort there are ſo many, and ſome of them ſo uſeful, t if there be not ſomewhat, yea much of ſingular ad- tage in that offered to thee, I ſhould judge the great ins that hath been taken in the compoſing, and the great rge that hath been expended in the publiſhing of it, to e been ſuperfluous and needleſs: but upon the peruſal it, I am otherwiſe minded, and do no way doubt, but t it will be found both uſeful and profitable. Sundry ngs that are ſingularly advantageous, eſpecially to the dinary ſort of Chriſtians, and peculiar to this Collection, marked out in the prefixed *Advertiſement*: I ſhall there- e give a brief account of what I have further obſerved it. There are three principal ends of *Concordances*: *ſt*, That by the help of them men may readily find out y place of Scripture, whoſe words they remember, but t the particular place where they are uſed, nor the ſpe- l occaſion nor connexion of them. *2dly*, A repreſenta- n of *parallel* places, which reſpect any ſpecial *Truth*, or *ctrine* declared in the *Scriptures*. *3dly*. An account of various *Application* and *Significations* of the ſame words, ich is of ſingular uſe in the *Originals*, and of ſome alſo our own *Tranſlation*. Now although all theſe ends ſeem be fully attained in thoſe great voluminous *Collections*, ere every word is repeated as it doth occur in the ſacred xt: yet the multiplication of places, moſt of them of no *relation* unto one another, doth cauſe ſome difficulty in the uſe of them, eſpecially as to the two laſt parts of their deſign. A leſs collection made, and with due conſideration and judgment, wherein every Text is repreſented under the head of that word which carrieth the *Emphaſis* in it, and which the ſenſe of the whole doth as it were moſt lean upon, muſt needs be uſeful to theſe ends; for each *Text* being produced with reſpect to that word which principally regulates the ſenſe and intention of the whole, it may eaſily be determined where to ſeek for it; and thence alſo, under the Head of any one word, there will be a Collection of places parallel, or of their *Alliance* in deſign, a propoſal whereof is one of the principal uſes of *Concordances* in our Language unto ordinary Chriſtians; and ſomewhat alſo of the various uſe of the ſame Word will be hereby readily diſcovered; all which ends in greater *Collections* will not without much difficulty and tedioufneſs be attained. And theſe things, ſo far as I have made a trial, I find ſingularly well anſwered by the diligent and induſtrious Authors of this *Collection*; for as there is ſcarce any *Text* of Scripture but may be readily found under that Word that is of principal Importance and Signification in it; ſo the places diſpoſed under each head are ſuch as contribute for the moſt part mutual ſenſe to one another, as referring much to the ſame ſubject or truth enquired after. And whereas the firſt publication, by reaſon of the Author's death, was not ſo completely from the letter *F*. that defect is now ſingularly ſupplied in proportion to the reſt: as alſo the worthy addition of Scripture-*Similies* and *Synonymous* Phraſes, *alphabetically* digeſted, far beyond any extant. And therefore, *Chriſtian Reader*, I cannot but judge that the uſe of this Book, as it was ſincerely intended to do, may conduce much to thy benefit and edification, which is the earneſt prayer of

Thine in the ſervice of Chriſt,

JOHN OWEN.

LIFE OF THE AUTHOR.

EMINENTLY as the Miniſters of Chriſt, in the laſt century, were favoured with grace and uſefulneſs, VAVASOR POWELL (Author of the ſubſequent Work) may in theſe reſpects be claſſed with the brighteſt of his cotemporaries. He was deſcended from the Powell's of Knocklaſs, in the county of Radnor, and appears to have been born about the year 1617.—Having received a liberal education, and being in other reſpects externally ſanctioned, he was taken by his Uncle, the Rev. Eraſmus Powell, to be his Curate at Clun; where it pleaſed the God of all grace to work conviction upon his ſoul, in the following remarkable manner. We give the account in his own words. "Returning (ſaith he) one Sunday from church, where "I had been reading the ſervice, I was induced to ſtop, and look on, "while a number of perſons were profaning the Sabbath-day, by playing "at different games. While thus engaged, a godly grave perſon (one of the "people then called Puritans) ſeeing me among them, and in my gown, "addreſſed me thus; "Doth this become you, Sir, being a ſcholar and "a miniſter, to break the Lord's Sabbath?" To this I anſwered, in the "words of thoſe ſcoffers in Malachi, "Wherein do I break it, being only "a by-ſtander?" He replied, "But, Sir, you find your own pleaſure in "it by looking on; and this God expreſsly forbids in his holy word." "Upon this he took out his bible, and read that ſcripture, Iſaiah 58. 13. "If thou turn away thy foot from the Sabbath, from doing thy pleaſure "on my holy day; and call the Sabbath a delight; the holy of the Lord, "honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſures, nor ſpeaking thine own words." With theſe "words there was ſuch a power and ſuitableneſs came, as effectually "reſtrained me from ſuch practices in future." Yet ſtill he remained a conſiderable time ignorant of his need of Chriſt; until the holy Spirit, by the miniſtry of Mr. Walter Cradock, led him through many legal terrors into the light and liberty of the glorious Goſpel of God our Saviour.

Filled with love to Jeſus, he became from that period exceedingly diligent and ſucceſsful in preaching the word of Salvation; nor could all the Oppoſition and ill treatment which he met with in the cauſe of his bleſſed Maſter, turn him from the path of duty. At length a warrant was iſſued by Mr. Hugh Floyd, High Sheriff of the County; and on his being ſecured, an indictment was preferred againſt him at the next aſſizes, for holding unlawful aſſemblies, and breaking the peace: but the Lord, whoſe he was, and whom he ſerved, delivered him out of their hands, by an honourable acquittal.

Finding that his enemies were very numerous, and his perſecutions increaſing, ſo that he could not be permitted to ſerve the Lord without moleſtation in his native country; by the advice of his friends, he left Wales, and, under the protection of Divine Providence, arrived in London, in the month of Auguſt, 1642. On his arrival, he received an invitation to preach at Dartford, in Kent, where his labours met with great acceptance. Here he continued about two years, until a pleaſing opportunity offered for his return to Wales; which he immediately embraced, and again preached the word of truth among them, both in ſeaſon, and out of ſeaſon; ſo that there were but few of the churches, chapels, or town-halls, within many miles of his abode, in which he did not preach the unſearchable riches of Chriſt. He would ſometimes ride an hundred miles in a week, and preach in every place where he might have admittance; yea, ſo great was his zeal for his Maſter, and his compaſſion for periſhing ſinners, that if he paſſed through a fair, or a market town, he would gladly take occaſion to extol Chriſt among the people. In theſe labours of love, he was often cruelly beat, ſtoned, and impriſoned; and many attempts were made to take away his life; but in the ſtrength of his God he ſtood

"—————as an iron pillar ſtrong,
"And ſtedfaſt as a wall of braſs."

Mr. Powell being again providentially called to London, at the tim Cromwell took the government upon him; notwithſtanding there had been a particular intimacy between them, he publicly bore teſtimony againſt the conduct of the Uſurper, at a Meeting in Black-friars, on the day that Oliver was proclaimed Protector; for which he was again taken into cuſtody, and, after being kept a priſoner five days, was diſcharged. Such however was the bitter ſpirit of thoſe ungrateful times, againſt the p of godlineſs, that his faithfulneſs to the King's cauſe did not ſcreen from the reſentment of the Royaliſts, who, at the Reſtoration (fo refuſing to take ſome burdenſome oaths), cauſed him to be committe the Fleet, where (after a confinement of two years) an unexpected o came, September 30th, 1662, to carry him, and Colonel Rich, to So ſea Caſtle, near Portſmouth; where he remained a priſoner five yea when the removal of the Lord Chancellor (Hyde) once more opene door of Liberty. But this was a bleſſing he did not long enjoy; for, u his return to Wales, at the inſtance of Mr. Jones, Miniſter of Merthur, Glamorganſhire, he was again caſt into priſon, and experienced much h treatment, until a friend in London got an Habeas Corpus to rem him, in order to his being tried in the Court of Common Pleas; and was accordingly brought to London, under a guard, on the 22d of O ber, 1669.

When his cauſe was tried in Court, the Judges unanimouſly pronoun his impriſonment illegal: notwithſtanding which, his implacable enem found means to get him committed to the Fleet, where a violent diſor in his bowels, which terminated in a mortification, put a period to all ſorrows and ſufferings, Oct. 27th, 1670, in the fifty-third year of age, after eleven years confinement, in thirteen different priſons.

But he that was with Joſeph, was alſo with his ſervant, who, feeli the ſweetneſs of ſanctified tribulations, could both experimentally practically ſay, with an elegant modern writer,

"There is mercy in every place;
"And mercy, encouraging thought!
"Gives even affliction a grace,
"And reconciles man to his lot."

His aſſurance of intereſt in Jeſus, was clear and unſhaken to the laſt. He ſpake much to thoſe about him, of the precioſneſs of Chriſt, dec ring that he found more ſweetneſs in that Scripture, "They overcame "the blood of the Lamb," than he had ever done before; and add "that during thirty years labour and ſuffering for Chriſt, and the te "mony of a good conſcience, he never knew what it was to have an ha "thought of his God."

He was a man of ready wit, well read in hiſtory and geography, good natural philoſopher, and well ſkilled in phyſic, but above all, was powerful in prayer, much endued with the Holy Spirit, and migh in the Scriptures, which were ſo admirably imprinted in his memory, t he was as a living Concordance wherever he came. He was welcom both by the morally civil, and the truly religious:—the quickneſs of imagination, the ſtrength of his memory, the variety of his diſcour and the readineſs of his utterance, challenged more than ordinary reſp from the former; and the exemplarineſs of his piety, the tenderneſs of affections, the ardor of his zeal, the holineſs of his doctrines, and eminen of his graces, endeared him to all who truly loved and feared the Lord.

The following circumſtance relative to this excellent perſon, for ſingularity, deſerves to be recorded. An Officer being ſent with a warra to apprehend Mr. Powell for preaching the Goſpel, that meek and humb follower of Jeſus quietly reſigned himſelf into his hands, requeſting onl that he might be permitted to join with his wife and children in pray before he was dragged to priſon. With this requeſt the Officer complie and the family being called together, the Officer was ſo affected with t ardent and tender prayers of this ſuffering ſervant of God, for his famil for the Church, and for his perſecutors in particular, that at the cloſe of t duty he burſt into tears, and declared he would rather die, than have hand in oppreſſing ſuch a man. What a ſtriking proof this, that t hearts of all men are in the hands of our God! that even "The wrath "man ſhall praiſe him, and the remnant he will reſtrain."

There are a few ſmall pieces of Mr. Powell's extant; but the ſubſeque work, and an excellent tract, entitled "Sion and Sina's glory," deſign to explain the two Covenants, are the moſt conſiderable of his print performances.

April 12*th*, 1792.

A
CONCORDANCE
TO THE
HOLY BIBLE.

NOTE. In the Margin, the Letter C. or com. is prefixed to the Commandments; P. to the Promiſes; T. to the Threatenings; the Marginal Reading is diſtinguiſhed by the Letter M. In other parts, *t.* for *the*—*th.* for *thee*—*tha.* for *that*—*ſha.* for *ſhall*—*up.* *upon*—*wh.* for *which*—*aga.* for *again* or *againſt*—*ſho.* for *ſhould*—*ev.* *for every*—*bef.* for *before*—*L.* for *Lord*—*G.* for *God*—*C.* for *riſt*—*Goſ.* for *Goſpel*—*Chri.* for *Chriſtians*—*em* for them—*y.* for *you*—*be.* for *becauſe.*—*wou.* for *would*—*whe.* for *whether*—*amo.* for *ng*—*c.* for *chapter*—*wi.* for *will*—*cou.* for *could*—*ha.* for *have*—*mi.* for *might.*

ARON, a mount of ſtrength.
X. 4. 14. Is not *A.*—thy bro.
30. *Aaron* ſpake all that the Lord had ſpoken.
Aaron ſhall be thy Prophet
Aaron ſha. ſpeak—to Pharoah
Aaron was 83 years old
Aaron caſt down his Rod
Aaron's rod ſwallowed up
Aaron ſtretched out his hand
10. *Aar.* ſpake to th. whole cong.
Aaron laid up before the teſtam.
12. *Aaron* and *Hur* ſtaid up
24. Come up thou and *Aaron*
12. *Aaron* ſhall bear their names
Aaron ſhall bear the judgm.
2. *Aaron* ſaid br. the ear-rings
Aaron—made them naked
The calf which *Aaron* made
9.22. *Aaron* lifted--and bleſſed
3. *Aaron* held his peace
3. *Aar.* ſhall--to the holy place
See more v. 6, 8, 9, 11, 21.
3. *Aaron* ſhall order it contin.
m. 8. 3. *Aaron* lighted the lamps
5. *Aaron* and Miriam
11. What is *Aaron* that you murmur, *&c.*
3. Write *Aaron's* name—rod
24. *A.* gathered to his peo. v. 6
39. *Aaron* died at 120 years old
9.20. the L. was angry with *A.*
106. 16. They envied *Aaron*
5. 4. Called--as was *Aaron*
the words *Moſes*, *Sons*, *Houſe*

ABADDON *ſig.*

eſtroyer only. Re. 9.11.
rim Num. 27. 12. Deut. 32. 49.

ABASE *ſig.*

To humble himſelf. Mat. 23. 12 2 Cor. 11. 7. 8.
Make humb. or bring down, 40.11. Ez. 21.26. Da. 4. 37.

ABASE.

40. 11. That is proud-*abaſe* him
31. . A lion will not *abaſe* himſ.
k. 21.26. *Abaſe* him that is high

Dan. 4. 37. He is able to *abaſe.*

ABASED--ING.

Math. 23. 12. Whoſo ſhall be *abaſed* Luke 14. 11. & 18. 14
2 Cor. 11. 7. In *abaſing* myſelf
Phil. 4. 12. I know how to be *abaſed*

ABATED.

Gen. 8. 3. After 150 days—*abated*
Lev. 27. 18. It ſhall be *abated*
Deut 34. 7. His natural force *abated*
Judg. 8. 3. Then their anger was *ab.*

ABBA.

Mar. 14. 36. *Abba* father all-poſſible
Ro. 8. 15. The ſpirit-cry *abba* father
Gal. 4. 6. Into your hearts cry *abba* fa

ABEDNEGO.

Dan. 1. 7. Gave to—name of *Abed.*
See chap. 2. 49. & 3. 12, 13, 14.

ABEL.

Ge. 4. 2. She aga. bare *A.* v. 8. 9. 25
4. 4. The L. had reſpect to *Abel*
Mat. 23. 35. From the blood of—*Abel*, Luk. 11. 51.
Heb. 11. 4. By faith *A.* offered to G.
12.24 Speaks bet. thin. than tha. of *A*
Abel, a City, 2 Sam. 20. 14. 15. 18.

ABHOR *ſig.*

1. To loath or deſpiſe, Deut. 32 19 Iſa. 1. 13. Job. 42. 6.
2. Slight or neg. Pſ. 22. 24. Am. 6. 8.

ABHOR.

Lev. 26 11. My ſoul ſhall not *a.* you
30. Your idols, and my ſoul ſhall abhor you
44. *I* will *ab.* 'em. to deſtroy 'em.
De. 7. 26. Thou ſhalt utterly *ab.* it.
23. 7. Thou ſhalt not *abhor* an Edo.
1. Sam. 27. 12. He hath made his people—to *abhor.*
Job. 9. 31. Mine own clothes ſha. *a.* me
30. 10. They *abhor* me
42. 6. I *abhor* myſelf and repent
Pſ. 5. 6. The L. will *ab.* the bl. man
119. 163. I hate and *abhor* lying
Prov. 24. 24. Nations ſhall *abhor* him
Jer. 14. 21. Do not *abhor* us for thy name's ſake

Amos 5. 10. They *abhor* him that ſpeak upright
6. 8. I *ab.* the excellency of Jacob.
Mi. 3. 9. Hear this ye that *ab.* judg.
Rom. 12. 9. *Abhor* that which is evil

ABHORRED.

Ex. 5. 21. You have made—to be *a.*
Lev. 26. 43. Their ſoul *a.* my ſtat.
1. S. 2. 17. Men *ab.* th. offer. of th. L.
Job 19. 19. My inward friends *a.* me
Pſal. 22. 24. He *abhorred* not the affliction of the afflicted
78. 59. Greatly *abhorred* Iſ. Com. 89. 38. & 106. 40. Lam. 2. 7.
Prov. 22. 14. He that is *a.* of the L.
Zach. 11. 8. Their ſoul alſo *abhor* me

ABHORREST, ABHORRETH.

Rom. 2. 22. Thou that *abhorreſt* idols
Pſ. 10. 3. Th. covetous whom th. L. *a*
36. 4. He *abhorreth* not evil
Iſa. 49. 7 To him whom the nation *a*
66. 24. Shall be an *abhor.* to all fleſh

ABIATHAR.

Mar. 2. 26.
1 Sam. 22. 20, 21

ABIB

An ear of corn, the firſt month Exod. 13. 4. & 34. 18. Deu. 16. 1.

ABIDE *ſig.*

1. To dwell, Ge. 29. 19. Pſ. 15. 1
2. To continue, Eccleſ. 8. 15. Mat. 10. 11. John 14. 16.
3. To bear or endure, Jer. 10. 10. Joel 2. 11. Mal. 3. 2. Hoſ. 3. 3.
4. To wait for, Acts 20. 23. marg.

Ex. 16. 29. *A.* ye ev. man in his pla.
Le. 19. 13. Th. wag. of him ſha. not *a*
Nu. 35. 25. He ſhall *a.* unto the dea.
1 Sam. 1. 22. And there ſhall *abi.* for
22. 23. *Abide* thou with me
Job 24. 13. They *abide* not in the paths thereof
Pſal. 15. 1. Who ſhall *a.* in thy tab.
61. 4. I will *abide* in thy tabernacle for ever, *v.* 7.
91. 1. He ſhall *abide* under the ſhad
Prov. 7. 11. *Abide* not in her houſe

19. 23. Shall *abide* ſatisfied
Ecc. 8. 15. That ſhall *abide* with him.
Jer. 10. 10. Shall not *abide* his indig.
49, 18. No man ſhall *abide* there, *v.* 33. *chap.* 50. 40.
Hoſ. 3. 3. Thou ſhalt *ab.* for me, *v.* 4
Joel 2 11. The day—who can *a.* it.
Mic. 5. 4. They ſhall *abide.*
Nah. 1. 6. Who can *abide* the fierceneſs of, &c.
Mal. 3. 2. Who may *abide* the day of his coming
Matth. 10. 11. There *abide.* Mark 6. 10. Luke 9. 4.
Luke 19. 5. To day I muſt *abide* at thy houſe
24. 29. *Abide* with us
John 12. 46. Should not *a.* in darkn.
14. 16. That the Com. may *abid.* with you
15. 4. *A.* in me & I in you, *v.* 6. 7
10 *Abide* in my love, *v.* 10
Acts 15. 34. *Abide* there, 16. 15.
20. 23. Afflictions *abide* me
27. 31. Except theſe *ab.* in the ſhi.
Rom 11. 23. If they *ab.* not in unb.
1 Cor. 3. 14. If any man's work *abide*
7. 8. It is good if they *abide.* *v.* 40.
20. Let every man *abide*, *v.* 24.
Ph. 1. 24. To *ab.* in the fleſh is *v.* 25
1 Joh. 2. 24. If that *a.* in you, *v.* 27.
28. Little children *abide* in him

ABIDETH.

Nu. 31. 23. Ev. thing that *a.* th. fire
Job. 39. 28. Eagle *abid.* on the rocks
Pſal. 49. 12. Man in honour *abideth*
55. 19. He that abideth of old
119. 9. Th. earth, and it *a.* *Ec.* 1 .4
125. 1. Mount Sion, which *abideth*
Prov. 15. 31. *Abid.* among the wiſe
Joh 3. 36. Th. wrath of G. *a.* on him
8. 35. Th. ſerv. *a.* not in th. houſe
12. 24. Except it die, *abideth* alone
34. Chriſt *abideth* for ever
15. 5. He that *abideth* in me
1. Cor. 13. 13. Now *abideth* faith
2 Tim. 2. 13. Yet he *abideth* faithful

Heb. 7. 3. *Abideth* a Prieſt contin.
1 Pe. 1. 23. Th. word of G. whi. *a.*
1 John 2. 6. That ſaith he *abideth* in him, *chap.* 3. 6.
2 Joh. 9. Whoſo *a.* not in the doct. of C

ABIDING.

1 Chron. 29. 15. There is none *abi.*
Lu. 2. 8. Shepherds *abidi.* in the field
John 5. 38. Ha. not his word *a.* in you
1 John 3. 15. No murth.—*abid.* in

ABILITY.

Lev. 27. 8. According to his *ability*
Ezr. 2. 69. They gave after their *ab.*
Neh. 5, 8. We after our *ability*
Dan. 1. 4. Had ability to ſtand
Acts 11. 29. According to his *ability*
1 Pe. 4. 11. As of th. *a.* which G. giv.

ABLE.

Ex. 18. 21. Thou ſhalt provide *a.* men
25. And *Moſes* choſe *able* men
Lev. 25. 26. Be *able* to redeem, *v.* 4
5. 11. If he be not *able* to bring, & 12. 8. & 14. 22. 31. 32. Ezek. 46. 5. 7. Luke 2. 22.
Numb. 1. 3. All that are able to go to war, *v.* 20, 22, 24, & 26. 2.
14. 16. Bec. t. L. was not *a.* De. 9. 28
22. 11. Peradventure I ſhall be *ab.*
13. 30. We are *able* to overcome
Deut. 7. 24. There ſhall no man be *able* to ſtand, Deut. 11. 25
16. 17. Ev. man ſha. give as he is *a.*
Joſh. 1. 5. Not any be *able* to ſtand
14. 12. If the L be with me I ſha. be *a.*
23. 9. No man ſhall be *able* to ſtand
1 Sa. 6. 20. Who is *a.* to ſta. bef. G.
17. 9. If he be *able* to fight with
1 Kings 3. 9. Who is *able* to judge
1 Chron. 5. 18. Men *able* to bear, & 9. 13. & 26. 8.
29. 15. That we ſhould be *ab.* to off.
2 Ch. 2. 6. Who is *a.* to build an ho.
20. 6. None is *able* to withſtand
37. Ships not *able* to go to Tarſh.
25. 9. Th. L. is *a.* to give mu. more
32. 14. That your God ſhould be *ab.*
Ez. 10. 13. We are not *able* to ſtand without

without
Neh. 4. 10. We are not *able* to build
Job 41. 10. Who then is able to ſtand before me
Pſal. 18. 38. They were not *able* to riſe, Lam. 1. 14.
21. 11. Not *able* to perform
40. 12. I am not *able* to look up
Prov. 27. 4. *Able* to ſtand before envy
Iſa. 47. 12. If thou be able to profit
Jer. 10. 10. Not be *able* to abide his indignation
11. 11. Not be *ab.* to eſcape, 49. 10
Ezek. 7. 19. Their god not *able* to deliver him
33. 12. Shall—be *able* to live
Dan. 3. 17. Our God is *able* to deliver us, 6. 20
4. 37. Thoſe that walk—he is *able* to abaſe
Amos 7. 10. The land is not *able*—his words
Mat. 3. 9. God is *able* to make theſe ſtones, Luke 3. 8.
9. 28. Believe ye that I am *able*
10. 28. Fear him—*able* to deſtroy
19. 12. He that is *able* to receive it
20.22. Are ye *a.* to drin. of the cup
22. 46. No man was *ab.* to anſ. him
Mar. 4. 33. As they were *a.* to hear it
Luke 12. 26. If not *able* to do the
21. 15. And ſhall not be *able*, and *chap.* 14. 29, 30.
14. 31. Whether he be *able* with 10000
John 10 29. No man is *able* to pluck them out, Jude 24
Act. 6 10. Not *ab.* to reſiſt the wiſd.
15. 10. *Able* to bear it
20. 32. Which is *able* to build you
Rom. 4. 21. *Able* to perform
8. 39. Shall be *able* to ſeparate us from the love of God
11. 23. God is *ab.* to graft them in
14. 4. God is *ab.* to make him ſtand
15. 14. *Able* to admoniſh one anoth.
1. Cor. 3. 2. Hitherto ye were not *ab*
10. 13. To be tempted above what ye are *able*
2 Cor. 1. 4. Be *able* to comfort others
3. 6. Hath made us *able* miniſters
9. 8. God is *able* to—grace abound
Eph. 3. 18. May be *able* to compreh.
20. To him that is *able* to do
6. 11. Be *ab* to ſtand. See *v.* 13. 16
Phil. 3. 21. He is *a.* to ſubd. all thin.
4. 13. I am *able* (or can) do all things
2 Tim. 1. 12. *Able* to keep what is committed
2. 2. Men who ſhall be *able*
3. 7. Never *able* to come to the knowledge of the truth, 3. 7.
15. The Scriptures are *ab.* to--wiſe
Heb. 2. 18. He is *able* to ſuccour
5. 7. *Able* to ſave him
7. 25. *Able* to ſave to the uttermoſt
11 19. God was able to raiſe him up
Ja. 1. 21. *Able* to ſave your ſouls
3. 2. *Able* to bridle the whole body
4. 12. *Able* to ſave and to deſtroy
Jud. *v.* 24. *A.* to keep you from fall.
Rev. 5. 3. No man was *able* to open the book
13. 4. Who is *able* to make war with him
15. 8. No man was *able* to enter into the temple

ABODE.

2 Kings 19. 27. I know thy *abode* Iſa. 37. 28.
John 14. 23. And make our *abode*
Gen. 49. 24. His bow *abo.* in ſtreng.
Exod. 24. 16. The glory of the L. *a.*
Numb. 9. 17. Where the cloud *abode* *v.* 18, 21
Jer. 38. 28. *Jer.* *abode* in the court of the priſon
Joh. 1. 32. The ſpirit *abode* upon him
8. 44. And *abode* not in the truth
Acts 21. 7. *Ab.* with them. John 10. 40. & 11. 6. Acts 18. 3. & 21 7. 8. Gal. 1. 18.

ABOLISH, ED, *ſig.*

1 To deſt. Iſa. 2. 18. 2 Tim. 1. 10.
2. To make void or nullify
2 Cor. 3. 13. Eph. 2. 15. Col. 2. 14
Iſa. 2. 18. The idols he ſhall utterly *a.*
Iſa. 51. 6. My right ſhall not be *abo.*
Ezek. 6. 6. And your works may be *aboliſhed*
2. Cor. 3. 13. To the end that which is *aboliſhed*
Eph. 2. 15. Having *abol.* in his fleſh
2 Tim. 1. 10. J. C. who hath *a.* death

ABOMINABLE.

Lev 7. 21. Thou ſhalt—*abomin.* thing. Deut. 14. 3.
2 Chro. 15. 8. *Aſa* put away the *abo* Idols, 1 Chro. 21. 26
Job 15. 16. How much more *abominable* is man
Pſal. 14. 1. They have done *abominable* works, 53. 1.
Iſa. 65. 4. Broth of *abomin.* things
Jer. 44. 4. Do not this *abomin.* thing
Ezek. 16. 52. Thy ſins more *abominable* then they
Mich. 6. 10. Scant meaſure, that is *abominable.* Prov 11. 1.
Tit. 1. 16. Deny him being *abom.*
1 Pet. 4. 3. Walked in *abom.* idola.
Rev. 21. 8. Unbelieving and *abom.*

ABOMINATION *ſig.*

1. Any thing that is hateful, Gen. 43. 32. Prov. 29. 27.
2. Sin in general, Iſa. 66. 3. Ezek. 16. 50.
3. Idols. 2 Kings 23. 13. Iſa. 44. 19. Ezek. 7. 20.
4. That which deſtroys, as the Rom Arm. Mat. 24. 15. Luk. 21: 20.
Gen. 43. 32. *Ab.* to the Egyptians, 46. 34. Exod. 8. 26.
Lev. 11. 10 They ſhall be an *ab.* to you, *ch.* 11. 12. 20. 23. 42
Deut. 7. 26. Nor— bring an *abom.* in thy houſe
13. 14. Such *abomination* is wrought among you, *ch.* 17. 4.
17. 1. It is an *a.* to the L. 7. 25.
Pſal. 88. 8. Thou haſt made me an *a.*
Pro. 3. 32. The froward is an *abomin.*
12. 22. Lying lips are an *abomin.*
13. 19. It is an *abomin.* to fools to depart from evil
15. 8. The ſacrifice of the wicked is *abom. ch.* 21. 27. & 28. 29
26. The thoughts of the wicked are *abomination*
17. 15. They both are *abom.* 20. 10.
16. 5. Every—proud is an *abom.*
29. 27. The upright is *abom.* to the juſt. See Iſa. 1. 13. 41 24. & 44. 19. & 66. 17
Jer. 2. 7. Ye made mine herit. an *ab.*
6. 15. Were they aſhamed—*abom.* *chap.* 8. 12. See Ezek. 16. 50. 18. 12.—22. 11.— 33. 26
Dan. 11. 31. The *abom.* that maketh deſolate, 12. 11.
Mal. 2. 11. An *abom.* is committed in Iſrael
Mat. 24. 15. The *abom.* of deſolation Mar. 13. 14.
Lu. 16. 15. Is *a.* in the ſight of God
Rev. 21. 27. Whatſoever worketh *a.*

ABOMINATIONS.

Deut. 18. 9. Nor learn—their *abom.* 20. 18.
Deut. 32. 16. With all their *abom.* they provoked
2 Kings 16. 3. According to the *ab.* 2 Chron. 28. 3.
21. 2. After the *abom.*—Heathen 2 Chron. 33. 2 & 36. 8, 14
23. 24 *Abom.* did Joſiah put away 2 Chron. 34. 33.
Pro. 26. 25. Are 7. *abo.* in his heart.
Iſa. 66. 33. Their ſoul delighteth in their *abominations*
Jer. 4. 1. If thou wilt put away thire *abominations*
7. 10. Were delivered to do all theſe *abomin.*
13. 27. I have ſeen thine *abom.*
32. 34. They have ſet their *abom.* 23. 11. Ezek. 5. 9.
44 22. The Lord could not bear for the *abom.*
Ezek. 8. 6. Thou ſhalt ſee greater *abom.* *v.* 13. 15.
9. 4. Sigh and cry for all thy *abo.*
16. 2. Cauſe Jeruſ. to know her *abom.* 20. 4.
36. 31. Shall loath for all your *ab.* 6. 9.—20. 43. See more 43. 8. 44. 6, 7, 13.
Dan. 9. 27. For the overſpread *abo.*
Hoſ. 9. 10. Their *abom.* were as they loved
Zach. 9. 7. Take his *abom.* from before his teeth
Rev. 17. 5. Mother of harlots and *abom.* *v.* 4.

ABOVE *ſig.*

1. Heaven, or the higheſt place, Job 3. 4. Joh. 3. 31. Rom. 10 6. Jam. 1. 17.
2. A ſtate of dignity, *above* others Exod. 19. 5. 2. Chr. 2. 5. Dan. 6. 3.
3. Before, Heb. 10. 8. 3. John 2.
Gen. 28. 13. The L. ſtood above it
49. 25. With bleſ. from heaven *ab.*
Exod. 18. 11. He was *above* them
Deut. 28. 13. Thou ſhalt be *above*
4. 39. God in heaven, *ab.* Joh. 19. 11
Judges 5. 24. Bleſſed *above* women, Luke 1. 28. 5 .24
2 Sam. 22. 17. He ſent from *above* Pſal. 18. 16.
1 Chr. 16. 25. God be feared *above* all gods, Pſal. 96. 4.
2 Chro. 2, 5. Great is our God *above* Pſal. 135. 5.
Job 31. 28. Denied the God that is *a*
Pſal. 45. 7. *Ab.* thy fellows Heb. 1. 9
99. 2. He is high *above* all people, 113. 4.
Pro. 15. 24. The way of life is *abo.*
Jer. 17. 9. The heart is deceitful *ab.* all things
Lam. 1 13. From *ab.* he ſent fire
Mat. 10. 24. The diſciple is not *abo.* Luke 6. 40
Joh. 3. 31. He that cometh from *ab.*
8. 23. I am from *above* 3. 3.
19. 11. Rom. 10. 6. 2 Cor. 12. 6. 7.
Gal. 4. 26. *Jeruſalem* which is *above*
Eph. 1. 21. Far *above* all, 4. 6.
Col. 3. 1. Seek the things which are *above*, *ver.* 2.
Above all theſe things,—charity 1 Pet. 4. 8.
James 1. 17. Is from *abo.* 3. 15. 27.

ABOUND.

Pro. 28. 20. A faithful man ſhall *ab.*
Mat. 24. 12. Becauſe iniquit. ſhall *ab*
Rom. 5. 20. Grace did much more *ab* See more, 6. 1. & 15. 13.
2 Cor, 1. 5. As the ſuf. of Chriſt *ab.*
8. 7. As ye *abound* in every thing
9. 8. Able to make all grace *abound*
Phil. 1. 9. I pray that your love may *abound*, 1 Theſ. 3. 12 4. 1.
4. 12. I know how to *abound*
2 Pet. 1. 8. Be in you and *abound*

ABOUNDED, ETH, ING.

See Rom. 3. 7. & 5. 15. 20. 2 Cor. 8. 2. Eph. 1. 8.
2 Cor. 1. 5. 2 Theſ. 1. 3.
1 Cor. 15. 58. Always *abounding*
Col. 2. 7. *Ab.* therein with thankſg.

ABOUT.

Gen. 41. 25. What God was *a.* to do
Exod. 13. 18. God led the people *ab.*
Deut. 32. 10. He led him *about*
Job 20. 23. When he is *about* to fill his belly
Pſal. 82. 7. Of all that are *about* him
Pro. 3. 3. Bind them about thy neck 6. 21
Luke 2. 49. I muſt be *about* my father's buſineſs
3. 23. Jeſus began to be *about* 30 years of age
See more, Acts 2. 41. 4. 4. 19. 7. Rom. 4 19. 1. Cor. 9. 5.--2. C. 4. 10. Eph. 6. 14. 1. Tim. 5. 13. 1. Pet. 5. 8 Rev. 8. 1. & 10. 6
Thereabout, *Whereabout*, Lu. 24. 4. 1. Sam. 21. 2.

ABRAM *ſig.*

A high Father before his name was changed, mentioned in 11, 12, 13, 14, 15, & 17. *ch. of Geneſis.*

ABRAHAM *ſig.*

A high father of a multitude
Gen. 17. 5. Thy name ſhall be called *Abraha.* 1 Ch. 1. 27. Neh. 9. 7
24. *Ab.* was 99 yrs. old, when—cir.
18. 17. Shall I hide from *Abraham*
19. 29. God remembered *Abraham*
See more 20. 1-21. 2. 28. 4. & 50. 24.
Exod. 2. 24. G. rememb. his coven. with *A.* 1 Chron. 29. 18.
3. 6. The God of *Abr.* 4. 5. Mat. 22 32. Mar. 12. 26. Luke 20 .37 Acts 3. 13.—7. 32.
Iſa. 29. 22. Who redeemed *Abrab.*
63. 16. Though *A.* be ignorant of us
Ezek. 33. 24. *Abra.* was one and—
Mic. 7. 20. The mercy to *Abraham*
Ma. 1. 1. Chriſt— the ſon of *Abra.*
3. 9. To raiſe child. to *A* Luke 3. 8
Lu. 13. 16. A daughter of *Abr.* 19. 9
See more v. 16. 22. 23. 24. 29
John 8. 39 If *Abrab.* children do the works of *Abraham.*
58. Before *Abraham* was, I am
Rom. 4. 3. *Abraham* believed God— Gal. 3. 6. Jam. 2. 23.
See *Covenant* and *Seed.*

ABROAD.

Deut. 23. 1. He ſhall go *ab.* v. 12. 13
32. 11. As—Eagle ſpread—*abroad*
Luke 1. 65. Theſe ſayings—*abroad.* See 2. 17.—5. 15.
John 11. 52. Child of God ſcat. *abro.*
Acts 8. 1. Were ſcattered *abroad*, v. 4. & chap. 11. 19.
Rom. 5. 5—16. 19.—2 Cor. 9. 9

ABSENT.

1 Cor. 5. 3. I verily as *abſent* in body
2 Cor. 10. 1. & 13. 2. 10. Phil. 1. 27. Col. 2. 5.

ABSTAIN.

Acts 15. 20. *Abſtain* from pollut. of Idols, v. 29
1 Theſ. 4. 3. *Abſt.* fr. fornicat. 5. 22. 1 Pet. 2. 11. 1 Tim. 4. 3.

ABUNDANCE.

Deut. 28. 47. For the ab. of all things
Job 36. 31. He giveth meat in *abun.*
Pſal. 37. 11. In the *abun.* of peace, 72. 7. Jer. 33. 6.
Eccle. 5. 10 He that lov. *a. Se*
Iſa. 60 5. The *abundance* of th
66. 11. The *abundance* of her
Ezek. 16. 49. *Abundance* of i
Zach. 14. 14. Apparel in grea
Mat. 12. 34. Out of the *abun.* heart, Luke 6. 45.
13. 12. Shall have more *ab.*
Mark 12. 44. They caſt in of *abundance*, Luke 21. 4.
Luke 12. 15. Conſiſts not in t
Rom. 5. 17. Much more—rece
2 Cor. 8. 2. The *a.* of their joy,
12. 7. *Abundance* of Revelati
Rev. 18. 3. The *abun.* of her

ABUNDANT.

Exod. 34. 6. *Abundant* in good
Iſa. 56. 12. And much more *abu*
1 Cor. 12. 23. More *abun.* ho 23, 24. See more 2 Cor. 9. 12.—11. 23. Phi. 1. 2
1. Tim. 1. 14. The grace o was *abundant*
1. Pet. 1. 3. His *abun.* mercy begotten us

ABUNDANTLY.

Exod. 1. 7. The child. of Iſra creaſed *abundantly*
Num. 20. 11. Waters came out
1 Chron. 22. 5. David prepared
Job. 12. 6. God bringeth *abun*
Pſa. 36. 8. They ſhall *abun.* be ſ See more 65. 10. 132. 15. 145
Cant. 5. 1. Drink *abund.* O belo
Iſa. 35. 2. It ſhall bloſſom *abun*
55. 7. He will *abundantly* pard
John 10. 10. That they mig more *abundantly*
1. Cor. 15. 10. I laboured more
Tit. 3. 6. Which he ſhed on a
See more 2 Cor. 1. 12-. 12. 15. 3. 20. Heb. 6. 17. 2 Pet. 1.

ABUSE.

Only in 1 Sam. 31. 4. 1. Chro. 1 1 Cor. 9. 18.

ABUSED, -ING, ERS.

Judges 19. 25. 1 Cor. 7. 31.—

ACCEPT, ED, *ſig.*

1 To receive Mal. 1 8, 10,
1 Sam. 16. 19. 2 Cor. 11. 4.
2 To take pleaſure in, Jer. 14
Ezek. 20. 40. & 43. 27.
3. To forgive, Gen. 4. 7.
4. To reſpect partially, Job 13 32. 21. Prov. 18. 5.
Gen. 32. 20. Peradventure he *accept* of me
Lev. 26. 41. They ſhall *accept* of the puniſhment, ver. 43.
Deut. 33. 11. *Ac* the work of his h
2 Sam. 24. 23. The L. thy G. *ac*
Job. 13. 8. Will ye *accept* his perſo v. 10. 32. 21
Him will I accept, 42. 8
Pſal. 82. 2. *Accept* the perſons of t wicked, Rom. 18. 5.
Eze. 20. 40. There will I *acc.* the *v.* 41. & 43. 27.
Mal. 1. 8. Will he *accept* thy perſ or offering, *v.* 10. 13.

ACCEPTABLE.

Pſal. 19. 14. Let the meditat.. be
69. 19. My prayer—is in *accep.* ti
Prov. 10. 32. The lips of the righ what is *acceptable*
21. 3. To do juſt. and judg. is m *accept.*
Eccleſ. 12. 10. The preacher ſoug out *acceptable* words
Iſa. 49. 8. *Accept.* time have I hea
58. 5. An *ac.* day to the L. 61. 2
61 2. To proclaim the *accept.* y of the Lord, Lu. 4. 19.

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3. To eſteem and reſpect, Iſa. 61. 9. 1 Cor. 14. 37.—16. 18
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2. To joyn to, Deut. 4. 2. Acts 2. 41. 2. Pet. 1. 5.
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Pſal. 58. 4. Like the deaf *Adder*
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1. To beſeech or intreat, 1 Theſ. 5. 27. *marg.*
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Rom. 15. 14. *Admoniſh* one another
1 Theſ. 5. 12. And *admaniſh* you
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Eccleſ. 4. 13. Who will no more be *admoniſhed*
12. 12. By theſe be *admoniſhed*
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1 Cor. 10. 11. Eph. 6. 4. Tit. 3. 10
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1. By election, Eph. 1. 5.
2. Manifeſtation and aſſurance, Rom. 8. 15. Gal. 4. 5.
3. Perfect redemption and glory, and the Gen. Reſur. Rom. 8. 23.
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Gal. 4. 5. The *adoption* of ſons
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1 Tim. 2. 9. That wom. ſhould be *a.*
Tit. 2. 10. *Adorn* the doctrine of G.
1. Pet. 3. 3. Whoſo *adorn.* let it not be
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Iſa. 61. 10
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Luke 9. 25. What is a man *advant.*
Rom. 3. 1. What *adv.*-hath the Jew
1 Cor. 15. 32. What *adv.*-if the dead
2 Cor. 2. 11. Leſt Satan-get-*advan.*
Jude *v.* 16. Becauſe of *advantage*
ADVENTURE, ED.
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Exod. 23. 22. I will be an *a.* to thy *a.*
Num. 22. 22. Stood for an *adverſary* againſt Balaam
1 Sam. 1. 6. Her *ad.*—provoked her ſore
1. Kings 11. 14. The Lord ſtirred up an *adv.* to Solomoon, 23
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1 Tim. 5. 14. Give none occaſion to the *adverſary*
5. 8. Your *adverſary* the Devil
Deut. 32. 27. Leſt th. *ad.* ſh. behave
43. Render veng. to his *adver.*
Joſh. 5. 13. Art thou for us-our *adv.*
1 Sam. 2. 10. The *adv.* of the Lord ſhall be broken
Neh. 4. 11. Our *adv.* ſaid they ſhall not know
Pſal. 71. 13. That are *adver.*— See 69. 19.—109. 4
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11. 13. The *adv.* of Judah ſhall be cut off
Iſa. 59. 18. Repayeth fury to his *ad.*
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Luke 13. 17. All his *adverſar.* were
21. 15. *Adverſaries* ſhall not be able
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Pſal. 10. 6. I ſhall never be in *adv.*
94. 13. Reſt from—*adver.*
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24. 10. If—faint in *adverſity*
Iſa. 30. 20. The bread of *adverſity*
Heb. 13. 3. Rem—'em that ſuffer *a.*
ADVICE.
Judg. 19. 30—20. 7. 1 Sam. 25 33. Prov. 20. 18. 2. Cor. 8. 10
ADVISE, ED.
1 Kings 12. 6. How do—*adviſe*
Pro. 13. 10. With the well-*adviſed* is wiſdom
1 Chr. 12. 19. Upon *ad.* ſent him away

ADULLAM.

1 Sam. 22. 1.

ADULTERER, ERS.

Lev. 20.10. The *adult.* ſh.-be-death
Job. 24. 15. The eye of the *adult.*
Iſa. 57. 3. The ſeed of the *adulterer*
Jer. 9. 2. They be all *adulterers*
23. 10. The Land is full of *adult.*
Hoſ. 7.4. They are-*adu.* as an oven
1 Cor. 6. 9. Idolat. nor *adult.*
Heb. 13. 4. Whoremon. and *adult.* God will judge

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Pro. 6. 26. The *adult.* will hunt for
Eze. 23. 45. Sh. judge them as *ad.*
Hoſ. 3. 1. Love a wom. yet an *adul.*
See more Rom. 7. 3. James 4. 4.

ADULTERY, TWO-FOLD.

1. Nat. Mat. 5. 28. Mar. 10. 11.
2. Spiritual, which is idolatry, Jer. 3. 9. Ezek. 23. 37

Exod. 20. 14. Thou ſhalt not commit *adul.* Deu. 5. 18. Mat. 5. 27. 28
Pro. 6. 32. Whoſo commits *adultery*
Jer. 5. 7. They then commit *adult.*
7. 9. Will ye ſteal and com. *adult.*
Ezek. 16. 32. That commit *adult.* *See* 23. 37. Hoſ. 4, 2, 13, 14
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John 8. 4. Was taken in *adult.* See Gal. 5. 19. James 2. 11.
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2. Of condition, Acts 2. 39. Eph. 2. 17.
3. Time, Heb. 11. 13. 2 Pet. 1. 9.

Job 36. 3. My knowledge from *afar*
Pſal. 10. 1. Why ſt. thou *afar* off
Jer. 23. 23. And not a G. *afar* off.
30. 10. I will ſave thee from *afar*
31. 10. Declare it—*afar* off
51. 50. Rem. the Lord *afar* off
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Heb. 11. 13. Seen the pro. *afar* off
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AFFAIRS.

Pſal. 112. 5. He will guide his *af.*
Eph. 6. 21. Know my *affairs*, v. 22
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1. Natural, Rom. 1.31. 2 Tim. 3.3
2. Spirit, and heav. 2 Cor. 7. 15. Col. 3. 2.

AFFECTION, ONED, ONS.

1 Chron. 29. 3. I have ſet my *affect.*
Ro. 1.26. Gave them up to vile *affect*
1. 31. Without nat. *af.* 2 Tim. 3. 3.
Gal. 5. 24. With the *affect.* thereof
Col. 3. 2. Set your *affect.* v. 5.

AFFECTIONED, ATELY.

Rom. 12. 10. 1 Theſſ. 2. 8.

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1. To ſpeak confidently, Luke 22. 59. Acts 12. 15
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Ex. 1. 11. Taſk-maſters to *af.* them
22. 22. Thou ſh. not *a.* the wid. 23
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2 Sam. 7. 10. Th. ch. of wicked. *af.*
Job 37. 23. The Almi. will not *af.*
Pſal. 55. 19. G. ſhall hear & *af.* 'em
89. 22. Nor the ſon of wicked *af.*
94. 5. They *afflict.* thine heritage
Iſa. 51. 23. I'll put it—of them that *afflict*
See more Iſa. 58. 5.—64. 12
Lam. 3. 33. He doth not *af.* willing
Amos 5. 12. They *afflict.* the juſt
Neh. 1. 12. I will *af.* thee no more
Ze. 3. 19. I'll undo all that *af.* thee
Ex. 1. 12. The more they *af.* them
Ruth 1. 21. The Alm. hath *af.* me
2 Sam. 22. 28. The *af.* people—will ſave
2 Kin. 17. 20. The Lord—Iſrael and *afflicted* them
Job 6. 14. To him that is *affl.* pity
34. 28. He heareth th. cry of the *af.*
Pſ. 18. 27. Thou wilt ſave—*af.* peo.
25. 16. I am diſſolved and *afflicted*
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107. 17. Fools becauſe—are *af.*
116. 10. I was greatly *af.* com. 119. 107.
119. 67. Before I was *afflicted*
71. It is good that I have been *af.*
75. In faithful haſt. *afflicted*
129. 1. Many time have—*af.* me
140. 12. The cauſe of the *afflicted*
Pro. 15. 15. The da. of the *af.* are evil
22. 22. Neither oppreſs the *af.*
Iſa. 49. 13. Have mercy on—*afflicted*
53. 4. Smitten of God and *afflicted*
54. 11. O thou *afflicted*, toſſed
58. 3. Wherefore have we *afflicted.*
60. 14. Sons of *af.*—come
63. 9. In all their *af.* he was *af.*
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Zeph. 3. 12. I leave an—*af.* people, Mat. 24. 9. 2 Cor. 1. 6. 1 Tit. 5. 10.
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1. Outward oppreſſion, Exod. 37. & 4. 31
2. Perſecution for Relig. Mat. 4. Heb. 10. 32
3. Correction from God, Jon. 2. 2. Pſal. 66. 11

Gen. 16. 11. The L. heard thy *af.*
29. 32. Looked on my *af.* c. 31.42
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Deut. 16. 3. The bread of *afflict.* 1 Kings 22. 27. 2 Chron. 18. 6.
26. 7. The L. looked on our *afflict.* 2 Sam. 16. 12
2 Kings 14. 26. The L. ſaw the *af.* Neh. 9. 9.
2 Chron. 20. 9. Cry unto thee in our *afflictions*
33. 12. Manaſ. was in *affliction*
Job. 5. 6. *Afflict.* cometh not—if the duſt
30. 16. The days of *afflict.* v. 27. Lam. 1. 7.
36. 8. 15. Deliver the poor in *af.*
21. Choſen rather than *affliction*
Pſal. 22. 24. Nor abhor the *affliction* of the *afflicted*
25. 18—44. 24—66. 11.—88. 9.
106. 44. He regarded their *af.*
107. 39. Brought low through *af.*
41 Setteth the poor—from *affliction*
119. 50. My comfort in my *af.*
92. I ſhould have—periſhed—*af.*
Iſa. 30. 20. Water of *affliction*
48. 10. Furnace of *affliction*
Jer. 15. 11. Intreat the well of—*af.* See 16. 19.
16. 19. My refuge—of *affliction*
48. 16. His *afflict.*—haſteth faſt
Lam. 1. 7. 9—3. 1. 19.
Hoſ. 5. 15. In their *af.* will ſeek me
Amos 6.6. Not griev'd for the *a.* of Jo.
Obad. 13. Not looked on their *af.*
Zech. 1. 15. Helped forward the *af.* 8. 10—10. 11. Jon. 2. 2. Nah. 1. 9.
Mark 4. 17. When *af.* ariſeth for the word
13. 19. In theſe days ſhall be *af.*
Acts 7. 11. Great *af.* 2 Cor. 2. 4. 8. 2.
2 Cor. 4. 17. Our Light *af.* which is but for a moment
Phil. 1. 16-4. 14. 1 Th. 1. 6-3. 7.
Heb. 11. 25. Chuſing rather—*affli.*
Sam 1. 27. Viſit the faith. in *affliction*
5. 10. Example of ſuffer. *affliction*

AFFLICTIONS.

Pſal. 34. 19. Many are the *afflictions*
Acts 7. 10. Delivered out of all his *a.*
20. 23. Bonds and *afflictions*
2 Cor. 6. 4. In much patience, in *af.*
Col. 1. 24. *A.* of C. com. 2 Tim. 1.8.
1 Theſ. 3. 3. Moved by theſe *afflict.*
1 Tim. 4. 5. Endure *af.* Heb. 10. 32. 33.
1 Pet. 5. 9. The ſame *af.* are accom.

AFFRIGHT, ED.

Deut. 7. 21. Iſa. 21. 4. Jer. 51. 32. Mark 16. 5. Luke 24. 37. R. 11. 13.

AFORETIME.

Job 17. 6. Iſa. 52. 4. Dan. 6. 10. Rev. 15. 4.

AFRAID.

Gen. 32. 7. Ja was ſore *a.* Ex. 14. 10
Lev. 26. 6. None ſhall make you *af.*
Num. 12. 8. Were you not *afraid*
Deut. 7. 19. Of whom thou art *afra.*
28. 60. Diſeaſes which t. waſt *a.* of
Joſh. 1. 9. Be not *afraid*, 1 Sam. 28. 13. 2 Chron. 32. 7.
1 Sam. 18. 12. Saul was *afraid* of Da.
1 Chro. 13. 12. David was *af.* of G.
Neh. 2. 2. I was ſore *afraid*, ch. 6. 9.
Job. 3. 25. Which I was *afraid* of
5. 21. Not *afraid* of deſtruct. *v.* 22.
9. 28. I am *af.* of all my ſor. 21. 6.
11. 19. None ſhall make thee *afraid* *ch.* 13. 11. 21--18. 11. 19. 29.
23. 15. When I conſ. I am *afraid*, Hab. 3. 2.
Pſal. 3. 6. I will not be *afraid*, 56. 11. Iſa. 12. 2.
27. 1. Of whom ſhall I be *afraid*
56. 3. What time I am *afraid*
91. 5. Thou ſhalt not be *af.* 112. 7.
Pro. 3. 24. Thou ſhalt not be *a.* *v.* 25.
Iſa. 8. 12. Nor be *afraid*, 10. 24.
19. 17. Shall be *afraid* in himſelf
33. 14. The ſinners in *Zion* are *a.*
40. 9. Be not *afraid*. 44. 8.
Jer. 1. 8. Be not *afraid*, 10. 5. Ez. 2. 6.
Ezek. 24. 38. None ſhall make t. *a.*
Mic. 4. 4. Nah. 2. 11. Zep. 3. 13.
Dan. 4. 5. Made me *afraid*, 8. 17.
Mat. 14. 27. Be not *afraid*, 17. 7.—28. 10. Mark 5. 36—6. 50. John 6. 20.
Luk. 12. 4. Be not *afraid* of them, 1 Pet. 3. 6.
Mat. 17. 6. They were ſore *a.* Lu. 2. 9.
Joh. 19. 8. Were *a.* Acts 22. 9, 29.
Rom. 13. 3. Wilt thou not be *afra.* *v.* 4. 2 Pet. 2. 10.

AFTER.

Eccleſ. 6. 12-9-32. Iſa. 43. 10. Jer. 31. 19. Mat. 16. 24. Luke 12. 4. Eph. 1. 13.

AFTERWARDS.

Job. 18. 2 Prov. 29. 11. Hoſ. 3. 5. Luk. 18. 4. Joh. 13. 36. 1 Cor. 15. 23. Heb. 4. 8.—12. 11, 17. Jude, *v.* 5.

AGAINST.

1 Kings 17. 22. Prov. 2. 19-23. 35. Amos 7. 8. Rom. 8. 15. Gal. 1. 9. Tit. 2. 9. Heb. 1. 5-5, 12-10. 3. Rev. 20. 5.
Jer. 23. 30. I am *againſt* the Prophets, *v.* 31, 32.
Ez. 5. 8-28. 22-29. 3, 10-35. 3.
Mat. 10. 35. *A.* his father, Lu. 12. 53.
12. 30. Is *againſt* me
32. *Ag.* the H. Ghoſt, Lu. 12. 10.
Joh. 12. 7. Acts 4. 26, 27. Gal. 3, 21. Jam. 3. 14. Rev. 19. 19.

AGE.

Gen. 18. 11. Stricken in *age*, 24. 1.
48. 10. Dim for *age*, 1 Kin. 14. 4.
2 Chro. 36. 17. That ſtooped for *a.*
Job 5. 26. In a full *age*, 11, 17.
Pſal. 39. 5. Mine *a.* is noth. to thee.
Iſa. 38. 12. Mine *age* is departed.
Zach. 8. 4. With his ſtaff for *age.*
See more Mar. 45. 42. Luke 2. 36.-3. 23. Joh. 9. 21. 1 Cor. 7. 36. Heb. 5. 14. 11. 11.

AGED.

2 Sam. 19. 32. A very *aged* man, Job 15. 10. Jer. 6. 11.
Job 29. 8. The *aged* aroſe, and
32. 9. Neith. do the *a.* under. 12. 20.
Jer. 6. 11. The *aged* with him.
Tit. 2. 2. That the *a.* men, wo. *v.* 3.
Philem. 9. Paul the *aged.*

AGES *ſig.*

Generations or people. Lu. 1. 48.
Eph. 2. 7. In the *ages* to come, 3. 5.
3. 21. Glory through—*ages.*
1 Col. 1. 26. The myſtery hid from *a.*

AGONY. Luke 22. 44.

AGREE, ED.

Mat. 5. 25. *Agree* with thine adver.
18. 19. If two of you ſhall *agree.*
20. 13. Didſt not thou *agree.*
1 John 5. 8. Theſe three *ag.* in one.
Rev. 17. 17. *Ag.* to give their K.
Amos 3. 3. Except they *agreed.*
Mat. 14. 56. Their witneſſes *a.* not.
See Joh. 49. 22 Acts 5-9, 4. 1—13 28-25.

AGREETH, AGREEMENT.

Mat. 14. 70. Thy ſpeech *ag.* thereto.
Luke 5. 36. The new *agree* not.
Iſa. 28. 15. With hell--at *ag.* *v.* 18. Dan. 11. 6.
2 Cor. 66. 16. What *agreem.* hath the Temple of God.

AGRIPPA. In Acts, *ch.* 25. 6.

AGUR. Prov. 30. 1.

AH.

Pſal. 35. 25. *Ah*, ſo would we have it.
Iſa. 1. 4. *Ah* ſinful nation. See *v.* 24.
Jer. 1. 6. *Ah* Lord, 4. 10-14. 13. Ezek. 9. 8--11. 13.
Mar. 15, 29. *A.* tho. th. deſt. th. tem.

AHA.

Pſ. 35. 21-40. 15-70. 3.
Iſa. 44. 16. Ezek 25. 3-26. 2-36. 2.

AILED, ETH.

Pſal. 114 5. What *aileth* thee.
1 Sam. 11. 5. What *aileth* the
2 Sam. 14. 5. Iſa. 22. 1

AIR.

G. 1. 26. Fowl of the *a.* 2. 19--7. 3--9. 2. Job. 12. 7. Mat. 6. 26.
1 Cor. 9. 26. As one that beats the *air*, 14, 9.
Eph. 2. 2. 1 Theſ. 4. 17. Rev. 9. 2--16, 17.

ALARM.

Numb. 10. 5. Blow an *alarm.*
Jer. 4. 19. The *alarm* of war-49. 2.
Joel, 2. 1. Sound an *alarm* in-mount

ALIEN, ALIENS.

Exod. 18 3. I have been an *alie*
Deut. 14. 21. Sell it to an *alien*
Iſa. 61. 5. Son of the *aliens*
Eph. 2. 12. *Aliens* from the Co
Heb. 11. 34. The armies of the

ALIENATED, ENTANGLED.

Ezek. 23 17. My mind was *ali*
18. Thy mind *al.* 22, 28.
Eph. 4. 18. *Alienated* from--Go
Col. 1. 21. You that were ſomet.

ALIKE.

Job. 21. 26. Lie down *alike*
Prov. 20. 10. Both are *alike* abo
Eccleſs. 9. 2. All things come *al*
11 6. Whether both ſhall be *al*
Rom. 14. 5. Eſteems every day *al*

ALIVE *ſig.*

Nature and Spirit

Gen. 7. 23. Noah only rem. *al*
45. 26. Joſeph is yet *alive*, 46.
Ex. 1. 17. Saved the men-child
Num. 16. 33. Went down *alive*
Deut. 4. 4. Are *al.* every one, 5.
32. 39. I kill, and I make *aliv*
Joſh. 15. 10 The L. that kept me
1 Sam. 2. 6. The L. kil. and mak.
Pſal. 30. 3. Thou haſt kept me
Jer. 49. 11. I will preſerve--*ali*
Ezek. 18. 27. Shall ſave his ſoul
Dan. 5. 19. Kept *alive*
Mark 16. 11. That he (*i. e.* Chri
was *alive.* Luke 24. 23. Acts 1.
Rom. 6. 11. *Alive* unto God, *v.* 1
7. 9. I was *alive* without the L
1 Cor. 15. 22. Shall be made *aliv*
1 Theſ. 4. 15. Then we which are *alive*, v. 17.
Rev. 1. 18. I am *alive*, 2. 8.
19. 20 Were caſt *alive*

ALL *ſig.*

1. Every thing in the world, Rom 3. 23--5. 12.
2. For all ſorts, 1 Ti. 2. 4. Tit. 2. 1
3. For many, Mat. 3. 5. 1 Ti. 4. 1

Gen. 21. 22. God is with thee in a
—doſt, 1 Kings 2 3.
Pſ. 14. 3. They are *all* gone aſide
Eccleſ. 3. 20. *All* go unto one plac
5. 16. In *all* points as he came
Jer. 38. 9. Done evil in *all* that
Ezek. 21. 24. In *all* your doing your ſins do appear.
Lu. 4. 15. Being glo. of *all.* 13. 3 --17. 10--18. 21. Joh. 1. 16
Rom. 8. 32.
Acts 10. 36. Lord of *all*
Rom. 9. 5. Who is over *all*, 10, 12
1 Cor. 3. 22. *All* are yours
Gal. 3. 22. *All* under ſin, Rom. 3 23--5. 12.
Eph. 4. 6. Who is above *all*
Phi. 4. 8. I have *all*
2 Theſ. 2. 12. Heb. 9. 3. 8.-12 23 Jam. 2. 10.
Pet. 3. 8--2 Pet. 3. 9. Jude 15.

See *all* joined with other words

1. For *All* is put every creature, Prov. 16. 4. Pſal. 119. 91.
2. For every man or perſon, Rom 5. 12. 1 Cor. 15. 10.
3. For ſome of all ſorts, 1 Tim. 2 Tit. 2. 10.
4. For many, Jer. 7. 25. Mark 1 33. Rev. 13. 16.

ALLEGING, ALLEGORY.

Acts 17. 3. Gal. 4. 24.

ALLELUJAH.

Rev. 19. 1, 3, 4, 6.

ALLOW, ETH, ED.

Luke 11. 48. Ye *allow* the deeds
Acts 24. 15. They themſ. alſo *al.*
Rom. 7. 15. That which I do, I *al.* no
14. 22. In that—which he *allow*

See Ezra 3. 12. Pſa. 51. 14.—59. 16—149. 5. Mar. 15. 8.

ALPHA.

Rev. 1.8. I am *Alpha* and Omega, *v.* 11. *ch.* 21. 6. & 22. 13.

ALPHEUS.

Mat. 10. 3. Mark 2. 14. & 3. 18 Luke 6. 15.

ALTAR.

Gen. 8. 20. Noah builded an *altar*
12. 7. There—built an *altar*, ch. 13. 18. & 22. 9. & 35. 7.
Exod. 17. 15. Moſes built an *altar*
C. 21. 14. Thou ſhalt take him from mine *altar*
29. 37. The *altar* ſhall be holy
P. 29. 44. I will ſanctify the *altar*
30. 27. The *altar* of incenſe called the *alt.* of gold, Exod. 40. 26.
40. 10. The *altar* of burnt-offering, called the brazen *alt. ch.* 39. 39
Num. 7. 84. The dedicat of the *alt.*
Joſh. 22.34. Called the *altar*, Ed. D.
C. Judg. 6.25. Thr. down the *a.* of *Ba.*
C. 2 S.m. 24. 18. Rear an *al.* to the L.
1 Kings 13. 2. He cried againſt the *altar, O altar, altar*
18. 30. Elijah repaired the *altar* of the L. 2. Chr. 15. 8. & 33. 16.
2 Chro. 4. 1. Sol. made an *al.* of braſs
Ezra 3. 3. Set the *altar* upon his baſis
Pſa. 26. 6. So will I compaſs thine *a.*
43. 4. Will I go to the *altar* of God
Iſa. 6. 6. From off the *altar*
P. 19. 19. There ſha. be an *a.* to the L.
P. 56. 7. Shall be accept. upon my *altar*, ch. 60. 7.
P. 27. 9. Stones of the *al.* as chalk ſt.
Lam. 2. 7. The L. hath caſt off his *al.*
Eze. 8. 16. Betw t. porch. and the *al.*
C. Joel. 1. 13. Howl ye miniſters of the *altar*, 2. 17.
Mal. 1. 7. Upon mine *altar*, v. 10.
2. 13. covering the *al.*—with tears
Mat. 5. 24. Leave thy gift bef. the *al.*
23. 20. Whoſo—ſwear by the *al.*
35. Slew between the Table and the *altar*, Luke. 11. 51.
Acts 17. 23. An *altar* with this inſc.
1. Cor. 9. 13. Which wait at the *al.*
10. 18. Partakers of the *altar*
Heb. 7. 13. Attendance at the *altar*
13. 10. We have an *altar*
Rev. 8. 3. Upon the golden *altar*
9. 13. The—horns of the—*altar*, Pſ. 118. 27. Amos 3. 14.
See *Horns*, *Built*, *Sacrifice*.

ALTARS.

C. Exod. 34. 13. Ye ſhall deſtroy the *altars*, Deut. 7. 5—12. 3.
Pſal. 84. 3. Even thine *alt.* O Lord
P. Iſa. 17. 8. He ſhall not look to the *altar*
T. Ezek. 6. 4. Your *altar* ſhall be deſolate, Hoſ. 10. 2. Am. 3. 14.
T. Hoſ. 8. 11. *Altar* ſhall be to him
Rom. 11. 3. Digged down—*altar*

It ſig.

1. A material Al. as in moſt places.
2. Chriſt (typed by the Altar) Heb. 13. 10. Rev. 8. 3.
3. Worſh. Gen. 35. 1. 1 Cor. 9. 13.

ALTER, ED, ETH.

C. Lev. 27. 10. He ſhall not *alter* it
P. Pſal. 89. 34. Nor *alter* the thing
Prov. 31. 5. Leſt they *alter*
Da. 6. 8. The Law which *a.* not, *v.* 12
Lu. 9. 29. The faſh. of his co.—*al.*

ALTHOUGH.

P. 2 Sam. 23. 5. Job 2. 3. Jer. 31. 32. Ezek. 11. 16. Hab. 3. 17. Mark 14. 29.

ALTOGETHER.

Deut. 16. 20. Eſth. 4. 14. Pſal. 143--17. 9--50. 21. Cant 5. 16. Acts 26. 29. 1 Cor. 9. 10.

ALWAY, ALWAYS.

Deut. 5. 29. O that—keep my Command. *always.*
Job. 27. 10. Will he *al.* call upon G.
Pſal. 16. 8. I have ſet the L. *a.* be. me.
Prov. 8 30. Rejoicing *al.* before him
P. Iſa. 57. 16. Be *al.* wroth
Mat. 1. 26. 11. Me ye have not *al.* Mar. 14. 7.

It ſig.

1. Continually, 1. Chro. 16. 15. John 8. 29.
2. Frequently, or in every ſeaſon, Luke 18. 1. Acts 10. 2.
3. For ever, or to the world's end, Mat. 28. 20. John 12. 8.

AM.

Exod. 3. 14. I *Am* hath ſent me
Job. 9. 32. He is not a man as I *am*
Iſa. 47. 8. I *am* and no. elſe. Ze. 21.
P. Hab. 2. 4. I am with you
John 8. 58. Before Abra. was I *am* 1 Cor. 9. 1.
1 Cor. 15. 10. Ga. 4. 12. Phil. 4. 11.
Rev. 1. 18. I *am* he that liveth

AMALEK, AMALEKITES.

Exo. 17. 14, 16. Deut. 25. 17. 1 Sam. 14. 48. 1 *Ch.* 4. 43.

AMASA, two of the name.

1 Sam. 17. 25. 1 Kings 2. 5. 2 Chron. 28. 12.

AMAZED, MENT.

T. Iſa. 13. 8. They ſhall be *amazed*
Mat. 19. 25. The Diſciples were *a.* Mark 14. 33.
Luke 4. 36. They were all *a. ch.* 9. 43. Acts. 2. 7--9. 21--3. 10.
1 Pet. 3. 6. Not afraid of any *ama.*

AMBASSADOR, DORS.

Prov. 13. 17. A faith. *Amba.* is heal.
T. Iſa. 33. 17. The *Amb.* of peace ſhall weep Pro. 13. 17
2 Cor. 5. 20. We are *Amb.* Eph. 6. 10.
See *Meſſengers*, and more, Joſ. 9. 4 2 Chro. 32. 31. & 35. 21. Iſa. 18. 2--13. 7. Eze. 17. 15.

AMBASSAGE.

Luke 14. 32.

AMBUSH.

Joſh. 8. 2. 17. 9. Jer. 51. 12.

AMBUSHMENT.

Joſh. 8. 2. Jer. 51. 13. 2 Chr. 20. 22.

AMEN.

Num. 5. 22. 1 Chro. 16. 36. Pſal. 72. 19.--89. 53. Mat. 6. 13.

It ſig.

1. So be it, Jer. 28. 6. 1 Cor. 14. 16. Rev. 22. 20.
2. Surely, or verily, 2 Cor. 1. 20. Rev. 1. 18.
3. Chriſt, Rev. 3. 14.

AMEND, AMENDS.

Jer. 7. 3. *Amend* your ways, *v.* 5. *ch.* 26. 13--35. 15.
See John 4. 52 Lev. 5. 16.

AMERCE.

Deut. 22. 19.

AMIABLE.

Pſal. 84. 1.

AMONG, AMONGST.

Num. 14. 14. *Among* them
Deut. 17. 15. From *a.* thy brethren
P. 1 Sam. 10. 11. Is Saul *among* the prophets, *ch.* 19. 24.
Eccleſ. 6. 1. An evil com. *amo.* men
7. 28. One *among* a thouſand
Cant. 5. 10. *Among* ten thouſand
Luke 4. 36. Saving *among*

ANATHEMA.

1 Cor. 16. 22. ſig. *Accurſed.*

ANANIAS.

Three of the name, Acts 5. 1—9 10. & 23. 2.

ANATHOTH.

Joſh. 21. 18. Iſa. 10. 30. Jer. 29. 27.

ANCIENT.

Ezra 3. 12. Who were *ancient*
Job. 12. 12. With the *anc.* is wiſdom
C. Pro. 22. 28. Remove not the *an.* land-mark
Iſa. 3. 2. The prudent, and *a.* 9. 15.
51. 9. Awake—as in the *anci.* days
Jer. 18. 15. The *ancient* paths
Ezek. 9. 6. They began at the *ancient*
Dan. 7. 9. The *An.* of days, *v.* 13, 22.

ANCIENTS.

1 Sam. 24. 13. The prov. of the *an.*
Pſal. 119. 100. I underſt. more than the *ancients*
P. Iſa. 24. 23. The L.—reign---his *ancients*
Eze. 8. 12. Haſt t. ſeen what the *a.* do

ANGEL.

Gen. 24. 7. He ſhall ſend his *A. v.* 40.
48. 16. The *Ang.* which redeemed
P. Exod. 23. 20. I will ſend an *An.* before 32. 34--33. 2.
Num. 22. 23. Saw the *Ang. v.* 31. 2 Sam. 14. 17.
Judg. 2. 1. An ang. of the L. came up
6. 12. T. *A.* of the L. appeared, 13. 3
1 S. 29. 9. As *A.* of G. 2. Sa. 14. 17.
1 Kin. 19. 5. An *Angel* touch. me
1 Chr. 21. 15. The *A.* that deſtroyed com. 2 Chro. 32. 21. Iſa. 37. 36. Acts 12. 23.
Pſa. 34. 7. The *A.* of the L. encamp.
C. Eccl. 5. 6. Nor ſay before the *A.*
Iſa. 63. 9. The *Angel* of his preſence
Dan. 3. 28. Hath ſent his *Ang.* 6. 22.
Hoſ. 12. 4. Had power over the *An.*
Zach. 1. 9. The *An.* that talked with me, *ch.* 2. 3--4. 4.—5. 5.
Mat. 1. 20. T. *A.* of the L. appear, 2. 13.
Luke. 1. 26. The *A.* Gabriel. See Gab.
Joh. 5. 4. An *A.* went down.
Act 12. 8. As the *Angel* of the Lord
Act 5. 19. T. *A.* of the L.--by night
6. 15. As—the face of an *Angel*
7. 30, 35--8. 26--10. 12. 23.
12. 15. It is his *Angel*
27. 23. This night the *A.* of God
2. Cor. 11. 14. Transf. into an *Angel* of Light
Gal. 1. 8. Or an *Angel*
4. 14. As an *Angel* of God—
Rev. 1. 1. Signified it by—*Angel*

Taken in this Book, and *elſewhere*

1. For Chriſt, Rev. 10. 1. & Zech 1. 12.
2. A creat. good *A.* c. 1. 1. & 22. 8.
3. F. t. Min. of the Ch. 2. 1.-3. 1, 7.
4. For Inſtru. that execute God's judgments *ch.* 15. 8--16. 1.
5. For the Dev. *ch.* 9. 11. 1. Cor. 6. 3.

ANGELS.

Gen. 19. 1. There ca. two *A.* to So.
Job 4. 8. His *A.* he charg. with folly
Pſal. 8. 5. A little lower than the *Angels*, Heb. 2. 7.
68. 17. The char. of God are thouſands of *Angels*
78. 25 *Angels* food
91. 11. His *An.* charge, Mat. 4. 6. Luke 4. 10.
104. 4. Who makes his *A.* ſpirits, Heb. 1. 7.
78. 49. By ſending evil *Angels*
Mat. 4. 11. *Angels* came and miniſtered, Mar. 1. 13
13. 49. The *A.* ſhall come--& ſev.
18. 10. Their *Ang.* always behold
24. 36. No not the *A.* Mar. 13. 32.
24. 31. He ſh. ſend his *A.* Mar. 13. 27
25. 41. Prepared or—and his *An.*
Mark 8. 38. With the holy *Angel.* Luke 9. 26. 2 Theſ. 1. 7.
12. 25. Are as *An.* Lu. 20. 36. 15. 10. 12. 8.
Lu. 2. 15. As the *Angels* were gone See 24. 23. John 20. 12.
John 1. 51. Ye ſhall ſee—the *Ang.*—aſcend, & Gen. 28. 12.
Acts 7. 53. By the diſpoſition of *A.* Gal. 3. 19.
Rom. 8. 38. Nor life, nor *Angels*
1 Cor. 4. 9—6. 3—11. 10. 13. 1.
Col. 2. 18. Worſhipping of *Angels*
1 Tim. 5. 21. Before the elect *Angels*
Heb. 1. 6. Let—the *An.* of G. worſhip him, com. 1 Pet. 3. 22.
Heb 2. 2. If the word ſpoken by *Ang. See* v. 4. 5. 7—*ch.* 2. 2, 5.
2. 16. He took not on him the nature of *Angels*
13. 2. Some entertained *Angels*
1 Pet. 1. 12. Th. *A.* deſ. to look in.
2 Pet. 2. 4. If God ſpared not—*An.* Jude 6.
Rev. 1. 20. The *An.* of the ſev. ch.
3. 5. Before my fa. &—his *Angels*
12. 7. Mich. and his *A.* fought, *v.* 9.

ANGER.

Ge. 27. 45. Till thy bro. *an.* turn aw.
30. 2. Jacob's *a.* kindled ag. Rachel
49. 7. Curſed be their *anger*
Exod. 11. 8. Moſes went out from Pharaoh in great *anger*
32. 19. Moſes anger—hot
Nu. 11. 10. The *a.* of the L. was kindled, 11. 1-22. 22-25. 3-32. 10. 13
Deu. 29. 27. Joſh. 7. 1. Judg. 2. 14. 2 Sam. 12. 5--24.
1. 2. K. 13. 3. 1 Chr. 13. 10.
De. 4. 25. To provoke him to *an.* *c.* 9. 18--31. 29. Judg. 2. 12. 1 K. 14. 15. 2 K. 7. 17-21 6. 2 Chr. 28. 25. Pſa. 78. 58. Ho. 12. 14.
De. 2. 924. What mean—this gre. *an.*
Judg. 2. 20. The *a.* of the L. was hot *ch.* 3. 8—10. 7.
8. 3. Then their *anger* was abated
Neh. 9. 17. Slow to *anger*, Pſa. 103. 8—145. 8.
Job 9. 13. God will not withdraw his *anger*
21. 17. Diſtributeth ſorrow in his *a.*
35. 15. He hath viſited in his *an.*
Pſa. 6. 1. Rebuke me not in thine *anger*, Jer. 10. 24.
30. 5. His *anger*—but a moment
37. 8. Ceaſe from anger
56. 7. In thine *a.* caſt down thi. ene.
74. 1. Why doth thine *an.* ſmoak.
77. 9. Hath he in *anger* ſhut up
78. 38. Turned he his *anger* away
85. 4. Cauſe thine—*anger* to ceaſe
103. 8. Slow to *anger*, Joel 2. 13. Jon. 4. 2. Nah. 1. 3.
9. He will not keep his *anger*, com. Jer. 3. 5.
Pro. 15. 1. Grievous words ſtir up *a.*
18. He that is ſlow to *an. ch.* 16. 32.
19. 11. Deferreth his *anger*
20. 2. Whoſo provokes him to *an.*
21. 14. A gift—pacifieth *anger*
22. 8. The rod of his *an.* ſhall fail
27. 4. *Anger* is outrageous
Eccleſ. 7. 9. *Anger* reſteth in the boſom of fools
Iſa. 5. 25. His *anger* is not turned away, *ch.* 9. 17, 21. & 10. 4.
48. 9. Will I defer mine anger
T. 63. 3. I'll tread them in mi. *a.* v. 6.
65. 3. That provoketh me to *anger* Ezek. 16. 26.
Jer. 2. 35. His *a.* ſhall turn from me

P. 3. 5

Jer. P. 3. 5. Will he reſ. his *anger*
12. I'll not cauſe mine *anger*
J. 19. Provoke me to anger, 25. 7.
12. 13. The fierce *anger* of the Lo.
ch. 30. 24—49. 37. Neh. 1. 6.
32. 30. They have only provoked
me to *anger*
Lam. 2. 1. In the day of his *anger*,
ver. 21. & 4. 16.
T. Ezek. 7. 3. I'll ſend mine *a.* 20. 8.
T. 22. 20. I'll gather you in mine *a.*
Dan. 9. 16. Let thine anger be turned,
com. Jon. 3. 9.
11. 20. Neither in *ang.* nor
Ho. 13. 11. I ga. thee a K. in my wr.
P. 14. 4. Mine *ang.* is turned away
Joel 2. 13. Slow to *anger.* See before
Hab. 3. 8. Was thine *anger* againſt
C. Zeph. 2. 2. Before the day of the
Lord's *anger*
3. Hid in the day of the L. *anger*
Zec. 10. 3. Mine *anger* was kindled
Mar. 3. 5. He look'd on them with *a.*
T. Rom. 10. 19. I will *anger* you

ANGRY.

Gen. 28. 30. Let not the L. be *a.* v. 32.
Lev. 10. 16. Moſes was *an.* See *anger*
Deut. 1. 37. The L. was *an.* with me,
ch. 4. 21.
9. 20. The L. was angry with Aaron,
com. 1. K. 11. 9. & 2 K. 17. 18.
1 Kings 8. 46. And thou be *angry*,
2 Chron. 6. 36. Ezra 9. 14.
Pſa. 2. 12. Kiſs the ſon leſt he be *a.*
7. 11. God is *an.* with the wicked
every day
76. 67. Who may ſtand---when
thou art *angry*
79. 5. How long wilt thou be *ang.*
80. 4—85. 5.
Prov. 14. 17. He that is ſoon *angry*
C. 21. 19. Than with an *an.* woman
22. 24. Make no friendſhip with an
angry man
29. 22. An *an.* man ſtirreth up ſtrife
Eccleſ. 5. 6. Whereof ſhould God be
angry at thy voice
7. 9. Be not haſty—to be *angry*
Can. 1. 6. My moth. child. were *a.*
Iſa. 12. 1. Though thou waſt *angry*
C. Ezek. 16. 42. I'll be no more *an.*
Jon. 4. 1. Jonah was very *angry*, v. 9
Matt. 5. 22. Whoſo is *a.* with his bro.
Lu. 14. 21. Maſt. of the hou. being *a.*
John. 7. 23. Are ye *angry*
Eph. 4. 26. Be *angry* and ſin not
Tit. 1. 7. A biſh.—not ſoon *a.*
Rev. 11. 18. The nations were *an.*

ANGUISH.

Ge. 42. 21. *A.* of—ſoul, com. Ex. 6. 9
2 Sam. 1. 9. *Ang.* is come upon me
Job. 7. 11. In the *ang.* of my ſpirit
15. 24. *Ang.* ſhall make him afraid
Pſa. 119. 143. *A.* have tak. hold of me
Pro. 1. 27. When deſt. and *ang.* came
Iſa. 30. 6. The land of—*ang.* v. 8. 22.
Jer. 6. 24. *Anguiſh* hath taken hold
of us, 49. 24—50. 43.
Joh. 16. 21. Rem. no more her *ang.*
Rom. 2. 9. Tribulation and *anguiſh*
2 Cor. 2. 4. Out of—*anguiſh* of heart

ANOINT.

Ex. 28. 41. Thou ſhalt—*a.* them,
ch. 40. 15.
30. 30. Thou ſhalt *anoint* Aaron
30. 36. The Altar, the tabernacle,
40. 9. the laver, *v.* 11.
Deut. 28. 40. Thou ſhalt not *anoint*
thyſelf with oil
1 Sam. 9. 16. Thou ſhalt *anoint* him
See 1 Kings 19. 15. 16.
Iſa. 21 5. *Anoint* the ſhield
Dan. 9. 24. *Anoint* the moſt holy
Am. 6. 6. *A.* them. wi. chief ointm.
Mat. 6. 17. When thou faſteſt *anoin.*
Mar. 16. 1. Bou. ſweet ſpices—*an.*
Lu. 7 46. My head—thou didſt not *a.*
Rev. 3. 18. And *anoint* thine eyes

It ſig.

1. To ſet apart to an office, Exod.
28. 41. 1 Sam. 9. 16.
2. To give the ſpirit and ſucceſs
of it, Iſa. 61. 1.
3. To preach, Iſa. 21. 5.
4. To ma. appli. of outward oil to
the body, Ru. 3. 3. Mat. 6. 7.

ANOINTED.

Nu. 8. 10. *A.* the taberna. the alt. 11
Num. 7. 1. Pſal. 45. 8. 2 Cor. 1. 21.
1 Sam. 16. 13. *Ano.* David. 2 Sam. 2.
4. Solo. 1. Kings 1. 5. Jonat.
2 Kin. 11. 12. Jehu, 2 Chr. 21. 7.
2 Sam. 26. 9. Aga. the L. *an. c.* 24. 6.
1 Chro. 16. 22. Touch not mine *an.*
Pſal. 105. 15.
2 Chron. 6. 42. Turn not away the
face of—6. 17.
Pſa. 2. 2. Againſt the L. and his *an.*
45. 7. Thy G. hath *a.* thee, Heb. 1. 9.
Iſa. 61. 1. The L. hath *a.* me, Lu.
4. 18.
45. 1. To his *anointed*, to Cyrus
La. 4. 20. The *a.* of the L. was taken
Eze. 28. 14. Thou art the *an.* cherub
Zach. 4. 14. The two *anointed* ones
Luk. 7. 46. *Anointed* my feet, *v.* 38.
com. John 11. 2—12. 3.
John 9. 6. *Anointed* the eyes, *v.* 11.
Acts 4. 27. Jeſus whom thou haſt *a.*
ch. 10. 38.
2 Cor. 1. 21. Which hath *a.* is Go.

ANOINTEST, ING.

Gen. 31. 13. Pſa. 23. 5. Iſa. 10. 27.
James 5. 14. 1 John 2. 27.

ANOTHER.

Gen. 4. 25. *Ano.* ſeed , *ch.* 30. 24.
Judg. 2. 10. *Ano.* generation which
knew not
1 Sam. 10. 9. *Another* heart
Prov. 27. 2. Let *another* praiſe thee
See Can. 5. 9. Iſa. 42. 8. & 44. 5.
P. Iſa. 65. 15. Call his ſervant by *another* name
Hoſ. 3. 3. Thou ſhalt not be for *a.* man
Mat. 11. 3. Do we look for *anoth.*
Luke 7. 19.
2 Cor 11. 4. *An.* ſpirit,—*an.* goſpel, Gal. 1. 6.
Heb. 3. 13. Exhort. one *a.* 10. 25.
Rev. 7. 2. *An.* ang. 8. 3-10. 1. 14. 6
See more in other words.

ANSWER.

Ge. 30. 33. My righte. ſha. *anſ.* for me
41. 16. An *anſwer* of peace.
2. K. 4. 29. *A.* him not, *c.* 18. 36.
Job 9. 3. He cannot *anſwer* him one
13. 22. And I will *anſwer*
23. 5. Which he would *anſwer* me
31. 14. What ſhall I *anſwer* him
33. 12. I'll *anſwer* thee, 35. 4.
31. 35. O that the Al. would *a.* me
38. 3. And *a.* thou me, com. 40. 2
P. Pſa. 27. 7. *Anſwer* me, com. 86. 7.
& 102. 2—108. 6. & 143. 1.
65. 5. By terrible things—wilt thou *a.*
T. Prov. 1. 28. I will not *anſwer*
15. 1. A ſoft *a.* turneth away wrath
28. Studieth to *anſwer*
22. 21. That thou might. *a.* the wor.
Prov. 26. 4. *Anſwer* not a fool according to his folly
Cant. 5. 6. He gave me no *anſwer*
Iſa. 14. 32. What ſhall one then *an.*
P. 65. 24. I will *anſ.* com. Pſal. 91.
15. Jer. 33. 3.
66. 4. None did *anſw.* com. 50. 2.
T. Ezek. 14. 4. The L. will *an. v.* 7.
Dan. 3. 16. We are not careful to *anſw*
thee
P. Joel 2. 19. The Lord will *anſwer*
Mich. 3. 7. There is no *anſw.* of God

It ſig.

1. To beg. to ſp. Da. 2. 26. Act. 5. 8
2. To witneſs, Ge. 30. 33. *So* Ex.
20. 16. *in Hebr.* it is to *anſwer*
3. To obey, Iſa. 65. 12. Jer. 7. 13.
4. To grant men their deſires,
Pſal. 27. 7. & 86. 7. Iſa. 65. 24.
5. Give account, Job 9. 3. & 40. 2.

ANSWERED.

Ge. 35. 3. Who *a.* me in day of diſt.
Exod. 19. 19. G— *an.* him by voice
1 Sam. 3. 4. He *an.* Here am I, *v.* 16
ch. 22. 12.
14. 37. But he *a.* not that day, 28. 6.
18. 7. The women *an.* one another
2 Sam. 19. 42. The men of Judah
anſw. the men of Iſrael
1 Kings 12. 13. The King *anſw.* the
—roughly, 2 Chr. 10. 13.
1 Chro. 21. 6. He *an.* him from heav.
2 Chr. 25. 9. The man of God *anſ.*
Job 38. 1. The Lord *anſw.* Job out
—whirl. *ch.* 40. 6.
Pſ. 18. 41. But he *a.* not, 2 Sam. 22. 42
99. 6. *A.* em. Pſ. 81. 7. *thee*, 118.
5. *me.*
Iſa. 36. 21. The people *anſ.* not a
word, 1. Kin. 18. 21—23. 25. 36.
Jer. 23. 35. What hath the L. *a. v.* 37.
35. 17. I cal. but ye *anſ.* not. 7. 13
Ezek. 37. 3 I *a.* O. L. G. thou kno.
Da. 2. 14. Daniel *a.* ch. 3. 16. ſad-*a.*
Mic. 6. 5. *Anſw.* him from Shittim
Mat. 27. 12. He *anſwered* nothing,
Mark 14. 61. Luke 23. 9.
Mar. 12. 28. *Anſ.* well. See *v.* 34.
and Luke 10. 28.
Act 22. 8. I *anſ.* who art thou, L.
25. 8. While he *an.* for himſ. 26. 1.

ANSWERETH.

1 Kings 18. 24. The God that *an.*
Job. 12. 4. Cal. on G. and he *a.* him
Prov. 18. 13. He that *anſ.* a matter
23. But the rich *anſw.* roughly
27. 19. As face *anſwereth*—face
Ec. 5. 20. G. *a.* him in t. joy of his h.
10. 19. Money *anſwereth* all things
Gal. 4. 25. *Anſwer.* to Jeruſalem

ANSWERING, ANSWERABLE.

Mat. 3. 15. Jeſus *anſ.* Mar. 11. 22 &
12. 17. Luk. 4. 12. & 14. 3.
—20. 34. Mat. 3. 8. *marg*
Tit. 2. 9. Not *anſwering* again
Mat. 3. 8. *A.* to amend. of life, *mar.*

ANT.

Prov. 6. 6. & 30. 25.

ANTICHRIST, ANTICHRISTS.

1 John 2. 18. 22. & 4. 3. & 2. Jo. 7.

APART.

Ex. 13. 12. Set *a.* all that open-mat.
Le. 15. 19 She ſh. be put *a.* 18. 19.
See Neh. 12. 47. Ezek. 22. 10.
Pſ. 4. 3. The L. ha. ſet *a.*—for himſ.
P. Zec. 12. 12. Every family *a.* v. 14
Mat. 14. 23. He went—*a.* v. 13.
& ch. 17. 1. Luke 9. 2.
20. 17. Took the 12 diſc. *apart*
com. 17. 19. Mar. 6. 31.
James 1. 21. Lay *apart* all filthineſs

APOLLYON.

Sig. in Gre. a Deſtroyer, Re. 9.
11. is taken for the Dev. or Antich.

APOSTLE.

Signifieth a *Meſſenger.*

Ro. 1. 1. Paul cal. to be an *a.* 1 Cor. 1.
11. 13. *Apoſtle* of the Gentiles
1 Cor. 9. 1. Am I not an *apoſt.* v. 2
15. 9. Not meet to be called an *a.*
2 Cor. 1. 1 Paul an *apoſt.* by the will
of God, Eph. 1. 1. Col. 1. 1. Tit 1. 1.
12. 12. The ſigns of an *apoſt.*
Gal. 1. 1. Paul an *apoſt.* not of man
1 Tim. 2. 7. Ordained to be an *apo.*
2 Tim. 1. 11.
Tit. 1. 1. Paul—an *apoſtle*, ſo Peter
1 Pet. 1. 1. and 2 Pet. 1. 1.
He 3. 1. Chr. ſo called bei. ſent of
G. Joh. 23. 34.

APOSTLES.

Mat. 10. 2. The 12 *apoſt.* Lu. 6. 13.
and 22. 14. Rev. 21. 14.
Luke 9. 10. The *apoſtles* returned
11. 49. I'll ſend them pro. & *ap.*
Act. 2. 43. Signs were done by, 5. 12
4. 35. Laid them down at the *apo.*
feet, *v.* 37. and *ch.* 5. 12.
8. 1. All ſcattered except the *apo.*
14. 14. The *apo.* Paul and Barna.
15. 2. The *a.* and eld. *v.* 6. 22, 13.
Rom. 16. 7. Who are of note among
the *apoſtles*
1 Cor. 4. 9. G. hath ſet forth us *apo.*
12. 29. Are all *apo.* See *v.* 28.
15. 9. The leaſt of the *apoſtles*
2 Cor. 11. 5. Not—beh. the chief
the *apoſtles*, *ch.* 12. 11.
13. Falſe *apoſt.* com. Rev. 2. 2.
Gal. 1. 17. Which were *ap.* bef. me
Eph. 3. 5. Holy *apoſt.* Rev. 18. 20.
4. 11. He gave ſome *apoſtles*
1 The 2. 6 Burthenſome as *a.* of Ch.
2. Pet. 3. 2. The com. of us the *a.*
Jude 17. Spoken before of the *apo.*
Other beſides the extra Apoſtles, are ſo called, 1 Cor. 15. 7. 5. *compared ſo*
2 Cor. 8. 23. *in Gr.* Phil. 2. 25.—*Gr.*

APOSTLESHIP.

Acts 1. 25. Miniſtry and *apoſtleſhip*
Rom. 1. 5. We—rec. grace and *a.*
1 Cor. 9. 2. The ſeal of mine *apoſt.*
Gal. 2. 8. The *apoſt.* of circumciſion

It ſig.

The offi. of the Apoſt. whi. was
to preach, baptize, work mirac. plant
and confi. chur. ordain miniſt. &c.
Mat. 28. 19.—10. 1. 1 Cor. 3. 6.
Acts 14. 23.

APPAREL.

2 Sam. 12. 20. David changed his *a.*
1 Kings 10. 5. His miniſters and
their *apparel*, 2. Chro. 9. 4.
Eſth. 5. 1. Royal *appa.* ch. 6. 8. &
8. 15. Acts 12. 21.
Iſa. 3. 22. Changeable ſuits of *appa.*
4. 1. We will—wear our own *ap.*
63. 1. That is glorious in—*appa.*
Zeph. 1. 8. Clothed in ſtrange *appa.*
Acts 1. 10. Two men--in white *ap.*
12. 21. Herod arrayed in royal *ap.*
20. 33. I have coveted no man's-*ap.*
1 Tim. 2. 9. In modeſt *apparel*
Ja. 2. 2. If a man come in goodly *a.*
1 Pet. 3. 3. Not wearing of gold—*ap.*

APPEAL, APPEALED.

Acts 25. 11. I *a.* unto Cæſar, v. 12.
21. 25.—26. 32. & 28. 19.

APPEARANCE.

Num. 9. 15. *Appear.* of fire, *v.* 16.
1 Sam. 16. 7. Man looketh on the
outward *appearance*
Ezek. 1. 5. Their *appearance*, v. 13.
26. The *appearance* of a man
See *ch.* 10. 1. & 42. 11. & 43. 3
Da. 8. 15. As the *a.* of a man, *v* 18
John 7. 24. Judge not accord. to—*a.*
2 Cor. 5. 12. Which glory in *a.* 10. 7.
1 Theſ. 5. 22. Abſtain from all *appearance* of evil

APPEAR.

Gen. 1. 9. Let the dry land *ap.*
C. Exod. 23. 15. None ſhall *appear*
34 20. Deut. 16. 16.
C. 23. 17. Three tim. a year—ſhall
appear, 34, 23, Deut. 16. 16.
P. 34. 24. When thou—to *ap.*
P. Lev. 9. 4. The L. will *ap.*
& 16. 2.
13. 57. If it *ap.* ſtill in the
Deu. 31. 11. Come to *a.* bef.
1 Sam. 2. 27. Did I plainly
to the houſe
2 Chr. 1. 7. That night did G.
Pſ. 42. 2. When ſhall I *a.* be
90. 16. Let thy work *appear*
P. 102. 16. He ſhall *ap.* Iſa.
Can. 2. 12. The flowers *ap*
4 1. That *a.* from, *ch.* 6. 5.—
Iſa. 1. 12. When ye come to
Jer. 13. 26. That thy ſhame
Ezek. 21. 24. In all your
your ſins do *appear*
Mat. 6. 16. That they—*ap.* to
23. 27. Which—*ap.* beau
outward, *v.* 28. Luke 11.
Luke 19. 11. The kingdom of
ſhould—*appear.*
P. Act 26. 16. I will *ap.* unto
Rom. 7. 13. That it might *app*
2 Cor. 5. 10. We muſt all *app*
Col. 3. 4. When Chriſt--ſhall
1 Tim. 4. 15. That thy pro.—
Heb. 9. 24. Now to *appear* in the
ſence of God.
P. 28. He ſhall *ap.* the ſecond
11. 3. Of things—*appear*
1 Pet. 4. 18. Wh. ſhall the—
5. 4. When the chief Sheph.
appear. See 1 Joh. 2. 28
1. John 3. 2. When he ſhall
we ſhall be like him
Rev. 3. 18. The ſhame of thy
do not *appear*

APPEARED.

Gen. 12. 7. The L. *ap.* to Ab
ch. 17. 1. & 18. 1. Exod.
26. 2. To Iſaac, *v.* 24
35. 1. To Jacob, *v.* 7, 9. & *ch.*
2 Chron. 3. 1. To David
7. 12. To Solomon, 1 Kings
& 9. 2. & 11. 9.
Neh. 4. 21. Till the ſtars *appear*
Jer. 31. 3. Hath *appeared* of old
See more Ezek 10. 1, 8.—19.
Dan. 1. 15. & 8. 1.
Mark 16. 9. He *appeared*—to
14. To the eleven, to Simon,
24. 34. See Acts 7. 2. & 9.
Tit. 2. 11. The grace of G. hath
3. 4. Love of God *appear.*
Heb. 9. 26. He *app.* to put away
See *Glory*, *Wonder.*

APPEARETH, ING.

Lev. 13. 43. The leproſy *appear*
Pſal. 84. 7. In Zion *appeareth*
Jer. 6. 1. Evil *ap.* out of the north
Mal. 3. 2. Who ſha. ſtand when
James 4. 14. As a vapour that
1 Tim. 6. 14. Until the *a.* of our L.
2 Tim. 1. 10. Is—made mani
the *appearing*
4. 1. Shall judge--at his *ap.* See
Tit. 2. 13. Looking for t. glo.
1 Pet. 1. 7. At the *appear.* of

APPERTAIN, ED, ETH.

Lev. 6. 5. Give it to whom it
Nu. 16. 30. With all that *a.* v. 32
Jer. 10. 7. For to thee doth it
Ro. 4. 1. As *ap.* to—fleſh, See

APPETITE.

Job 38. 39. The *a.* of the young
Prov. 23. 2. If thou be—given
Eccleſ. 6. 7. Yet the *app.* not fill
Iſa. 29. 8. His ſoul hath *appetite*

APPLES.

Prov. 25. 11. *Apples* of gold
Can. 2. 5. Comfort me with

APPLE OF THE EYE.

Deu. 32. 10. He kept him as the
Pſa. 17. 8. Keep me as the

ch. 2. 8. Toucheth the *ap.* of his *eye*
PLE-TREE, ſets forth. Ca. 5. 2.
1. By its variety of fruits
2. By its ſhadow, Can. 2. 3.
3. By its ſweet ſmell, *ch.* 7. 8.

APPLY, ED.

90. 12. That we may *ap.* our hea.
Prov. 2. 2. *Apply* thine heart, *ch.* 22. 17. & 23. 12.
7. 25. I *a.* my heart, 8. 9. 16.

APPOINT.

en. 41. 34. Let him *appoint* officers
Lev. 26. 16. I will *appoint*--terror, com. Jer. 15. 3.
S. 7. 10. I will *ap.* a pla. for-Iſ.
14. 13 Would. *ap.* me a ſet time
26. 1. Salvation will God *app.*
61. 3. To *ap.* to them that mourn
Jer. 49. 19. That I may *appoint*, *ch.* 50. 44, & 51. 27.
ek. 21. 19. *Appoint* thee two ways
Hoſ. 1. 11 Th. ſh. *ap.* 'emſel. 1 h.
t. 24. 51. *Appoint* him his portion, Luke 12. 46
ke 22. 29. I *ap.* you a kingdom
s 6. 3. Whom we may *appoint*

APPOINTED.

Gen. 18. 14. At the time *appoint.* will I come
24. 14. That thou haſt *app.* v. 44.
. 9. 5. The L. hath *ap.* a ſet time
m. 9. 2. In his *ap.* ſeaſon, v. 3, 7.
h. 20. 9. The cities *appointed*
Sa. 13. 11. Thou cameſt not within the—*ap.* com. 2 Sam. 20. 5.
h. 6. 7. Haſt *ap.* proph. to preach
. 17. They appointed a captain
. 9. 27. Acording to the time *ap.*
. 7. 1. Is there not an *appo.* time
3. Weariſome nights are *ap.* to me
5. Thou haſt *ap.* his bounds
14. All the days of my *ap.* time
20. 29. The herit. *ap.* him by G.
23. 14. He performed the thing that is *appointed*
30. 23. To the houſe *appointed*
l. 44. 11. Like ſheep *ap.* for meat
8. 5. *Appointed* a Law in Iſrael
79. 11. Thoſe that are *appointed* to die, 102. 20. Pro. 31. 8.
v. 8. 29. When he *appointed* the foundations of the earth
Iſa. 14. 31. In his *appointed* times
44. 7. I *appoi.* the ancient people
. 5. 24. The *ap.* weeks—harveſt
k. 36. 5. Wh.—*appoin.* my land
Dan. 8. 19. at the time *appo.* the end ſhall be, *ch.* 11. 27, 35.
. 6. 9. Hear the rod and who hath *appointed* it
b. 2. 3. The viſion is yet for an *appointed* time
ke 3. 13. Exact no more than—is *appointed*
10. 1. The Lord *app.* other 70
29. As my father—*app.*—to me
s 1. 23. They *appointed* two
17. 31. He hath *appointed* a day
Cor. 4. 9. *Appointed* to death
l. 4. 2. Until the time *appointed*
Theſ. 3. 3. We are *appoint.* thereto
9. God hath not *ap.* us to wrath
b. 3. 2. Faithful to him that *a.* him
27. It is *a.* unto men once to die
et. 2. 8. Whereun. th. were—*ap.*

POINT, or APPOINTED, *ſig.*

1. To nominate, Job. 14. 13
50. 44.
2. To put or ſet over, Num. 1. 50.
. 1. 11. Acts 1. 23.
3. To give, Iſa. 61. 3. Lu. 22. 29.
4. To make, He. 3. 2. Ro. 4. 17. *Gr*
5. To ſet apart for office, Acts. 6.
2 Tim. 1. 11.
6. To pre-ordain, decree, or chooſe from everl. Acts 13. 47.
1 The. 5. 9. Joh. 15. 16. ſame word in *Gre.*

APPOINTETH, MENT.

Job. 2. 11. Dan. 5. 21

APPREHEND, ED, *ſig.*

1. To take priſoner, 1 Kings 18. 40 *marg.* Acts 12. 4. 2. Cor. 11. 32.
2. To comprehend, Phil. 3. 12. 13. Eph. 3. 18. the ſame.

APPROACH, ED, ETH.

Lev. 18. 6. None of you ſhall *appro.* See *v.* 14, 19. & *ch.* 21. 17.
Nu. 4. 19. When they *a.* to the--thi.
Deut. 31. 14. Behold thy days *appr.*
Pſa. 65. 4. Bleſſed is the man whom thou cauſeſt to *approach*
Iſa. 58. 2. They ta. deli. in *a.* to G.
P. Jer. 30. 21. Shall *approach* to me
Luke 12. 33. Where no thief *appr.*
1 Tim. 6. 16. Whi. no man can *a.* unto
Heb. 10. 25. As ye ſee the day *app.*

It ſig.

1. To draw near to G in his worſhip, Pſal. 65. 4. Iſa. 58. 2.
2. To marry, Le. 18. 6. 1 Cor. 7. 1.
3. To haſten or draw on, Deut. 31. 14. Joſh. 8. 5.
4. To have carnal copulation, Gen. 20. 4. Iſa. 8. 3. Ezek. 18. 6.

APPROVE.

Pſal. 49. 13. Th. poſt. *a.* their ſay.
1 Cor. 16. 3. Whomſo. you ſhall *ap.*
Phil. 1. 10. That ye may *approve*

APPROVED.

Acts 2. 22. A man *approved* of God
Rom. 14. 18. *Approved* of men
16. 10. *Approved* in Chriſt
1 Cor. 11. 19. Which are *approved*
2 Cor. 7. 11. In all things ye have *approved.* See *ch.* 10. 18.
2 Cor. 13. 7. Not that we ſhould appear *approved*
2 Tim. 2. 15. Study to ſhew thyſelf *approved*

APPROVEST, ETH, ING.

Lam. 3. 36. Rom. 2. 18. 2 Cor. 6. 4.

APT.

1 K. 24. 16. *Apt* for war, 1 Chr. 7 40
1 Tim. 3 2. *Apt* to tea. 2 Tim. 2. 24

ARABIAN, ANS.

Neh. 2. 19. & 4. 7. & Iſa. 13. 20. Jer. 3. 2. Acts 2. 11

ARRAY. *It ſig.*

1. To wear, or wearing apparel, Eſth. 6. 9. 1 Tim. 2. 9. Luke 23. 11. Act. 12. 21. Rev. 7. 13. & 19. 8
2. To put an army in a fit poſture to fight, 1 Sam. 17. 2. 1 Chro. 19. 17. 2 Chro. 14. 10.
3. Fig. aſſ. with trou. Job. 6. 4.

ARCHANGEL.

1 Theſ. 4. 16. Jude 9. a chief *A.* or Chriſt, ſay ſome.

ARCHELAUS.

Mat. 2. 22.

ARCHER, ARCHERS.

Gen. 21. 22. Became an *archer*
49. 23. The *a.* ſorely grie. him, 1 S. 31. 3. 1 Chr. 10. 3. & 2 Ch. 35. 23.
Job 16. 13. His *arch.* compaſſed me

ARCHES.

Ezek. 40. 16. Only found in this Ch

ARCHIPPUS.

A godly Miniſt. Col. 4. 17. Phile. 2.

ARCTURUS.

Job 9. 9. & 38. 32.

ARE.

Num. 15. 15. Deut. 1. 11. Job 38. 35. Lam. 5. 7. Mat. 22. 30. John 17. 11. 1 Cor. 1. 28. Heb. 4. 15. Rev. 1. 19. & 13. 6. & 20. 10 See more in other wor.

ARIGHT.

P Pſa. 50. 23. That ord. his conv. *a.*
78. 8. That ſet not their hearts *ar.*
Prov. 15. 2. uſeth knowledge *aright*
Jer. 8. 6. But they ſpake not *aright*

ARISE.

Gen. 31. 13. *Ariſe*, get thee out of—this land, com. 35. 1.
Deut. 13. 1. If there *ariſe* a prophet or matter, *ch.* 17. 8.
C. Joſh. 1. 2. *Ariſe*, *ch.* 8. 1. Judg. 5. 12. 2 Kings 1. 3.
1 Chro. 22. 16. *Ariſe*, be doing and the Lord be with thee
Ezr. 10. 4. *A.*—this mat. bel. to thee
Job. 7 4. When ſhall I *ariſe*
25. 3. On whom doth not his light *a.*
Pſal. 3. 7. Ariſe, O Lord, 2 Chro. 6. 41. Pſa. 7. 6. & 9. 19. & 10. 12.
P. 12. 5. Now will I *ar.* ſaith the Lord
44. 26. *Ariſe* for our help
68. 1. Let God *ariſe*, 74. 22. & 82. 8.
88. 10. Shall the dead *ariſe*
102. 13. Thou ſhalt *ariſe*
Prov. 6. 9. When wilt thou *ariſe*
Can. 2. 13. *Ariſe*, my love
Iſa. 21, 5. *Ariſe*, ye princes
P. 26. 19. With my dead body ſhall they *ariſe*
T. 31. 2. But will *ariſe* againſt
P. 49. 7. Kings ſhall ſee and *ariſe*
C. 60. 1. *Ariſe*—ſhine
P. 2. The Lord ſhall *ariſe* upon thee
Jer 2. 27. They will ſay *Ariſe*—and ſave us.
P. 31. 6. *Ar.*—let us go up to Zi.
La. 2. 19. *A.* cry out in the night
Dan. 2. 39. *Af.* thee ſh. *a. c.* 7. 24
Am. 7. 2. By whem ſhall Jacob *a. v.* 5.
Mic. 2. 10. *Ariſe*, depart
4. 13. *A.* threſh, O daughter of Zion
7. 8. When I fall I ſhall *ariſe*
Hab. 2. 19. To the dumb ſtone *ariſe*
Mat. 9. 5. *Ariſe* and walk, Mar. 2. 11.
24. 24. There ſhall *ar.* falſe Chriſt 5.
Lu. 24. 38. Why do thoughts *ariſe* in your hearts
John 14. 31. *Ariſe*, let us go hence
Acts 20. 30. Of your own ſelves ſhall men *ariſe*
22. 16. *Ariſe* and be baptized
Eph. 5. 14. *Ariſe* from the dead
2 Pet. 1. 19. The day-ſtar *a.*

ARISETH.

Pſ. 112. 4. To the upr. there *a.* light
Prov. 31. 15. She *a.* whilſt it is night
Iſa. 2. 19. When he (*i. e.* God) *ari.*
Mat. 13. 21. When perſec *a.* Mark 4. 17.
See John 7. 52. Heb. 7. 15. See *Sun.*

ARK.

Gen. 6. 14. Make thee an *ark.* This *Ark* is ſpoken of only in the 6, 7, 8, & 9. *ch.* of Geneſis.
Exod. 2. 3. An *ark* of bulruſhes
25, 10. Make an *ark* of Shittim (*i. e.* Cedar) *ch.* 35. 12.
37. 1. Bezaleel made the *ark*
40. 3. The *a.* of the teſti. 30. 26.
Joſh. 4. 11. The *a.* of the L. 6. 12.
1 Sa. 4. 6. & 6. 1. & 2. Sa. 6. 9.
1 Sa. 3. 3. The *a.* of God, 4. 11. & 6. 3, & 2 Sa. 7. 2. ſo called abo. 40 times
4. 11. The *ark* was taken
2 Sam. 15. 24. The *a.* of the cove. Jer. 3. 16. call. ſo above 40 times, bec. the two tables of the coven. were in it, Heb. 9. 4.
1 Chron. 6. 31. After that the *ark* had reſt
13. 3. Let us bring again the *ark*
9. Uzza—to hold the *ark*
15. 1. David prep. a place for the *a.*
16. 1. They brought the *ark* of G.
2 Chro. 8. 11. The places are holy where—the *ark*—hath come
Pſal. 132. 8. Thou and the *ark* of thy ſtrength, 2 Chr. 6. 41.
Mat. 24. 38. Noah entered into the *ark*, Luke 17. 27.
Heb. 11. 7. By faith—Noah prepa. an *ark*
1 Pet. 3. 20. Waited while the *ark* was a preparing
Rev. 11. 19. There was ſeen in his Temple the *ark*

Sig.

The pure and perfect worſhip of God, as well as Chriſt himſelf

ARM.

Exo. 15. 16. By the greatneſs of thy *a.*
2 Chr. 32. 8. With him is an *a.* of fleſh
Job 31. 22. Let my *arm*
40. 9. Haſt thou an *arm* like God
Pſ. 10. 15. Break—the *a.* of the wi.
44. 3. Thy—*arm* ſav. them, 77. 15. & 89, 10.
P. 89. 21. Mine *a.*—ſhall ſtreng. him
Ca. 8. 6. Set me as a ſeal upon thi. *a.*
Iſa. 33. 2. Be thou their *a.* every morn.
40. 10. His *arm* ſhall rule for him
11. He ſhall gather the lambs with his *arm*
51. 5. Mine *a.* ſhall judge the peo.
9. O *arm* of the Lord awake
52. 10. The L. made bare his holy *a.*
53. 1. Is the *a.* of the Lord revealed, John 12. 38.
59. 16. His *arm* brought ſalv. 63. 5.
62. 8. Sworn by the *arm* of his ſtre.
63. 12. Led them with his glor. *arm*
Jer. 17. 5. Maketh fleſh his *arm*
T. 21. 5. With a ſtrong *arm*
Ezek. 30. 21. I broken the *a.* of Pha.
T. Dan. 11. 6. The power of the *a.*
T. Zach. 11. 17. The ſword ſhall be upon his *arm*
Lu. 1. 51. Shewed ſtrength with his *a.*
Acts 13. 17. With an high *arm* brought—out

STRETCHED-OUT ARM.

P. Ex. 6. 6. Redeem you with a--*a.*
De. 5. 15. Brought thee out—with a--*ch.* 7. 19. & 26. 8. Jer. 32. 21
11 2. Have not ſeen his--*a.*
Pſal. 136. 12. With a ſtretch—*arm* See 2 Chro. 6. 32.
Jer. 27. 5. Made the earth by my—*arm*, 32. 1.
T. Ezek. 20. 33. With--*arm* will I rule over you. See *v.* 34.

ARM *ſig.*

1. A natural arm, 2 Sam. 1. 10. Iſa. 17. 5.
2. Outward ſtrength, 2 Chron. 32. 8. Pſal. 10. 15.
3. G. ſec. pow. Jer. 27. 5. 32. 17
4. The Goſpel, Iſa. 53. 1. John 12. 38. com. Rom. 1. 17

ARMS.

Gen. 49. 24. *Arms*—were made ſtro.
Deut. 33. 7. The everlaſting *arms*
2 Sam. 22. 35. Broken by—*arms* Pſal. 18. 34.
Job 22. 9. *Arms* of the fatherleſs——broken
T. Pſal. 37. 17. The *arms* of the wicked—broken
Iſa. 44. 12. Work. it with-of his *ar.*
P. 49. 22. Thy ſons in their *arms*
P. Ezek. 13. 20. I'll tear them from your *arms*
30. 22. I'll break Phar. *arms*, *v.* 25
24. I'll ſtreng. the *ar.* of the King of Babylon
Da. 2. 32. His *a.* of ſilver, *i.* the idols
10. 6. His *arms* (Ch.)—like pol. br.
11. 31. *Arms* ſhall ſtand on his part
Hoſ. 7. 15. I have—ſtr. their *arms*
11. 3. Taking—by their *arms*
Mark 10. 16. He took them by his *arms*, *ch.* 9. 36
Lu. 2. 28. Took he him up in his *arms*

ARM.

C. Outwardly, Num. 31. 3. Spirit, 1 Pet. 4. 1

ARMED.

Ge. 14. 14. *Armed* his trained ſerv.
Num. 32. 17. Ready *armed*, *v.* 32.
Deu. 3. 18. Paſs over *arm.* Joſh. 1. 14
1 Sam. 17. 5. He was *armed.* See *v.* 38. & 1 Chron. 12. 2, 24
Job 39. 21. To meet the *armed* man
Pſal. 78. 9. Eph. being *a.* turn. back
Pro. 6. 11. As an *armed* man, 24. 34
Lu. 11. 21. A ſtron.—*armed* keepeth

ARMIES.

Job. 29. 25. I dwelt as a K. in the *ar.*
Can. 6. 4. Terrible as an *army*, *v.* 10
Eze. 37. 10. An exceeding great *army*
Dan. 4. 35. The *army* of heaven, *i. e.* Ang. Sun, Moon and Stars
Joel 2. 11. His *ar.* my great *ar. v.* 25
P. Zec. 9. 8. I'll enc.—bec. of th. *a*
Rev. 9. 16. Number of the *army*
19, 19. Againſt—his *army*
Exod. 12. 17. Same day I brough your *armies* out
Num. 33. 1. Went—with their *ar.*
1 Sam. 17. 26. That he ſhould defy the *army*, *v.* 10. 45
Job 25. 3. Is there any num. of his *a.*
Pſa. 44. 9. Not forth with our *armies*, 60. 10
68. 12. Kings of *armies* did flee
Can. 6. 13. The companies of two *a.*
T. Iſa. 34. 2. His fury upon all their *armies*
Dan. 9. 27. Abominable *armies*
Mat. 22. 7. He ſent forth his *armies*
Luke 21. 20. Jeruſalem compaſſed with *armies*
Heb. 11. 43. Turned to flight the *a.*
Rev. 19. 14. The *armies* in heaven
19. The Kings of the earth and their *armies*

ARMOR.

Corporal and Spiritual.

2 Kings 20. 13. The houſe of his *armor*, Iſa, 39, 29
Iſa. 22. 8. The *armor* of the houſe
Luke 11. 22. His *armor* wherein he truſted
C. Rom. 13. 12. The *armor* of light, of righteouſneſs, 2 Cor. 6. 7
C. Eph. 6. 11. The *ar.* of G. *v.* 13

ARMOR-BEARER.

Judg. 9. 54. 1 S. 14. 7. 12, 17. & 16. 21. & 31. 4, & 2 S. 23. 37

AROSE.

Gen, 19, 33. When ſhe *aro. v.* 35
Exod, 1. 8. There *a.* a new King, Acts 7, 18
Jud. 2. 10. *Aroſe* another generation
5. 7. Till I Debo. *a.* till I *a.* 20. 8
1 Sam. 9. 26. They *aroſe* early, Iſa. 37. 36. Dan. 6. 19
Job 29. 8. The aged *ar.* & ſtood up
Pſa. 76. 9. When God *ar.* to judg.
Eccleſ. 1, 5. To his place wh. he *a.*
Mat. 2. 14. He *aroſe*, *v.* 21
8. 26. He *a.* and rebuked the wind, Luke, 8, 24.
Aroſe and followed him, *v.* 19. Mark 2. 14
Luke 6. 48. When the floods *aroſe*
15. 20. *He aroſe* and came to his fa.
Acts 11. 19. The perſecution which *aroſe* about Stephen
23. 7. There *aroſe* a diſſent, *v.* 1.

Arrogancy.

1. S. 2. 3. Let not *arrogancy* come out of your mouth
Pro. 8.13. Pride and *ar.*—do I hate
Iſa. 13. 11. The *arrog.* of the proud Jer. 48. 29

Arrow.

1 Sam. 20. 36. Shot an arrow, *v.* 37
2 Kings 9. 24. The *a*, went out at his heart
13. 17. The *a.* of the L. deliveran.
19. 32. Nor—ſhoot an *arrow* there, Iſa. 37. 33
Pſa. 11. 2. They make rea. their *ar.*
T. 64. 7. Wi. an *a.*—ſh. th. be wou.
9. 15. Nor forth. *a.* that flee. by day
Pro. 25. 18. A ſword and a ſharp *ar.*
Jer. 9. 8. Their tongue is an *arrow*
Lam. 3 12. Set me as a mark for the *arrow*
T. Zec. 9. 14. His *arrow* ſhall go forth as lightning
T. Numb. 24. 8. Pierce them—with his *arrows*
Deut. 32. 23. I'll ſpend mine *arrows* upon them, *v.* 42
2K. 13. 18. Take the *arrow* & ſmite
Job 6. 4. The *arrow* of the Almigh.
Pſa. 7. 13. He ordaineth his *arrows* againſt the per. 58. 7
21. 12. Make ready thine *arrows*, 144. 6.
83. 2. Thine *ar.* ſtick faſt in me
Jer. 50. 14. Shoot at her, ſpare no *ar.*

They ſig.

1. Inſtruments uſed for pleaſure or war, 1 Sa. 20. 20. Jer. 51. 11
2. Inward terrors from God, Job 6. 4. Pſal. 38. 2
3. Wicked intentions, Pſal. 11. 2. & 58. 7.
4. Words good or bad, Pſa. 45. 5. & 64. 3. Pro. 26. 18
5. God's judgements, as Famine Eze. 5. 16. Peſtilen. Thunderbo. 2. S. 22. 15. Hail-ſto. &c. Hab. 3. 11

Art, Arts.

Exod. 30. 25. After the *art* of the Apothecary, *v.* 35
2 Chro. 16. 14. Prepared by *art*
Acts 17. 29. Not—like to—ſtone graven by *art*
19. 19. Many wh. uſed curious *arts*

Artaxerxes.

One of the Kin. of Perſia, Ezr. 4. 7 *See v.* 21. & 8. 1. Neh. 2. 1. & 5. 14

Artificer, cers.

Gen. 4. 22. Iſa. 3. 3. 1 Chro. 29. 5. & 2 Chro. 34. 11

Asa.

A good King in Juda, 1 Kings 15. 8. Mat. 1. 7.
See what commendation in 1 K. 15. 11, 13, 14. 2 Ch. 14. 12. & 15. 17. his failings, 2 Chro. 16. 10. 11. 12

Ascend.

Pſa. 24. 3. Who ſhall *a.* Ro. 10. 6
135. 7. He cauſeth the vapours to *aſ.* Jer. 10. 13. & 51. 16
139. 8. If I *aſcend* into heaven
Iſa. 14. 13. Thou haſt ſaid—I'll *aſ.* *v.* 14
John 6. 62. Ye ſhall ſee the ſon-*aſc.*
20. 17. I *aſcend* to my father
Rev. 17. 8. Shall *aſc.* out of the bottomleſs pit

Ascended.

Judg. 13. 20. The Ang. of the L. *aſ.*
Pſal. 68. 18. Thou haſt *aſ.*—on high
Pro. 30. 4. Who hath *aſc.*
John. 3. 13. No man hath *aſcended*
20. 17. I am not yet *aſcended*
Acts, 2 34. David is not yet *aſcended*
Eph. 4. 8. When he *a.* up on high, *v.* 9
10. He that deſ. is the ſame—th. *aſ.*
Re. 8. 4. The ſmoak of the incen. *a.*
11. 12. They *aſcen.* up to heaven

Ascending.

Gen. 28. 12. The Angel of God *aſ.* John 1. 51.
1S. 28. 13. I ſaw G. *aſ.* out of th. ear.
Re. 7. 2. Another An. (*i.* Chriſt) *aſ.*

Ascribe, ed.

Deu. 32. 3. *Aſ.* ye greatneſs to—God
2Sam. 18. 8. They *aſ.* to Dav. 10000
Job 36. 3. I'll *aſ.* right. to my Mak.
Pſa. 68. 34. *Aſ.* ye ſtrength to God

Ashamed.

Gen. 2. 25. Were not *aſh. See* 38. 23
2 Sam. 10. 5. The men were greatly *aſhamed*, 1 Chro. 19. 5
2 Chr. 30. 15. Pr. and Lev. were *a.*
Ezr. 8. 22. I was *a.* to req. the King
9. 6. I am *aſhamed* and bluſh
Job 6. 20. They came thither and were *aſhamed*
11. 3. Shall no man make thee *aſh* See 19. 3
Pſa. 6. 10. Let all my enemies be *aſh.* 25. 17. & 35. 26. & 40. 14
25. 2. Let me not be *aſhamed*, *v.* 23
31. 1. Let me never be *aſham.* *v.* 17
34. 5. Their faces were not *aſhamed*
P. 37. 19. They ſhall not be *aſhamed*
69. 6. Let not 'em be *aſh.* for my ſa.
74. 21. Let not the oppr. return *aſh.*
119. 6. Then ſhall I not be *aſhamed*
46. And will not be *aſhamed*
Iſa, 1. 29. Sh. be *aſham.* of the Oak
P. 24. 23. And the Sun ſh. be *aſh.*
T, 26. 11. Shall ſee and be *aſhamed*, 45. 16. & 66. 5
T. 30. 5. All *aſhamed* of a people
45. 24. Sh. be *a.* Je. 20. 11.
45, 17. Shall—be *aſhamed*
Iſ, 49. 23. They ſh. not be *aſh.* 54. 4
50. 7. I ſhall not be *aſhamed*
T. 65. 13. But ye ſhall be *aſhamed*
Jer. 2. 26. As the thief is *aſhamed*
3. 3. Refuſedſt to be *aſhamed*
6. 15. Were they *aſhamed*, 8. 12
8. 9. The wiſe men are *aſhamed*
14. 4. The plowmen were *aſhamed*
T. 17. 13. That forſ. the ſh. be *aſh.*
T. 22. 22. Then ſhalt thou be *aſha.*
48. 13. Moab ſhall be *aſhamed*
Ezek. 16. 27. *Aſh.* of thy lewd ways
P. 16. 61. And be *aſhamed*
32. 30. Are *aſhamed*
43. 11. If they be *aſha.* See *v.* 10
T. Hoſ. 4. 19. They ſhall be *a.* See *v.* 10. 6
C. Joel 1. 11. Be ye *aſhamed*, O ye
P. 2. 26. Shall never be *aſh.* *v.* 27.
T. Mic. 3. 7. Shall the Seers be *aſh.*
P. Zeph. 3, 11 Shall th. not be *aſh.*
T. Zach. 9. 5. Shall be *aſh.* See 13. 4
Mark 8. 38. Shall be *aſhamed* of me, Lu. 9. 26
Luke 13. 17. All his adv. were *aſh.*
16. 3. To beg I am *aſhamed*
Rom. 1. 16. I am not *aſhamed*, 2 Cor. 7. 14. 2 Tim. 1. 12.
5. 5. Hope maketh not *aſhamed*
6. 21. Whereof ye are now *aſhamed*
9. 33. Who. bel.—ſh. not be *a.* 10. 12
2Tim. 1. 8. Be not—*aſh.* of the teſt.
2. 15. That needeth not to be *aſh.*
Heb. 2. 11. He is not *aſhamed* to call them brethren
11. 16. Not *aſh.* to be—their God
1 Pet. 4 16. Let him not be *aſhamed*
1 John 2. 28. Not be *aſh.* before him

Ashes.

Gen. 18. 27. Wh. am—duſt & *aſh.*
Lev. 6. 11. Carry forth the *aſhes* without the camp
Num. 19. 9. A man that is clean ſhall gather—*aſhes*
Eſt. 4. 1. Sackcloth with *aſhes*, *v.* 3 ſign of mourn. 2 Sam. 13. 19. Iſ. 58. 5. Jer. 6. 26. Dan. 9. 3. Jon. 3. 6.
Job 2. 8, Jo. ſat—among the *aſhes*
13. 12. Your rem. are like unto *aſh*
30. 19. I am beco. like duſt & *aſh.*
42. 6. I—repent in duſt and *aſhes*
Pſal. 102. 9. I have eaten *aſhes*
Iſa. 44. 20. He feedeth of *aſhes*
P. 61. 3. To give—beauty for *aſhes*
T. Ezek. 28. 18. I will bring thee (*i.* Tirus,) to *aſhes*
P. Mal. 4. 3. *Aſhes* under your feet
Mat. 11. 21. Repented in ſackcloth and *aſhes*, Luke 10. 13
He. 9. 13. The *a.* of an hei. Nu. 19. 10

Ask.

Ge. 32. 29. That thou doſt *a.* aft. my
Deu. 4. 32. *Aſk* now of the days—paſt
13. 14. Shalt—*aſk* diligently
32. 7. *Aſk* thy father See *Aſketh*
Joſh. 4. 6. When yo. chil. *aſk.* *v.* 21
Judg. 18. 5. *A.* counſel we pray of G.
1 Sam. 12. 19. This ev. to *aſk*—a K.
1 Kings 3. 5 *Aſk* what I ſhall give
2 Kin. 2. 9. *A.* what I ſh. do for thee
2 Chr. 20. 4. Judah gathered together to *aſk* help of God
Job 12. 7. *Aſk* now the beaſts
P. Pſal. 2. 8. *Aſk* of me, and I will give thee
Iſa. 7. 11. *Aſk* thee a ſign, *v.* 12
45. 11. *A.* me of things to come
58. 2. They *ask* of me the ord. of juſtice
65. 1. Sought of them that *ask* not for me
P. Jer. 6. 16. *Aſk* for the old paths
P. 50. 5. Th. ſhall *a.* the way to Zi.
Hoſ. 4. 12. *Aſk* counſel at their ſtocks
Hag. 2. 11. *Aſk* now the prieſt
P. Zach. 10. 1. *Aſk* ye of the L. rain
Mat. 6. 8. Before ye *ask* him
P. 7. 7. *Ask*, and it ſhall be given you, Luke 11. 9
If his ſon *ask* bread, Lu. 11. 11
11. Give good thi. to th. that *ask* him
18. 19. Agree touch. any thing they ſhall *sk*
P. 21. 22. Whatſoever ye ſhall *ask*
22. 46. Durſt any man *a.* Mar. 12. 34 Luke 20. 40. Joh. 21. 12
Mark 6. 22. *Ask* what thou wilt
9. 32. They were afraid to *ask* him Luke 9. 45
Luke 6 30. *Ask* them not again
P. 11. 13. The holy Spirit to them that *ask* him
12. 48. Of him they will *a.* more
Joh. 11. 22. Whatſ. th. wilt *a.* of G.
P. 14. 13. Whatſo. ye *a.* in my name 2. 14. *ch.* 15. 16. & 16. 23
15. 17. *A.* what y. will, *v.* 23. 24. 26
Eph. 3. 20. Above all that we can *a.*
Ja. 1. 5. Let him *a.* of G. in faith *v*6
4. 2. Ye ha. not be. ye *a.* not *v.* 3
1 John 3. 22. Whatſo. we *ask*, com *ch.* 5. 14, 15.
5. 16. He ſhall *ask*, and he ſhall give life

Asked.

Joſh. 9. 14. *Asked* not—at the mou. of the Lord
Judge 20. 18. *Asked* counſel of God, *v.* 23. 1 Sam. 14. 37.
1 Sam. 1. 20. Bec. I—*a.* him, *v.* 27
1 K 3. 11 But—*a.* under. 2Ch. 1 11
10. 13. Solomon gave what ſhe *asked* 2 Chron. 9. 12.
Job 21. 29. Have ye not *asked* them that go by
Pſal. 21. 4 He *asked* long life of thee
Iſa. 30. 2. And have not *a.* at my mouth
Dan. 2. 10. No L. that *a.* ſuch things
Mat. 16. 13. He *asked* his diſciples, Mark 8. 27. Luke 9. 18
22. 23. *Asked* him, *v.* 35. Mark 9. 11. & 10. 2
Lu. 18. 40. He *asked* what wilt thou
Joh. 4. 10. Thou wou. have *a.* of him
16. 24. Hither. have ye *asked* nothing
Rom. 10. 20. Made manifeſt to them that *asked* not

Asketh.

Exod. 13. 14. When thy ſon *asketh* thee, Deut. 6. 20
Mic. 7. 3. Prince *a.* and the I. *a.*
Mat. 5. 42. Give to him that *asketh*, Luke 6. 30
7. 8. Every one that *asketh* receive. Luke 11. 10
John 16. 5. None of you *ask* me
1 Pet. 3. 15. To every one that *ask*

To Ask, ſig.

1. To demand or require, Gen. 34. 12. Dan. 2 10.
2. Seek coun. Iſa. 30. 2. Hag. 2. 11
3. To learn, Job 12. 7
4. To ſalute, Judges 18. 15. *mar*
5. Lay to one's char. Pſ. 35. 11
6. To pray, Joh. 15. 7. Jam. 1. 6.
7. To expect, Lu. 6. 30. & 12. 48

Asleep.

Judg. 4. 1. He was f. *aſl.* 1. S. 26. 12
Ca. 7. 9 The lips of thoſe that are *aſl.*
Joh. 1. 5. Was faſt *aſleep*, Mar. 4. 38
Mat. 26. 40. Findeth them *aſleep*
1. Cor. 15. 6. Some are fallen *aſleep*,

It ſig.

To die, Acts 7. 60. 1 Theſ. 4. 13. 2 Pet. 3. 4.

Asp, Asps.

Deut. 32. 33. Venom of *Aſps*
Job. 20. 14. Poiſon of *aſps*, Rom. 3. 13
P. Iſa. 11. 8. On the hole of the *aſp.*

Assault, ed.

Eſth. 8. 11. Acts 14. 5. & 17. 5.

Assay, ed, ing.

Deut. 4. 34. Hath God *aſſayed*
1 Sam. 17. 39. David *aſſayed* to go
Job 4. 2. If we *aſſ.* to com. with thee
Acts 9. 26. Saul *aſſayed* to join

Ass.

Ge. 22. 3. Abr.—ſadled his *a.* Nu. 23. 1 K. 2. 40. & 2 K. 4. 24
49 14. Iſſachar is a ſtrong *aſs*
Ex. 23. 5. If thou ſee the *a.* Deu. 22. 4.
20. 17. Nor his aſs, Deut. 5 21
Num. 16. 15. I have not taken one aſs
22. 23. The *aſs* ſaw the ang. 25. 27
28. The L. op. the mou.—*a.* *v.* 30
Deut. 22. 10. Not plough with an Ox and an *aſs*,
Judges 15. 15. Jaw-bone of an *aſs*
1 Kings 13. 29. Laid it—on the *aſs*
Job. 24. 3. The *aſs* of the fatherleſs
Pro. 26. 3. A bridle for the *aſs*
Iſa. 1. 3. The *a.* his maſt. crib
32. 20. The feet of the Ox & *aſs*
Jer. 22. 19. The burial of an *aſs*
Zec. 9. 9. Rid. on an *aſs*, Mat. 21. 5
Mat. 21. 2. Ye ſhall find an *aſs*
Luke 13. 15. Loſe his *aſs*, *c.* 14. 5
2 Pet. 2. 16. The dumb *aſs* ſpeaking

Asses Colt.

Ge. 49. 11. Binding his *aſs-colt* to
Judges 10. 4. That rode on 30 *aſs-co.*
12. 14. On 70 *aſſes colts*
Job 11. 12. Born like a wild *aſs-colt.*
John 12. 15. Sitting on an *aſs-colt*

Asses.

Ge. 12. 16. Ab. had *he-a.* & *ſhe-a.*
30. 43. Jacob had—*aſſes.* See Jo
Nu. 31. 28. A tribute to the L of *a.* *v.* 39.
Judges 5. 10. That ride on white
1 Sam. 9. 20. Thine *aſſes*—are fo
Job 42. 12. A thouſand *ſhe-aſſ*
Iſa. 21. 7. A chariot of *a.* 30. 6
Ezek. 23. 20. As the fleſh of *aſſe*

Wild Asses.

Job 24. 5. Pſal. 104. 11. Jer. 1 Dan. 5. 21

Assemble.

Num. 10. 3. The aſſembly ſhall
P. Iſa. 11. 12. Shall *aſſem.* the
45. 20. *Aſſem.* yourſelves, 48.
P. Ezek. 11. 17. I'll *aſſemble* y
Hoſ. 7. 14. They *a.* themſ. for
Joel 3. 11. *Aſſ.* yourſelves, Jer.
P. Mic. 2. 12. I'll *aſſemble* Jer.
T. Zeph. 3. 8. That I may *aſſem*

Assembled.

Exod. 38. 8. The women—*aſſem*
1 Sam. 2. 22. The women that
Joſh. 18. 1. *Aſſembled* at Shiloh
2 Chro. 30. 13. There *aſſ.* much
Ezra 9. 4. Then were *aſſ.* See 10.
Neh. 9. 1. Were *aſſ.* with faſting
Pſal. 48. 4. Kings were *aſſembl*
Jer. 5. 7. *Aſſ.* themſelves by troo
Joh. 20. 19. Where the Diſci. *a*
Acts 1. 4. & 4. 31. & 11. 26. & 25

Assembling.

Heb. 10. 25. Not forſaking the

Assembly.

Ge. 49. 6. Come not unto their
Lev. 4. 13. Be hid—from the
Num. 10. 2. Calling the *aſſem.* 2
Deu. 9. 10. Day of—*aſſ.* 10. 4. 1
Neh. 5. 7. I ſet a great *a.* ag i. th
Pſal. 22, 16. *Aſſembly* of the wick com. Jer. 9. 2.
89. 7. *Aſſ.* of ſaints, com. 111.
Pro. 5. 14. In the midſt of the *a*
Jer. 15. 17. The *aſſ.* of—mocker
T. Ezek. 13. 9. In the *a.* of my p
Joel. 1. 14. Solemn *a.* 2. 15. Am 21
P. Zeph. 3. 18. For the ſolemn
Act. 19. 32. The *a.* was con. *v.* 39
Heb. 12. 23 To the general *aſſ*
James 2. 2. If—come to your *aſſem*

Assemblies.

Pſa. 86. 14. *Aſſem.* of violent men
Eccle. 12. 11. Maſters of *aſſemblie*
Iſa. 1. 13. Calling of *aſſemblies*
P. 4. 5. G. will create upon her
C. Ezek. 44. 24. In all—*Aſſembl*

Assurance.

T. Deut. 28 66. No *aſſ.* of this l
P. Iſa. 32. 17. Quietneſs and *aſſur*
Acts 17. 31. Hath given *aſſurance*
Col. 2. 2. *Aſſurance* of underſtandi
1 Theſ. 1. 5. Goſp. came in much
Heb. 6. 11. Full *aſſurance* of hope
10. 22. Full *aſſurance* of faith

Assure, Assured.

P. 1. John 3. 19. Shall *aſſure* hearts before him
P. Jer. 14. 13. I'll give you *a.* pe
2 Tim 3. 14. The things thou h been *aſſured* of

Assuredly.

1 K. 1. 13. *A.* Solo. ſh. reig.
P. Jer. 32. 41. Plant them in t land *aſſuredly*
Acts. 2. 36. Know *aſſuredly*
16. 10. *Aſſuredly* gathering

Asunder.

Nu. 16. 31. Ground clave *aſunder*
Job 16. 12. Broken me *aſunder*,
Pſ. 2. 3. Let us br. their bands *aſu*
Hab 3. 6. He—drove *aſun.* the na
Mat. 19. 6. Let no man put *aſun*

1. 18. He burſt *aſunder*
39. Departed *aſun.* 2 Kin. 2. 11
4. 12. Dividing *aſunder* of ſoul and ſpirit
37. Wer ſawn *aſunder*

ASSUAGE, ED.

8. 1. The waters were *aſſwa.*
16. 5. Should *a.* your grief, *v.* 6.

ASSYRIA.

17. 6. Car. Iſ.—into *A.* 18. 11
11. 16. From *Aſſyria*—to *A.* ch. 19. 23, 24.
2. 18. In the way of *Aſſyria*
8. 9. Gone up to *Aſſyria*
Eat uncl. things in *Aſſyria*
Mic. 5. 6. Waſte—*Aſſyria*, deſtroy *Aſſ.* Zeph. 2. 13.
10. 10. I'll—gather them out of *Aſſyia*

ASSYRIAN.

10. 5. O *A*—rod of mine anger
25. I'll break the *Aſſyrian*, 2 K. 19. 35.
4. The *Aſſyri.* oppreſſed them without a cauſe
5. 13. Went Ephra. to the *Aſ.*
19. 23. Shall ſerve with the *Aſſyrians*
23. 5. She doted—on the *Aſſy.*
Mic. 5. 5. When the *Aſſ.* ſh. come

ASTONIED, ISHED.

9. 3. Sate down *aſtoniſhed*, v. 4
17. 8. Shall be *a.* at this, *c.* 18. 20
52. 14. As many were *a.* at thee
14. 9. As a man *aſtoniſhed*
4. 19. Daniel was *aſt.* ch. 8. 27 *See* 5. 9.
26. 32. Shall be *aſtoniſhed*
2. 12. Be *aſtoniſhed*, O—heavens
9. 8. That paſſeth by ſhall be *aſto.* Jer. 18. 16. & 19. 8 & 49. 17. & 50. 13
26. 11. Pill. of hea. are *a.* at
3. 15. I remained—*aſtoniſhed*
16. Tremble—and be *aſtoniſhed*
7. 28. *Aſt.* at his doctrine. *ch.* 22. 33. Mar. 1. 22. & 6. 2. & 11. 18. Luke 4. 32. Acts 13. 12
7. 37. Beyond meaſure, *a.* 10. 26
24. *Aſtoniſhed* at his words—*under.* Luke 2. 47
5. 9. *A.* at the draught of fiſhes
Were *a.* Act. 10. 45. & 12. 16
9. 6. Trembling and *aſtoniſhed*

ASTONISHMENT.

Deu. 28. 28. With *aſton.* of heart
7. 21. This hou. ſh. be an *a.*
60. 3. The wine of *aſton.* com. Ezek. 23. 33
8. 21. Hath taken hold on me
9. *Aſtoniſh.* and hiſſing, *v.* 11
18. Curſe and—*aſt.* *c.* 42. 18. & 44. 12
4 16. Drink—with *aſton.* *c.* 12. 19.
12. 4. I'll ſmite—with *aſtoniſh.*
5. 42. *A.* with a great *aſt.* 1 K. 10. 5.

ASTRAY.

2. 25. As ſheep going *aſtray.*
See *Go*, *Gone*, *Aſs.*

ROLOGERS, ASTROLOGIANS.

47. 13. Dan. 1. 20. & 2 27. & 4. 7. & 5. 7, 11.

ATHIRST, *See* **THIRST.**

15. 18. He was ſore *athirſt*
25. 44. Or *athirſt*
21. 6. Him that is *a.* 22. 17

ATONEMENT.

29. 37. Make an *atonem.* *ch.* 30. 10. for ſin, 29, 36.
30. Peradven. I ſhall make—*at.*
16. 17. *A.* for himſelf, *c.* 9. 7
for—ſouls, Exod. 30. 16
16. 16. The holy place, *v.* 27. people, *v.* 24. altar, *v.* 18
17. 11. The ſoul, *ch.* 31. 10
A. for the Levit. Num. 8. 12. 21
Le. 23. 27. Day of *a.* *v.* 28. *c.* 25. 9

It ſig.

1. A ranſom, Ex. 30. 16. Job 33. 24. *mar.*
2. Reconciliation, Rom. 5. 11. the ſame word in *Gr.* Rom. 11. 15 2 Cor. 5. 18. 19

ATTAIN.

Pſal. 139. 6. I cannot *attain* to it
P. Prov. 1. 5. Shall *attain* to wiſdom
C. Ezek. 46. 7. Shall *attain* unto
Hoſ. 8. 5. Ere they *attain* to innocen.
Phil. 3. 11. If by any mea. I might *at.*
Gen. 47. 9. Have not *at.* to the days
2 S. 23. 19. *At.* not, 1 Chr. 11. 21. 25
Ro. 9. 30. Have *at.* to right. *v.* 31
Phil. 3. 16. Have already *attained*
1 Tim. 4. 6. Whereunto thou haſt *attained*

ATTEND.

Pſal. 17. 1. *Attend* unto my cry, 61. 1. & 142. 6.
55. 2. *Attend* unto me, com. 86. 6
Pro. 4. 1. *At.*— to underſt, *ch.* 5. 1
4. 20. *At.* to my words, com. *c.* 7. 24
1 Cor. 7. 35. *Attend* upon the Lord

ATTENDANCE.

1 Kings 10. 5. Saw the *attendance*, 2 Chron. 9. 4
1 Tim. 4. 13. Give *atten.* to reading
Heb. 7. 13 No man gave *attendance*

ATTIRE

Pro. 7. 10. *Attire* of an harlot
Jer. 2. 32. Can a bride forget her *atti.*

AVAILETH.

Eſt. 5. 13. *Availeth* me nothing
Gal. 5. 6. Neither circum. *av.* 6. 15
Ja. 5. 16. Pray. of a right. —*a* much

AUDIENCE.

Exod. 24 7. In the audience, 1 Chr. 28. 8. Neh. 13. 1. Lu. 20. 45.
Acts 13. 16. Give *audience*, gave *audience*, 15. 12. & 22. 22

AVENGE.

C. Le. 19. 18. Thou ſhalt not *avenge.* Rom. 12. 19
T. 26. 25. That ſhall *av.* the quarrel
P. Deut. 32. 43. Will *av.* the blood
1 Sam. 24. 12. The L.—*a.* me of the
Eſth. 8. 13. Jews *avenge* themſelves
T. Iſa. 1. 24. *Av.* me of mine ene.
Jer. 46. 10. That he may *avenge*
Hoſ. 1. 4. I'll *av.* the blood of Jez.
Luke 18. 7. Shall not God *avenge* his—elect, *v.* 8
Rev. 6. 10. Doſt thou not judge and *avenge*

AVENGED.

Gen. 4. 24. If *Cain* ſhall be *avenged*
2 Sam. 4. 8. The Lord hath *avenged* *ch.* 18. 19
Jer. 5. 9. *A.* on ſuch a nation, *c.* 9. 9
Acts 7. 24. *Avenged* him that was oppreſſed
Rev. 18. 20. Hath *avenged* you on her, com. 19. 2.

AVENGER.

Num. 35. 12. From the *avenger*, Joſh. 20. 3, 5
Pſa. 8. 2. That th. might. ſt. the—*a.*
44. 16. The enemy and *avenger*
1 Theſ. 4. 6. The L. is the *aven.*

AVENGING, AVENGETH.

Judg. 5. 2. 1 Sam. 25. 26. 2 Sam. 22. 48. Pſal. 18. 47

AVOUCHED, *ſig.*

Promiſed or choſen, Deu. 26. 17. 18

AVOID.

Pro. 14. 15. *Av.* it, *av.* th. Ro. 16. 17
1 Cor. 7. 2. To *avoid* fornication let every man
2 Tim. 2. 23. Fooliſh and unlearned queſtions *avoid*, Tit. 3. 9.

AUTHOR.

1 Cor. 14. 33. God is not the *author* of Confuſion
Heb. 5. 9. *Au.* of eternal ſalvation
12. 2. *Au.* and finiſher of our faith

AUTHORITY.

Pro. 29. 2 When the righ. are in *au.*
Mat. 7. 29. As one having *authority* Mark 1. 22
8. 9. Under *author.* Luke 7. 8
21. 23. By what *au.* Mar. 11. 28. Luke 20. 2.
Luke 9. 1. Gave *au.* over all Dev.
19 17. Have thou *au.* over ten Cit.
20. 20. To the *auth.* of the gov.
22. 25. That exerciſe *authority*
John 5. 27 Given him *authority*
Acts 26. 10. Rec. *a.* *v.* 12. *c.* 9. 14.
1 Cor. 15. 24. Put down all *authority*
1 Tim. 2. 2. That are in *authority*
2. 12. Not to uſurp *authority*
1 Pet. 3. 22. Angels and *authority*
Re. 13. 2. The dragon gave—*auth.*

AWAKE.

Judg. 5. 12. *Awake, awake*, Debo.
Job. 8. 6 He would *awake* for thee
14. 12. Shall not *awake*
Pſal. 7. 6. *Awake* for me to the judgment 35. 23.
17. 15. When I *awake*, 139. 18
57. 8. *Awake* my glory, 108. 2.
Prov. 23. 35. When ſhall I *awake*
Can. 2. 7. Nor *aw.* my love, 8. 4
4. 16. *Awake*, O north wind
C. Iſa. 26. 19. *Awake* and ſing
51. 9. *Awake, awake*, *v.* 27. *c.* 52. 1
T. Jer. 51. 57. Sleep and not *awake*
P. Dan. 12. 2. Shall *awake*
Joel 1. 5. *Awake* ye drunkards

It ſig.

1. To raiſe from the dead, Job 14. 12. John 11. 11.
2. To rouſe up out of ſpiritual ſleep, Rom. 13. 11. Eph. 5. 14
3. To ſtir up, Can. 3. 5. Pſa. 7. 6
4. To come out of a nat. ſleep, Lu. 9. 32
4. To be ready for good, and againſt evil, 1 Cor. 15. 34

AWAKED.

Gen. 28. 16. Jacob *awaked*, Sampſon *awaked*, Judg. 16. 14
2. Kings 4. 31. The child is not *aw.*
Pſal. 3. 5. I *awaked*, Jer. 31. 26
78. 65. Then the Lord *awaked*

AWAKEST, ETH, ING.

Pſal. 73. 20. Pro. 6. 22. Iſa 29. 8 Acts 16. 27

AWARE.

Can. 6. 12. Or ever I was *aware*
Lu. 11. 44. Are not *a.* Jer. 50. 24

AWAY.

Exod. 8. 28. Not go very far *away*
19. 24. *Away*, get thee down
2 Chron. 35. 23. Have me *away*
Iſa. 1. 13. I cannot *away* with
Luk. 23. 18. *Away* with this man, John 19. 15.
Acts 21. 36. *Aw.* with him, 22. 22

AX.

Deu. 20. 19. By forc. an *ax.* See 19. 5
1 Sam. 13. 20. To ſharpen his *ax*
1 Kings 6. 7. Nor *ax*—heard
2 Kings 6. 5. The *ax* head fell.

It ſig.

1. A cutting inſtrument, Judges 9. 48. Jer. 10. 3
2. A human inſtrum. the King of Aſſyria, Iſa. 10. 15
3. G. word or judg. Mat. 3. 10. Luk. 3. 9.

2 S. 12. 31. Und. ſaws and *a.* 1 Chr. 20. 3
Pſal. 74. 5. Famous as he lifted up *ax.* See *v.* 6
Jer. 46. 22. Againſt her with *axes*, com. Ezek. 26. 9
Jer. 51. 20. Thou art my *battle-ax.*

BAAL.

THE word ſignifies a Lord, an Idol of Peor and other Nat.
Num. 22. 41. The high places of *Ba.* Jer. 19. 5
Jud. 6. 31. Will ye plead for *Baal*
1 Kings 18. 19. The Prophets of *Ba.* *v.* 21. & 2 Kings 10. 19
2 Kings 10. 21. The worſhip. of *Baal*
11. 18. Houſe of *Baal*, 2 Chr. 23. 17
21. 3. Reared—altars for *Baal*
Jer. 2. 8. Propheſied by *B.* c. 23. 13
32. 29. Offered incenſe unto *Baal*, *ch.* 7. 9
Hoſ. 2. 8. Silver & gold—prepared for *Baal*
13. 1. When he offended in *Baal*
Ro. 11. 4. Not bowed t. knee to—*B.*

BAALIM.

Jud. 2. 11. Children of Iſr. ſerved *Baalim*, 3. 7. & 10. 6. 1 Sa. 12. 10
1 Sam. 7. 4. The child. of Iſrael put away *Baalim*
2 Chr. 17. 3. Jehoſ. ſought not to *B.*
34. 4. Brake down the altar of *B.*
Jer. 2. 23. After *Baalim*, *ch.* 9. 14
T. Hoſ. 2. 13. The days of *Baalim.* See 2. 17. & *ch.* 11. 2.

BABE.

Exod. 2. 6. The *babe* (*i.* Moſes) wept
Luke 1. 41. The *b.* (*i.* John) leaped in her womb
2. 16. The *ba.* (*i.* C.) lying in a mang.
Heb. 5. 13. He is a *babe*
Pſal. 8. 2. Out of the mouths of *ba.* Mat. 21. 16
T. Iſa. 3. 4. *Babes* ſha. rule over th.
Rom. 2. 20. A teacher of *babes*
1 Cor. 3. 1. Even as unto *ba.* in C.
1 Pet. 2. 2. As new-born *ba.* deſire

BABYLON.

Pſ. 87. 4. I'll make ment.—of *Ba.*
137. 1. By the rivers of *Babylon*
Iſa. 13. 1. The burthen of *Babylon*
21. 9. *B.* is fallen, Re. 14 8. & 18. 2
Jer. 50. 2. *Babylon* is taken
51. 64. Thus ſhall *Babylon* ſink
P. Ezek. 29. 19. The land of Egypt to—King of *Babylon*
30. 24. I'll ſtrength.—K. of *B.* See *v.* 25
Mic. 4. 10. Even to *Babylon.*

Baby. taken for,

1. The Province of *B.* Da. 2. 48. & 3. 1. 12
2. The great city *Ba.* in Chaldæa, Dan. 4. 30
3. Myſtical Babylon, Rome, Rev. 16. 19. & 17. 5. & 18. 10. 21.

BACK.

C. Exod. 23. 4. Thou ſhalt bring it *b.*
Num. 24. 11. The L. hath kept thee *back*
2 Chr. 13. 14. When Ju. looked *b.*
Job 26. 9. He holdeth *back*, keep *back*, 33. 18. 30
2 S. 19. 10. Of bringing the K. *b.*
Pſal. 14. 7. The L. bring *b.* 53. 6
19. 13. Keep *back* thy ſervant
Iſa. 43. 6. Keep not *back*
50. 5. Neither turned away *back*
Je. 8. 5. Why—is this peo.—ſlidd. *b.*
48. 10. Curſed—that keepeth *back*
Hoſ. 4. 16. Iſrael ſlideth *back*
T. Nah. 2. 8. None ſhall look *back*
Zeph. 1. 6. Them that—turned *back*
Mat. 24. 18. Nei. ret. *b.* Lu. 17. 31
28. 2. Rolled *back* the ſtone
Luke 9. 62. Looking *back* is fit
17. 31. Let him—not return *back*
Acts 5. 2. Kept *b.* part of the price
Heb. 10. 38. If any man draw *back*
James 5. 4. Kept *back* by fraud
1 Kings 14. 9. Caſt me be. thy *b.* Eze. 23. 35
Pſal. 129. 3. Plowed upon my *back*
Prov. 26. 3. A rod for the fools *back*, *ch.* 10. 13. & 19. 29
Jer. 2. 27. Turned their *b.* 32. 33
18. 17. I'll ſhew them the *back*
Da. 7. 6. Which had on t. *b.* of it
Rom. 11. 10. Bow down their *back.*

BACKS.

P. Exod. 23. 27. Thine enemies turn their *backs*
Joſh. 7. 8. Turneth their *backs*, *v.* 12. & Jud. 20. 42. 2 Ch. 29. 6
Neh. 9. 26. Their *b.* toward the Temple
10. 12. Their—*backs* full of eyes.

BACKSLIDER.

T. Prov. 14. 14. See *Back.*

BACKSLIDING, INGS.

T. Jer. 2. 19. Thy *back.* ſhall reprove thee
3. 6. *Backſlid.* Iſrael, *v.* 8. 11. 12.
14. Turn, O *b.* children *v.* 12. 22
P. 22. I'll heal thy *ba.* Hoſ. 14. 4.
8. 5. By a perpetual *backſliding*
14. 7. Our *back.* are many, *c.* 5. 6
31. 32. Thou *bac.* daught. *c.* 49. 4
Hoſ. 4 16. As a *back.* heifer
11. 7. My people are bent to *back.*

BACKWARD.

Gen. 9. 23. And went *backward*
49. 17. His rider ſhall fall *back.*
1 Sam. 4. 18. Eli fell—*backward*
2 Kings 20. 10. Ten degrees *back.* *v.* 11. Iſa. 38. 8
Job 23. 8. And *bac.* but I cannot perceive him
Pſa. 40. 14. Let 'em be driven *b.* 70. 2
Iſa. 1. 4. They—are gone *bac.* fall *b.* 28. 13
44. 25. Turneth wiſe men *back.*
59. 14. Judgm. is turned away *bac.*
Jer. 7. 24. They went *b.* *ch.* 15. 6. La. 1. 8
John 18. 6. They went *backward.*

BAD.

Ge. 24. 50. Spe. *b.* or good, 31. 24, 29
Le. 27. 10. Not change a good for a *b.*
Nu. 24. 13. To do ei. good or *b.*
1 Ki. 3. 9. Diſcern betw. good & *b.*
Ezra 4. 12. The rebel. and *bad* city
Jer. 24. 2. Not be eat. th. were ſo *b.*
Mat. 13. 48. But caſt the *bad* away
22. 10. Both *bad* and good
2 Cor. 5. 10. Whether good or *bad*, com. Eccleſ. 12. 14.

BADE *ſig.*

1. To command, Ge. 27. 19. Joſh. 11. 9.
2. To invite, Lu. 14. 9, 10, 12, 16
3. To ſay or ſpeak, Acts 18. 21

BAG.

Deut. 25. 13. Not have in thy *bag.* div. weights
Job 14. 17. My tranſ. is ſeal.—in a *b.*
Prov. 16. 11. The weights of the *bag* are his work
Iſa. 46. 6. Gold out of the *bag*
Mic. 6. 11. *Bag* of deceitſ. weights
Hab. 1. 6. Into a *bag* with holes
John 12. 6.—Had the *b.* 13. 29.

BAKE.

Gen. 19. 3. Lot did *bake*
Exod. 16. 23. *Bake* to day
Lev. 24. 5. *Bake* 12 cakes thereof
26. 26. Ten wo. ſha. *b.*—in one oven
Eze. 4. 12. Thou ſhalt *bake* it with —dung.

Balaam.

A ſoothſayer, Joſh. 13. 22
Num. 22. 5. Balak ſent—to *Balaam*
9. God came unto *B.* *v.* 20.
12. God ſaid unto *B.*
23. 3. God met *B.* *v.* 16
24. 15. *Bal.* took up his parable
31. 8. *Bal.*—th. ſlew. Joſh. 13. 22
Deu. 23. 4. They hired *B.* Ne. 13. 2
Mic. 6. 5. What *B.* anſwered him
2 Pet. 2. 15. The way of *B.* error of *B.* Jude 11
Re. 2. 14. That hold the doct. of *B.*

Bald.

Lev. 13. 40. He is *b.* *v.* 41. 42. 43
2 Kings 2. 23. Go up thou *bald* head
C. Jer. 16. 6. Nor make themſ. *bald*
T. 48. 37. Every head ſhall be *bald.* Mi. 1. 16
T. Ezek. 27. 31. Shall make themſelves—*bald.* See 29. 18.

Baldness.

C. Lev. 21. 5. Shall not make *bald.* Deut. 14. 1
T. Iſa. 3. 24. Inſtead of—hair *baldn.* Am. 8. 10. Iſ. 15. 2. & 22. 12. Jer. 47. 5. Ezek. 7. 18
Mic. 1. 16. Enlarge thy *baldneſs.*

Ballance.

Job 31. 16. Let me be wei. in—even *b.*
Pſal. 62. 9. Laid in the *ballance*
Prov. 11. 1. A falſe *b.* 20. 23. 16. 11
Iſa. 40. 12. Weighed the hills in a *bal.*
v 15. As the ſmall duſt of the *bal.*
46. 6. Weigh ſilver in the *bal.*

Ballances.

C. Lev. 19. 36. Juſt *bal.* Ezek. 45. 10
Job 6. 2. Calam. laid in the *bal.*
Jer. 32. 10. Weigh.—money in t. *b.*
Da. 5. 27. Thou—weighed in the *b.*
Hoſ. 12. 7. The *ball.* of deceit
Mi. 6. 11. Pure with the wicked *b.* Am. 8. 5.

Balm.

Gen. 37. 25. Bear. *balm*, *ch.* 43. 11
Jer. 8. 22. Is there no *balm* in Gil. 46. 11
51. 8. Take *balm* for her pain
Ezek. 27. 17. Judah traded in—*balm.*

Band.

1 S. 10. 26. There went wi. Saul a *b.*
2 Kings 13. 21. They ſpied a *band*
1 Chro. 12. 21. A *band* of—rovers
Ezr. 8. 22. Aſham. to require—a *band*
Job 38. 9. Swaddling *b.* his *b.* 39. 10
Dan. 4. 15. *Band* of iron and braſs
Mat. 27. 27. The whole *band* of Sol. Mark 15. 16
Joh. 18. 3. Judas having receiv. a *b.*
Acts 10. 1. Centurion of the *bands*, 27. 1. See 21. 31.

Bands.

Gen. 32. 10. Am I become 2 *bands*
Le. 26. 13. I have brok. the *b.* of your
Jud. 15. 14. His *bands* looſed
2 K. 24. 2. The L. ſent aga. him *b.*
Pſa. 2. 3. Let us brea. their *b.* aſſu.
73. 4. There are no *bands*
107. 14. He brake their *b.* aſſu.
Eccleſ. 7. 26. Her hands as *bands*
Iſa. 28. 22. Leſt your *b.* be made ſtrong
52. 2. From the *b.* of thy neck.

The word is uſed,

1. For troops, Ez. 17. 21. Job 1. 17
2. For loving kindneſs, Hoſ. 11. 4
3. For government and laws, Zac. 11. 7. 14. Pſal. 2. 3
4. For material chains, Luke 8. 29. Acts 16. 26
5. For ſpiritual bands that unite Chriſtians, Col. 2. 19.

Bank, Banks.

2 Ki. 19. 32. He ſha. not—caſt a *b.*
1 Chro. 12. 15. When it—overfl. all his *ban.* Joſ. 3. 15. & 4. 18
Ezek. 47. 7. The *b.* of the riv. Dan. 12. 5
Da. 8. 16. A man's voice bet. the *b.*
Luke 19. 23. My money into the *b.*

Banner, ers.

Pſal. 20. 5. We will ſet up our *ban.*
60. 4. Thou haſt given a *b.* (*i.* vict.)
Can. 2. 4. His *ban.* over me was love
6. 4. As an army with *ban.* (*i.* ſtan.)
Iſa. 13. 2. Lift ye up a *banner.*

Banished, Banishment.

1 Sa. 14. 13, 14. Ezr. 7. 26. La. 2. 14.

Banquet.

Eſt. 5. 4, 5, 8. & 6. 14. & 7. 1. Job 41. 6. Amos 6. 7.

Banquet, ing, house.

Dan. 5. 10. Can. 2. 4.

Banquetings.

1 Pet. 4. 3. Revellings, *banquettings.*

Baptism, Baptisms.

Mat. 3. 7. Ph. and S. come to his *b.*
Mat. 21. 25. The *bap.* of John, Luke 20. 4. & 7. 19. Acts 19. 3
Acts 13. 24. The *bap.* of repent. Acts 13. 24. & 19. 4
Ro. 6. 4. Bur. with him by *b.* Col. 2. 12
Eph. 4. 5. One faith, one *baptiſm*
Heb. 6. 2. The doctrine of *bapt.*

Taken for,

1. The ſufferings of C. Mat. 20. 23. Mar. 10. 38
2. The miniſtry of John, Acts 1. 22. & 18. 25
3. The outward ordinance of dip. or waſh. Lu. 7. 29. 1 Pet. 3. 21.

Baptist.

Mat. 3. 1. John the *bap.* (only ſo called in Scripture)
11. 11. A greater than Jo. the *bap.*
14. 2. This is Jo. the *ba.* Mar. 6. 14
8. John the *Baptiſt*'s head
17. 13. He ſpake of John the *Bap.*
Lu. 7. 20. Jo. the *Ba.* ha. ſent us, *v.* 33

Baptize.

Mat. 3. 11 I *b.* you with water, John 1. 26
Luke 3. 16. He ſhall *bap.*—with the Holy Ghoſt, Mar. 1. 8
1 Cor. 1. 17. C. ſent me not to *ba.*

Baptized.

Mat. 3. 6. Were *bap.*—in Jor. Mar. 1. 5
Mark 1. 9. Je. was *ba.* of John in Jord.
P. 16. 16. He that believ. and is *b.*
Lu. 3. 7. Multitu. came—to be *bap.*
12. Publicans to be *baptized*
7. 30. Phariſees and law.—not *bap.*
12. 50. I have a bap. to be *bap.* wi.
Joh. 3. 22. Tarri. with 'em and *bap.*
4. 1. Jeſus made and *baptized*
2. Jeſus himſelf *baptized* not
P. Acts 1. 5. Ye ſhall be *baptized* with the Holy Ghoſt, 11. 16.
C. 2. 33. Repent and be *baptized*
41. Were *b.*—men and wo. 8. 12
8. 13. Simon himſelf—was *bapt.*
16. *Baptiz.* in the name of Jeſus, 19. 5. 1 Cor. 1. 13
16. 15. *Bap.* and her houſh. *v.* 33. & *ch.* 18. 8. 1 Cor. 1. 16
19. 5. Heard this, they were *bapti.*
C. 22. 16. Ariſe and be *baptized*
Rom. 6. 3. Were *baptiz.* into J. Chr.
1 Cor. 1. 13. Or were ye *baptized*
14. I thank God—I *baptiz.* none
10. 2. Were all *bapt.* unto Moſes
12. 13. *Baptized* into one body
15. 29. *Baptized* for the dead
Gal. 3. 27. *Baptized* into Chriſt.

Baptizest, Baptizeth.

John 1. 25. John 1. 33. & 3. 26.

Baptizing.

Mat. 28. 19. *Bapt.* them in the name
John 1. 28. Where John was *baptiz.*
31. *Baptized* with water
3. 23. *Baptized* in Aenon.

Barbarian, Barbarians.

1 Cor. 14. 11. Col. 3. 11. Acts 28. 4. Rom. 1. 14.

Bare, i. Carried.

Gen. 7. 17. *Bare* up the Ark
Exod. 19. 4. *Bare* you on Eag. wings
Num. 13. 23. They *ba.* it between two
Deut. 1. 31. Thy G. *bare* thee as a ma.
31. 9. *B.* the ark, Joſ. 3. 15. & 4. 9
1 S. 14. 1. *B.* his armour, 2 S. 18. 15
1 Chr. 12. 24. That *b.* ſhield, & 2 Ch. 14. 8
2 Chro. 9. 1. *Bare* ſpices, 1 Kin. 10. 2
Neh. 4. 17. *Bare* burthens
Iſa. 53. 12. *Bare* the ſins, 1 Pet. 2. 24
63. 9. He *bare* them and carried
Ezek. 12. 7. I *b.* it upon my ſhould.
Mat. 8 17. *Bare* our ſickneſſes
See Luke 7. 14. Joh. 2. 8. & 12. 6.

Bare, i. Brought forth.

Ge. 4. 1. *B.* Cain, Ab. *v.* 2. Enoch, *v.* 17.
16. 16. *Bare* Iſhmael
21. 3. *Bare* to him Iſaac
25. 26. Rebecca *bare* them
31. 8. The cattle *bare* ſpeckled
44. 27. My wife *bare*—two ſons
46. 20. *Bare* unto him, *ch.* 41. 50.
Ex. 2. 2. *Bare* a ſon, *v.* 22. 2 Kin. 4. 17
Nu. 26. 59. *Bare*—Aaron & Moſes
Rut. 4. 13. Ruth *b.* Han. *b.* 1 Sa. 2. 21. Bathſh. *b.* 2 Sa. 12. 24
2 Kin. 4. 17. *Bare* a ſon at that ſeaſ.
Pro. 17. 25. To her that *b.* him. 23. 25
Ca. 6. 9. Choice one of her that *b.* 8. 5
Iſa. 8. 3. The propheteſs—*bare*
51. 2. Sarah that *bare you*
Jer. 16. 3. Their mot. that *b.* them
20. 14. Wherein my mot. *ba.* me
22. 26. Thy mo. that *b.* thee. 50. 12
Ezek. 23. 4. Aho.—& Ahol. *b.* ſons
Hoſ. 1. 3. *Bare* him a ſon, *v.* 8. 6
Lu. 11. 27. The womb that *b.* thee
23. 29. The wombs that never *bare*

Bare, *See* **Bear.**

1 Kin. 9. 23. *Bare* rule over 2 Chron. 8. 10. Neh. 5. 15
Mar. 14. 56. *B.* falſe wit. *v.* 57
Luke 4. 22. *Bare* him witneſs, John 1. 15. See 5. 33
John 1. 32. *Bare* record, *v.* 34. & 12. 17. & 19. 35. Rev. 1. 2
Acts 15. 8. *Bare* them witneſs

Bare, i. naked.

Lev. 13. 45. His head *bare*
Iſa. 32. 11. Strip, and make you *bare*
52. 10. The Lord—made *bare*
See Jer. 13. 22. & 49. 10
Eze. 16. 7. Nak. & *b.* *v.* 22. 39. & 23. 39
Joel 1. 7. Made it clean *bare*
1 Cor. 15. 37. *B.* grain (*i.*) gra. only

Barley.

Exod. 9. 31. Flax and—*barley*
Lev. 27. 16. An ho. of *barley*, eph. of *barley*, Num. 5. 15
Deut. 8. 8. A land of wheat and *ba.*
Judg. 7. 13. A cake of *barley*
Ru. 1. 22. *Ba.* harveſt. 2. 17. & 3. 2
2 Sam. 14. 30. Joab's field—*barley*
1 Chron. 11. 13. A parcel of—*barley*
Job 31. 40. Cockle inſtead of *barley*
Iſa. 28. 25. Wheat and—*barley*, Jer. 41. 8. Ezek. 4. 9
Eze. 13. 19. Will ye pollute me—for handfuls of *barley*
Ho. 3. 2. I bought her for an ho. of *b.*
Joh. 6. 9. Five *b.* loaves, *v.* 13. 2 K. 4. 42
Rev. 6. 6. Meaſures of *barley*, com. 2 Kings, 7. 1. 16. Ru. 3. 15

Barnabas.

Acts 4. 36. Joſes—ſirnamed *Barnab.*
9. 27. Saul and *B.* 11. 30. & 13. 1.
13. 2. *Barnabas* and Saul
v. 46. Paul and *Barnab.* waxed bold
14. 12. They called *Barna.* Jupiter
15. 2. Paul & *B.* had no ſmall diſ.
v. 25. Our beloved *Bar.* and Paul
1 Cor. 9. 6. I—and *Barnabas*
See Gal. 2. 1, 9, 13. Col. 4. 10

Barn.

2 K. 6. 27. *B.* floor. Hag. 2. 19
Mat. 13. 30. Wheat into my *barn*
Luke 12. 24. Neither—ſtor. nor *barn*

Barns.

Deut. 28. 8. *marg.* Prov. 3. 10. Joel 1. 17. Mat. 6. 26. Luk. 12. 18

Barren.

Gen. 11. 30. Was *barren*, com. 25. 21. & 29. 31. Luke 1. 7
P. Ex. 23. 26. Nor be *b.* De. 7. 14
1 Sam. 2. 5. The *ba.* hath born ſeven
2 K. 2. 21. *Ba.* land, Job 39. 6. Joel 2. 20. com. Ge. 4. 12. & 15. 2.
Job 24. 21. Evil entreats the *barren*
Pſa. 113. 9. The *b.* wo. to keep houſe
Prov. 30. 16. The grave & *bar.* wo.
Ca. 4. 2. None is *ba.* amo. them, 6. 6.
Iſa. 54. 1. Sing, O *barren*
Luke 1. 36. Who was called *barren*
23. 39. Bleſſed are the *barren*
2 Pe. 1. 8. Neither *b.* nor unfruitful

Is taken,

1. Properly for natural *ba.* Judg. 13. 2
2. For ſpirit, Gal. 4. 27. 2 Pe. 1. 8

Barrenness.

Pſal. 107. 34.

Bars.

Ex. 26. 26. *B.* of Shi. wood. 36. 31
Nu. 3. 36. *B.* of the tabern. 4. 31
Deut. 3. 5. Gates and *bars*, 2 Chr. 8. 5
Neh. 5. 3. Locks and *bars*, v. 6. 13, 14, 15. Jer. 49. 31
Job 38. 10. *Bars* and doors
Pſa. 107. 16. Cut *b.* of iron, Iſa. 45. 2
147. 13. Strenthen the *bars*
Prov. 18. 19. Like the *bars* of a caſt.
Jer. 51. 30. Her *bars* are broken, com. Lam. 2. 9
Eze. 38. 11. Nei. gates nor *b.* Jer. 49. 31
Jon. 2. 6. The earth with her *bars*, See Nah. 3. 13

Baruch.

Two good men of the name
Ne. 3. 20. *B.*—earneſtly repa. 10. 6
Jer. 36. 4. *Baruch* the ſon of Neri, *v.* 5, 8, 10, 15
43. 3. *Baruch* ſet thee on aga. us
45. 2. Unto thee, O *Baruch*

Base.

2 Sam. 6. 22. *Baſe* in—own ſight
Job 30. 8. Children of *baſe* men
T. Iſa. 3. 5. The *baſe* again. the hon.
Eze. 17. 14. *Baſe* kingdom, 29. 14
T. Mal. 2. 9. Contempt. and *baſe*
1 Cor. 1. 28. *Baſe* things of this wor.
2 Cor. 10. 1. I—in preſ. am *baſe* among you

Base, Bases.

1 Kings 7. 27, 29. Zac. 5. 11
2 K. 25. 16. The *b.* whi. Sol.— 2 Chron. 4. 14
Ezr. 3. 3. Jer. 27. 19.

Bashan.

A fruitful hill, Pſ. 68. 15
Num. 21. 33. Og—King of *Baſ* Deut. 1. 4. Joſ. 9. 10
Pſal. 22. 12. Bulls of *Baſhan*, c Ezek. 39. 18. Amos 4. 1
Iſa. 2. 13. Oaks of *Baſhan*, Zac. 1

Basket.

Ge. 40. 17. Ex. 29. 23. Le. 8 Deu. 26. 2. Jer. 24. 2. Am.
Deut. 28. 5. Bleſſed ſhall be thy
Acts 9. 25. Let—down in a *baſ* 2 Cor. 11. 33

Baskets.

Gen. 40. 16. Three *baſ.* on my
2 Kin. 10. 7. Put their heads in
Jer. 24. 1. Two *baſkets* of figs, 6
Mat. 14. 20. Twelve *baſkets* f Luke 9. 17. John 6. 13
15. 37. Seven *baſkets* full, Mar.

Bastard.

T. Deut. 23. 2. A *baſt.* ſhall not e
Zac. 9. 6. A *baſt.* ſhall dwell in A
Heb. 12. 8. Are we *baſt.* and not

Bath, Bathe.

T. Iſa. 5. 10. Shall yield one *bat*
Eze. 45. 10. A juſt *ba.* *v.* 11. 1

Bathe.

Lev. 15. 5. Shall *ba.* himſelf, 7, 8, 10, 13, 18, 21 ch. 16. 26, 28. & 17. 15, 16
Nu. 19. 7. The prieſt ſhall *b.* 8,

Bathshebah.

Called Bathſhua, 1 Chron. 3.
2 Sam. 11. 3. *Bath.*—the wife of See Pſal. 51. *tit.*
2S. 12. 24. David comf. *Bat.* his
1 Kings 1. 11. Nathan ſpake unto See *ch.* 2. 13, 19.

Battle.

Ge. 14. 8. Joined *b.* 1. Sam. 1 K. 20. 29
Deu. 20. 3. O Iſ. you app. this to *battle*
1 Sa. 17. 20. Dav. ſhouted for th
47. The *b.* is the Lord's, 2 Chro. 20. 15
1 K. 8. 44. If thy people go out
1 Chro. 12. 8. Fit for—*battle*, 7.
19. 17. Set the *battle* in ar 2 Chro. 13. 3. & 14. 10
Job 15. 24. As a K. ready to the
39. 25. He ſmelleth the *battle*
Pſa. 18. 39. With ſtrength to th
24. 8. The Lord mighty in *ba*
55. 18. Deliv. my ſoul from th
76. 3. the ſword and the *battel*
89. 43. To ſtand in the *battle*
140. 7. Day of *battle*, Prov 21. Hoſ. 10. 14. Amos 1. 14
Iſa. 9. 5. Every *battle* is with co
13. 4. The Lord muſter. the—
27. 4. Set—thorns agſt. me in
28. 6. To them that turn the *b*
Jer. 8. 6. As the horſe ruſh. the *b.*
46. 3, Draw near to *b.* 49. 14
50. 42. Like a man to *battle*
Ezek. 7. 14. None goeth to the
13. 5. To ſtand in the *battle*
Ho. 1. 7. Not—by bow no Dan. 11. 20
P. Zach. 10. 3. As his—horſe the *battle*
14. 3. As he fought in the—
Re. 9. 7. Horſes pre. to *b.* *ch.* 2
1 Sam. 8. 20. Fight our *b.* 2 Ch 32. 8

Sa. 18.17. Fight the Lo. *bat.* 25.28
Isa. 30. 32. In *bat.* of ſhakings

Is put,

1. For an Army, 1 K. 20. 39
2. For to fight, Deut. 29. 7
3. For victory, Eccleſ. 9. 11.

BEAM.

dg. 16. 14. Pin of the *beam*
Sa. 17. 7. Like a weaver's *b.* 2 Sa.
21. 19. 1 Chr. 11. 23. & 20. 5
b. 2. 11. The *be.* out of the timber
t. 7. 3. The *beam* in—eye, *v.* 4.

Is taken,

1. Properly for a beam of wood
tree, 2 Kings 6. 2
2. Figur. for ſin, Luke 6. 41. 42

BEAMS.

Kin. 6. 36. Cedar *beams*, *v.* 3. 12
h. 3. 3. Laid the *b.* 6, 2 Chr. 3. 7
l. 104. 3. Who layeth the *beams* of his cham.
. 1. 17. The *beams* of our houſe.

BEARD.

. 13. 29. Head or—*beard*
19. 27. The corners of your *beards*, 21. 5
m. 17. 35. By the *beard*
. 13. Spittle fall—his *beard*
Sam. 19. 24. & 20. 9. Ezr. 9. 3
. 133. 2. That ran down on the *b.*
Iſa. 7. 20. It ſhall conſume the *beard.* See 15. 2. Jer. 48. 37
k. 5. 1. Razor—head—thy *b.*
Sam. 10. 4, 5. 1 Chron. 19. 5.
Jer. 41. 5

BEAR, i. SUFFER.

. 4. 13. Greater than I can *bear*
. 6. The land—not able to *b.* 'em
. 9. *B.* the blame for ever, 44. 32
. 15. Bowed his ſhould. to *bear*
d. 18. 22. *Bear* the burthen
. 16. Shalt not *b.* falſ. witneſs.
De. 5. 20. Mat. 19. 18. Rom. 13. 9
. 12. Shall *bear* their names, 29.
. *B.* the judgment. Gal. 5. 10
8. *Bear* the iniquity
3. That they *bear* not iniquity
. 5. 1. *B.* his iniquity, *v.* 17. & *ch.* 17. 16. & 19. 8
. 17. To *b.* the iniquity of the congreg.
22. The goat ſhall *be.* upon him
. 16. Shall *b.* his iniquity, 20. 17
. 19. *Bear* their iniquity, *v.* 20
. 9. Leſt they *bear* ſin
um. 5. 31. *Bear* her iniquity
9. *Bear* upon their ſhoulders
. 14. I am not able to *b.* Deu. 1. 9
. 27. How long ſhall I *be. v.* 33
4. *Bear* your iniquity, *ch.* 18. 23
. 1. *Bear* the iniquity of the S.
2. *Bear* the ſin and die
t. 1. 31. As a man doth *b.* his ſon
20. Not *bear* falſe witneſs
in. 21. 10. *Bear* witneſs aga. him
ings 18. 14. I will *bear*
. 75. 3. I *bear* up the pillars
. 50. I do *bear* in my boſom
91. 12. Shall *bear* thee up
. 12. Thou alone ſh. *bear* it
2. 24. Shall *bear* rule. See Eſt. 1. 22. Ezek. 19. 11.
. 14. Who can *bear*
. 21. Which it cannot *bear.*
. 4. 2. *Bear* twins
1. 14. Weary to *bear* them
6. 4. I will carry,—I will *bear*
2. 11. That *b.* the veſſ. of the L.
10. 19. And I muſt *bear* it
7. 21. Shall *bear* no burthen
. 19. D'd *bear* the reproach
. 3. 27. Good—that he *b.* the yo.
. 4. 4. Shall *bear* their iniq.

T. 12. 12. *Bear* upon his ſhould.
T. 14. 10. Shall *bear* the puniſhm.
16. 50. *Bear*—ſhame, *v.* 54
18. 20. Shall not *bear* the iniqu.
44 13. They ſhall *bear* their ſhame
Am. 7. 10. Land—not ab. to *b.* his w.
T. Mi. 6. 16. *B.* the reproa. of my peo.
7. 9. I'll *b.* the indignat. of the L.
Zep. 1. 11. Th. that *b.* ſilv. are cut off
Hag. 2. 12. If one *bear* holy fleſh
Zac. 5. 10. *Bear* the Ephah?
P. 6. 13. He ſhall *bear* the glory
Mat. 4. 6. They ſh. *b.* the. up, Lu. 4. 11
27. 32. To *bear* his croſs, Mar. 15. 21. Luke 23. 26
Mar. 4. 33. As th. were ab. to *b.* it
Luke 11. 48. Truly ye *bear* witneſs
14. 27. Whoſo. doth not *b.* his croſs
18. 7. Though he *bear* long
John 8. 14. *Bear* record, Rom. 10. 2.
16. 12. But you cannot *b.* them now
Acts 9. 15. To *bear* my name
15. 10. We.—abl. to *b.* 1 Cor. 3. 2
Rom. 15. 1. The ſtrong ought to *bear*
1 Cor. 10. 13. Th. ye may be a. to *b.*
15. 49. We ſhall alſo *bear*
2 Cor. 11. 1. Would to G. ye could *b.*
Ga. 4. 15. I *b.* you reco. 2 Cor. 8. 3. Col. 4. 13
6. 2. *Bear* ye one another burthen
17. I *bear* in my body
Heb. 9. 28. To *bear* the ſins of many
Ja. 3. 12. Can the fig-tree *b.* olive-ber.
1 John 5. 7. That *b.* record, 3 Joh. 12.
Rev. 2. 2. Thou canſt not *bear* them

BEAR, i. BRING FORTH.

Ge. 16. 11. *Bear* a ſon, Jud. 13. 3. Lu. 1. 13.
Ruth 1. 12. *Bear* ſons, Jer. 29. 6. 1 Tim. 5. 14
Can. 4. 2. Every one *bear* twins
Iſa. 7. 14. A Virg. ſhall concei. & *b.*
37. 31. *Be.* fruit upward, 2 Kin. 19. 30.
54. 1. Sing, O bar. that didſt not *b.*
Ezek. 17. 8. That it might *bea.* fruit
Hoſ. 9. 16. They—*bear* no fruit
Luke 13. 9. If it *bear* fruit well
John 15. 4. Cannot *b.* fruit of itſelf, *v.* 8
Joh. 15. 27. *B.* wit. 1, 7, 8. & 3. 28. & 5. 31, 36. & 10. 25. & 18. 23, 37. Act 22. 5. & 23. 11. 1 Joh. 1. 2
Heb. 9. 28. To *bear* the ſins of many

It ſig.

1. To uphold, Pſal. 75. 3. & 91. 12
2. To carry, Jer. 17. 27. Joh. 2. 8
3. To ſuffer or endure, Rev. 2. 2. 2 Cor. 11. 1
4. To *b.* child. Ge. 22. 23. 1 K. 3. 21
5. To bring forth fruit, Ez. 17. 23

BEAR.

1 Sam. 17. 34. There came a *bear*
36. Slew—the Li. & the *B. v.* 37
2 Sam. 17. 8. A *Bear* robbed of her whelps, Prov. 17. 12
P. Iſa. 11. 7. The Cow & *B.* ſha. feed
Lam. 3. 10. He was to me as a *Bear*
Da. 7. 5. A beaſt—like a *b.* Re. 13. 2
Hoſ. 13. 8. I'll meet them as a *bear*
Amo. 5. 19. Did flee fro. a lio. & a *b.*

BEAREST.

Pſal. 106. 4. With the fav. thou *b.*
John 8. 13. Thou *b.* rec. of thyſelf
Rom. 11. 18. Thou *be.* not the root
Gal. 4. 27. Thou barren that *b.* not

BEARETH.

Nu. 11. 12. As a nurſ. fat. *b.* t. child
Deu. 29. 18. A root that *beareth* gall
29. 23. A land—not ſown nor *bear.*
32. 11. Eagle *beareth* on her wings
Can. 6. 6. Every one *beareth* twins
John 15. 2. Every branch that *b.* not
Ro. 13. 4. *Be.* not t. ſword in vain
Heb. 6. 8. Which *b.* thorn & briars

BEARING.

Gen. 1. 29. Herb *bearing* ſeed
16. 2. The L ha. reſtrain. me fro. *b.*
2 Sam. 15. 24. *B.* the ark of t. cove.
Pſal. 126. 6. *Bearing* precious ſeed
Mar. 14. 13. *B.* a pitcher, Lu. 22. 10
John 19. 17. *Bearing* his croſs
Ro. 2. 15. Conſcience—*b.* wit. 9. 1
Heb. 2. 4. God—*bearing* witneſs
13. 13. *Bearing* his reproach

BEARETH RULE.

Pro. 29. 2. When the wick. *b. rule*

BEARETH WITNESS.

John 5. 32. That *b. w.* of me, 8. 18
Rom. 8. 16. The ſpirit *b. w.* 1 J. 5. 6

CHILD-BEARING.

2 Tim. 2. 15. Shall be ſaved in *c. b.*

BEAST.

Ge. 1. 24. Let t. ea. bring forth t. *b.*
25. God made the *beaſt*, *ch.* 2. 19.
2. 20. Adam gave names to—*beaſt*
7. 2. Of every clean *b.* take, 8. 20
9. 2. The dread of you ſhall be—*be.*
Ge. 37. 20. Some evil *b*—dev. him
Ex. 22. 19. Whoſo lie. wi. *b.* Le. 18. 23
P. 23. 29. The *beaſt* of the field mul.
T. Lev. 20. 15. If a man lie with a *beaſt* he ſhall
24. 18. *Beaſt* for *beaſt*
Deut. 4. 17. Likeneſs of any *beaſt*
14. 6. Every *beaſt* that part. the hoof
27. 21. Curſed that lieth with any *b.*
Judg. 20. 48. The men as the *beaſt*
2 Kings 14. 9. A wild *beaſt*—in L. 2 Chro. 25. 18.
Ne. 2. 14. No place for the *b. v.* 12.
Pſal. 36. 6. Thou pre. man and *beaſt*
50. 10. Ev. *b.* of the foreſt is mine
73. 22. I was as a *beaſt* before thee
147. 9. He giv. to ev. *b.* his food
Pro. 12. 10. Regarde. the life of his *b.*
Eccleſ. 3. 19. Above a *beaſt.*
21. The ſpirit of the *beaſt* that
P. Iſa. 35. 9. Nor any ravenous *b.*
P. 43. 20. The *b.* of t. fie. ſha. hon. me
46. 1. A burthen to the weary *be.*
63. 14. As a *beaſt* that goeth down
T. Jer. 21. 6. Smite man & *b.* Re. 6. 3
P. 31. 27. With ſeed of man and *b.*
32. 43. Without man or *be.* 33. 10. 12
T. 36. 29. To ceaſe from thence man and *beaſt*
Ezek. 14. 13. Cut off man and *beaſt*, *v.* 17. *ch.* 25. 13.
34. 8. Became meat to every *beaſt*
P. 36. 11. Upon you man and *beaſt*
Dan. 4. 16. A *be.* heart given to him
7. 5. Behold another *beaſt*
7. A fourth *beaſt*, *v.* 19, 23.
T. Hoſea 13. 8. The wild *beaſt* ſhall tear them, com. Pſa. 80. 13.
Mic. 1. 13. The ſwift *beaſt*
Zac. 8. 10. Any hire for *beaſt*
Luke 10. 34. Set him on his own *be.*
Acts 28. 4. The venomous *beaſt*, *v.* 5
Heb. 12. 20. If ſo much as a *beaſt*
Rev. 4. 7. The firſt *beaſt*, *c.* 13. 12.
6. 3. The ſecond *beaſt*
5. The third *beaſt.*
7. The fourth *beaſt*
13. 1 A *beaſt* riſe—out of the ſea
2. *Beaſt*—like a Leopard
3. Wondered after the *beaſt*
4. Drag. wh. gave power—to the *b.*
15. The image of the *beaſt*
17. The mark—of the *b.* 16. 2. 19. 20
18. The number of the *beaſt*
14. 9. If any man worſhip the *be.*
15. 2. Victory over the *beaſt*
17. 3. A ſcarlet coloured *beaſt*
8. The *beaſt* that—was and is not
13. Their power—to the *beaſt*
16. The 10 horns—on the *beaſt*
17. Their kingdom unto the *beaſt*
19. 19. The *beaſt* and K. of the eart.
2 *Beaſt* and falſe prophet, *c.* 20. 10
20. 4. Which had not wor. the *beaſt*

BEASTS.

Gen. 7. 8. Clean *beaſts*, Lev. 20. 25
Gen. 31. 39. That torn of *beaſts*
Exod. 11. 5. All the firſt-born of *be.*
23. 11. The *b.* of the field ſhall eat
P. Lev 26. 6. I'll rid ev l *beaſts*
22. I'll—ſend wild *beaſts*
Det. 14. 4. Theſe are the *b.* wh.-eat
T. 28. 26. Meat—to *beaſts*, 32, 14
1 Kings 4. 33. Solom. ſpake of *beaſts*
2 S. 21. 10. *B.* of the field by night
P. Job 5. 23. The *b.* of t. field ſha. be
C. 12. 7. Aſk the *beaſt* of the field
18. 3. Wheref. are we counted as *b.*
35. 11. More than *b.* of earth
37. 8. The *beaſts* go into dens
Pſal. 8. 7. The *beaſts* of the field
49. 12. Like the *b.* that per. *v.* 20
50. 11. The wild *b.* of—fie. are mine
79. 2. Fleſh of thy Saints to the *b.*
104. 20. The *b.* of the foreſt creep
148. 10. *B.* and all cattle pra. the L.
Prov. 9. 2. She hath killed her *beaſt*
30. 30. A Lion—ſtron. among *b.*
Ecc. 3. 18. That themſelves are *b.*
19. Befals the *beaſts*
Iſa. 1. 11. The fat of fed *beaſts*
T. 34. 14. The wild *b.* of the fo. Jer. 50. 39
40. 16. The *b.*—ſuffic. for burnt off.
46. 1. Their Idols—up. their *beaſts*
56. 9. *Beaſts* of the field come to devour, Jer. 12. 9.
P. 66. 20. On ſwift *b.* to my—mount
Jer. 9. 10. The *b.* are fled, co. 12. 4
27. 6. The *b.* of the field have I given, 28. 14.
T. Eze. 5. 17. I'll ſend—evil *b.* 14. 15
P. 32. 13. Nor the hoofs—of *beaſts* trouble 'em
P. 34. 25. I'll cauſe evil *bs.* to ceaſe
38. 20. The *beaſts*—ſhall ſhake at my preſence
Dan. 4. 12. The *b.* of the field had ſhadow
15. Let his portion be with *beaſts*
7. 3. Four great *beaſts* came up
17. Theſe 4 *beaſts* are 4 Kings
8. 4. No *be.* might ſtand before him
Hoſ. 2. 18. A cov. for 'em with the *b.*
4. 3. The land mourn—with the *be.*
Joe. 1. 18. How do the *beaſts* groan
20. *Beaſts* of the field. See 2. 22
Mic. 5. 8. As a Lion among the *bea.*
Zac. 14. 15. Plague of all the *beaſts*
Mar. 1. 13. Was with the wild *bea.*
Acts 23, 24. Prov.—*b.*—ſet Paul on
Rom. 1. 23. Four-footed *beaſts*

Taken for,

1. Goſ. Church Miniſter, Rev. 4. 6, 8. *c.* 7. 11.
2. Cruel and beaſtly men, 1 Cor. 15. 32. Tit. 1. 12. Like beaſts, 2 Pet. 2. 12. Jude *v.* 10.
3. Kingdoms, Dan. 7. 11. & 8. 4.
4. Antichriſt, Rev. 13. 2. & 20. 4
5. All kind of cattle, 1 Kin. 4. 33
6. Peo. of ſev. nat. Da. 4. 12. 21.

BEAT.

2 S. 22. 43. Did I *b.* th. Pſal. 18. 42
2 K. 23. 12. Alta. did the K. *b.* down
P. Pſa. 89. 23. I'll *beat* down his foes
Prov. 23. 14. Thou ſhalt *beat* him
P. Iſa. 2. 4. They ſhall *beat* their ſwords, Mic. 4. 3.
3. 15. What mean ye th.—*b.* my peo.
27. 12. Shall *beat* off from the chan.
T. Iſa. 41. 15. Shall *beat* them ſmall
C. Joe. 3. 10. *B.* yo. plow-ſhares into ſwords
P. Mi. 4. 13. *B.* into pieces many peo.
Mat. 7. 25. *B.* on that houſe, Luk. 6. 48.
Mark 12. 3. They caught him and *beat* him, Luke 20. 10
Luke 12. 45. To *beat* the men ſerv.
Act 16. 22. *B.* 'em. 18. 17. & 22. 19

BEATEN.

Exod. 5. 14. Officers-were *b.* v. 16.
25. 18. *B.* work, *v.* 31. 36. *c.* 37. 22
27. 20. *Beaten* oil, Lev. 24. 2
Lev. 2. 16. *Beaten* corn, *v.* 14
Num. 8. 4 *Beaten* gold, 1 Kin. 10. 16
Deut. 25. 2. Worthy to be *beaten*
Joſh. 8. 15. Made as if they were *bea.*
2 Chron. 34. 7. *Beaten* the graven Im. to powder, Mich. 1. 7.
Pro. 23. 35. *B.* me, and I felt it not
Iſa. 28. 27. The fitches are *bea.* out
T. 30. 31. The Aſſy. ſhall be *b.* down
Jer. 46. 5. Their migh. ones are *b.* do.
T. Luke 12. 47. Shall be *bea.* v. 48.
Acts 5. 40. Had *b.* 16. 37. 2 Cor. 11. 25

BEAUTY.

Ex. 28. 2. Garm.—for glory & *b. v.* 40
2 S. 1. 19. The *b.* of Iſr. (*i.* Sau.) is ſlain
14. 25. As Abſalon for *beauty*
C. 1 Chr. 16. 29. Worſhip t. L. in the *b.* of holineſ. Pſ. 29. 2. & 96. 9
2 Chro. 20. 21. The *beauty* of holin.
Eſth. 1. 11. Her *beauty*
Job 40. 10. Array thyſelf with-*bea.*
Pſ. 27. 4. To behold the *b.* of the L. 90. 17
39. 11. Thou makeſt his *beauty* to conſume, 49. 14.
45. 11. So ſhall the K.—deſire thy *b.*
50. 2. Zion the perfection of *beauty*
96. 6. Stren. & *b.* are in his ſanct.
Pro. 6. 25. Luſt not after her *beau.*
20. 29. The *beauty* of old men is the grey head
31. 30. *B.* is vain, com. Iſa. 28. 1
Iſa. 3. 24. Burning inſtead of *beauty*
13. 19. Bab. the *beauty* of the Cald.
P. 28. 5. For a diadem of *beauty*
P. 33. 17. Shall ſee the K. in his *b.*
44. 13. Accord to the *bea* of a man
53. 2. No *b.* that we ſhou. deſi. him
P. 61. 3. To give—them—*b.* for aſhes
Lam. 1. 6. All her *beauty* is departed
Ez. 16. 15. Didſt truſt in thi. own *b.*
25. Made thy *beauty* to be abhor.
27. 3. I am of perfect *b. v.* 4. 11
28. 17. Heart w. liſt up bec. of thy *b.*
32. 19. Whom doſt thou paſs in *be.*
P. Hoſ. 14. 6. His *b.* ſha. be as the Olive-tree
Zac. 9. 17. How great is—*beauty*

It is taken,

1. For lovelineſs or comelineſs, Job 40. 10.
2. For a chief perſon or city, Lam. 2. 1. Iſa. 13. 19
3. For Doctrine and Ordin. Zac. 11. 7. Lam. 1. 6
4. For joy and gladneſs, Iſa. 61. 3
5. For glory, 1 Chron. 16. 29

BEAUTIFY.

Pſal. 149. 4. Will *beautify* the meek
Iſa. 60. 13. To *beaut.* the place of my ſanct. See Ezra 7. 27

BEAUTIFUL.

Ge. 29. 17. Rach. was *b.* com. 1 S. 25. 3. & 2 S. 11. 2. Eſt. 2. 7
De. 21. 11. Seeſt amo. the capt. a *b.* woman
Pſal. 48. 2, *Beautiful* for ſituat'on
Eccleſ. 3. 11. Made every thing *bea.*
Can. 6. 4. Thou art *beaut.* com. *c.* 7. 1.
T. Iſa. 4. 2. Sh. th. branch of t. L. be *b.*
52. 1. Put on thy *beaut.* garments
7. How *b.* are th. feet, Ro. 10. 15. 64. 11.

64. 11. Our—*beaut.* houſe is burnt
Jer. 13. 20. Thy *beautiful* flock
48. 17. *Beautiful* rod crown, Ezek. 16. 12. &. 23. 42
Mat. 23. 27. Which appear *beautiful*
Acts 3. 2. *Beautiful* gate, *v.* 10.

BECKONED, BECKONING.

Lu. 1. 22. *B.* to'em, 5. 7. Joh. 13.24
Acts19.33. *B.* with th.hand, *c.*21.40

BECOME.

Ge. 3. 22. The man is *b.* as one of us
Ex. 15. 2. The L.—is*b.* my ſalvation
32.1. What is *b.* of him, Acts 7.40
De. 27.9. Art *b.*—people of the L.
1 S. 28. 16. The L.—is *b.* th. enemy
Pſal. 118. 14. The L. is *become* my ſalv. *v.* 21. Iſa. 12. 2
Matth. 21. 42. *Become* t. head of the corner, Acts 4. 11
John 1. 12. *Become* the ſons of God
2 Cor. 5. 17. All things are *b.* new
Re. 11. 15. Are *b.* t. Kingd. of our L.

BECOMETH.

Pſ. 93. 5. Holineſs *b.* thine houſe
Pro. 17.7. Excel. ſpeech *b.* not a fool
Mat. 3. 15. It *b.* us to fulfil all right.
Rom.16.2. As *becom.* ſaints, Eph. 5.3
Phil. 1. 27. As *becom.* the Goſpel
1 Tim. 2. 10. As *become*--godlineſs, com. Tit. 2. 3.

BED.

Gen. 47. 31. Bowed himſelf upon the *bed's* head
49. 4. Wenteſt up into thy father's *bed*, 1 Chro. 5. 1
Lev. 15. 4. Every *bed*—is un. *v* 26
1 S. 19. 13. An image & laid it in t.*b.*
2 Sam. 4. 5. Who lay on a *bed* at noon
11. 2. David aroſe from his *bed*
1 K. 1. 47. Bowed him. on the *bed*
2 Chro. 16. 14. Laid A. in a *bed* with odours
24.25. Slew *Joaſh* on his *bed*
Eſt. 7.8. Haman was fallen on the *b.*
Job 7. 13. My *bed* ſhall comfort me
17.13. I—made by *bed* in the dark
33.15. G. ſpeak—in ſlu. on the *b.*
19. With pain on his *bed*
C. Pſal. 4. 4. Commune--on your *bed*, com. 63. 6
6. 6. Make I my *bed* to ſwim
36. 4. He dev. miſchief on his *b.*
P. Pſa. 41. 3. L. will ſtre. him on t. *b.*
132. 3. Nor go up into my *bed*
139. 8. If I make my *bed* in hell
Pro. 7 16. I have decked my *b.* *v.* 17
22. 27. Take away thy *bed*
26. 14. So doth the ſloth. on his *b.*
Ca. 1. 16. Our *b.* is green. 3. 1, 7
5. 13. As a *bed* of ſpices, *ch.* 6. 2
Iſa 28. 20. The *bed* is ſhorter than
57. 8. Thou haſt enlarged thy *bed*
Ezek. 23. 17. Into the *bed* of love
Da. 2. 28. Viſio. of t. head on thy *b.* *v.* 29
4. 5. Upon my *bed*, *v* 10.13. *See* 7. 1
Amos 3.12. In the corner of a *bed*
Mat. 9. 6. Take up thy *bed*, Mark 2. 9. John 5. 11
Mar. 4.21. Put under a *b.* Lu. 8. 16
Lu. 11.7. My child. are with me in *b.*
17. 34. Two men in one *bed*
Acts9.33. Æneas—kept his *b.* *v.* 34
Heb. 13. 4 The *bed* undefiled
Rev. 2. 22. I'll caſt her into a *bed*

BEDS.

2 Sam. 17.28. Brought *beds* & baſons
Eſth. 1. 6. The *beds* were of gold
C. Pſ. 149. 5. Sing alo. on their *b.*
P. Iſa 57. 2. They—reſt in their *b.*
See more Hoſ. 7. 14. Amos 6. 4. Mic. 2. 1. Mark 6.55

Is put for,

1. A ſtate of ſecurity, Can. 3. 1
2. A ſtate of communion, Can. 1. 16
3. Some ſore judgm. Rev. 2. 22
4. The grave, Iſa. 57. 2
5. Na. *b.* on whi. men lie, Act 5. 15

BEE, BEES.

Deut. 1. 44. Judg. 14. 8
Pſa. 118. 12. They compaſs me about like *bees*
Iſa. 7. 18. The L. ſh. hiſs for th. *b.*

BEELZEBUB.

Mat. 10. 25. Called the maſter *Beel.* Mark 3. 22
12. 27. If I by *B.* caſt out dev. Lu. 11. 19

BEERSHEBA.

Gen. 21. 14. 31, 32, 33. & 26. 23. & 28. 10
1 Sam. 3. 20. 2 S. 3. 10. 1 K. 4. 25
Am. 5. 5. Paſs not to *B.* *c.* 8. 14.

BEFAL, EN.

Ge. 42. 4. Leſt—miſ. *be.* him, *v.* 38. *ch.* 44. 29
49. 1. Which ſhall *befal* you
Deut. 31. 29. *Befal* you in the latter day, com. Dan. 10. 14
P. Pſal. 91. 10. There ſhall no evil *befal* thee
Acts 20. 22. That ſhall *befal* me
Lev. 10. 19. Num. 20. 14. Jud. 6. 13. De. 31. 21. 1 S. 20. 26. Eſt. 6. 13. Mat. 8. 33.

BEFELL, Joſ. 2. 23. 2 S. 19. 7. Acts 20. 19. Mar. 5. 16.

BEFORE.

Gen. 36. 31. *Before* there reigned any King in Iſrael, 1 Ch. 1. 43
Joſh. 10. 14. No day like that *bef.* it
1 Kings 18. 15. *Before* whom I ſtand, 2 Kings 3. 14. & 5 16
2 Chro. 33. 19. His treſpaſs *before* he was humb.
Job 10. 21. *Before* I go whence I ſhall not return, Pſa. 39. 13
42. 10. Twice as much as—*before*
Pſ. 31.22. *Be.* thi. eyes, & 50. 21
101. 3. *Before* mine eyes, Iſa. 65. 12. & 66. 4. Eze. 14. 3
Eccleſ. 7. 17. *Before* thy time
Iſa. 41. 26. *Be.* time, Joſh. 11. 10. 1 S. 9. 9. & 2 S. 7. 10. Acts 8. 9
Hoſ. 7.2. *B.* my face, com. Prov. 5 21
Mat. 11. 10. *Before* thy face, Mark 1. 2. Luke 7. 27
Mark 13. 11. *Before* hand, 2 Cor. 9. 5. 1 Tim. 5. 24, 25. 1 Pet. 1. 11
Joh. 13. 19. *B.* it come, 14. 29
17. 24. *B.* t. foun. of t. world, Ep. 1. 4. 2 Tim. 1. 9. 1 Pet. 1. 20
Col. 1. 17. He is *before* all things.
Rev. 3. 9. *Before* thy feet

Sig.

1 In ſight of, Gen. 43. 14.
2. Rather—2 Sam. 6. 21
3. At one's pleaſure or diſpoſe, Gen. 13. 9. & 20. 15
4. Order of time, John 8. 58
5. Order of place, Luke 22. 47.
6. Order of dignity, Joh. 1. 15. 27
7. At Re. 3. 9. com. Iſa. 60. 14

BEGAN.

Gen. 4. 26. Then *began* men to call
10. 8. *B.* to be a mig. one, 1 Ch. 1. 10
Nu. 25. 1. *Began* to com. whored.
2 K. 10. 32. The L. *be.* 15. 37
2 Chro. 20. 22. *Began* to ſing, *c.* 29. 27. to ſanctify
2 Chro. 34. 3. *Began* to ſeek the L.
Ezra 5. 2. *Began* to build the houſe of God, 2 Chro. 3. 1, 2
Ezek. 9. 6. *Began* at the ancient
Mat. 4. 17. Je. *be.* to prea. Mar. 4. 1
26. 37. *Be.* to be ſor, Mar. 14. 33.
Luke 14. 30. *Began* to build
John 9. 32. Since the world *began*, Acts 3. 21. Rom. 16. 25
Heb. 2. 3. As firſt *be.* to be ſpoken by the Lord

BEGAT.

Pro. 23. 22. Heark. to thy fat. that *begat* thee
Jer. 16. 3. Their fath. that *be.* them
Zac. 13. 3. The fa. & mo. tha. *b.* him
Mat. 1. 2. Iſaac *be.* Jacob, Act. 7. 8
Acts 7. 29. Where he *begat*
Ja. 1. 18. Of his own will *be.* he us
1 Joh. 5. 1. Loveth him that *begat*

BEGET.

Gen. 17. 20. Twelve princes ſhall Iſmael *beget*
De. 4. 25. When thou ſhalt *be.* chil.
T. 28. 41. Shalt *beget* ſons, but—not enjoy them
T. 2 K. 20. 18. Which thou ſhalt *beget*, Iſa. 39. 7
Ecc. 6. 3. If man *be.* 100 child.
C. Jer. 29. 6. Take wi. & *b.* ſons
Eze. 18. 10. If he *b.* a ſon, *v.* 14

BEGETTEST.

Pro. 17. 21. He that *be.* a fool, 23. 24
Ecc. 5. 14. He that *beg.* a ſon
Iſa. 45. 10. That ſaith-- what *b.* thou

BEG, BEGGED.

Pſal. 109. 10 Let his children—*beg*
Pro. 20. 4. Shall—*beg* in harveſt
Mat. 27. 58. *Be.* the body of Jeſus, Luke 23. 52
Lu. 16. 3. To *b.* I am aſh. Joh. 9. 8

BEGGAR, BEGGARLY.

1 Sam. 2. 8. He lifteth up the *beg.*
Lu. 16. 20. A *b.* call. Lazarus, *v.* 22
Gal. 4. 9, *Beggarly* elements

BEGGING.

Pſa. 37. 25. Nor his ſeed *beg.* bread
Mar. 10. 46. Blind man *b.* Lu. 18. 35

BEGIN.

Deut. 2. 25. This day will I *begin* to put—dread
Joſh. 3. 7. This day will I *begin* to magnify thee
T. 1 S. 3. 12. When I *begin*, I will —make an end
22. 15. Did I then *be.* to enquire of God
Ezek. 9. 6. And *begin* at my ſanc.
Mat. 24. 49. *Beg.* to ſmite his fellow ſervant, Luke 12. 45
Lu. 21. 28. *Begin* to come to paſs
1 Pet. 4. 17. Judgment muſt begin at the houſe of God
Re. 10. 7. When the 7th An. *be.* to ſound

BEGINNING.

Ge. 1. 1. In th. *be.* com. Joh. 1. 1. Heb. 1. 10
10. 10. The *beg.* of his kingdom
49. 3. The *beg.* of my ſtrength, Deut. 21. 27
Exod. 12. 2. The *beg.* of months, Num. 10. 10. & 28. 11
Deut. 11. 12. Fr. the *be.* of the ye.
T. 32. 42. *Beginning* of revenges
Job 8. 7. Thy *beg.* was ſmall. 42. 12
Pſal. 111. 10. The *beg.* of wiſ. Pro. 9. 10
119. 160. Thy word is true fro. the *beginning*
Pro. 1. 7. The *beg*, of knowledge
8. 22. In the *beg.* of his way
17. 14. The beginning of ſtriſe
Eccl. . 1 . The *begin.* to the end
7. 8. Than the *beginning* thereof
Eccl. 1 . 13 The *begin.* of the wor.
P. Iſa. 1. 26 As at the *beginning*
18. 2. From their *beg.* 40. 21. & 41. 4. & 46. 10. Jer. 17. 12
64. 4. Since the *beginning*
P. Ezek. 36. 11. Then at your *beg.*
Dan. 9. 23. At the *begiming* of thy
Hoſ. 1. 2. The *begin.* of the word
Mic. 1. 13. The *beginning* of the ſin
Mat. 19. 8. From the *beg.* it was not ſo. *See v.* 4
24. 8. The *be.* of ſor. Mar. 13. 8
21. Since th. *be.* of th. world, Mar. 13. 19
Mar. 1.1. The *be.* of the Goſpel, com. Phil. 4. 15
John 1.1. In the *beg.* was the word, *v.* 2. 1 John 1. 1
2. 11. This *beginning* of miracles
6. 64. Jeſus knew from the *beg.*
8. 44. A murtherer from the *beg.*
15. 27. With me from the *begin.*
Acts 11. 15. At the *beginning*
Eph. 3.9. Fro. the *beg.* of the world
2 Theſ. 2. 13. Hath. from the *beg.*
Heb. 1. 10. Thou L. in the *beg.*
3. 24. If we hold the *be.* of our confidence
7. 3. Without—*beg.* of days
1 Joh. 2. 7. Heard fr. the *be.* 2 Joh. 5
24. Heard from the *b.* 3. 11. 2 Joh. 6
3. 8. Sinneth from the *beginning*
Rev. 1. 8. The *beg.* and the ending, *ch.* 21. 6. & 22. 13
3. 14. The *beg.* of the creation

BEGOTTEN.

Num. 11. 12. Have I *begotten* them
Job 38. 28. Who hath *begotten* the drops of dew
Pſal. 2. 7. This day have I *begotten* thee, Acts 13. 33. Heb. 1. 5
Iſa. 49.21. Who hath *beg.* me theſe
Hoſ. 5. 7. They have *begot.* ſtrange children
John 1. 14. The only *begotten*, *v.* 18 & 3. 16. 18. 1 John. 4. 9
1 Cor. 4 15. I have *begotten* you, through the Goſpel, com. *Phil. v.* 10
Heb. 1. 6. His firſt *begot.* Rev. 1. 5
11. 17. Offered up his only *begot.*
1 Pet. 1. 3. Hath *begot.* us again
1 Joh. 5. 18. *Begot.* of him, *See v.* 1

The Texts above hold out a *Natural Spirit, Supernatural and Eternal begetting.*

BEGUILE, ED, ING.

Gen. 3. 13. The ſerpent *beguiled* me, 2 Cor. 11. 3
29. 25. Wheref.—haſt thou *be.* me
Num. 25 19. They have *beg.*
Col. 2. 4. Leſt—any ſh. *be.* you, *v.* 18
2 Pet. 25. 18. *Beguil.* unſtable ſouls

BEGUN.

Num. 16. 46. The plague is *b.* *v.* 47
Deu. 3. 24. Thou haſt *begun* to ſhew thy ſervant
Eſt. 6. 13. Before whom thou haſt begun to fall
9. 23. Mat. 18. 24. 2 Cor. 8. 6. 10
Gal. 3. 3 Having *begun* in the ſpirit
Phil. 1. 6. He wh.—*be.* a good work
1 Tim. 5. 11. When they—*begun* to wax wanton

BEHALF.

2 Chron. 16. 9. Himſelf ſtrong in *behalf* of them
Job 36. 2. To ſpeak on God's *behalf*
Dan. 11. 18. A Prince—his own *b.*
Ro. 16. 9. I am glad—on your *beh.* 1 Cor. 1. 4
2 Cor. 1. 11. On our *be.* *c.* 5. 12
Phil. 1. 29. In the *behalf* of Chriſt
C. 1 Pet. 4. 16. Glorify God on this *b.*

BEHAVE.

Deu. 32. 27. Leſt their adv. ſhould *behave* themſelves proud.
1 Chro. 19. 13. *Be.* ourſelves valiantly
Pſa. 101. 2. I'll *be.* myſelf wiſely, Iſa. 3. 5. 1 Cor. 13. 5. 1 Tim 3. 15

BEHAVED, BEHAVETH.

1 Sam. 18. 5. David *behav.* himſel wiſely, *v.* 14, 15, 30
Pſa. 35. 14. I *behaved* myſelf, 131.
Mic. 3. 4. As they *behave* themſ.— in their doings
1 Th. 2. 10. We have *b.* ourſelve 2 Th. 3. 7. 1 Cor. 7. 36.

BEHEAD, BEHEADED.

Deut. 21. 6. The heifer *beheaded*
2 Sam. 4. 7. *Beheaded* him
Hoſ. 10. 2. He ſh. br. down their alt
Mat. 14. 10. *Beheaded* John, Mark 6. 16. Luke 9. 9
Re. 20. 4. The ſou. of'em that were *b*

BEHELD.

Num. 21. 9. *Beheld* the ſerpent of br
23. 21. Hath not *beheld* iniquity
1 Ch. 21. 15. The L. *b.* & he repen
Job 31. 26. If I *beh.* the ſun when i ſhines
Pſal. 119. 158. I *beh.* the tranſ. and was grieved
42. 4. I *beh.* but—no man woul know me
Pro. 7. 7. I *b.* amo. th. ſimp. ones
Iſa. 41. 28. I *beheld* and there was n man, Jer. 4. 25
Jer. 4. 23. I *b.* the ear.—with. form 4. 26. & 31. 26. Eze. 1. 15. & 8. 2
Dan. 7. 4. I *beheld*, *v.* 6, 9, 11, 21
Ha. 3. 6. He *b.* Lu. 20. 17. & 24. 12
Matth. 19. 26. Jeſus *beheld*. *See* Luke 10. 18. & 19. 41. Joh. 1. 42
Re. 5. 6. I *b.* 6. 5. & 7. 9. & 13. 11
11. 12. Their enemies *beheld*

BEHIND. See BEFORE, & BACK.

Ne. 4. 16. Were *b.* all the houſe of Jud.
Can. 2. 9. *Behind* our wall
Iſa. 38. 17. Haſt caſt all my ſins *beh.* thy back
57 8. *Beh.* the doors—&—poſts
Mark 5. 27. Came in the preaſs *beh.*
Lu. 2. 43. Jeſus tarried *b.* in Jer.
1 Cor. 1. 7. *Behind* in no gift
2 Cor. 11. 5. *B.* the chief. A. 12. 11
Phil. 3. 13. Forgotten the things—*be*

It ſig.

1. Unfulfilled, Lev. 25. 51
2. More backward, Neh. 4. 16
3. After, 2 Sam. 3. 16
4. To deſpiſe or ſet at naught, Ne. 9. 26
5. The back part, Rev. 4. 6.

BEHOLD, as it is a note of attent.

Gen. 22. 1. *Behold* here am I, 27. 1
1 Sam. 12. 3. Acts 9. 10.
7. *Behold* the fire and the wood
Num. 17. 12. *Behold* we die, we per.
1 Kings 8. 27. *Behold* the heaven— of heav. 2 Chro. 6. 18
2 K. 22. 16. *B.* I'll bring evil, 2 Ch. 34. 24
Ne. 9. 36. *B.* we are ſer. this day
Job 1. 12. *B.* all that he hath is, 2. 6
28. 28. *B.* t. fear of t. L. that is wiſ
36. 5. *Behold* God is mighty, *v.* 26
40. 4. *Behold* I am vile
Pſal. 33. 18. *Behold* the eye of the L.
51. 5. *Behold* I was ſhapen in iniq.
78. 20. *Behold* he ſmote the rock
121. 4. *Behold* he that keepeth Iſr.
133. 1. *B.* how good and how pleaſ.
139. 8. *Behold* thou art there
Eccleſ. 1. 14. *Behold* all is van. 2. 11
4. 1. *Behold* the tears
Ca. 1. 15. *B.* thou art fair, *v.* 16. 4. 1
Iſa. 5. 7. *Behold* oppreſſ. *beh.* a cry
7. 14. *B.* a vir. ſhall conc. Mat. 1. 23
8. 18. *B.* I and the child. He. 2. 13
22. *Behold*, trouble

2. *Behold*, God is my ſalvation
6. 21. *B*. t. L. cometh. 35. 4. & 40. 9
2. 1. *Behold*, my ſervant
43. 19. *Behold*, I do a new thing
59. 1. *B*. t. L.'s hand is not ſhortned
65. 1. *Behold* me, *behold* me
er. 8. 15. And *be*. trouble. 14. 19
51. 25. *B*. I am aga. th. Eze. 21. 3. Nah. 2. 13. & 3. 5
zek. 13. 8. *Behold*, I am againſt you
16. 8. *Behold*, thy time was the time of love
See Dan. 4. 13. & 7. 13. & 8. 19. Hab. 2. 4, 13. Zeph. 3. 19. Zac. 1. 11. & 6. 12
at. 21. 5. *B*. thy K. com. Joh. 12. 15
23. 38. *B*. your hou. deſolate. Lu. 13. 35
a. 24. 39. *B*. my hands & my feet
oh. 1. 29. *Behold* the Lamb of God
cts 4. 29. *Behold* their threatenings
Joh. 3. 1. *B*. what man. of love
ude v. 14. *B*. t. L. cometh, Re. 1. 7. 16. 15
Rev. 1. 18. *B*. I am alive for evermore
3. 20. *Behold* I ſtand at the door
21. 3. *Behold* the tabernacle
5. *Behold*—all things new

BEHOLD, i. SEE.

um. 12. 8. The ſim. of the Lord ſhall he *behold*
24. 17. I ſhall *behold* him
b 19. 27. Mine eyes ſhall *behold*
34. 29. Who can *behold*
36. 24. Mag. his work which men *b*.
a. 11. 4. His eyes *b*. *v*. 7. & 66. 7
17. 15. I'll *Behold* thy face in right
102. 19. From heaven did the Lord *behold*, 113. 6
ccl. 2. 12. I turned—to *behold* wiſ.
11. 7. For the eyes to *beho*. the ſun
a. 3. 11. *B*. K. Solomon with the crown
a. 26. 10. *Be*. the majeſty of the L.
33. 17. They ſhall *behold* the land
38. 11. I ſhall *behold* man no more
41. 23. That we may *behold* it. 20. 2
49. 18. Lift up thine eyes—and *b*.
63. 15. *Behold* from the habitation
Je. 29. 32. Ne. ſha. he *b*. the good
am. 3. 50. Till the L. *be*. 5. 1. *B*. our deſola. com. Da. 9. 18
ic. 7. 9. I ſhall *be*. thy righte. v. 10
a. 1. 13. Of purer eyes than to *be*.
att. 18. 10. Their ang. always *b*.
ohn 17. 24. Tha. they may *b*. my glory
See Acts 7. 32 2 Cor. 3. 7. 1 Pet. 2. 12. & 3. 2. Re. 17. 8

BEHOLDING.

ſ 119. 37. Turn away mi. eye. fro. *be*.
ro. 15. 3. *B*. th. evil & th. good
ccl. 5. 11. Saving the *Beho*. of them
att 27. 55. *B*. afar off, Lu. 23. 49
Cor. 3. 18. *Beholding* as in a glaſs
ol. 2. 5. *Beholding* your order
m. 1. 23. *Behold*. his natural face.

BEING.

ſ. 104. 33. Whil. I hav. a *b*. 146. 2
Acts 17. 28. In him we—mov. & have our *b*.

BELIEVE.

xod. 4. 1. They will not *believe* me
5. That they may *believe* the Lord
um. 14. 11. How long—ere—*be*.
20. 12. Becauſe ye *believed* me not
eut. 1. 32. Ye did not *bel*. the Lord
Kings 17. 14. Like their fathers that did not *believe*
Ch. 20. 20. *Be*. in the Lord your G.
a. 7. 9. If ye will not *believe*
43. 10. That ye may—*believe* me
Hab. 1. 5. Which ye will not *bel*.
Mat. 9. 28. *Believe* ye that I am able
18. 6. Theſe little ones which *bel*. in me, *Mar*. 9. 42
21. 32. That ye might *believe*, John 19. 35. & 20. 31
C. Mar. 1. 15. Repent—& *be*. the Goſ.
C. 5. 36. Be not afra. only *be*. Lu. 8. 50
9. 23. If thou canſt *believe*
24. Lord, I *believe*, John 9. 38
11. 24. *Believe* that ye receive
31. Why did ye not *be*. Mat. 21. 25
13. 11. Lo. here—or lo—there, *bel*, —not, Mat. 24. 23
P. 16. 17. Shall follow them—*bel*.
Luke 8. 12. Leſt they ſhould *believe*
13. Which for a time *be*. 24. 25
John 1. 7. That all men through him might *believe*
P. John 1. 12. To them that *believe* on his name
3. 12. How ſhall ye *believe*
4. 48. Except ye ſee—ye will not *b*.
5. 44. How can ye *b*. wh. rec. hon.
6. 29. This is the work of God that ye *believe*
36. Ye ha. ſeen me, & *b*. not, *v*. 64
69. We *believe* and are ſure
7. 5. Neither did his bre. *b*. in him
T. 8. 24. If ye *believe* not that I am he
46. Why do ye not *believe*
10. 26. Ye *be*. not, bec. ye are not
38. That ye may know and *bel*.
11. 27. I *bel*.—thou art the Chriſt
42. That—may *believe*
48. All men will *believe* on him
C. 12. 36. *Believe* in the light
39. They could not *bel*. becauſe
47. If any man hear—and *bel*. not
14. 1. Ye *be*. in G. *be*. alſo in me
11. *Bel*.—for the—work's ſake
29. Ye might *believe*
16. 9. Of ſin, becauſe they *bel*. not
31. Do ye now *believe*
17. 20. I pray for th. which ſhall *b*.
21. That the world may *be*. 20. 31
20. 25. Except—I ſee,—I'll not *b*.
Acts 8. 37. I *be*—J. C. is the Son of G.
13. 39. By him all that *b*. are juſti.
41. A work wh. ye ſha. in nowiſe *b*.
15. 11. We *bel*.—we ſhall be ſaved
C. 16. 31. *Believe* on the Lord Jeſus
27. 25. I *believe* God that it ſhall be
Rom. 3. 3. What if ſome did not *be*.
22. Upon all them that *believe*
4. 11. The father of all—that *bel*.
24. Imputed if we do *believe*
6. 8. We *bel*. that we ſhall—live
10. 9. And ſhalt *bel*. in thine heart
14. How ſhall they *believe* in him
15. 31. From them that do not *be*.
1 Cor. 1. 21. To ſave them that *be*.
10. 27. That *be*. not, 14. 22. 2 Cor. 4. 4
2 Cor. 4. 13. We alſo *believe*, and therefore ſpeak
Gal. 3. 22. The pro. might be—to them that *believe*
Eph. 1. 19. His power to us who *b*.
Phil. 1. 29. It is given not only to *b*.
1 Theſſ. 1. 13. Which effect work in you that *believe*
2 Th. 1. 10. Admir. in all th. that *b*.
2. 11. That they ſhould *bel*. a lie
1 Tim. 4. 10. Eſpec. of 'em that *b*.
Heb. 10. 39. But of them that *bel*.
11. 6. Muſt *believe* that he is
James 2. 19. The devils alſo *believe*
1 Pet. 1. 21. Who by him do *b*. in G.
2. 7. To you—*bel*. he is precious
1 John 3. 23. His commandm. that we ſhould *believe*
4. 1. *Believe* not every ſpirit
5. 13. To you that *b*. that ye may *b*.

BELIEVED.

Gen. 15. 6. He *bel*. in t. L. Rom. 4. 3
Exod. 4. 31. And the people *believ*.
14. 31. *Believe* the L. &—Moſes
Deut. 9. 23. And ye *believ*. him not
Pſa. 27. 13. Fainted unleſs I had *b*.
78. 22. They *b*. not in G. *v*. 32. 106. 24
116. 10. I *believed*, therefore have I ſpoken, 2 Cor. 4. 13
119. 66. I *believed* thy commandm.
Iſa. 53. 1. Who hath *bel*. our report, John 12. 38. Rom. 10. 16
La. 4. 12. T. inhab.—wou. not have *b*.
Da. 6. 23. Becauſe he *b*. in his G.
Jon. 3. 5. The people of Nin. *b*. G.
Mat. 8. 13. As thou haſt *believed*
21. 32. Joh. came—& ye *b*. him not —Publicans and harlots *believ*. him
Mar. 16. 11. They *bel*. not, 13. 14
Luke 1. 1. Surely *believed* among us
45. Bleſſed is ſhe that *believed*
24. 11. *Bel* not, *v*. 41. Joh. 10. 25
Joh. 2. 11. His diſciples *b*. on him
22. They *believed* the ſcriptures
3. 18. Hath not *bel*. on the name
5. 46. Had ye *believed* Moſes
6. 64. Who *be*. not, 10. 25. & 12. 37
7. 48. Have—the Phar. *bel*.
8. 30. Many *b*. 4. 39, 41. & 7. 31
10. 42. Many *b*. on him, 11. 45. Acts 4. 4
11. 45. Many of the Jews *believed*
12. 42. Of the chief Rul. many *be*.
16. 27. Th. fath. loveth you bec. —*bel*.
20. 29. Hav. not ſeen & yet—*b*.
Acts 2. 44. All that *b*. were togeth.
4. 32. That *b*. were of one heart
8. 13. Simon (Magus) *believed* alſo
11. 21. A great numb. *b*. & return.
13. 12. The Deputy *b*. com. 18. 8
14. 1. Multi. of—Jews & Gr. *b*.
15. 5. Of the ſect of the Phar. *b*.
18. 27. Helped 'em muc. whic.—*b*.
19. 9. *Believed* not, *ch*. 28. 24
18. That *b*.—ſhewed their deeds
Ro. 4. 3 Ab. *b*. G. Ga. 3. 6. Ja. 2. 23
10. 14. In whom they have not *be*.
11. 30. As ye in tim. paſt have not *b*.
13. 11. Nearer than when we *bel*.
1 Cor. 3. 5. Miniſters by whom ye *b*.
15. 2. Unleſs ye have *bel*. in vain
Gal. 2. 16. Even as we have *believ*.
Ep. 1. 13. After th. ye *be*. ye were ſealed
2 The. 1. 10. Our teſti.—was *be*.
1 Tim. 3. 16. *Bel*. on in the world
2 Tim. 1. 12. I know whom I hav. *b*.
Tit. 3. 8. Which *b*. in God be caref.
He. 3. 18. Whi. *b*. not, 11. 31. Ju. 5
4. 3. We which ha. *be*. enter into reſt
1 John 4. 16. We ha. *be*.—the love G.—

BELIEVERS, BELIEF.

Acts 5. 14. 1 Tim. 4. 12. 2 Theſ. 2. 13.

BELIEVEST.

Luke 1. 20. Bec. thou *b*. not my words
John 11. 26. *Be*. thou this, & 14. 10
Acts 8. 37. If tho. *b*. with all thine heart
26. 27. King Agrippa *be*. thou this
Jam. 2. 19. Th *b*.—there is one G.

BELIEVETH.

Job 15. 22. He *believeth* not
Pro. 14. 15. The ſimple *b*. ev. word
Iſa. 28. 16. He that *b*. ſhall not make haſt.
Mar. 9. 23. Poſſible to him that *bel*.
P. 16. 16. He that *b*.—ſhall be ſaved.
P. John 3. 15. —That *bel*. ſhall not periſh. See *ch*. 11. 26
P. 36. He that *bel*.—hath everlaſt. life, *ch*. 5. 24. & 6. 40
P. 6. 35. He that *b*.—ſhall nev. thirſt. 7. 38
11. 25. He that *b*. in me tho. dead
14. 12. He that *bel*. in me the wor.
Acts 10. 43. Who—*b*. in him ſhall receive remiſſion
Rom. 1. 16. Pow. of G.—to eve. one that *bel*.
3. 26. *Believeth* in Jeſus
4. 5. That worketh not but *bel*.
9. 33. *B*. ſhall not be aſham. *ch*. 10. 11. 1 Pet. 2. 6
10. 4. For right.—to ev. one that *b*.
10. With the heart man *believeth*
1 Cor. 7. 12. That *be*. not, 14. 24
13. 7. *Believeth* all things
2 Cor. 6. 15. What part hat. he that *be*. not
1 John 5. 1. Whoſo *b*. that J. is the C.
5. That *b*.—Jeſ. is the Son of G.
10. *Believeth* not the record

BELIEVING.

Mat. 21. 22. *Believing* ye ſhall rec.
Joh. 20. 27. Be not faithleſs but *be*.
31. *B*.—ye might have eter. life
Acts 16. 34. *B*. in G. with all his houſe
24. 14. *B*. all things—are written
Rom. 15. 13. Joy and peace in *bel*.
1 Tim. 6. 2. They that ha. *b*. maſters
1 Pet. 1. 8. Yet *believing* ye rejoice.

It ſig.

1. To give credit to God's word, James 2. 19. John 5. 10.
2. To receive Chriſt, John 1. 12
3. To aſſent to Goſpel-truth, Acts 8. 13. 37. Ja. 2. 19
4. To know, Joh. 17. 21.
5. To be fully perſuaded or aſſured, Luke 1. 45. Rom. 10. 9
6. To expect or hope, Pſa. 27. 13

BELIAL, *ſig.*

Without profit or without yoke
Deut. 13. 13. Children of *Belial*, 1 Sam. 10. 27. 1 Kin. 21. 13
Judg. 19. 22. Sons of *B*. 20. 13. 2 Chr. 13. 7. 1 Sa. 2. 12. & 2 Sa. 23. 6
1 Sa. 25. 17. Son of *B*. 2 Sa. 16. 7. & 20. 1
1 Kings 21. 10. Men of *Belial*, *v*. 13
2 Chr. 6. 15. What concor. ha. Ch. with *B*.

BELL, BELLS.

Ex. 28. 34. Gold. *b*. 39. 25, 26
P. Zac. 14. 20. On the *b*. of th. horſes

BELLOW, BELLOWS.

Jer. 50. 11. *ch*. 6. 29.

BELLY.

T. Ge. 3. 14. On thy *b*. ſhalt thou go
Nu. 5. 21. Thy *b*. to ſwell, 22. 27
25. 8. Throu. the *b*. Judg. 3. 21, 22
Job 3. 11. When I came out of the *b*.
20. 15. G. ſha. caſt 'em out of his *b*.
T. 23. About to fill his *belly*
32. 19. Behold my *belly* is as wine
40. 16. In the navel of his *belly*
Pſal. 17. 14. Whoſe *belly* thou filleſt
22. 10. My G. from my mother's *b*.
44. 25. Our *belly* cleaveth to the ea.
Pro. 13. 25. Th. *b*. of th. wicked ſhall want
18. 8. Inner parts of the *b*. & 20. 27, 30
Can. 5. 14. His *belly*, 7. 2. thy *bel*.
Iſa. 46. 3. Born by me from the *bel*.
Jer. 1. 5. I formed thee in the *belly*
Ezek. 3. 3. Cauſe thy *belly* to eat
Jon. 1. 17. In the *belly* of the fiſh *ch*. 2. 1, 2. Mat. 12. 40
Hab. 3. 16. My *belly* trembled
Mat. 15. 17 Entereth--into t. *b*. 15. 17
Lu. 15. 16. Fain have filled his *belly*
P. Joh. 7. 38. Out of his *b*. ſhall flow
Phil. 3. 19. Whoſe God is their *bel*.

It ſig.

1. Spirit or heart, Prov. 20. 27. John 7. 38
2. The ſtomach, 1 Cor. 6. 13
3. The womb. Jer. 1. 5
4. Selfi. gain. Ro. 16. 18.
5. Senſual men, Tit. 1. 12
6. The bowels, Rev. 10. 9. 10.

BELONG.

Gen. 40. 8. Interpret *belong* to God
Lev. 27. 24 To whom—it did *belong*
Deut. 29. 29. Secret things *b*. to G.
Pſal. 47. 9. Shield—*belong* to God
Prov. 24. 23. *Belong* to the wiſe
Dan. 9. 9. To the L.—*belong* mercies
Mar. 9. 41. Becauſe ye *bel*. to Ch.
Lu. 19. 42. Which *bel*. to thy peace
1 Cor. 7. 32. That *belong* to the Lord

BELONGETH.

Deut. 32. 35. To me *belongeth* vengeance, Pſ. 94. 1. Heb. 10. 30
Ezra 10. 4. This matter *belo*. to thee
Pſal. 3. 8. Salvation *belongeth* to the L. 62. 11. power, *v*. 12. mercy
Dan. 9. 7. Righteouſ. *bel*. to thee.

BELOVED.

De. 21. 15. The one *b*. the oth. hat. *v*. 16
P. 33. 12. The *b*. of the L. ſha. dwell
Ne. 13. 26. *B*. of his G. 2. Sa. 12. 25. *mar*.
Pſ. 60. 5. That thy *b*. may be del.
Pro. 4. 3. *B*. in the ſight of my m.
C. 1. 14. My *b*. (C. is ſo called by the Chu. above 20 times in th. book) *See ch*. 2. 3, & 5. 2. & 5. 5. & 8. 14
5. 9. Thy *beloved*, *ch*. 8. 5. her *b*.
Iſa. 5. 1. A ſong of my *beloved*
Dan. 9. 23. Greatly *beloved*, 10. 11
Hoſea 3. 1. *Beloved* of her friend
Mat. 3. 17. This is my *b*. ſon, 17. 5 Mar. 1. 11. Lu. 3. 22. 2 Pe. 1. 17
Eph. 6. 21. A *beloved* brother, Col. 4. 7, 9. Phil. *v*. 16.
Ja. 1. 16. *Be*. brethren, *v*. 19. *c*. 2. 5

Applied,

1. To Ch. Mar. 9. 7. Lu. 9. 55. & 20. 13
2. To the Church, Pſal. 108. 6. Jer. 11. 15. Rom. 9. 25
3. To partic. Saints, Ne. 13. 26. D. 10. 19
4. To wi. & chil. De. 21. 15. Hoſ. 9. 16
5. To the new Jeru. Rev. 20. 9

BENEATH.

Exo. 20. 4. In th. earth *be*. Deut. 4. 39
Joſh. 2. 11. G. in earth *be*. 1 K. 8. 23
Job 18. 16. Pro. 15. 24. Iſa. 14. 9. & 51. 6. Jer. 31. 37. Amo. 2. 9
John 8. 23. Ye are from *beneath*
P. Acts 2. 19. Signs in the earth *be*.

BENEFIT, BENEFITS.

It is taken,

1. For t. gifts & fav. of G. to men, 2 Chr. 32. 25. Pſal. 68. 19. & 103. 2.—116. 12
2. For G. right. Act. 1 Sa. 12. 7. *m*.
3. F. a good deed or reward, 1 Ti. 6. 2 Act. 4. 9. *Gr*. ſame word
4. For good, Philem. *v*. 14. *Gr*.
5. For profit, Jer 18. 10

BEREAVE, BEREAVED.

Eccleſ. 4. 8. *Bereave* my ſoul of good
T. Jer. 15. 7. I'll *be*. 'em of chil. Ge. 42. 36. & 43. 14. Hoſ. 9. 12
Ezek. 36. 13. Thou land haſt *bear*.

1 Hoſ. 13. 8. I'll meet 'em as a bear *b.*

BERIL.

A precious ſtone of a ſky colour, Ex. 28. 20. Ca. 5. 14. Ez. 1. 16. Da. 10. 6. Re. 21. 20

BESEECH.

Ex. 33. 18. I be. th. Nu. 12. 11. & 14. 17. 1. S. 23. 11. Am. 7. 2
Iſa. 64. 9. We *b.* th. Pſa. 80. 14.
Mal. 1. 9. I *b.* G. that he will be gra.
Ro. 12. 1. I *be.* you breth. 15. 30. & 16. 17. Ga. 4. 12. Ep. 4. 1. Phi. 4. 2
1 The. 4. 10. We *b.* thee, 2 Theſ. 2. 1 Heb. 13. 19, 22. 1 Pet. 2. 11
Phil. 10. I *be.* thee, 2 John, *v.* 5.

BESET.

Judg. 19. 22. *Beſet* the houſe, 20. 5
Pſal. 22. 12. Bulls of Baſan—*b.* me
139. 5. Thou haſt *b.* me beh. & bef.
Hoſ. 7. 2. Their own doings ha. *b.* 'em
Heb. 12. 1. The ſin which doth ſo-*b.* us

BESIDE, BESIDES.

Pſal. 23. 2. *Beſides* the ſtill waters
Can. 1. 8. *Beſides* the ſhep. tents
P Iſa. 32. 20. That ſow *b.* all waters
P. 56. 8. *B.* Thoſe that are gathered
Jer. 36. 32. Added *beſides* to them
Luke 16. 26. *B.* between us and you
2 Cor. 11. 28. *B.* tho. things--without
2 Pet. 1. 5. *B.* this, giving all dilig.

BESIDE, *See* MAD.

Mar. 3. 21. He is *beſide* himſelf, com. Acts 26. 24. 2 Cor. 5. 13.

BESIEGE, BESIEGED.

C. Deut. 20. 12. *Beſiege* it, *v.* 19
T. 28. 52 He ſhall *beſiege* thee
1 K. 8. 37. If their ene. *b.* 'em, 2 Ch. 6. 28
2 K. 6. 25. *B.* it—till, 2 K. 6. 24
19. 24. *Beſieged* places, Iſa. 37. 25
25. 2. Jeru. was *b.* till, Jer. 52. 5.
Ecc. 9. 14. A great K. came and *b.* it
Iſa. 1. 8. The dau. of Zi.—as a *b.* city Jer. 32. 2. & 37. 5. Eze. 4. 3. & 6. 12

BESOUGHT.

Ex. 32. 11. Moſ. *b.* t. L. com. De. 3. 23
2 Sam. 12. 16. David *beſought* God, 2 Sam, 12. 16. Ezr. 8. 23
1 Kings 13. 6. The man of God *beſ.* the L. So Manaſ. Hezek. 2 Chro. 33. 12. Jer. 26. 19
Mat. 8. 34. *B.* him he would depart, Luke 8. 37
18. 29. His fellow ſervant—*b* him
Mar. 5. 10. Th. devi. *b.* 8. 31. Lu. 8. 31
7. 26. She *beſought*, & 5. 23
8. 22. A blind man, Luke 5. 12. leprous man—*beſought*
Lu. 9. 40. & 11. 37. Joh. 4. 47. & 8. 31. 1 Tim. 1. 3
2 Cor. 12. 8. I *beſought* the L. thrice

BEST.

Gen. 47. 6. The *beſt* of the land, *v.* 11
C. Num. 18. 12. Sha.—be of—the *b.* *v.* 29. 30, 32.
36. 6. Marry to wh. they think *b.*
See more 1 Sam. 8. 14. & 15. 9. 15
1 Kings 10. 18. Overlaid it with the *beſt* gold
Pſal. 39. 5. Every man at his *b.* ſtate
Can. 7. 9. Like the *beſt* wine
Mic. 7. 4. The *b.* of them is—a briar
Luke 15. 22. Bring forth the *b.* robe
1 Cor. 12. 31. Covet earn. the *b.* gifts

BESTOW.

Ex. 32. 29 That he may *b.*—a bleſſing
Deut. 14. 26. *Beſtow* that money
2 Chro. 24. 7. Did they *beſt.* on Ba.
Lu. 12. 17. Where to *b.* my fruit. *v.* 18
1 Cor. 12. 23. We *beſtow* more abundant honour

BESTOWED.

1 Chron. 29. 5. The L. *beſt.* on Sol--royal Majeſty
Iſa. 63. 7. Accor. to all that th. L. *b.* on us
John 4. 38. Whereon ye *beſt.* no
Rom. 16. 6. Mary—*b.* much lab. on us
See more 1 Cor. 15. 10. 2 Cor. 1. 11. & 8. 1. Gal. 4. 11
1 Joh. 3. 1. The fat. hath *b.* on us.

BETHANY.

Mat. 21. 17. & 26. 6. Mark 11. 1. Luke 24. 50. John. 11. 1, 18.

BETHEL, called Luz.

Ge. 35. 6. Ge. 35. 15. Jac. called it *B.* 28. 19. & 13. 3.
2. K. 13. 4. Cri. ag. the Alm. *B.* *v.* 32
23. 15. The altar at *Beth.* he brake
Hoſ. 12. 4. He found him in *Bethel*
Amos 4. 4. Come to *Bethel* & tranſg.
T. 5. 6. None to quench it in *Bethel*

BETHESDA.

John 5. 2.

BETHLEHEM.

Two cities of the name, one in *Zeb.* the other in *Jud.*
Ruth 4. 11. Be famous in *Beth.*
Mic. 5. 2. Thou *Beth.* Ephratah
Mat. 2. 1. Jeſus was born in *Beth.* *v.* 5, 6, 8, 13, 16.
Luke 2. 15. Let us now go to *Beth.*
Joh. 7. 42. J. cometh out of *B.* Gen. 35. 19. & 48. 7. Ru. 1. 19. 1 S. 16. 4. & 17. 15

BETHSAIDA.

Mat. 11. 21. Luke 10. 13.

BETHINK.

1 Kings, 8. 47.

BETIMES, *fig.*

1. Early, Gen. 26. 31
2. In time, Prov. 13. 24. Job. 8. 5
3. Carefully, 2 Chro. 36. 15

BETRAY, BETRAYED.

1 Ch. 12. 17. If ye be come to *b.* me
Mat. 24. 10. Shall *betray* one another, Mark 13. 12
26. 16. Sought opportunity to *betray* him, Luke 22. 6
Mark 14. 18. One of you—ſhall *betray* me, John 13. 21
Joh. 6. 64. Knew who ſhould *betray* him
13. 2. Devil put into—Ju. to *b.* him
18. 5. Judas which *betrayed* him
1 Cor. 11. 23. The--night he was *b.*

BETROTH.

T. De. 28. 30. Th. ſhalt *b.* a wife, 20. 7
P. Hoſ. 2. 19. I'll *betroth* thee, *v.* 20.

BETROTHED.

Exod. 21. 8, 9. & 22. 16. Le. 19. 20. Deu. 20. 7.—22. 23, 25, 27.

BETTER.

Ex. 14. 12. It had been *b.* for us. Nu. 14. 3
1 Sa. 1. 8. *B.* than ten ſons. Ru. 4. 15
15. 22. To obey is *better* than ſacr.
28. To a neighb.—*better* than thou
2 Chr. 21. 13. *B.* than thyſelf, Eſt. 1. 19
Pſa. 37. 16. A little that---is *better* com, Prov. 16. 8
See more Pſal. 63. 3. & 69. 31. & 84. 10. & 119. 72
118. 8. It is *better* to truſt in the L.
Pro. 3. 14. *B.* is the mer. of it
8. 11. Wiſdom is *b.* than rubies. 16, 32. & 19. 22. & 27. 5. & 28. 6. Ec. 7. 8. & 9. 16. 18
Ca. 4. 10. How much *b.* is thy love
P. Iſa. 56. 5. A name *better* than
P. Ezek. 36. 11. I'll—do *bet.* for you
Dan. 1. 20. He found 'em ten times *b.*
Hoſ. 2. 7. It was *bet.* with me than
Mat. 6. 26. Are not ye much *b.* Luke 12. 24
8. 6. *Better*—that a mill-ſtone. *See* *v.* 8
Mat. 12. 12. & 6 26. Rom. 3. 9. 1 Cor. 7. 38
1 Cor. 7. 9. *B.* to marry than to burn
1 Cor. 11. 17. Come together not for the *better*
Phil. 1. 23. To be with C.—is far *b*
Heb. 1. 4. made ſo much *better*
7. 7. The leſs is bleſſed of the *bet.*
19. A *b.* hope, *v.* 22. *b.* Teſta. 8. 6. Cov.
9. 23. *B.* Sacrifice, 10. 34. *b.* Subſtance, 11. 16. *be.* Count.
11. 40. Hav. prov. ſome *b.* thing
12. 24. Speaketh *bet.* things than that of Abel
1 Pet. 3. 17. It is *b.* if the will of G. be
2 Pet. 2. 21. It had been *bet.* for them

It fig.

1. More acceptable, 1 S. 15. 22. Pſa. 69. 31
2. More able, Dan. 1. 20
3. More convenient, 1 Cor. 7. 38
4. More to be prefer. Ec. 9. 4. 16. 18
5. More eaſy, Luke 17. 2
6. More advantageous, Phi. 1. 23
7. More holy, 1 Cor. 8. 8

BETWEEN, BETWIXT.

P. Gen. 3. 15. I'll put enmity *between*
P. 9. 16. A cov. *b.* G. & ev. creature
49. 10. From *between* his feet
P. Exod. 8. 23. A diviſion *between* my people and thy people
11. 7. *B.* The Egyp. and Iſrael
13. 9. A mem. *b.* thine eyes, Deu. 6. 8
1 Kings 18. 21. Halt *bet.* 2 opinions
Can. 1. 13. All night *bet.* my breaſts
Jer. 34. 18. Paſſed *bet.* the parts of the calf
Eze. 34. 17. I judge *b.*—catt. & catt.
44. 23. To diſce. *b.*—unc. &—clean
Hoſ. 2. 2. Her adult fro. *b.* her breaſts
Zec. 11. 14. Break the brotherh. *b.*
Mat. 23. 35. *B.* th. Temp. & the Altar
Phil. 1. 23. I am in a ſtreight *be.* two
1 Tim. 2. 5. One Med. *be.* God and Men.

It fig.

1. Diſtance of place, Judg. 4. 5. Exod. 14. 2
2. Among. Pro. 18. 18. Lu. 23. 12.
3. Note of diſtinct. Exo. 11. 7.

BEULAH.

Iſa. 62. 40.

BEWAIL.

Lev. 10. 6. *Bewail* the burning
De. 21. 13. *B.* her father and mo.
Judg. 11. 37. *Bewail* my virginity
2 Cor. 12. 21. *B.* many that have ſin.
Rev. 18. 9. Shall *bewail* her.

BEWAILED, BEWAILETH.

Judg. 11. 38. Jer. 4. 31. Luk. 8. 52. 23. 27.

BEWARE.

Ex. 23. 21. *B.* of him, com. 1 Cor. 10. 9
De. 6. 12. *B.* leſt thou forget G. 8. 11
Job 36. 18. *B.* leſt he take thee away
Mat. 7. 15. *B.* of falſe prophets com.
10. 17. *Beware* of men. See *Betray* and *Seducers*
16. 6. *Beware* of the leaven of the Phariſees, Mark 8. 15
Mark 12. 38. *Be.* of the Scri. Luke 20. 46
Acts 13. 40. *Be.* of dogs, com. Mat. 7. 6
Col. 2. 8. *Bewa.* leſt any ſpoil you
2 Pet. 3. 17. *Beware* leſt you be led away

It fig. & the Gr. word is tranſl.

1. Take heed, Col. 4. 17. Mar 13. 9
2. Barely to ſee, Matth. 13. 14
3. To have a ſpecial and ſingular care of. Ex. 23. 21

BEYOND.

Nu. 22. 18. Go *b.* t. w. of th. L. 24. 13
Deu. 30. 13. Neith. is it *bey.* the ſea
2 Sam. 10. 16. *Bey.* the river, 1 Chr. 19. 16. Iſa. 7. 20.
T. 1 K. 14. 15. Sh. ſcat. 'em *be.* the river
2 Chr. 20. 2. *Bey.* the ſea, Jer. 25. 22
Mar. 6. 51. Amazed—*b.* meaſ. 7. 37

It fig.

1. The other ſide, Ezra 6. 8. Mar. 7. 47
2. Above, 2 Cor. 8. 3. Gal. 1. 13
3. To over-reach or defraud, 1 Theſſ. 4. 6

BIBBER, BIBBERS.

Pro 23. 20. Be not among wine *bib.*
Mat. 11. 19. Glut. and a wine *bib.* Luke 7. 34.

BID.

2 K. 5. 13. If th. Prophet had *bid* thee do--
10. 5. All that thou ſhalt *bid* us
C. Jon. 3. 2. The preaching that I *bid* thee
Zeph. 1. 7. He hath *bid* his gueſts.

It fig.

1. To command, Matth. 14. 28. & 23. 3. Luke 10. 40
2. To invite, Matth. 22. 9. Luke 14. 12. 1 Cor. 10. 27
3. To ſay, ſalute or wiſh, 2 Jo. 10.

BIDDEN.

1 Sam. 9. 13. & 2 Sam. 16. 11. Mat. 1. 24. & 22. 3, 4. Luke 7. 39. & 14. 7. 8, 10, 17. 24.

BIDDETH, BIDDING.

1 Sam. 12. 14. 2 John, *v.* 11

BILL.

Deut. 24. 1. Write a *bill* of divorce, *v.* 3. Mark 10. 4
Iſa. 50. 1. Where is the *bill* of divor. *See* Jer. 3. 8
Luke 16. 6. Take thy *bill*, v. 7.

BIND.

Deu. 6. 8. *B.* them for a ſign on, 11. 18
Joſ. 2. 18. *B.* this line of ſcar. thread
Judg. 15. 10. To *bind* Sampſon, *v.* 12, 13. & 16. 5, 7
Job. 31. 36. I would *b.* it as a crown, 38. 31. Canſt thou *bind*, com. 39. 10. & 41. 5
Pſal. 105. 22. To *bind* his princes
118. 27. *B.* the ſacrifice with cords
149. 8. To *bind* their K. with chains
C. Prov. 3. 3. *B.* them. *ch.* 6. 21—7. 3
Iſa. 8. 16. *Bind* up the teſtimony
49. 18. *B.* them on thee as a bride
P. 61. 1. To *b.*—the broken heart
P. Ezek. 34. 16. I'll *bind* up that which was broken
Hoſ. 6. 1. He—will *bind* us up.
10. 10. When they ſhall *bind* them
Mic. 1. 13. *B.* the char. to the beaſt
Mat. 12. 29. *B.* the ſtro. man, Mar. 3. 27
13. 30. *Bind* the tares in bundles
16. 19. Whatſo. thou ſhalt *b.* 18. 18
22. 13. *Bind* him hand and foot
23. 4. They *b.* heavy burthens
S. Acts 9. 14. & 12. 8. & 21. 11.

BINDETH.

Job 5. 18. He—*bind.* up. Pſa. 147. 3.
26. 8. *Bind.* up the waters, *ch.* 28. 11
36. 13. T. cry not when he *b.* them
Pſa. 129. 7. *B.* ſheaves his boſom
Iſa. 30. 26. The L. *b.* up the breach
Gen. 37. 7. *Binding* ſheaves, 49. 11
Nu. 30. 13. *B.* oath to affl. the ſoul.

It fig.

1. To keep faſt, Pro. 6. 21 & 3. 3
2. To engage, Num. 30. 2, 3, 13
3. To deprive of liberty and power, Mark, 3. 27. Pſal. 149. 8
4. To comfort and ſtrengthen ſoul, Iſa. 61. 1. Pſal. 147. 3
5. To bind the bodies with bands, Mark 5. 3. Acts 21. 11
6. To bind the conſciences of ſtinate offend. by the Doct. & diſci of C. Mat. 16, 19. & 18. 18. J 20. 23.

BIRD.

Gen. 7. 14. Every *bird* of every
L. 4. 52. With t. blood of the *bir*
14. 6. The living *b.* v. 7, 51, 52,
Pſal. 11. 1. Flee as a *bird*
124. 7. Our ſoul is eſcaped as a *bi*
Prov. 1. 17. In the ſight of any *bi*
See ch. 6. 5. & 7. 23. & 26. 2. 27. 8. Iſa. 16. 2. & 46. 11
Eccleſ. 10. 20. A *bird* of the air, 12. at the voice of a *bird.*
Jer. 12. 9. My herit. is—as a ſpeck
T. Hoſ. 9. 11. Flee away like a
11. 11. They ſhall tremble as a
Amos 3. 5. Can a *b.* fall in a ſnare
Rev. 18. 2. A cage of ev. unclean
Gen. 15. 10. The *birds* he div.
40. 17. The *birds* did eat, *v.* 19
Lev. 14. 4. To take the two *bir* alive, *v.* 5, 49, 50
Deut. 14. 11. Of—clean *b.* ye ſhall
Eccleſ. 9. 12. As *bir.* that are caug
Ca. 2. 12. T. time of ſinging of *b.* come
Iſa. 31. 5. As *b.* flying, ſo will the defend
Jer. 5. 27. As a cage full of *birds*
12. 9. The *b.* round abo. are aga.
Mat. 8. 20. The *birds* of the air ha neſts, Luke 9. 58
13. 32. The *b.* of the air—lodge, Ro
23. 1 Cor. 15. 39. Jam. 3. 7.

It is put for,

1. Cyrus, Iſa. 46. 11. that de Babel
2. Perſec. of G. people. Jer. 12.
3. For the filthy inhabitants Antioch, Rome, Rev. 18. 2.

BIRTH.

Exod. 28. 10. Accord. to their *birth*
2 Kings 19. 3. The child. are co to the *birth*, Iſa. 37. 3
Pſa. 58. 8. Untimely *birth*, Eccl. 6. & 7. 1. Job 3. 16.
P. Iſa. 66. 9. Shall I bring to the
Ezek. 16. 3. Thy *birth* and nativi
Hoſ. 9. 11. From the *birth*
Mat. 1. 18. The *b.* of J. C. Lu. 1.
Gal. 4. 19. Of whom I travail in *bir*
Rev. 12. 2. Travailing in *b.*—to delivered.

BIRTH-DAY.

Gen. 40. 20. Pha. *birth-day*, Mat. 14
Mark 6. 21. Herod's *birth-d*

BIRTH-RIGHT.

Gen. 25. 33. He ſold his *birth-rig*
27. 36. Heb. 12. 16
43. 33. Accord. to his *b.* 1. Chr. 5.

BISHOP, *fig.*

A Viſitor or Overſeer.
1 Tim. 3. 1. If a man deſire the of a *Biſhop*
2. A *B.* mu. be blameleſs, Tit. 1.
1 Pet. 2. 25. The *B.* of your (*i.* Chriſt)
Phil. 1. 1. With the *Biſh.* & Deaco wi. *Elders*, Acts 20. 17, 28. Gr
Acts 1. 20. *Biſhoprick*, the word the office or charge of a *Biſhop* as the *Greek* is in the ſame, P 109. 8. 1 Tim. 3. 1

BITE, BITETH, BITTEN.

Ge. 49. 17. That *b.* the horſe-hee
Nu. 21. 6. Fiery ſerpents—*b.* th peo. 8. That is *bitten*, v. 9

It is ſpoken,
1. Of Wine, Prov. 23. 32
2. OfSerp. Ec. 10. 8, 11. Jer. 8. 17
3. Falſe Prophets and Perſecutors,
ſc. 3. 5. Hab. 2. 7
4. Of vexing conten. among
nts, Gal. 5. 15

Bitter.
.27.34. Cried with—*b.* cry, Eſt. 4. 1
. 12.8. With *b.* herbs, Nu. 9. 11.
15.23. Waters of Marah—were *b.*
um. 5.18. *Bitter* water, *v.* 19, 23,
24 James 3. 11. Rev. 8. 11.
eu.32.32. Their cluſters are *b.* v. 24
K.14.26. T. afflict. of Iſrael—was *b.*
b 3.20. To the *bitter* in ſoul
13.26. Thou writ. *b.* things agai. me
23. 2. Is my complaint *bitter*
a. 64. 3. *Bitter* words, Eccl. 7. 26
ov. 5. 4. Her end is *bitter*
27. 7. Every *bitter* thing is ſweet
5. 20. That put *bitter* for ſweet
24. 9. Strong drink ſhall be *bitter*
er. 2. 19. It is an ev. thing & *b.* 4. 18
6. 26. *Bitter* lamen. *ch.* 31. 15. *bit.*
weeping, Eze. 27. 31.
mo. 8. 10. A. *b.* day, Hab. 1. 6. *b.*
nation
al. 3. 19. Be not *bit.* againſt them.
ev. 10. 9. Sha. ma. thy belly *b.* v. 10

Bitterly.
dg. 5. 23. Curſe ye *bitterly* the
inhabitants of Meroz
u. 1. 20. The Al. ha. dealt *b.* with
me
.22.4. I'll weep *b.* 33. 7. ſha. weep *b.*
e. 27. 30. Sha. cry *b.* Zep. 1. 14
t. 26. 75. Went out and wept *b.*
Luke 22. 62

Bitterness.
Sam. 1. 10. In *bittern.* of ſoul, Job.
7. 11. & 10. 1. Iſa. 38. 15.
15. 32. The *bittern.* of death is paſt
b 21. 25. Dieth in *b.* of his ſoul
o. 14. 10. The hea. knoweth his
own.
17. 25. *Bit.* to her that bare him
. 38. 17. For peace, I had great *b.*
m. 1. 4. She is in *bit.* See 3. 15.
ek. 3. 14. I went in *bit.* See 21. 6
27. 31. They ſhall weep—with *b.*
Zach. 12. 10. Sha. be in *b.* for him
ts 8. 23. Art in the gall of *bitter.*
Eph. 4. 31. Let all *bit.* be put away
b. 12. 15. Leſt any root of *bit.*

Black.
v. 13. 31. *Black* hair, Mat. 5. 36.
Can. 5. 11. Locks—*black*
K. 18. 45. The heavens *b.* Jer. 4. 28
b 30. 30. My ſkin is *bl.* La. 5. 10.
n. 1. 5. I am *b.* but comely. *v.* 6.
ch. 6. 2. *Black* horſes, *v.* 6. Re. 6. 5
v. 6. 12. The Sun became *black*

Blackness.
b 3. 5. Let the *b.* of day terr. it
. 50. 3. I cloath—hea. with *b.*
l. 2. 6. All faces ſhall gather *bl.*
Nah. 2. 10
.12.18. *B.*—darkneſs. Jude, *v.* 13

Blame, Blamed.
. 43. 9. Let me bear t. *b.* 44. 32
Cor. 6. 3. That—Miniſtry be not *b.*
. 20. That no man ſhould *blame* us
l. 2. 11. Becauſe he was to be *bla.*
. 1. 4. Without *b.* before him in
love.

Blameless.
. 44. 10. Ye ſhall be *b.* Joſ. 2. 17
dg. 15. 3. I ſha. be more *bl.* than
the Phil.
t. 12. 5. Prophane the Sab. & are *b.*
. 1. 6. In all ordi. of the L. *b.*
Cor. 1. 8. That ye may be *b.* Phil.
2. 15. 1 Tim. 5. 7

Phil. 3. 6. Touch the righte. of the
law *blameleſs*
1 Theſſ. 5. 23. Spi. ſoul and body be
preſerved *blameleſs*
1 Tim. 3. 2. A Biſhop—muſt be
blameleſs, *v.* 10. Deacon. Tit.
1. 6, 7.
5. 7. Give charge that they—be *b.*

Blaspheme.
2Sa. 12. 14. Occa. to t. enem.—to *b.*
1 Kin. 21. 10. Thou didſt *b.* G. *v.* 13.
Pſa. 74. 10. Shall t. enem. *b.* thy name
T. Mar. 3. 29. He that—*b.* aga. t. h. G.
Acts 26. 11. Compelled them to *blaſ.*
1 Tim. 1. 20. May learn not to *blaſp.*
James 2. 7. They *blaſp.* that worthy
name. *See* Rev. 13. 6.

Blasphemed.
Le. 24. 11. Wom. ſon *blaſphemed*
2 Kings 19. 6. The ſerv. of the K.
of A. *blaſph.* Iſa. 37. 6
Pſa. 74. 18. Hav. *b.* thy name, Ro.
2. 24.
Iſa. 52. 5. My name—is *bla.* com. Iſa.
65. 7. Ezek. 20. 27.
Acts 18. 6. Oppoſed themſelv. & *b.*
1 Tim. 6. 1. Doct. be not *blaſ.* Tit. 2. 5
Rev. 16. 11. *B.* the God of heav. *v.*
9. 21

Blasphemest, Blasphemeth.
T. Lev. 24. 16. He that *blaſph.*—ſhall
—be put to death
Pſal. 44. 16. For the voice of him
that *blaſph.*
Mat. 9. 3. This man *b.* Joh. 10. 36.
Luke 12. 10. But unto him that *b.* a.

Blasphemer, ers.
Acts 19. 37. 1 Tim. 1. 13. 2 Tim. 3. 2.

Blasphemy. *See* Evil speak.
2 Kings 19. 3. This day is a day of
blaſph. Iſa. 37. 3
Mat. 12. 31. All man. of *b.* ſhall be
forgi.
26. 65. He hath ſpoken *blaſphemy*,
Mark 14. 64. John 10. 33.
Col. 3. 8. Put off malice, *blaſphemy*
Rev. 2. 9. I know thy *blaſph.* *ch.* 13.
1. name of *blaſphemy*
Ez. 35. 12. I have heard all thy *b.*
Mat. 15. 19. Out of the heart pro-
ceed—*blaſphemies*
Mark 2. 7. Thus ſpeak *bla.* Lu. 5. 21
Rev. 13. 5. A mouth-ſpeaking *blaſph.*

Blaspheming.
Acts 13. 45

Blasphemous, ly.
Acts 6. 11, 13. Luke 22. 65

Blast, *aſcribed*,
1. To Go. and ſig. his ang. and
pow. Exod. 15. 8. 2 Sa. 22. 16. Job 4. 9
2. To blow rams horns, Joſh. 6. 5
P. 3. To the fury and force of
men. Iſa. 25. 4

Blasted, Blasting.
Gen. 41. 6. Ears *blaſt.* com. *bl.* 2 Kin.
19. 26. Iſa. 37. 27
T. Deut. 28. 22. Smite—with *blaſt.*
Amos 4. 9. Hag. 2. 17
1 K. 8. 37. If there be *b.* 2 Chr. 6. 28

Blemish.
Exod. 12. 5. Lamb—without *blem.*
See ch. 29. 1. Ezek. 46. 13.
Le. 1. 3. Male without *b.* 4. 23. &
22. 19
21. 17. He—that hath any *blemiſh*
C. 22. 20. Whatſoever hath a *blem.*
2 S. 14. 25. No *b.* in Abſol. com.
Dan. 1. 4
Eph. 5. 27. Holy and without *blem.*
1 Pe. 1. 19. A lamb without *blem.*
(*i.* Chriſt)

Bless. God bleſſing man.
P. Ge. 12. 2. I'll *b.* the, & 26. 3, 24
17. 16. I'll *bleſs* her
22. 17. In bleſſi. I'll *b.* thee, He.
6. 14
32. 26. Except thou *bleſs* me
P. Exod. 20. 24. I'll come unto thee—
and—*bleſs* thee, Deut 7. 13
Num. 6. 24. The L. *bleſs* thee and
keep thee
P. 27. I'll *bleſs* them, Pſa. 115. 13
De. 1. 11. And *b.* you as he hath pro-
miſed you
14. 29. That—thy God may *bleſs*
thee, *ch.* 23. 20. & 24. 19
P. 15. 4 The L. ſhall great. *b.* thee
P. 18. The L. thy God ſhall *bleſs*
thee, *ch.* 30. 16. & 16. 15.
26. 15. And *bleſs* thy people Iſrael
2 Sam. 7. 29. To *bleſs* the houſe of
thy ſervant, 1 Chr. 17. 27
1 Chr. 4. 10. O that thou wouldſt *b.* me
Pſal. 5. 12. Wilt *bleſs* the righteous
29. 11. The L. will *bleſs* his peo-
ple with peace
67. 1. G. be mer. unto us & *b.* us,
v. 6, 7
P. 115. 13. He will *b.* them that fear
t. L.
128. 5. *Bleſs* thee out of Sion, 134. 3
132. 15. I'll abundantly *b.* her pro.
Iſa. 19. 25. Whom the L.—ſhall *bleſs*
P. Hag. 2. 19. Fro. this day I will
b. you
Acts 3. 26. Sent him (*i.* C.) to *b.* you

This ſig.
G. favour with the multiplication
of all earthly and heavenly bleſſi. Ge
24. 1, 35. Ga. 3. 14. Eph. 1. 3. *See*
Bleſſing.

Bless, *i.* Men bleſſing God.
C. De. 8. 10. Then thou ſhalt *b.* t. L.
Judg. 5. 9. *B.* ye the L. Pſ. 103. 21.
& 134. 1. Ch. 29. 20.
Neh. 9. 5. Stand up and *bleſs* the L.
your God
Pſ. 16. 7. I'll *b.* the L. 26. 12. 63. 4
66. 8. O *bleſs* our God, ye people
68. 26. *Bleſs* ye God in the congr.
96. 2. *Bleſs* his name, 100. 4. 103. 1
103. 1. *B.* the L. O my ſoul, *v.* 2.
104. 35
20. *B.* th. L.—his An. *v.* 22. his
works, 145. 10. Saints, *v.* 21.
all fleſh
135. 19. *B.* the L. O houſe of Iſrael
145. 1. I'll *b.* thy name for ever. *v.* 2.

It ſig.
To give thanks to God, Mark 14.
22. com. with Luke 22. 19

Bless.
Spoken of one bleſſing another
Ge. 27. 4. *B.* thee bef. I die, *v.* 7,
10, 19, 31.
48. 9. Bring 'em to me and I'll *b.* 'em,
v. 20
Exod. 12. 32. *Bleſs* me alſo
C. Num. 6. 23. Shall *bleſs* the child.
of Iſr. Joſ. 8. 33. 2 Sa. 21. 3
23. 20. I—rec. a command to *b.* *v.* 2
De. 10. 8. Levi to *b.* in his name,
21. 5
24. 13. In his—raiment and *b.* thee
27. 12. Stand on mount Ger. to *b.*
1 Sam. 9. 13. He doth *bleſs* the ſacr.
2 Sam. 6. 20. David returned to *bleſs*
his houſh. 1 Chr. 16. 43
Pſal. 62. 4. They *b.* with their mouth
C. 109. 28. Let them curſe, but
bleſs you, Rom. 12. 14
129. 8. We *b.* you in the name of
the Lord
Mat. 5. 44. *B.* 'em that curſe you,
Lu. 6. 28
1 Cor. 4. 12. Being reviled we *bleſs*
10. 16. The cup of bleſſing which
we *bl.*
14. 16. When thou ſhalt *b.* with the
ſpirit.

It ſig.
1. To pron. a bleſſing propheti-
cally, Gen. 27. 4. & 48. 9
2. To pray for, Exod. 12. 32.
com. with Joſ. 8. 33
3. To wiſh all ſoul and bodily
welfare, 2 S. 6. 18. Pſa. 129. 8
4. To ſet apart for holy uſe, Gen.
21. 12. 1 Cor. 10. 16. *See* Bleſſing.

Bless, *i.* A man bleſſing himſ. *ſig.*
1. To wiſh and ſeek happineſs,
Iſa. 65. 16. Jer. 4. 2
2. To count himſelf happy, Deut.
29. 19. Pſal. 49. 18.

Blessed.
God bleſſing men and things
Gen. 12. 3. In thee ſhall all fa-
milies—be *bleſſed*, *ch.* 18. 18.
& 22. 18. & 26. 4. & 28. 14.
Acts 3. 25. Gal. 3. 8
Ge. 2. 3. G. *b.* the 7. day, Ex. 20. 11
9. 1. G. *b.* Noah and ſons, *c.* 24.
1. Abra. 26. 12. Iſaac
24. 31. Come in thou *bl.* of the L.
26. 29. Thou art now t. *bl.* of the L.
30. 27. Hath *bleſſed* me for thy ſake
32. 29. And he *bleſſed* him there,
35. 9. & 48. 3
39. 5. The L. *bleſſed* the Eg. houſe,
Num. 23. 20. He hath *bleſſed*
Deut. 2. 7. The L. thy God hath *bl.*
thee, *ch.* 12. 7. & 15. 14
16. 10. As the L. thy G. hath *b.*
thee
P. 28. 3. *Bleſſed* ſhalt thou be, *v.* 4,
5, 6
33. 13. Of Joſ. he ſaid, *b.* of the L.
Joſh. 17. 14. Foraſ. as th. L. ha. *b.*
me
Judg. 13. 24. The Lord *bleſſed* him
17. 2. *Bleſſed* be thou of the Lord,
Ruth 3. 10. 1 Sam. 15. 13
Ruth 2. 20. *Bleſſed* be he of the L.
1 Sam. 23. 21. *Bleſſed* be ye of the
Lord, 2 Sam. 2. 5
2 Sam. 6. 11. The L. *bleſſed* Obed.
E. 1 Chro. 13. 14
2Ch. 31. 10. The L.—*b.* Iſa. 61. 9
Job 1. 10. Thou haſt *bleſſed*, 42. 12
Pſal. 21. 6. Haſt made him moſt *bl.*
33. 12. *Bleſſed* is the Nation
37. 22. Such as be *bleſſed* of him
26. His ſeed is *bleſſed*
41. 2. And he ſhall be *bleſſed*
45. 2. Therefore G. hath *bl.* thee
89. 15. *B.* is the peo. that know
P. 112. 2. The upright ſhall be *bleſ*
115. 15. You are *bleſſed* of the L.
119. 1. *Bleſſed* are the undefiled
128. 1. *Bleſſed*—that feareth the L.
147. 13. He—*bleſſed* thy children
P. Pro. 10. 7. Th. mem. of th. juſt
is *b.*
20. 7. His children are *bleſſed*
T. 21. End—ſhall not be *bleſſed*
P. 22. 9. A bount. eye ſhall be *bl.*
Iſa. 19. 25. *Bleſ.* be Egypt my peo.
51. 2. I called—and *bleſſed* him
61. 9. Seed which the—L. *b.* 65. 23
Mat. 5. 3. *B.* are th. meek. *v.* 7,
8, 9
24. 46. *Bleſſed* is that ſervant
25. 34 Come ye *bleſſed* of my
Luke 1. 28. *Bleſſed*—among women,
6. 20. *Bl.* be ye poor, *v.* 21, 22
Ep. 1. 3. Who hath *b.* us—in C.

Blessed, *i.* Men bleſſing God.
Ge. 9. 26. *B.* be the L. G. 24. 27
14. 20. *B.* be the—high G. Da. 4. 34
Ex. 18. 10. *B.* be the L. Ru. 4. 14.
1 S. 25. 32, 39. & 2 S. 18. 28
2 S. 22. 47. *B.* be my rock, Pſa.
18. 46
1 Kings 1. 48. *B.* be the L. which
hath given, *ch.* 5. 7. & 8. 56
1 Ch. 16. 36. *B.* be the L. for ev.
29. 10. David *bleſſed* the L. *v.* 20
2 Chro. 31. 8. They *bleſſed* the Lord
Ne. 8. 6. *B.* the L. Ezr. 7. 27
9. 5 *Bleſ.* be thy glorious name
Job 1. 21. *Bl.* be the name, Pſal.
106. 48
Pſa. 28. 6. *B.* be the L. bec. he
heard
41. 13. *Bl.* be the L. from ev.
106. 48
68. 19. *Bleſſed* be God, 66. 20
35. *B* be th. L. that giveth pow.
Pſa. 72. 18, 19. & 124. 6. & 135. 21.
& 144. 1
Ezek. 3. 12. *Bl.* be the glory of the L.
Dan. 2. 19. Dan. *bl.* the G. of heav.
Za. 11. 5. That ſell 'em ſay, *b.* be th. L.
Lu. 1. 68. *B.* be th. L. for he ha
viſit.
2. 28. And *bleſ.* God. 1 Tim. 1. 11
John 12. 13. *Bl.* is the K. of Iſrael
Rom. 9. 5. God *bl.* for ever, 1. 25
2 Co. 1. 3. *B.* be—the father of our L.
Eph. 1. 3. 1 Pet. 1. 3
11. 31. Which is *bl.* for evermore
1 Tim. 6. 15. *Bl.* & only potentate.

Blessed, *i.* One man *bl.* another.
Gen. 24. 60. They *bleſſed* Rebekah
27. 23. He *bleſſed* him
28. 1. Iſ. *b.* Ja. *v.* 6. He. 11. 20
47. 7. Jacob *bleſſed* Pharaoh, *v.* 10
48. 15. Jacob *bleſſed* Joſeph
Exod. 39. 43. Moſes *bl.* them, *v.*
23. Deut. 33. 1. Lev. 9. 22, 23
Joſh. 14. 13. Joſhua *bl.* the people
1 Sam. 2. 20. Eli *bleſ.* Elkanah, and
2S. 6. 18. Dav. *b.* the peo. 1 Ch. 16. 2
1 K. 8. 14. The K. *b.* th. congre.
2 Ch. 30. 27. Th. Pri. and Lev.
b. the people
Lu. 2. 34. Simeon *bleſſ.* them
24. 50. His hands, and *bl.* them, 51
Heb. 7. 6. Met Abrah. and *bl.* him

Blessed, Uſed in other ſenſes.
P. Deut. 7. 14. Thou ſhalt be *bleſſ.*
Judg. 5. 24. *Bleſſed* above women
Job 29. 11. The ear—*bleſſ.* me
Pſal. 2. 12. *Bl.* are they that—truſt.
32. 1. *Bl.* is he whoſe tranſ. is forg.
41. 1. *Bl.* is he that conſid. the poor
72. 17. Men ſhall be *bl.* in him, and
84. 4. *Bl.* are they that, 106. 3.
119. 2
118. 26. *Bl.* be he that—112. 2.
Pro. 31. 28. And call her *bleſſed*
Can. 6. 9. Saw her and *bleſſed* her
P. Iſa. 30. 18. *Bl.* are—they that
wait for him
32. 20. *Bl.* are ye that ſow beſides
56. 2. *Bl.* is the man that doth this
Jer. 17. 7. *Bl.* is the man that truſts
in the L. com. Pſa. 34. 8. &
84. 12. & 40. 4
Dan. 12. 12. *Bl.* is he that waiteth
Mal. 3. 12. Shall call you *bleſſed*
Matth. 5. 4. *Bl.* are they that mourn,
See v. 6, 10
13. 16. *Bleſſed* are your eyes that
ſee, Lu. 10. 23
11. 6. *B.* is he—ſhall not be off.
14. 49. He *bleſſed* and brake, Mark
6. 41. Luke 9. 16
16. 17. *Bleſ* art thou, Simon Bar.
21. 9. *B.* is he that comes in the
name, *c.* 23. 39. Lu. 13. 35
24. 46. *B.* is that ſervant, Lu. 12. 37
Lu. 1. 42. *B.* art thou among wom.
11. 28. *B.* are—that hear the word
14. 15. *Bleſ.* is he that ſhall eat br.
John 20. 29. *Bleſſed*—that have not
ſeen,

ſeen, and yet
Acts 20. 35. It is more *b.* to give than
Gal. 3. 9. They are *bl.* with faithful A.
Tit. 2. 13. Looking for that *bl.* hope
Ja. 1. 12. *Bl.* is th. man tha. endu. tempt.
1. 25. Shall be *bleſſed* in his deed
Rev. 1. 3. *Bleſſed* is he that readeth
14. 13. *B.* are the dead—in the L.
16. 15. *Bleſ.* is he that watcheth
19. 9. *B.* are they whi. are call. to
20. 6. *Bleſſed* is he that hath part in
22. 14. *bl.* are th. do his com. *v.* 7.
Blessedness.
Ro. 4. 6. Di. deſcrib. the *bl.* *v.* 9
Ga. 4. 15, Where is--t. *b.* you ſpake.
Blessest.
Num. 22. 6. Whom thou *b.* is bleſt
1 Chro. 17. 27. For thou *bleſſ.* O L.
Pſ. 65. 10. Thou *b.* t. ſpring--thereof
Blesseth.
Gen. 27. 19. Bleſſed is he that *bleſ.* thee, Num. 24. 9
Deut. 15. 6. Thy God *bleſſeth* thee
Pſal. 10. 3. *Bleſ.* the covetous whom
107. 38. He *bleſſeth* them—
Prov. 27. 14. He that *bl.* his friend
Iſa. 65. 15. That he who *bl.* himſelf.
Blessing.
Gen. 12. 2. Thou ſhalt be a *bleſſing*
22. 17. In *bl.* I'll bleſs th. He. 6. 14
27. 35. Hath taken away thy *bl.*
38. Haſt thou but one *bleſſing*
41. Eſau hated J. becauſe of the *b.*
33. 11. Take, I pray thee, my *bleſ.*
39. 5. The *bl.* of the L. was upon
Exod. 32. 9. Beſtow upon you a *bl.*
P. Le. 25. 21. Will I command my *b.*
Deut. 11. 26. I ſet before you a *b.*— *v.* 27. & *ch.* 30. 19
12. 15. Accord. to the *bl.* 16. 17
23. 5. Turned the curſe into a *bl.*
33. 1. The *bl.* of Judah. *See v.* 16
23. Full with the *bl.* of the L.
Jos. 15. 19. Give me a *b.* Jud. 1. 15.
Neh. 9. 5. Exalt. above all *bleſſing*
13. 2. Turned the curſe into a *bl.*
Job 29. 13. The *b.* of him that was
Pſ. 3. 8. Thy *b.* is on thy peo. 129. 8
24. 5. He ſhall receive the *bleſ.*
109. 17. He delight. not in *bleſ.*
133. 3. There the L. com. the *ble.*
Pro. 10. 22. Th. *b.* of—mak. rich
11. 26. But a *b.* upon the head. 24. 25
P. Iſa. 19. 24. A *b.* in the midſt of the land
P. 44. 3. My *b.* upon thy offspring
65. 8. For a *bleſ.* is in it
P. Eze. 34. 26. There ſha. be ſho. of *bl.*
44. 30. Cauſe the *bl.* to reſt in
Joel 2. 14. Leave a *bl.* behind
Zach. 8. 13. Ye ſhall be a *bleſſing*
Mal. 3. 10. And pour—out a *bl.*
Luke 24. 53. Praiſing and *bl.* God
Rom. 15. 29. Of the *b.* of the Goſ.
1 Cor. 10. 16. Th. cup of *bleſſing*
Gal. 3. 14. The *bleſſing* of Abraham
Heb. 6. 9. Receiveth *bleſſing* from G.
12. 17. Have inherited the *bleſſing*
Ja. 3. 10. Proceed *bl.* & curſing
1 Pet. 3. 9. But contrarywiſe *bleſ.*
Re. 5. 12. Glory & *b.* 13. & 7. 12
It is put,
1. For bleſſed, Ge. 12. 2. Za. 12. 2
2. For a gift or preſent, Gen. 33. 11. 2 Kings 5. 15. & 18. 31. *marg.*
3. For new Cov. pro. Gen. 22. 18. Gal. 3. 14.
4. For good wiſhes, Job 29. 13.
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Deut. 28. 2. All theſe *b.* ſhall come on thee
Joſh. 8. 34. The *bl.* and the curſings
Pſal. 21. 3. Prevent. him with the *bleſſings*, *v.* 6. *marg.*
Pro. 10. 6. *B.* are upon the head of
28. 20. Shall abound with *bleſſings*
T. Mal. 2. 2. And will curſe your *b.*
Eph. 1. 3. With all ſpirit. *bleſſings.*
Blew, *i.* sounded.
Joſh. 6. 8. With—rams horns, *v.* 9. 13. 16
Judg. 3. 27. *Blew* a trumpet, *ch.* 6. 34. 1 Sam. 13. 3. *See* Trumpet
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28. 31. Th. ephod all of *b.* 39. 22
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Exod. 4. 11. Who maketh—the *bl.*
Lev. 19. 14. A ſtumb.-block be. the *blind*
21. 18. A *blind*—man ſhall not
22. 22. *Bl.* ye ſha. not offer, De. 15. 21
Deu. 27. 18. The *blind* to wander
28. 29. As the *bl.* gropeth in dark
2 Sa. 5. 6. Except thou take—the *bl.*
Job 29. 15. I was eyes to the *blind*
Pſ. 146. 8. L. open. the eyes of the *bl.*
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42. 7. To open the *blind* eyes
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19. Who is *blind*—my ſervant
43. 8. Bring forth the *blind* people
56. 10. His watchmen are *blind*
59. 10. We grope—like the *blind*
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Zeph. 1. 27. Walk like *b.* men, La. 4. 14
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11. 5. The *bl.* rec. their ſight, Lu. 7. 22
15. 14. *Bl.* lead the blind, Lu. 6. 39
21. 14. *Blind* and lame came to him
23. 16. Wo—ye *blind* guides, *v.* 24
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10. 46. *Blind* Bartimeus. *v.* 49, 51
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7. 21. To many—*bl.* he gave ſight
14. 13. Call the lame t. *bl.* *v.* 21
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9. 1. A man—*bl.* from his birth, *ver.* 2, 6, 8, &c.
39. See might be made *blind*
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2 Pet. 1. 9. Lack. theſe things is *b.*
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T. Deut. 28. 28. L. ſhall ſmite with *bl.* Zac. 12. 4
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Eph. 4. 18. *Blindneſs* of their heart
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23. 18. Not offer the *bl.* with lea.
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12. 4. In the *blood* of her puri.—
20. 18. The fountain of her *blood*
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1 Sam. 26. 20. Let not my *bl.* fall
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4. 11. Require his *blood*
23. 17. Th. *bl.* of th. men, 1 Chro. 11. 19
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29. 24. Reconcil. with their *bl.*
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39. 30. Her young ones—ſuck *bl.*
Pſa. 9. 12. Maketh inquiſition for *b.*
30. 9. What profit is—in my *bl.*
58. 10. Waſh his feet in the *blood*
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9. 5. Garments rolled in *blood*
26. 21. Shall diſcloſe her *blood*
33. 15. Stop. his ears from—*blood*
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23. 30. In the *blood* of the prophets
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22. 44. Great drops of *blo.* falling
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19. 34. Came *bl.*—and water
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15. 20. Abſt. from *bl.* *v.* 29. *c.* 21. 25
17. 26. Made of one *bl.* all nat.
18. 6. Your *bl.* be upon your head
20. 28. Purchaſed with his own *bl.*
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5. 9. Being—juſtified by his *bl.*
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15. 50. Fleſh and *bl.*—not inherit
Gal. 1. 16. I conferred not fleſh & *b.*
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Col. 1. 20. Thro the *b.* of his croſs
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9. 7. Not without *blood*
12. But by his own *blood*
20. This is the *blood* of the Teſt.
22. All things--purged with *blood*
10. 19. Into the holieſt by the *bl.* of Jeſus
11. 28. And ſprinkling of *blood*
12. 4. Not—reſiſted unto *blood*
13. 12. *Bl.* is brought into th. Sanctu.
1 Pet. 1. 2. Sprinkling of the *b.* of J.
19. With the precious *b.* of Chriſt
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5. 6. This is he that came by wat. & *b.*
Rev. 1. 5. Waſhed us--in his own *b.*
5. 9. Redeemed us to G. by thy *bl.*
6. 10. Avenge our *blood*, com. 19. 2
7. 14. Whit. in th. *bl.* of the La.
8. 7. Fire mingled with *blood*
8. Sea. becam. *bl.* 11. 6. & 16. 4
12. 11. Overcame—by the *b.* of t. La.
14. 20. *B.* came out of the wine-preſs
16. 6. Thou haſt giv. 'em *b.* to drink
17. 6. Drunk. with th. *b.* of the ſaints
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19. 2. Hat. aveng. th. *bl.* of his ſerv.
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13. 20. The *bl.* of the everlaſt Co.
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Le. 17. 4. Hath ſh. *b.*—ſhall be cut off
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2 Sa. 16. 7. *Bl.* man, Pſ. 5. 6.
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Neh. 4. 5. Let not their ſin be *bl.*
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40. 7. The Spirit of the Lord *blow.*
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5. 29. Whole *bo.* be cast into hell, *v.* 30.
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r. 6. 13. *Bo.* is not for fornica.
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Heb. 13. 3. As being yoursel.-in the *bo.*
ONE BODY.
Ro. 12, 4. Many memb. in one *bo.* *v.* 5. 1 Co. 12. 12. E. 2. 26. Col. 3. 15.
1 Cor. 6. 16. Is one *bo.* 16. 17.
Eph. 4. 4. There is one *bo.*
BODIES.
Neh. 9. 37. Dominion over our *bo.*
Job. 13. 12. Your *bo.*-of clay
Ezek. 1. 11. Covered their *bo.* *v.* 23.
Da. 3. 27. On whose *bo.* the fire, *v.* 21.
Matth. 27. 52. *Bo.* of Saints arose
Joh. 19. 31. *Bo.* shou. not remain.
Ro. 1. 24. To dishon. their own *bo.*
8. 11. Quicken your mortal *bo.*

Ro. 12. 1. That you present your *bo.*
1 Cor. 6. 15. Your *bo.* are the mem. of Christ.
15. 40. Celestial *bo.* and bo. ter
Eph. 5. 28. As their own *bo.*
Heb. 10. 22. Our *bo.* washed. 13. 11.
Dead BODIES.
Psal. 79. 2. &. 110. 6. Jer. 31. 40 & 34. 20. Amos 8. 3. Rev. 11. 8, 9
BODILY.
Luke 3. 22. *Bo.* shape
2 Cor. 10. 10. *Bo.* presence
Col. 2. 9. Fulness of the Godhead. *bo.*
1 Tim. 4. 8. *Bo.* exercise.
BOIL, ED, ING.
Job. 30. 27. My bowels *bo.*
41. 31. Maketh the deep to *bo.*
Isa. 64. 2 Fire causeth the water to *bo*
See more 1 Kings 19. 21. & 2 Kin. 6. 29. Ezek. 24. 5. & 46. 20.
BOLD.
Prov. 28. 1. The righ. is as *bo.* as a Lyon.
Acts. 13. 46. Paul and Bar. waxed *bo.*
Rom. 10. 20. Esaias is very *bo.*
See more 2 Cor. 10. 1, 2. & 11. 21.
Phil. 1. 14. 1 Thes. 2. 2. Philem. 8.
BOLDLY.
Gen. 34. 25. Came upon the city *bo.*
Mar. 15. 43. Went in *bo.* unto Pilate.
John. 7. 26. He speaketh *bo.*
Act 9. 27. Preached *bo.* *v.* 29. c. 14. 3. & 19. 8. Ep. 6. 19. 20.
Heb. 4. 16. Let us come *bo.* 13. 6.
BOLDNESS.
Ec. 8. 1. The *bo.* of his face.
Acts. 4. 13. The *bo.* of Peter & John 29. *Bo.* they may speak. *v.* 31. Phil. 1. 20. 2 Cor 7. 4.
Eph. 3. 12. In whom we have *bo.*
1 Tim. 3. 13. Purchase great *bo.*
Heb. 10. 19. Having *bo.* to enter.
1 Joh. 4. 17. *Bo.* in the day of judg.
BOND.
Nu. 30. 2. Bind-with a *bo.* *v.* 3. 4. 10.
*P*Eze. 50. 37. Into the *bo.* of the Cov.
Luke. 13. 16. Loosed from his *bo.*
Acts, 8. 23. In the *bo.* of iniquity
Eph. 4. 3. *Bo.* of peace. Col. 3. 14.
BOND, OR BOUND.
1 Cor. 12. 13. Whether *bo.* or free.
Gal. 3. 28. *Bo.* or free. Ep. 6. 8 Col. 3. 11.
Rev. 13. 16. Free and *Bo.* 19. 18.
BONDS.
Num. 30. 5. Not any of her-*bo.*
Job. 12. 18. He looseth the-*bo.* of Kings
Psal. 116. 16. Thou hast loosed my *bon.*
Jer. 5. 5. Burst the *bo.* 30. 8. Nah. 1. 13.
27. 2. Make the *bo.* and yokes
Acts 20. 23. *bo.* and afflict. abi. me
23. 29. Nothing worthy of-*bo* 26. 31.
Eph. 6. 20. In *bo.* Phil. 1. 7. *v.* 13 14, 16. Col. 4. 3.
Col. 4. 18. Remember my *bo.* Hel. 13. 3.
2 Tim. 2. 9. I suffer-even unto *bo*
Phil. *v.* 10. In my *bo.* Heb. 10. 34
Heb. 11. 36. Had trials of *bo.*
Its taken for,
1. A promise or vow, Nu. 30. 7, 14
2. Yoke of Tyranny, Job. 12. 18. Nah. 1. 13.
3 Suffer. Heb. 13. 3.
BONDAGE.
Exod. 1. 14. Bitter with hard *bo.*
2. 23. Sighed—of the *bo.*
P. 6. 6. I'll rid you out of their *bon*
9 Hearkened not-for cruel *bon.*
Deu. 6. 12. Which brought thee out of *bon.* *c.* 8. 14. Josh. 24. 17. Judg. 6. 8.
Ezr. 9. 8. A reviving in our *bo.* *v.* 9.
Neh. 5. 5. Our sons and our daugh. --bro. into *bon.*
9. 17. A cap to return to their *bon.*
P. Isa. 14. 3. From the hard *bon.*
John 8. 33. We were never in *bon.*
Rom. 8. 15. The spirit of *bon.*
Men may be in bondage
1. Through restraint or oppression, Acts 7. 7.
2 Through intanglement of Ser. Gal. 5. 1.
3. Through unequal relations, 1 Cor. 7. 15.
4. Through fear, Heb. 2. 15.
5. Through corrupt. 2 Pet. 2. 19.
BOND-SERVANT, SERVICE.
Lev. 25. 39. 2 Kings 9. 21.
BOND-WOMAN, WOMEN.
Gen. 21. 10, 12, 13. 2 Chro. 28. 10. Esth. 7. 4. Gal. 4. 23, 31.
BONE, ES.
Gen. 2. 23. *Bon.* of my bone
Exod. 12. 46. Neither-break a *bon.*
Nu. 19. 16. toucheth a *bon.* Num. 9. 12.
Judg. 9. 2. I am your *bon.* com. 2. Sa. 5. 1. & 19. 13.
Job. 2. 5. Touch his *bo.* *c.* 19, 20. & 31. 22.
Prov. 25. 15. A soft tongue break. the *bo.*
Eze. 37. 7. Together *bo.* to-bo. 39. 15.
John 19. 36. A *bo.* of him shall not be broken.
See Back, Cheek.
Exod. 13. 19. The *bos.* of Joseph, Josh. 24. 32.
2 Sam. 21. 12. The *bos.* of Saul, *v.* 13, 14.
2 Kings 13. 21. *Bon.* of Elisha, com. *c.* 23. 18.
Job. 10, 11. Fenced me with *bos.*
Psal. 51. 8. The *bos.* which thou hast broken.
53. 5. Scatter. the *bo.* 141. 7.
Prov. 3. 8. Marr. to thy *bo.* 14. 30.
15 30. Maketh the *bo.* fat, 16. 24
17. 22. Broken spirit drieth the *bo.*
Eccles. 11. 5. How the *bo.* do grow
P. Isa. 58. 11. Make fat thy *bo.* 66. 14.
T. Ezek. 6. 5. I'll scatter your *bo.*
37. 3. Can these *bo.* live, *v.* 5. 7. 11.
Amo. 2. 1. Burnt the *bo.* of the K.
Zeph. 3, 3. They gnaw not the *bo.*
Matt. 23 27. Full of dead men's *bo.*
Lu. 24. 39. A Spirit hath not flesh and *bo.*
HIS BONES.
1 Kin. 13. 31. Lay my *bo.* besides his bones
2 Ki. 23. 18. Let no man move his *bo.*
Job. 20. 11. His *bo.* are full of the sins
See more, *c.* 21. 24. & 33. 19. 21. & 40. 18.
Psal. 34, 20. He keep. all his *bo.*
Jer. 50, 17. Hath broken his *bo*
Eph. 5. 30. Memb. of his flesh & *bo.*
Heb. 11. 22. Com. concer. his *bo.*
MY BONES.
Gen. 50. 25. Carry up *bo.* Ex. 13. 19.
Job. 4. 14. My *bo.* shake. & 30. 17 Jer. 23. 9.
Psa. 6. 2. *Bo.* are vexed. 22. 14.
31. 10. My *bo.* are consumed, com. 32. 3.
35. 10. All my *bo.* shall say.
38. 3. Any rest in my *bo.* 42. 10.
102. 3. My *bo.* are burnt. Job. 30. 30.
Isa. 38. 13. So will he break-my *bo.*
Jer. 20. 9. As-fire-in my *bo.* Lam. 1. 13.
Lam. 3, 4. Broken my *bo.*
Their BONES.
Num. 24. 8. Break their *bo.*
Ezek. 32. 27. Their iniqu. shall be on their *bo.*
Dan. 6. 24. Break all their *bo.*
It sig.
1. Kinsmen, Gen. 29. 14. 2 Sam. 19. 13.
2. Men in a desol. state. Ezek. 37. 4. 11.
3. The innermo. parts Pro. 12. 4. & 17. 22.
4. Strength, Num. 24. 8. Lam. 3. 4.
5. A living or dead body, Job. 30. 17. 1 Kings 13. 31.
BONNETS.
Exod. 28. 40. & 39. 28. Isa. 3. 20. Ezek. 44. 18.
BOOK.
Exod. 17. 14. Write this-in a *bo.*
32. 32. Blot me out of thy *bo.*
Deut. 17, 18. Write-this Law in a *bo.* 31. 24.
Josh. 10. 13. Written in the *bo.* of, 2 Sam. 1. 18.
1 Sam. 10. 25. Samu.-wrote-in a *bo.*
1 Ki. 11. 41. In the *bo.* of Sol. com. Num. 21. 14. 2 Chro. 9. 29. & 20. 34. Esth. 9. 32.
Neh. 8. 5. Ezra opened the *bo.*
Job 19, 23. Were printed in a *bo.*
31. 35. Adversary had written a *bo.*
Psal. 40. 7. In the vol. of the *bo.* Heb. 10. 17.
56. 8. Are they not in thy *bo.*
69. 28. Blotted out of thy *bo.*
139. 16. *Bo.* all my mem.-writ.
Isa. 29. 11. As-a *bo.* that is sealed, *v.* 12. 18.
30. 8. Note it in a *bo.*
34. 16. Seek ye out of the *bo.*
Jer. 30. 2. Write-all-in a *bo.* *c.* 36. 2. 4. 8, 10, 13, 18. & *c.* 45. 1.
36. 2. Roll of a *bo.* Ezek. 2. 9.
Dan. 12. 1. Found written in the *bo.*
Matt. 1. 1. *Bo.* of the generation of Jesus Christ
Lu. 4. 17. The *bo.* of-Isa. *c.* 3. 4. 20. 42. *Bo.* of the Psa. Acts 1, 20.
Heb. 9, 19. He sprinkled the *bo.*
Rev. 1. 11. Write in a *bo.*
5. 1. A *bo.* written within *v.* 2. 3. 4, 5, 7, 8, 9.
10. 2 A little *bo.* *v.* 8, 9, 10.
20. 12. Another *bo.* was opened
22. 19. Take away from the-*bo.*
BOOK of the LAW.
Deut. 28. 61. & 29. 21. Josh. 1. 8. & 24. 26. 2 Kin. 22. 8. 2 Ch. 34. 14. Neh. 8. 1. 8, 3. Gal. 3. 10.
BOOK of LIFE.
Phil. 4. 3. Rev. 3. 5. & 13. 3, 8, & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.
BOOK of MOSES.
2 Chro. 25. 4. Written in the *bo.* of Mos. 35. 12.
Neh. 13. 1. Read in the *bo.* of Mos. Mark 12. 26.
BOOK of REMEMBRANCE.
Mal. 3. 16.
This BOOK.
Deut. 29. 20. 2 Kin. 23. 3. Jer. 25. 13. John 20. 30. Rev. 22. 7. 9, 10. 18, 19.
BOOKS.
Eccles. 12. 12. Of making many *bo.*
Dan.

Dan. 9. 26. The bo. were opened Rev. 20. 12.
9. 2. I underſtood by bo.
Joh. 21. 25. World could not con. the bo.
Acts 19. 19. Their bo. & burn. them
2 Tim. 4. 13. Bring the bo.
Rev. 20. 12. Out of thoſe things in the bo.

It ſig.

1. A Regiſter or rehearſal, Ge. 5. 1. Mar. 1. 1.
2. Thing narrowly exam. Dan. 7. 10.
3. Providence, Pſal. 139. 16.
4. Decree, Rev. 13. 8.
5. The whole Scripture, or ſome part thereof, Rev. 5. 1. &. 22. 19.

BOOTH, BOOTHS.

Gen. 33. 17. Jacob. made *boo.* Neh. 8. 16. Jon. 4. 5.
Lev. 23. 42. Dwell in *boo.* Neh. 8. 14

BORDER.

De. 12. 20. The L. ſhall enlar. thy *bor.*
1. Kin. 4. 21. To the *bor* of Egypt
Pſa. 78. 54. *Bor.* of his ſanctuary
P. Pro. 15. 25. The *bor.* of the widow.
P. Jer. 31. 17. Come aga. to their *bor.* 26.
T. Ezek. 11. 10. Judge you in the *bor.* of Iſrael.
Amos 1. 13. Might enlarge their *bor*
Zeph. 2. 8. Magnifie themſe. aga. their *bor.*
Mal. 1. 4. The *bor.* of wickedneſs.
5. Magnif. from the *Bor.* of Iſra.

BORDER, or BORDES, i. LISTS.

Exod. 25. 25. Ezek. 47. 13. Can. 1. 11. Mat. 23. 5. Mark. 6. 56. Luke 8. 44.

BORDERS.

Pſa. 74. 17. The *bor.* of the earth.
147. 14. Maketh peace in thy *bor.*
P. Iſa. 54. 12. Thy *bor.* of pleaſ. ſtones, 60. 18.
Ezek. 45. 1. Holy in all the *bor.* com.

BORN. i. BROUGHT, FORTH.

1 Sam. 2. 5. The barren ha. *bo.* com. Jer. 15. 7.
Job. 5. 7. Man is *bo.* unto trouble
11. 12. *Bo.* like a wild aſs colt
14. 1. *Bo.* of a wom. 15. 14. 15. 7.
Pſa. 22. 31. A peo. that ſhall be *br.*
58. 3. Go a ſtray as ſoon as-*bo.*
87. 4. This man was *bo.* there, v. 5.
Prov. 17. 17. A bro. is *bo.* for adv.
Eccleſ. 3. 2. A time to be *bo.*
Iſa. 9. 6. Unto us a child is *bo.*
66. 8. A nation be *bo.* at once
12. *Bo.* upon her ſides.
Jer. 15. 10. *Bo.* me a man of ſtrife
T. 16. 3. *Bo.* in this place.
20. 14. Day wherein I was *bo.*
Ezek. 16. 4. In the day that thou waſt *bo.*
Hoſ. 2. 3. Day that ſhe was *bo.*
Mat. 1. 16. Of whom was *bo.* J. & 2. 1, 2.
11. 11. That are *bo.* of wom. Lu. 7. 28.
26. 24. Good if he had not been *b.*
Lu. 1. 35. Holy thing-*bo.* of thee, 2. 11.
Joh. 3. 3. *Bo* again v. 8. 7. 1 Pet. 1. 23.
8. 41. Not *bo.* of fornication.
9. 2. *Bo.* blind, 19, 20. 32, 34.
16. 21. For joy that-is *bo.*
18. 37. To this end was I *bo.*
Rom. 9. 11. Child not being yet *bo.*
1 Cor. 15. 8. *Bo.* out of due time
Gal. 4. 23 *Bo.* after the fleſh v. 29.
1 Pet. 2. 2. As new *bo.* babes
1 John. 3. 9. *Bo.* of God, *ch.* 4. 7. & 5. 1, 4. *c.* 2. 29. Jo. 1. 13.
Rev. 12. 4. Dev. the child. ſoon as-*bo.*

BORN, or CARRIED.

Exod. 25. 14. Ark *bo.* v. 28.
Iſa. 46. 3. *Bo.* by me from the belly
Jer. 10. 5. They mu. needs be *bo.* Amos 5. 26. Mark 2. 3. Joh. 20. 15. Acts 21. 35.

BORN, or SUFFERED.

Job. 34. 31. I have *bo.* chaſtiſem.
Pſal. 55. 12. Then I cou have *bo.* it
69. 7. I have *bo.* reproach
Iſa. 53. 4. He hath *bo.* our griefs
I am. 5. 7. We have *bo.* their iniq.
Ezek. 16. 58. *Bo.* thy lewdneſs
32. 24. *Bo.* thy ſhame, 36. 6. & 39. 26.
Matt. 20. 12. *Bo.* the burthen and heat—
23. 4. Grievous to be *bo.* Luke, 11. 46.
Rev. 2. 3. Haſt *bo.* and haſt patience

BORROW.

Exod. 3. 22. Every woman ſhall *bo.* 11. 2.
22. 14. If a man *bor.* ought
P. Deu. 15. 6. Shalt lend but-not *bor.* 28. 12.
2 Kings 4. 3. Go *bor.* veſſels
Mat. 5. 42. From him that would *b.*

BORROWED, ETH, ER.

Exod. 12. 35. 2 Kings 6. 5. Neh. 5. 4. Pſal. 37. 21. Prov. 22. 7.

BOSOM.

Exod. 4. 6. Thine hand into thy *boſ.* v. 7.
Num. 11. 12. Carry them in thy *boſ.*
Deut. 13. 6. The wife of thy *bo* 28, 54.
See Ruth 4. 16. 2 Sam. 12. 3. 8. 1 Kings 1, 2. & 3. 20.
Job. 31. 33. Mine iniq. in my *bo.*
Pſ. 35. 13. My pr. return. into my *bo.*
74. 11. Pluck-out of thy *bo.*
79. 12. Sevenfold into their *bo.*
129. 7. Bind ſheaves in his *bo.*
Pro. 5. 20. The *bo.* of a ſtranger
6. 27. Fire in his *bo.*
19. 24. His hand in his *bo.* c. 26. 15.
Prov. 21. 14. A reward in the *bo.*
Eccl. 7. 9. Anger reſt. in the *bo.* of fools
P. Iſa. 40 11. Shall carry-lambs in his *bo.*
65. 6. Recompence into their *bo.* v. 7.
Jer. 32. 18. Into the *bo.* of the chil.
Lam. 2. 12. Into their mothers *bo*
Mic. 7. 5. Her that lieth in thy *bo.*
Lu. 16. 22, Into Abraham's *bo.*
Joh. 1. 18. *bo.* of the Father
13. 23. Leaning on Jeſus *bo.*

It ſig.

1. The natural boſom or breaſts, Ruth 4. 16.
2. The heart or affections, Num. 11, 12. Pſ. 89, 50.
3 Sec. or in private, Pro. 21. 14.
4 Satisfaction, Lu. 6. 38.
5. Paradiſe, heaven, Lu. 16. 23

BOTTLE, BOTTLES.

Gen. 21. 14. *Bot.* of water, *v* 15, 19
Joſh. 9. 4. Wine *bo.* v. 13. 1 Sam. 10. 3. & 16. 20. & 2 Sam. 16. 1 Jer. 13. 12. Hoſ. 7. 5.
Judg. 4. 19. A *bo.* of milk.
Job. 32, 19. New *bo.*
38. 37. *Bo.* of heaven
Pſ. 56. 8. My tears into thy *bo.*
119. 83. Become a *bo* in the ſmo.
Jer. 19. 1 Get a pot.-*bo.* v. 10.
Hab. 2. 15. That putteth thy *bo.*
Mat. 9. 17. Into new *bo.* Mark 2. 22. Luke, 5. 38.

BOTTOM, BOTTOMS.

Exod. 15. 5. Sank into the *bo.*
29. 12. *bo.* of the altar, Lev. 4. 7. & 8. 15.
Cant. 3. 10. The *bo.*-of gold, Job 36. 30. Eze. 43. 13.
Amos 9. 3. Jon. 2. 6. Zac. 1. 8. Mar. 27. 51.

BOUGH.

Gen. 49. 22. Joſeph is a fruit. *bo.*
Judg. 9. 48. Abim. cut down a *bo.* *v.* 49.
T. Iſ. 10. 33. The L. ſha. lop the *bo.*
17. 6. Top of the upperm. *bo.* v. 9.

BOUGHS.

Lev. 23. 40. The *bo.* of good.—
P. De. 24. 20. Not go ov. the *bo.* ag.
2 S. 18. 9. Mule went und. the *bo.*
Job. 14. 9. Bring forth *bo.* like a pl.
Pſ. 80. 10. *Bo.*-like the goodly ce.
11. She ſent out her *bo.*
Can. 7. 8. Take hold of the *bo.* thereof.
Iſa. 17. 9. As a forſaken *bo.*
27. 11. *Bo.* thereof are withered
P. Eze. 17. 23. It ſha. bri. forth *bo.*
31. 3. The thick *bo.* v. 5, 6, 8. 10, 14.
Dan. 4. 12. Dwelt in the *bo.* there.

BOUGHT.

Gen. 17. 12. Born,—*bo.* with mo.
33. 19. Jacob *bo.* a parc. of, Joſh. 24. 32.
49. 30. Abra. *bo.* a field, *c.* 50. 13.
Ex. 12. 44. Every man's ſerv. *bo.*
Deut. 32. 6. Thy fath. that *bo.* thee
2 Sam. 24. 24. David *bo.* com. 1 1 Kings 16. 24. Jer. 32. 9.
Neh. 5. 16. Neither *bo.* we any land
P. Jer. 32. 43. Ffelds ſhall be *bo.*
Hoſ. 3. 2. I *bo.* her-for 15 pieces
Mat. 13. 46. Went & ſold all.
21. 12. Sold and *bo.* Lu. 19. 45.
21. 7. *Bo.* the potters field, Mark. 15, 46. & 16. 1 Lu. 14. 18, 19.
Luke 17. 28. They drank, they *bo.*
1 Cor. 6. 20. *Bo.* with a price, *c.* 7. 23.
2 Pet. 2. 1. Deny. the Lord that *bo.* them

BOUND.

Gen. 22. 9. *Bo.* Iſaac com. 42. 24.
40. 3. Joſeph was *bo.*
Lev. 8. 7. *Bo.* (the ephod)
Num. 30. 4. *Bo.* her ſoul, *v.* 5, 6, 7.
Joſh. 2. 21. Lo. the line, Ge. 32. 28.
Judg. 16. 8. *Bo.* Sampſon, *v.* 12. 21.
1 Sam. 25. 29. Soul of my L. ſhall be *bo.*
2 Sam. 3. 34. Thy ha. were not *bo.*
2 Kings 21. 7. *Bo.*-with fet. Judg. 15. 13. Job. 36. 8.
Pſ. 68. 6. *Bo.* with chains Jer. 39. 7. & 52. 11. & 40. 1 Nah. 3. 10. Mark 5. 4.
107. 10. *Bo.* in affliction
Prov. 22. 15. Fool. is *bo.*-in the heart
30. 4. *Bo.* the waters in a Gar.
Iſ. 22. 3. *Bo.* by the archers
P. 61. 1. The Pri. to them—*bo.*
La. 1. 14. The yoke of my tranſ. is *bo.*
Da. 3. 21. *Bo.* in their coats, *v.* 23, 24.
Hoſ. 7. 15. Though I have *bo.*-their arms
Mat. 14. 3. *Bo.* John, Mar. 6. 17.
16. 19. Shall be *bo.* in heaven, 18. 18.
27. 2. *Bo.* Jeſus, Mar. 15. 1. Joh. 18. 12.
Lu. 13. 16. Dau. of Abra. whom Satan *bo.*
Joh. 11. 44. *Bo.* hand and feet with
Acts 9. 2. Might bring them *bo.* *v.* 21. *c.* 22. 5.
12. 6. *Bo.* with two chains
20. 22. I go *bo.* in the ſpirit
21. 13. Not to be *bo.* only. 21. 11.
22. 25. As they *bo.* him. *v.* 29.
23. 12. *Bo.* themſel. under a cur. *v.* 14. 21.
24. 27. Left Paul *bo.*
28. 20. *Bo.* with this chain. 21. 33.
Ro. 7. 2. *Bo.* by the Law to her huſb.
1 Cor. 7. 27. Art th. *bo.* to a wife, *v.* 39.
2 Th. 1. 3. *Bo.* to thank G. alwa. 2. 13.
2 Tim. 2. 9. The wo. of God is not *bo.*
Heb. 13. 3. In bonds as *bo.* with them
Re. 9. 14. The an. *bo.* in the river.
20. 22. *Bo.* him a thouſand years

It ſig.

1 Engagement by vow or prom. Nu. 30. 4. 9.
2 Chaſtiſement, Hoſ. 7. 15.
3 Confirm, make valid, Mar. 16. 19.
4. To diſtreſs, trouble, Lu. 13. 16.
5. To draw or compel, Acts, 20. 22.
6. To be married, 1 Cor. 7. 39.
7. Tied with chains &c. Act. 12. 6.

BOUND up.

Gen. 44. 33. his life is *bo.* up in
Iſa. 1. 6. have not been-*bo.* up
Jer. 30. 13. Th. thou mayeſt be *bo.*
Eze. 30. 21. It ſhall not be *bo.*
34. 4. Neither have ye *bo.* up.
Hoſ. 4. 19. The wind hath *bo.* her up
13. 12. Iniq. of Ephriam is *bo.* up

BOUND, BOUNDS.

Gen. 49. 26. To the utmoſt *bo.* of-
Ex. 19. 12. Set *bo.* to the peo. De. 32. 8.
23. Set *bo.* about the mount.
Job. 14. 5. Appointed his *bo.*
Pſ. 104. 9. Ha. ſet a *bo.* Jer. 5. 22. Job. 26. 10.
Iſ. 40. 13. Removed the *bo.* of the p.
Hoſ. 5. 10. Like them th. remove the *bo.*
Act. 17. 26. Hath determ. the *bo.*

BOUNTY, BOUNTIFUL, NESS.

1 K. 10. 13. Solo. gave of his roy. *bo.*
Prov. 22. 9. Hath a *bo.* eye
Iſa. 32. 5. Churl-ſaid to be *bo.*
2 Cor. 9. 11. To all *bo.*
Pſ. 13. 6. He hath dealt *bo.* 116. 7.
119. 17. Deal bountifully.
2 Cor. 9. 6. Soweth *bo.* ſha. reap. *bo.*

BOW.

Gen. 9. 13. *Bo.* in the cloud, *v.* 16. Ezek. 1. 28.
48. 22. My ſword and *bo.*
49. 24. With *bo.* abode in ſtren.
Joſh. 24. 12. Not with thy ſword -*bo.*
2 Sam. 1. 18. Teach—the uſe of the *bo.*
22. 35. A *bo.* of ſteel, Pſ. 18. 34.
1 Kin. 22. 34. Drew a *bo.* 2 Chro. 18. 33. 2 Kin. 9. 24.
1 Chro. 5. 18. Able to ſhoot—a -*bo.* 12. 2.
Job. 29. 20. My *bo.* was renewed in
Pſ. 7. 12. He (*i.* G.) hath bent his *bo.*
11, 2. Wicked bend their *bo.* 37. 14. & 58. 7.
44. 6. I'll not truſt in my *bo.*
46. 9. He breaketh the *bo.*
78. 57. Like a deceitful *bo.* Hoſ. 7. 16.
Iſ. 21. 15. From the bent *bo.*
41. 2. As driven ſtub. to his *bo.*
Jer. 6. 23. Shall lay hold on the *bo.*
9. 3. Bend their tongues like a *bo.*
50. 14. That bend the *bo.* *v.* 42 *c.* 51. 3.
La. 2. 4. He hath bent his *bo.* 12.
T. Ez. 39. 3. I'll ſmite thy *bo.*
Hoſ. 1. 5. I'll break the *bo.* c. 2.
P. v. 7. I'll not ſave them by *b*
See Amo. 2. 15. Hab. 3. 9. 9. 10.
Zach. 9. 13. When I. filled the
10. 4. Out of him the battel-
Rev. 6. 2. He that ſat-had a *b*

BOWS, ſee ARROW.

1 Sam. 2. 4. The *bo.* of the mig
1 Ch. 12. 2. Armed wi. *bo.* 2 14. 8.
Pſ. 37. 15. Their *bo.* ſhall be
See Jer. 51. 56. Ezek. 39. 9.
64. 3. Bend their *bo.* to ſhoot
78. 9. Carrying *bo.* turned b
Iſ. 13. 18. Their *bo.* ſhall dart

Its put for,

1. The ſign of the Cov. m with Noah, Gen. 9. 14.
2. Might and means, Gen. 24. Job. 29. 20. Hab. 3. 9.
3. The word of the goſpel, R 6. 2.
4 Inſtrum. of war. Ez. 39.

Bow.

Joſh. 23. 7. Nor *bo.* (to their go 2 Kings 17. 35.
2 Kings 5. 18. I *bo.* myſelf in
T. Pſ. 22. 29. *bo.* before thee, c 72. 9.
Prov. 5. 1. *Bo.* thine ear to
14. 19. The evil *bo.* bef. the g
Ec. 12. 3. Strong men ſhall *bo.* the
Mic. 6. 6. *Bo.* myſelf before-G
Hab. 3. 6. Perpet. hills did *b.*

Bow down.

Gen. 27. 29. Let nations *bo.* do
37. 10. Come to *bo.* down
P. 49. 8. Shall *bo.* down bef. t
P. Exo. 11. 8. Shall *bo.* down to
C. 20. 5. Not *bo.* down-to the Deut. 5. 9.
23 24. Not *bo.* down to their g Judg. 2. 19.
Pſ. 31. 2. *Bo.* thine ear, Pſ. 86.
95. 6. Let us worſhip and *bo.* do
P. 49. 23. *Bo.* down to thee *bo.*
51. 23. *Bo.* down that we ma
65. 12. *Bo.* down to the ſlaught
T. Rom. 11. 10. *Bo.* down their b

Bow knee.

Ge. 41. 34. They cried-*bo.* the k
Iſa. 45. 23. Every knee ſhall *b* Rom. 14. 11. Phil. 2. 10.
Epheſ. 3. 14. I *bo.* my knees to

BOWED.

Gen. 33. 6. *Bo.* themſelves, 43.
49. 15. *Bo.* his ſhoulder to be
Joſ. 23. 16. Served other gods, *bo.* Judg. 2. 12. 17.
Ru. 2. 10. *Bo.* herſelf, 1 Sam. 4. 25, 23.
2 Sam. 19. 14. *Bo.* the heart
22. 10. He *bo.* the heavens, Pſ. 1
1 K. 19. 18. *Bo.* to Baal
2 Ch. 7. 3. *Bo.* themſelves & 29.
Eſth. 3. 5. Mordecai *bo.* not
Mat. 27. 29. *Bo.* the knee, R 11, 4.
Lu. 13. 11. Eighteen years and *bo.*

BOWED down.

Ge. 23. 12. Abraham *bo.* down 24. 26. & 42. 6.
Num. 25. 2. *Bo.* down to th gods, 2 Chro. 25. 14.
1 Ch. 29. 20. *Bo.* their head, 43. 28.
Pſ. 35. 14. I *bo.* heavily, 38. 6. 44. 25. O

4.25. Our ſoul is *bo.* do. 47. 6.
14. Thoſe that be *bo.* down
2.11. Shall be *bo.* down, *v.* 17.
3. I was *bo.* down at
4 5. *Bo.* down their faces
Bowed head.
4. 31. & 34. 8. Neh. 8. 6.
2 Ch. 20. 18. Joh. 19. 30.
Bowing, Boweth.
7. 11. *Bo.* down to the earth
3. As a *bo.* wall
9. The mean man, *bo.* 46. 1.
Bow, or Bowing ſig.
Relig. & true wor. Pſ. 95. 6.
Idol-wor. Le. 26. 1 Judg. 2. 19.
A nat. b. of the body Jud. 7 6.
Civil obeiſa. Ge. 42. 6. & 43. 28.
To incline, Pſ. 31 2. Pro. 5. 1.
To be afflicted, Pſ. 146. 8.
Bowels.
15. 4. Out of thy--*bo.* 25. 23.
30. *Bo.* did yern, 1. K. 3. 26.
7. 12. Proc. of thy *b.* 16. 11.
21. 18. Smote him in his *b.*
His *bo.* fell out--
20. 14. His meat in his *bo.* is
turned
30. 27. Pſ. 22. 14--71. 6.
& 109. 18.
5. 4. My *bo.* were moved
11. My *bo.* ſhall ſound—
19. Off-ſpring of thy *bo.*
1. From the *bo.* of my moth.
15. Sounding of thy *bo.*
19. My *bo.* my *bo.*
2. My *bo.* are troubled, La. 1.
20--2. 11.
7. 19. Nor fill their *bo.*
1. 18. His *bo.* guſhed out
6. 12. Straightn. in your--*bo.*
2. 1. If-any *bo.*
3. 12. Put on *bo.* of mercies
v. 7. *Bo.* of the Sa. are re-
freſhed, *v.* 12. 20.
3. 17. Shutteth up his *bo.*
The word ſig.
T. heart 2 Co. 6. 12. Ph. *v.* 7.
The body or loins, Ge. 25. 23.
16. 11.
T. entrails, Job 20. 14. Acts 1.
Compaſſ. Iſ. 63. 15. Col. 3. 12.
Sorrow, Lam. 1. 20.
One very dear, Phile. 12.
Bowl.
7. 13. One ſilver *bo.* *v.* 19, &c.
6. 38. A *bo.* full of water
12. 6. Golden *bo.* be broken
4. 6. With a *bo.* on it, *v.* 3.
Bowls.
5. 29. 31. 33. Nu. 4. 7. 1 Ch.
17. Am. 6. 6. Za. 9. 15.--
4. 20.
Box.
9. 1. 3. Mat. 26. 7. Lu. 7. 37.
Bozrah.
6.--63. 1. Mic. 2. 12.
Bracelets.
4. 22. Ex. 35. 22. Nu. 31. 50.
3. 19. Ez. 16. 11.
Brake.
25. *Br.* every tree
9. *Br.* the tables
9. 53. *Br.* his ſkull
18. His neck *Br.*
11. 18. *Br.* the images, 23. 14.
30. 27.
Br.--the brazen
Br. down the Sod. houſes
21. 17. *Br.* into it
3. *Br.* the wall of Jeruſ. 36.
19.
Br. down the altar of Ba.
9. 17. I *br.* the jaw—

Job 38. 8. The ſea when it *br.*
Pſ. 76. 3. *Br.* the arrows
105. 16. *Br.* the ſtaff of bread
107. 14. *Br.* their ban. Lu. 8. 29.
Je. 31. 32. My coven. they *br.*
Ez. 17. 16. And coven. he *br.*
Dan. 2. 34. Stone-*br.* to pieces, *v.* 45.
6. 24. *Br.* all their bones
7. 7. The 4. B. *br.* in pieces, *v.* 19.
8. 7. *Br.* his two horns
Mat. 14. 19. He bleſſed and *br.* 15.
36. & 26. 26. Mar. 6. 41. Lu. 9.
16.--22. 19.--24. 30. 1 Cor. 11.
24.
Brakest.
Ex. 34. 1. Firſt tables-*br.* De. 10, 2.
Pſ. 74. 13. *Br.* the heads of the Dra.
v. 14.
Branch.
Ex. 25. 33. A flower in one *br.* 37. 19.
Job. 8. 16. His *br.* ſhooteth forth
T. 15. 32. His *br.* ſhall not be green
T. 18. 16. His *br.* ſhall be cut off
29. 19. Upon my *br.*
Pſ. 80. 15. T. *br.* whi. thou madeſt
P. Prov. 11. 28. ſhall flouriſh as a *br.*
P. Iſ. 4. 2. Shall the *br.* of the L.
T. 9. 14. Cut off *br.* and root
P. 11. 1. A *br.* ſhall grow up out-
14. 19. Like an abomin. *br.*
17. 9. Uppermoſt *br.* 19. 15.
P. 25. 5. *Br.* of the terrible one
60. 21. The *br.* of my planting
Je. 23. 5. A righteous *br.* 33. 15.
Zac. 3. 8. My ſervant the *Br.* 6. 12.
T. Mal. 4. 1. Neither root nor *br.*
Mat. 24. 32. *Br.* yet tender, Mar.
13. 28.
John 15. 2. Every *br.*-in me. *v.* 4. 6.
Branches.
Ge. 40. 12. The 3 *br.* are 3 days
49. 22. Whoſe *br.* run over the wall
Ex. 25. 32. Six. *br.* *v.* 35. *c.* 37. 19.
Le. 23. 40. *Br.* of palm-tree, Ne.
8. 15.
T. Job 15. 30. Dry up his *br.*
Pſ. 80. 11. Her *br.* unto the river
104. 12. Which ſing among the *br.*
P. Iſ. 17. 6. Outmoſt fruitful *br.*
T. 27. 10. And conſume the *br.*
thereof
Je. 11. 16. *Br.* of it are broken
Ez. 19. 10. Full of *br.* *See* 31. 3.
P. 36. 8. Ye ſhall ſhoot forth *br.*
Ho. 11. 6. And conſume his *br.*
P. 14. 6. His *br.* ſhall ſpread
Zach. 4. 12. Theſe two olive *br.*
Mat. 13. 32. Lodge in the *br.* Lu.
13. 19.
21. 8. Cut down *br.* Mar. 11. 8.
John 12. 13.
Joh. 15. 5. I am the vine, ye are the *br.*
Ro. 11. 16. So are the *br.* *v.* 17, 18, 19.
Its taken for,
1. Chriſt. Je. 23. 5. Za. 3. 8.
2. Worldly K. Ez. 17. 3. Da. 11. 7.
3. Fruits of the Goſpel, Mat. 13.
32. Luke 13. 19.
4. Chriſt and the Church-memb.
Jo. 15. 5. Pſ. 80. 15.
5. Children or Off-ſpring, Job
8. 16.
6. Power and proſperity, Job 18
16. Iſ. 9. 14.
7. Branches of trees, Pſ. 104. 12
Brand, Brands, Brandish.
Zac. 3. 2. Judg. 15. 5. Ez. 32. 10.
Brass.
Ex. 25. 3. Offering-of-*br.* 35. 5.--
36. 38.
27. 3. Veſſels of *br.* 38. 3. 1 Ch. 28.
8. See *Veſſels.*
Nu. 21. 9. A Serpent of *br.*
De. 8. 9. Thou mayeſt dig *br.*

De. 28. 23. The heavens-ſhall be *br.*
Judg. 16. 21. Fetters of *br.* 1 K. 7. 38.
1 S. 17. 5. Helmet of *br.* *v.* 38.
2. S. 8. 8. David took much *br.*
1 Ch. 18. 8.
2 Ch. 4. 1. Altar of *br.* 1 K. 8. 64.
Job 6. 12. Is my fleſh of *br.*
Pſ. 107. 16. Gates of *br.* Iſ. 45. 2.
P. Iſ. 60. 17. I'll bring for *br.* go.
Ez. 1. 7. Burniſhed *br.* com. Da. 10. 6.
Da. 2. 32. Thighs-*br.* *v.* 39.-7. 19.
P. Mic. 4. 13. I'll make-hoofs *br.*
Zach. 6. 1. Mountains of *br.*
Mat. 10. 9. Nor ſilver nor *br.*
1 Cor. 13. 1. Become a ſounding *br.*
Re. 1. 15. Feet-like *br.* 2. 18. Da.
10. 6.
9. 20. Idols of *br.* *See* Iron.
It's put for,
1. Streng. Da. 2. 32, 39. Mic. 4. 13
2. Goſ. Ordi. & Offic. Iſ. 60. 17.
3. Hardneſs & impud. Iſ. 48. 4
4. Obſt. peop. Je. 6. 28. Ez. 22. 18.
5. G's invincib. provid. Za. 6. 1.
Brazen.
Ex. 27. 4. *Br.* rings. 35. 16.--38. 4. 10.
Le. 6. 28. *Br.* pot, 1 K. 8. 64. *br*
Altar. *See Altar.*
Nu. 16. 39. *Br.* cenſers, 1 K. 4. 13.
br. bars
2 K. 18. 4. The *br.* ſerpent
25. 13. *Br.* ſea. 1 Ch. 18. 8. Je. 52. 17
2 Ch. 6. 13. *Br.* ſcaffold. 2 K. 16.
17. *br.* oxen
P. Je. 1. 18. I made thee *br.* walls,
15. 20.
Breach.
Ge. 38. 29. This *br.* be upon thee
Le. 24. 20. *Br.* for breach
T. Nu. 14. 34. Know my *br.* of
Judg. 21. 15. The Lord made a *br.*
1. C. 15. 13.
2 S. 6. 8. A *br.* upon Uzzah, 1 Ch.
13. 11.
Job 16. 14. He break. me *br.* up. br.
Pſ. 106. 23. Moſes ſtood in the *br.*
Prov. 15. 4. A *br.* in the ſpirit
Iſ. 7. 6. Let us make a *br.* therein
T. 30. 13. Shall be to you-a *br.*
P. 26. Bind-up the *br.*
P. 58. 12. The repairer of the *br.*
Je. 14. 17. Brok. with a *br.* La. 2. 13
Breaches.
1 K. 11. 27. Repaired the *br.* 2. K.
12. 5, 6.
Pſ. 60. 2. Heal the *br.* thereof
Iſ. 22. 9. The *br.* of the city of Da.
T. Am. 6. 11. The L. will ſmite--
with *br.*
P. 9. 11. I'll cloſe up the *br.*
It's put for,
1. Loſs, Le. 24. 20. Pro. 15. 4.
2. Decayed places, Iſ. 58. 12.
Judg. 5. 17.
3. Calam. or puniſh. 2 S. 6. 8.
Je. 14. 17.
4. Confuſi. and diſtreſs, Pſ. 60. 2.
5. Non-performance, Nu. 14. 34.
6. An entr. or *br.* into Ez. 26. 10.
Bread.
Ge. 3. 19. Shalt thou eat *br.*
18. 5. A morſel of *br.* Judg. 19. 5
47. 13. There was no *br.* in--
19. Buy us and our land for *br.*
P. 49. 20. His *br.* ſhall be fat
Ex. 12. 8. Unleavened *br.* 1 Co. 5
8. *See* Unleaven.
P. 23. 25. He ſhall bleſs thy *br.*
40. 23. He ſet the *br.* in order
Le. 21. 6. The *b.* of their G. *c.* 22. 25.
P. 26. 5. Eat your *br.* to the full,
De. 8. 9.
Nu. 21. 5. Loathe. this light *br.*
De. 8. 3. Doth not live by *b.* Mat. 4. 4.

De. 9. 9. I did neither eat *br.* nor-
23. 4. Met you not with *br.* Ne.
13. 2.
29. 6. Ye have not eaten *br.*
Joſh. 9. 5. The *br.* of their proviſion
1 S. 2. 5. Hired our themſ. for *br.*
2 S. 3. 29. Or that lacketh *br.*
35. If I taſte *br.* 1 K. 13. 16.
1 K. 17. 6. The rav. brought him *br.*
18. 4. Fed them with *br.* & wa.
2 K. 25. 3. No *br.* for the peo. Je.
52. 6.
2 Ch. 18. 26. *Br.* of affliction, De.
16. 3. 1 K. 22. 27.
Ne. 5. 14. The *br.* of the Gover.
9. 15. Gaveſt them *br.* from heav.
Job 15. 23. Wandereth about for *br.*
T. 27. 14. Not be ſatisfied with *br.*
28. 5. Out of it cometh *br.*
33. 20. His life abhorreth *br.*
Pſ. 14. 4. As they eat *br.* 53. 4.
37. 25. His ſeed begging *br.*
41. 9. Which did eat of my *br.*
See more 78. 20---102. 4. 9. 105.
16, 40--127. 2.
104. 15. *Br.* which ſtrengthen.
P. 132. 15. Satisfy her poor with *br.*
Pro. 4. 17. Eat the *br.* of wickedn.
6. 26. Brought to a piece of *br.*
9. 5. Come eat of my *br.*
17. *Br.* eaten in ſecret
P. 12. 11. Be ſatisfied with *br.* 20.
13--28. 19.
20. 17. *Br.* of deceit is ſweet
23. 6. Eat not the *br.* of him
31. 27. The *br.* of idleneſs
Eccl. 11. 1. Caſt thy *br.* upon the
Iſ. 3. 1. The whole ſtay of *br.*
P. 30. 20. The *br.* of adverſity
P. 33. 16. *Br.* ſhall be given him
P. 51. 14. That his *br.* ſhould
55 2. For that which is not *br.*
P. 10. *Br.* to the eater
P. 58. 7. Thy *br.* to the hungry,
Ez. 18. 7. 16.
Je. 38. 9. No more *b.* in the, 52. 6.
42. 14. Nor have hunger of *br.*
La. 1. 11. They ſeek *br.* 4. 4--5. 6.
Ez. 4. 9. Make thee *br.* *v.* 13. 15.
T. 16. The ſtaff of *br.* 5. 16--14. 13.
12. 18. Eat thy *br.* with quak. v. 19.
T. 13. 19. Pollute-for pieces of *b.*
16. 49. Pride fulneſs of *br.*
24. 17. Eat not the *b.* of men, *v.* 22.
C. 44. 3. Eat *br.* before the Lord
Dan. 10. 3. Ate no pleaſant *br.*
Hoſ. 2. 5. That give me my *br.*
9. 4. The *br.* of mourners
T. Am. 4. 6. Want of *b.* Ez. 4. 17.
T. 8. 11. Not a famine of *br.*
Ob. 7. That eat thy *br.* com. Joh.
13. 18.
Ha. 2. 12. Do touch *br.* or pottage
Mal. 1. 7. Ye offer polluted *br.*
Mat. 4. 3. Stones be made *b.* Lu. 4. 3.
6. 11. Our daily *br.* Lu. 11. 11.
7. 9. If his ſon aſk *br.*
15. 26. The childrens *b.* Mar. 7. 27.
33. Have ſo much *br.*
16. 5. Forgot to take *b.* Mar. 8. 14.
26. 26. Jeſus took *br.* Mar. 14. 22.
Lu. 22. 19. 1 Co. 11. 23.
Lu. 9. 3. Neither *br.* nor money
14. 1. To eat *br.* on the ſabbath
15. 17. *Br.* enough and to ſpare
24. 35. Known in break. of *br.*
com. John. 21. 13.
John 6. 31. Gave them *br.* from
heaven, *v.* 33. 50.
34. Evermore give us this *br.*
35. I am the *br.* of life, *v.* 41.
58. He that eateth of this *br.*
21. 13. Took *br.* and gave, com.
Acts 27. 35.

Acts 2. 42. Breaking of *b.* *v.* 46-20. 7.
1 Co. 10. 16. The *br.* which we 1 C.
17. Being many, are one *br.*
T. 11. 27. Whoſoever ſhall eat this *br.*
2 Co. 9. 10. Miniſter *br.* for
2 Theſ. 3. 8. Any man's *b.* *v.* 12.
It's put for,
1. Chriſt's fleſh, or humane na-
ture, John 6. 51.
2. Sp. Bo. or Chu. of C. 1 Cor
10. 17.
3. Nat. food. Gen. 3. 19.--49. 20.
4. Holy and heavenly things, Pro.
9. 5. Mat. 15. 26.
5. Fort. manna, Ne. 9. 15. Joh. 6. 31.
6. Cana. appo. to deſtr. Nu. 14. 9.
Breadth.
Gen. 6. 15. *Br.* of the ark Canaan
De. 2. 5. So much as a foots *br.*
Job. 38. 18. The *br.* of the earth
Zac. 2. 2. Meaſ. Jeruſa. to ſee the *br.*
Eph. 3. 18. What is the *br.*-length
Rev. 20. 9. Went up on the *br.* of.
21. 16. Length-*br.*-height-are equal
Break.
Ge. 27. 40. Thou ſhalt-*br.*-yoke.
C. Ex. 12. 46. Nor *br.* a bone, Nu.
9. 12.
19. 22. Leſt the L. *br.* forth.
34. 20. Shalt thou *br.* his neck
T. Lev. 26. 15. Ye *br.* my covenant
T. 19. I'll *br.* the pride of
P. 44. *Br.* my covenant with them
Judg. 2. 1. Pſ. 89. 34.
Num. 24. 8. Shall *br.* their bones
C. De. 7. 5. *br.*-their im. Exod. 34.
13. Jer. 43. 13.
31. 16. And *br.* my cov. *v.* 20.
Ezr. 9. 14. Should we again *br.*
Job. 13. 25. Wilt thou *br.* 19. 2.
Pſ. 2. 3. Let us *br.* their bands
10. 15. *Br.*-the arm. 58. 6.
P. 72. 4. Shall *br.* com. Iſa. 14. 25.
94. 5. They *br.* in pieces thy
Can. 2. 17. Until the day *br.* 4. 6.
T. Iſa. 30. 14. Shall *br.* it as
P. 35. 6. Shall water *br.* out
P. 42. 3. Shall he not *br.* Mat. 12. 20.
C. 44. 23 *Br.* for. into ſing. 52. 9.
54. 1.
P. 54. 3. Shalt *br.* forth on
58. 6 *Br.* every yoke
P. 8. Shall thy light *br.* forth
Jer. 4. 3. *Br.* up your fal. grou. Ho.
10. 12.
14. 21. *Br.* not thy covenant
P. 28. 4. I'll *br.* the yoke, 30. 8.
P. 33. 20. If ye can *br.* my cov.
51. 20. With thee will I *br.* v. 21. 22.
Eze. 17. 15. Shall he *br.* the cov.
T. 30. 24. *Br.* Phar. arms, com. Jer.
49. 35.
P. Dan. 2. 44. It ſhould *br.* in pieces
C. 4. 27. *Br.* off thy ſins by.
Am. 5. 6. Leſt he *br.* out like fire.
Mic. 3. 3. *Br.* their bones
T. Zac. 11. 10. *Br.* my covenant.
v. 14. the brotherhood
T. Mat. 5. 19. Whoſo.-ſha. *br.* one
Acts, 21. 13. To *br.* mine heart
It ſig. to
1. Puniſh or deſtroy, Job. 13. 25.
Pſ. 94. 5.
2. Withdraw, Gen. 27. 40.
3. Tranſgre. Le. 26. 15. Mat. 5. 19.
4. Make void Pſ. 2. 3. Zac. 11. 10.
5 Dawn appear, Can. 2. 17. 4. 6.
Breaker.
Eze. 18. 10. *m.* Mic. 2. 13. Rom.
2. 25.
Breakest, Breaketh.
Job. 9. 17. *Br.* me with a tempeſt
16. 14. *Br.* me with breach
Pſ. 29. 5. Voice of the L. *b.*

Pſ. 46. 9. He *br.* the bow
119. 20. My ſoul *br.* for
Pro. 25. 15. *Br.* the bone
T. Jer. 19. 11. As one *br.* a pot
23. 29. As a hammer that *br.*
Dan. 2. 40. As iron *br.* in pieces

BREAKING, BREAKINGS.

Gen. 32. 24. Untill th. *br.* of the d.
Ex. 22. 2. Be found *br.* up.
1 Ch. 14. 11. *Br.* forth of wa. Job. 30. 14.
Job. 41. 25. By reaſon of *br.*
Iſa. 30. 13. Whoſo *br.* cometh *v.* 14.
Eze. 16. 59. In *br.* the covent 17. 18.
21. 6. The *br.* of thy loins
Hoſ. 13. 13. In the place of *br.* forth
Lu. 24. 35. *Br.* of bread, Acts, 2. 42. 46.
Rom. 2. 33. Though *br.* the law

BREAST, BREASTS.

Gen. 49. 25. Bleſſings of the *br.*
Le. 7. 30. *Br.*-wave-off. Nu. 18. 11.
Job. 21. 24. *Br.* full of milk
24. 9. The fatherleſs from the *br.*
Pſ. 22. 9. Upon my moth. *br.*
Prov. 5. 19. Let her *br.* ſatisfy thee
Cant. 1. 13. Betwixt my *br.*
4, 5. Thy two *br.* are like, 7. 3.
8. 8. She hath no *br.* v. 10.
P. Iſa. 28. 9. Wean'd from-the *br.*
P. 60. 16. Suck the *br.* of Kings
Ez. 16. 7. Thy *br.* are faſhioned
C. Hoſ. 2. 2. From between her *br.* 9. 14.
See Joel 2. 16. Nah. 2. 7.
Luk. 23. 48. Smote upon their *br.*
Joh. 13. 23. Lying on Jeſus *br.* 21. 20.
Rev. 15. 6. Having their *br.* girded

It fig.

1. Inward affections, Can. 1. 13.
2. Comforts, Can. 4, 5. Iſ. 66. 11.
3. Ordinances, Cant. 8. 8.

BREAST-PLATE, put for,

1. The ornament of the *br.* worn by the High-prieſt, Ex. 28. 4. Lev. 8. 8.
2. Faith and godlineſs, Eph. 6. 14. 1 Theſ. 5. 8.
3. Warlike defence, Rev. 9. 9. 17.

BREATH.

Ge. 2. 7. *Br.* of life, 6. 27.
2 Sam. 22. 16. *Br.* of his noſtrils, Pſ. 18. 15.
Job. 9. 18. My *br.* 27. 3---17. 1.
33. 4. The *br.* of the Almigh. 37. 10.
Pſ. 33. 6. *Br.* of his mouth
135. 17. *Br.* in their mouths, Jer. 10. 14---51. 17.
146. 4. His *Br.* goeth forth
150. 6. Every thing that hath *br.*
Eccleſ. 3. 19. They have all one *br.*
Iſ. 2. 22. Whoſe *br.* is in his
11. 4. With the *br.* of his lips
30. 28. *Br.* as an overflowing, 33.
T. 33. 11. Your *br.* as fire
42. 5. He that giveth *br.*
Lam. 4. 20. The *br.* of our noſtr.
Eze. 37. 5. I'll cauſe *br.* to enter. 6, 8. 9, 10.
Acts 17. 25. He giveth to all-*br.*

BREATHE, ING.

Joſh. 11. 11. Not any left to *br.* 14.
Pſ. 27. 12. *Br.* out cruelty
Lam. 3. 56. Thine ear from my *br.*
Acts 9. 1. Saul-*br.* out

BREATHED, ETH.

Ge. 2. 7. God *br.* into
Joſ. 10. 40. All that *br.* Deu. 20. 16.
Joh. 20. 22. He *br.* on them

BREATH is taken for,

1. Gods Spirit, Job. 33. 4. Pſ. 33. 6.
2. God's power, Job. 4. 9. Iſ. 30. 33.
3. God's anger, 2 Sam. 22. 16. Pſ. 74. 1. *Hebr.*
4. Chriſt's word Iſa. 11. 4. 2 Theſ. 2. 8.
5. L. anoint. Joſ. or Ze. La. 4. 20.
6. Life, Pſ. 146. 4. Dan. 5. 23.
7. The ſoul, Ge. 2. 7. Matt. 27. 50. *Gr.*
8. The wind, Job 37. 10. Pſ. 18. 15.

BRETHREN.

Gen. 13. 8. We be *br.*
19. 7. I pray you *br.* do not, com. 1 Sam. 30. 23.
27. 29. Be lord over thy *br.*
42. 13. Thy ſervants are twel. *br.*
Exod. 2. 11. Smiting one of his *br.*
Deu. 33. 9. Acknowledge his *br.*
Joſh. 2. 13. Mother and-*br.* v. 18. *c.* 6. 23.
1 Chro. 4. 9. More ho. than his *br.*
Neh. 4. 14. Fight for your *br.*
Job. 6. 15. My *br.* have dealt, 19. 13.
Pſ. 22. 22. Unto my *br.* 69. 8.
122. 8. For my *br.* and
133. 1. For *br.* to dwell toge.
Pro. 6. 19. Diſcord among *br.*
17. 2. Inher. among *br.*
19. 7. All the *br.* of the poor
Iſa. 66. 5. Your *br.* that hated
20. Shall bring all your *br.*
Jer. 12. 6. Thy *br.* and the houſe, com. Ezek. 11. 15.
Hoſ. 2. 1. Say unto your *br.*
T. 13. 15. Fruitful among his *br.*
P. Mic. 5. 3. The remnant of his *br.*
Mat. 12. 47. Mo. and-*br.* Mar. 3. 32.
20. 24. Againſt the two *br.*
23. 8. All ye are *br.*
25. 40. Theſe my *br.*
Lu. 14. 12. Call not thy *br.*
16. 28. I have five *br.* *See.* 20. 29.
22. 32. Strengthen thy *br.*
John 7. 5. Nor did his *br.* believe
20. 17. Go to my *br.* Matth. 28. 10
Act 1. 16. Men and *br.* 2. 37.
3. 22. Of your *br.* 7. 37.
7. 2. *Br.* and fathers, 22. 1--13. 26.--15. 7. 13.
25. He ſuppoſed his *br.*
26. Ye are *br.* com. Gen. 13. 8.
11. 1. The Apoſtles and *br.*
15. 22. Chief men among the *br.*
40. Recom. by the *br.*
28. 14. Where we found *br.*
Rom. 8. 29. Firſt-born amo. many *b.*
9. 3. For my *br.* my kinſmen
12. 1. I beſeech you-*br.* 1 Cor. 1. 10. Gal. 4. 12. 1 Theſ. 4. 1. -2 Theſ. 2. 1. Heb. 13. 22.
15. 14. Am perſua. of you my *br.*
1 Cor. 6. 5. To judge betw. his *b.*
9. 5. the *br.* of the Lord
15. 6. Above 500 *br.* at once
2 Cor. 11. 26. Falſe *br.* Gal. 2. 4.
Gal. 4. 28. Now we *br.*
Eph. 6. 23. Peace be to the *br.*
Col. 1. 2. Faithful *br.* in C.
4. 15. Salute the *br.* Rom. 16. 14.
1 Theſ. 4. *Br.* pray for us. 2 Theſ. 3. 1.
5. 26. Greet-the *br.* 2 Tim. 4. 21. Phil. 4. 21.
27. Holy *br.* Heb. 3. 1.
2 Theſ. 2. 13. T. beloved of the L.
Heb. 2. 11. To call them *b.* *v.* 12, 17,
10. 19. Having therefore *br.*
James 1. 16. Beloved *br.* 2. 5. 5. 7. 10. 12.
1 Pet. 3. 8. Love as *br.*
5. 9. Accom. in your *br.*
1 Joh. 3. 14. Becauſe we love the *b.*
3 Joh. 5. Thou doſt to the *br.*
Rev. 6. 11. Until their *br.*
12. 10. The accuſer of the *br.*
19. 10. And of our *br.* 22. 9.

BRETHREN ſo,

1. By human nature, ſo are all mankind, Ge. 19. 7. 1 Sam. 30. 23.
2. By Generation, Ge. 42. 13. Mat. 20. 24.
3. By natural affinity, Ge. 13. 8. Joh. 7. 5.
4. By Regeneration. Cor. 1. 1.
5. By Adop. John 20. 17. Heb. 2. 11.
6. By office, 1 Ch. 25. 9. 2 Cor. 8. 23.

BRIAR.

P. Iſa. 55. 13. Inſtead of the *br.*
P. Eze. 28. 24. No more a prick *br.*
Mic. 7. 4. The beſt of them--as a *br.*

BRIERS put for.

1. Natu. briers, Judg. 8. 7. Iſa. 7. 24.
2. Wicked men, Iſa. 27. 24 Ezek. 2, 6.
3. The Aſſyrian ſol. Iſ. 10, 17.
4, Corruptions, Heb. 6. 8.

BRIBE, BRIBES, BRIBERY,

1 Sam, 12, 3--8, 3 Job 15, 34. Pſ. 26, 10. Iſa. 33, 15.
Eze, 16. 33. *m.* Amos 5, 12.

BRIDE.

P. Iſa 49. 18. Bind them on as a *br.*
P. 61. 10. As a *br.* adorneth, 62. 5. Rev. 21. 2.
Jer. 2. 32. Can a *br.* forget
T. 7. 34. To ceaſe-*Br.* 16. 9. Re. 18. 23.
P. 33. 11. The voice of the *br.*
C. Joel 2. 16. The *br.*-out of her cloſet
John 3. 29. He that hath the *br.*
Re. 21. 9. I'll ſhew thee the *br.*
22. 17. The Spirit and *B.* ſay, come

BRIDE-CHAMBER.

Mat. 9. 15. Mark 2. 19. Lu. 5. 34.

BRIDEGROOM, ſee BRIDE.

Pſ. 19. 5. As a *Bridegr.* coming
Mat. 9. 15. *B.* with them, Mark 2. 19
25. 1. Went to meet the *B.* v. 5:6.
John 2. 9. Called the *Bridegr.*

BRIDLE, BRIDLES, put for,

1. Reſtraining power, 2. K. 19. 28. Job. 30. 11. Iſ. 30. 28—37. 29.
2. Rule, James 1. 26.-3. 2.
See Pſ. 32. 9--39 1. Za. 14. 20. *m* Re. 14. 20.

BRIEFLY.

Rom. 13. 9. 1 Pet. 5. 12.

BRIGANDINE.

Jer. 46. 4. 51. 3.

BRIGHT.

Lev. 13. 2. *Br.* ſpot, 38—14. 56.
1 K. 7. 45. *Br.* braſs, 2 Chro. 4. 16.
Job. 37. 11, *Br.* cloud. *See v.* 21.
Can. 5. 14. As Ivory *br.* as
Jer. 51. 11. Make *br.* the arrows, Ez. 21. 15.
Ezek. 1. 13. The fire was *br.*
32. 8. All the *br.* lights.
P. Zach. 10. 1. Shall make *br.*
See *Clouds*, *Candle*, *Star*.

BRIGHTNESS.

2 Sa. 22. 13. *Br.* before him Pſ. 18. 12.
Iſa. 59. 9. For *br.* but we wal.
P. 60. 3. *Br.* of thy riſing 19.--62 1.
Ezek. 1. 4. *Br.* was about it
10 4. *Br.* of the L. glory
Dan. 2. 31. Whoſe *br.* was
P. 12. 3. Shall ſhine as the *br.* of

It fig.

1. Light, Iſ. 59. 9. Am. 5. 20.
2. Nat. form, beauty, Dan. 4 36.
3. The bright pillar of fire. Hab. 3. 4. com. Pſ. 18. 12.
4. Appearance, 2 Theſ. 2. 8.
5. Outward proſperity, Ez. 28. 7.
6. Divine ſplendor, Heb. 1. 3.

BRIMSTONE.

Gen. 19. 24. *B* and fire, Lu. 17. 29.
T. Pſ. 11. 6. Rain fire and *br.* Eze. 38. 22.
T. Re. 14. 10. Torm. with fire and *br.*

It fig.

1. Barren. De. 29. 23. Job. 18. 15.
G's wrath on earth, or in hell, Pſ. 11. 6. Iſ. 30. 33. Re. 19 20.—21. 8.
3. Wicked men's cruelty, Re. 9. 17. 18.

BRING.

P. Gen. 3. 18. It ſhall *br.* forth
42. 37. If I *br.* him not to thee
P. 46. 4. *Br.* thee up, Ex. 3. 88.-- 33. 12.
Exod. 3. 10. *Br.* forth my peo. 11
P. Nu. 14. 31. Then will I *br.* De. 4. 38.
27. 17. And which may *br.* in
C. Deut. 22. 1. *Br.* them again to
T. 28. 60. *Br.* upon thee, 29. 27.
33. 7. *Br.* him to his people
2 Chron. 24. 19. To *br.* them again
Job. 6. 22. Did I ſay, *br.* them
P. Pſ. 37. 3. Shall *br.* it to paſs, Iſa. 28. 21.
55. 23 ſhalt *b.* them down, 59. 11.
60. 9. Who will *br.* me into—Obad. 3.
71. 20. Shalt *br.* me up again
P. Iſa. 46. 11. I will *br.* it to paſs
66. 9. Shall I *br.* it to the birth
P. Jer. 29. 14. I will *br.* you again 32. 37.
T. Hoſ. 9. 16. Though they *br.* forth
Joel 3. 2. I will *br.* them down—
T. Obad. *v.* 4. Thence I will *br.*
Mic. 7. 9, He will *br.* me forth to
Zach. 8 8. I will *br.* them, 10. 6. 10.
P. Mat. 1. 23. *B.* forth a ſon; Lu. 1. 31.
17. 17. *Br.* him—to me, Mark 19. 30. Luke 9. 1.
Luke 19, 27. *Br.* hither and ſlay
John 10. 16. Them alſo muſt I *br.*
1 Cor. 1. 28. To *br.* to nought
1 Theſ, 4. 14. Will God *b.* with him
2 Pet. 2. 1. *Br.* in damnable hereſ.
2 John 10. And *br.* not this doct.

BRINGETH.

1 Sam. 2. 6. *B.* down to the grave, 7.
2 Sam. 22. 48. That *br.* down the
Job 12. 6. Hand God *br.* abund.
Pſal. 1. 3. *Br.* forth his fruit
14. 7, *B.* back the captivity, 53. 6
33. 10. *Br.* to nought Iſa. 40. 23.
37. 7. *Br.* to paſs, Pro. 16. 30.
68, 6. *Br.* out. 107. 28.
135 7. *Br.* wind out of- Jer, 10. 13.
Prov. 10. 31. Mouth of the juſt. *br.*
18. 16. *Br.* him before great
29. 15. Child left to himſ. *br.*
25. Fear of man *br.* a ſnare.
Iſa. 8. 7. L *b.* upon them, com 40. 26
26. 5. He *br.* down, 1 Sam. 2. 6.
41 27. *Br.* good tid. 52. 7. Na. 1. 15
P. 61. 11. As the earth--*br.*
Mat. 3. 10. *Br.* not forth good fruit, 7. 19. Luke 3. 9.
12. 35. *B.* fort good things, L. 6, 45.
John 12. 24. *Br.* forth much fruit. 15 5.
Col. 1. 6. *B.* forth fruit, com Heb. 6. 7.
Tit. 2. 11. That *br.* ſalvation
James 1. 15. *Br.* forth ſin and

BRINGING.

Ex. 12. 42. Much obſerved for *br.*
Num. 5. 15. *Br.* iniquity to re.
2 S. 19. 10. Of. *br.* the K. back. v 43.
2 K. 21. 12. I am *br.* evil upon Jer.
Pſal. 126. 6. *B.* his ſheaves withhin
Ezek. 20, 9. Known in *br.* them
Dan. 9. 12. By *br.* upon u
Mat. 21. 43. A Nation *Br.* fo
Ro. 7. 23. *Br.*-into captivity,
10. 5. Heb. 2. 10-7. 19. 2 Pe

BROAD.

P. Job 36. 16. Out of the ſtrai
a *br.* path.
Pſal. 119. 96. Thy com. is exce
Ca. 3. 2. In the *br.* ways. Je
P. Iſa. 33. 21. L. will be a pl.
T. Jer. 51. 58. *Br.* walls of B
Eze. 43. 16. Twelve cubits
Twelve *br.*
Mat. 7. 13 *Br.*-way *See* Na
23. 5. Make *br.* their phyl

BROKEN.

Gen. 17. 14. *Br.* my covena
Lev. 6. 28. Sodden ſhall be
T. Nu. 15. 31. *Br.* his comm
1 Chro. 14. 11. *br.* in upon
Job. 16. 12. He hath *b.* me, Pſa.
24. 20. Wick ſhall be *br.* as
P. Pſ. 34. 18. A *br.* heart, 51. 69. 20.
38. 8. I am feeble and ſore
51. 8. Bones thou haſt *br.* 3
17. *B.* ſpirit, Pro. 15. 13-1
10. 9. 16. The *br.*-heart,
Iſa. 7. 8. Shall Ephraim be
8. 9. *Br.* in pieces, Pſa. 8
14. 5. *Br.* the ſtaff, Jer. 4
19. 10. *B.* in--purpoſes, Job.
Jer. 10. 20. My cords are *br.* 2. 16-14. 17.
22. 28. A deſpiſed *br.* Idol.
39. 2. A City *b.* up, 52. 14.
50. 17. *Br.* his bones, La.
51. 58. Babylon ſhall be *br.*
Ezek. 6. 9. I am *br.* with th
T. 30. 4. Foundation ſhall be
34. 4. Bound-that which-*br.*
Dan. 2. 42. Partly *b.* *See* 8, 8, 22
Hoſ. 5. 11. Ephraim-*br.* in
T. 8. 6. *br.* in pieces, 1 Sam.
Joel 1. 17. Bars are *Br.* Jer. 5
Zach. 11. 11. Was *br.* in that
P. 16. Heal that which is *br.*
Mic. 2. 13. *B.* up Jer. 32. 9-
Mat. 15, 37. *B.* meat, Mar. Lu. 9. 17.
Lu. 4. 18. To heal the *br.* hea Iſa. 61. 1.
Joh. 7. 23. Should not be *br.*
10. 35. Scripture cannot be
19. 36. A bone of hi. ſha. not
Ro 11. 17. The branches *br.*
Acts 20, 11. *Br.* bread, *c.* 27.
1 Cor. 11. 24. Bo. which wa
for you
See *Arms*, *Covenant*, *Yoke*,

It fig.

1. Deſtroy. Iſa. 7, 8. Jer.
2. Tranſgreſſed, Nu. 15. 3
3. Made void, Joh. 10. 3
4. Contrite, or-render Pſ. 5

BROOK, BROOKS.

Lev. 23. 40. Take willo. of th
Num. 21. 14. What he did in
Deu. 8. 7. A land of *br.*
Job. 6. 15. Dealt deceitf. as
20. 17. *br.* of honey
22. 24. As the ſtones of the
Pſ. 42. 1 Panteth after the w
83. 9. At the *br.* Kiſon. Judg. 4. 7--5. 21.
110. 7. Drink of the *br.* (i.
Prov. 18. 4. Wiſdom as a flow
T. Iſa. 19. 6. The *br.* of defe
P. Jer. 31. 40, Fields of *br.* ſhall be—
Joh. 18. 1. Went-over the *br.*

BROTHER.

Ge. 4. 8. Roſe up againſt Ab
9. Am I my *br.* keeper

10

G.4.10. The voice of thy *br*. b.
9. 5. Hand of every man's *br*.
20. 5. He is my *br*. *v*. 13.
27. 40. Shalt ſerve thy *br*.
29. 15. Becauſe thou art my *br*.
37. 27. For he is our *br*.
38. 8. Raiſe up ſeed to thy *br*.
42. 38. His *br*. is dead, 44. 20.
44. 23. Exce. yo.-*b*. com. 42. 15.
45. 4. I am Joſeph your *br*.
P. 48. 19. His-*br*. ſhall be great.
Ex. 4. 14. Is not Aaron, th. *br*. 7. 1.
C 32. 27. Slay every man his *b*.
Le. 25. 25. If th. *b*.-waxen poor, 35
Deut. 13. 6. If thy *br*.-entice thee
C. 15. 7. From thy poor *br*. 9.
11. Ope. thy han. wid. to thy *b*.
22. 1. Bring them again to thy *b*.
23. 7. For he is thy *bro*.
2 Sa. 1 26. For thee my *b*. Jonath.
1 K. 13. 30. Alas my *br*.
20. 33. Thy *Br*. Benhadad
Neh. 7. 2. My *br*. Hanani
Pſal. 35. 14. My friend or *br*.
49. 7. Means redeem his *br*.
50. 20. Speakeſt againſt thy *br*.
Prov. 17. 17. A *br*. is born for
18. 9. *Br*. to him that is a--
19. A *br*. offended is harder
24. Cloſer than a *br*.
27. 10. Than a *br*. afar off
Can. 8. 1. O th. thou wert as my *b*.
Iſa. 3. 6. Take hold of his *br*.
T. 9. 19. Spare his *br*. com. 19. 2. Ezek. 38. 21.
T. Jer. 22. 18. Ah my *br*. orah ſiſt.
P. 31. 34. And every man his *br*.
Hoſ. 12. 3. Took his *br*. by the
Am. 1. 11. Did purſue his *br*. com. Ob. 10.
Mic. 7. 2. Hunt every man his *br*. Za. 7. 10.
Mal. 1. 2. Was not Eſau Jacob's *br*.
2. 10. Againſt his *Br*.
T. Matt. 5. 22. Angry with his *br*.
24. Be reconciled to thy *br*.
7. 3. That is in thy *br*'s. eye
10. 21. *Br*. ſhall deliver up to B.
18. 15. If thy *B*. treſpaſs, Lu. 17. 3
Mar. 3. 35. The ſame is my *Br*. Mat. 12. 50.
Luke 12. 13. Speak to my *Br*.
15. 32. This thy *Br*. was dead
John 11. 21. My *Br*. had not died
Acts 9. 17. *Br*. Saul, 21. 20.
Rom. 14. 10. At nought thy *Br*.
15. *Br*. grieved, *v*. 21. 1 Co. 8. 13.
C. 1 Cor. 5. 11. Any-that is called a *Br*.
6. 6. *Br*. goeth to law with
7. 15. A *br*. or ſiſter is not
8. 11. The weak *br*. periſh
Gal. 1. 19, James, the Lord's *Br*.
Col. 1. 1. Timo. our *B*. He. 13. 23.
4. 9. Faithful and beloved *Br*.
2 Theſ. 3. 6. From every *br*. that
Jam. 1. 9. Let the *B*. of low deg.
Pet. 5. 12. A faithful *Br*.
Pet. 3. 15. Our beloved *Br*. P.
Jo. 2. 10. He that lov. his *Br*. 3. 10.
11. Hateth his *Br*. 3. 14, 15.
5. 16. If any man ſee his *Br*. ſin

BROTHERLY.

Amos 1. 9. *Br*. covenant
om. 12. 10. *B*. love, 1 Th. 4. 9. He. 13. 1.
Pet. 1. 7. *Bro*. kindneſs

BROUGHT.

en. 20. 9. *Br* on me-a great ſin
xod. 32. 1. That *br*. us up out, 23.
e. 5. 15. The L.-*br*. thee thence, 7. 19.
Sam. 7. 18. Haſt *br*. me hitherto
Chron. 29. 4. *Br*. in the prieſts.
T. Job 21. 30. They ſhall be *br*.
Pſ. 18, 19. He *br*. me forth Je. 2. 27.
105. 37. *Br*. them forth
Can. 8. 5. She *br*. thee forth
Iſ. 14, 15. Shalt be *b*. down, 29. 4.
43. 23. Thou haſt not *br*. me
49. 21. Who hath *br*. up theſe
P. 62. 9. They that *br*. it together
66. 7. She *br*. forth before
Ez. 21. 7. Be *b*. to paſs. Iſ. 37. 26.
34. 4. Nei. have ye *br*. again
40. 4. Art thou *br*. hither?
Hag. 2. 19. Hath not *Br*. forth
Mat. 1. 25. She had *b*. forth, Lu. 2. 7
19. 13. *Br*. to him-child. Lu. 18. 15.
Acts 15. 3. *Br*. on their way, 21. 5.
1 Tim. 5. 10. If ſhe have *br*. up
Heb. 13. 20. *B*. again from the dead

BROUGHTEST.

Ex. 32. 7. Thou *br*. out, Deu. 9. 29.
2 Sa. 5. 2. *Br*. in Iſ. 1 Ch. 11. 2.
Pſ. 66. 12. *Br*.-us into a wealthy

BRUISE.

P. Gen. 3. 15. Thou ſhalt *br*. his
Iſ. 53. 10. It pleaſed the L. to *br*.
Dan. 2. 40. Break in pieces & *br*.
Rom. 16. 20. Shall *b*. Satan
Lev. 22. 24. Not offer-the *br*.
2 K. 18. 21. Staff of this *br*.
P. Iſ. 42. 3. A *br*. reed, Mat. 12. 20.
P. Luke 4. 18. Them that are *br*.
9. 39. And *br*. him hardly---

Its ſpoken,

1 Morally of corruptio. Iſ. 1. 6.
2. Spiritual. of doubts and ſoul troubles, Mat. 12. 20.
3. Politically of a weak decaying Nation, 2 K. 18. 21. Nah. 3. 19.

BRUTISH.

Pſ. 49. 10. *Br*. perſon, 92. 6--94. 8.
Pro. 12. 1. Hateth reproof is *br*.
30. 2. I am more *brutiſh* than
See more Iſa. 19. 11. Jer. 10. 8. 14. 21. *eb*. 51. 17. Ez. 23. 21.

BUCKLER, ERS, taken.

1 For God himſelf, Pſ. 18. 2. Prov. 2. 7.
2. For the truth of G. Pſ. 91. 4.
3. Signs or acts of valo. Ca. 4. 4.
4. Weapons of war, Jer. 46. 3. Ezek. 26. 8.

BUD, OR SPROUT.

Job 38. 27. The *b*. of the tender h.
Iſ. 18. 5. When the *bud* is perfect
P. 61. 11. Bringeth forth her *b*.
Ez. 16. 7. Multiply as the *bud* of
T. Hoſ. 8. 7. The *bud* ſhall yield no
Nu. 17. 8. Aar. rod-*bu*. Heb. 9. 4.
P. Pſ. 132. 17. Horn of David to *bud*, Ezek. 29. 21.
Can. 7. 12. Pomgr. *bud* forth, 6. 11.
Iſa. 27. 6. Iſrael ſhall bloſſom and *bud*. See 55. 10.
Ezek. 7. 10. Pride-*budded*

BUFFET, BUFFETED.

Mat. 26. 67. *bu*. him, Ma. 14. 65.
1 Co. 4. 11. Are *bu*. 1. Pet. 2. 20.
See 2. Co. 12. 7.

BUILD.

Ex. 20. 25. *Bu*. it of hewen
T. De. 28. 30. *Bu*. an houſe and
Ruth 4. 11. Did *bu*. the houſe
P. 1 S. 2. 35. I will *bu*. him-houſe, 2. 7.
1 K. 5. 5. I purpoſe to *bu*. an
8. 16. To *bu*. an houſe for the
1 Ch. 28. 6. He ſhall *bu*. my ho.
2 Ch. 3. 2. (Sol.) began to *bu*.
36. 23. He-charged me to *bu* Ezr. 1. 2.
Ezr. 4. 2. Let us *bu*. with you
Neh. 2. 18. Let us riſe up & *bu*.
T. Pſ. 28. 5. And not *bu*. them up
51. 18. *B*. thou the walls of Je.
147. 2.
P. 89. 4. And *bu*. up thy Throne
102. 16. The L. ſhall *bu*. up Zion
127. 1. Except the Lord *bu*. the
Ec. 3. 3. A time to *bu*. up
Ca. 8. 9. We will *bu*. upon her
Iſ. 9. 10. *Bu*.-with hewn ſtones
P. 45. 13. He ſhall *bu*. my city
P. 58. 12. *Bu*. the old pl. 61. 4. Ez. 56. 36.
P. 60. 10. Shall *bu*. up thy walls
P. 65. 21. Shall *bu*. houſes, *v*. 22. Za. 6. 13.
66. 1. Where is the houſe ye *bu*.
Je. 1. 10. To *bu*. & to plant, 18. 9
P. 24. 6. I will *bu*. them, & not
C. 29. 5. *Bu*. ye houſes
P. 31. 4. I will *b*. thee, 33. 7--42. 10.
Dan. 9. 25. And to *bu*. Jeruſa.
P. Am. 9. 11. I will *bu*. it as in Acts 15. 16.
Mic. 3. 10. They *bu*. up Zi. with
Za. 5. 11. To *bu*. it a houſe in
6. 12. He ſhall *bu*. the Tem. *v*. 13.
T. Mal. 1. 4. They ſhall *bu*. but I
Mat. 16. 18. On this rock will I *bu*. my Church up
26. 61. To *bu*. it in three days
Lu. 14. 28. Intending to *bu*. a
30. This man began to *bu*.
Acts 20. 32. Is able to *bu*. you up
Ro. 15. 20. *Bu*. on another mans 1 Co. 3. 12.
Gal. 2. 18. If I *bu*. again

It ſig. to

1. Obtain children, Ge. 16. 2. *C*. Ruth 4. 11.
2. Exalt. Pſ. 89. 4.
3. Make. Ge. 2. 22. *C*. 1 Ch. 17. 10.
4. Reſtore or repair, Am. 9. 11.
5. Conv. the Gent. Iſa. 61. 4. --58. 12.
6. Strength and encreaſe, Can. 8. 9. Acts 20. 32.
7. Preſerve Pſ. 127. 1. Je. 24. 6.
8. Preach doctrin. Rom. 15. 20. 1 Cor. 3. 12.

BUILDED.

Gen. 4. 17. Cain *bu*. a city
8. 20. Noah *bu*. an Alt. *See Altar*
Job 20. 19. Houſe which he *bu*. not
Pſ. 122. 3. Jeruſ. is *bu*. as a-
Prov. 9. 1. Wiſdom-*bu*. her
Eccleſ. 2. 4. I *bu*. me houſes
P. Jer. 30. 18. Shall be *bu*. on her heaps
Ez. 36. 10. Waſtes ſhall be *b*. v. 33.
La. 3. 5. He hath *bu*. againſt me
Luke 17. 28. They planted, they *bu*.
Eph. 2. 22. You alſo are *bu*. tog.
Heb. 3. 3. He who hath *bu*. the

BUILDER, ERS, four ſorts.

1. Natural, 2 K. 22. 6. Neh. 4. 5.
2. Hypocritical, Mat. 21. 42. Luke 20. 17. Acts 4. 11.
3. Spiritual, 1 Co. 3. 10. i. Min
4. Supernat. Ch & G. Heb. 3. 4.--11. 10.

BUILDING.

Ec. 10. 18. By--ſlothfuln. the *bu*.
Ez. 46. 23. There was a row of *bu*.
Joh. 2. 20. Forty ſix years was this Temple in *bu*.
1 Co. 3 9. Ye are Gods *bu*.
2 Co. 5. 1. We have a *bu*. of God
Ep. 2. 21. *Bu*. fitly framed. He. 9. 11.
Jude 20. *Bu*. up your ſelves
Rev. 21. 18. *Bu*. of the wall

BUILT OR BUILD.

T. Deut. 13. 16. It ſhall-not be *bu*.
20. 5. that hath *bu*. a new houſe
Joſh. 24. 13. Cities which ye *bu*. not
1 K. 8. 13. I have-*bu*. thee an
Job 3. 14. Which *bu*. deſol. places
P. 22. 23. Thou ſhalt be *bu*. up
T. Iſ. 25. 2. It ſhall never be *bu*.
Je. 31. 4. Shalt be *bu*. O Virg.
38. City ſhalt be *bu*. to the L.
32. 31. From the day that they *bu*. it
T. 45 4. That which I have *bu*.
Ez. 16. 24. Thou haſt *bu*. unto
Dan. 4. 30. Baby. that I have *bu*.
P. 9. 25. The ſtreet ſhall be *bu*.
P. Am 5. 11. Ye have *bu*. houſes
P. Mic. 7. 11. That thy walls are to be *bu*.
Zach. 8. 9. Temple might be *bu*. Hag. 1. 2.
Mat. 7. 24. *Bu*. his houſe on a rock, Luke 6. 48.
Luk. 7. 5. Hath *bu*. us a Synagog.
1 Cor. 3. 14. *Bu*. thereupon. *See* Eph. 2. 20.
Col. 2. 5. *Bu*. up in him. *See* 1 Pet. 2. 7.
Heb. 3. 4. That *bu*. all things is G.

BULL, BULLS, ſo called.

1. The 8th month, 1 K. 6. 38.
2. Wicked and mighty men. Pſal. 22. 12. Ju. 68. 30. Jer. 50. 11.
3. Pillars like bulls. Je. 52. 20.
4. A beaſt, Job 21. 10. Iſ. 51. 20. Heb. 9. 3.

BULLOCK, BULLOCKS.

Ex. 29. 3. With the *bu*. Lev. 1. 5—4. 4.
Nu. 7. 87. Were 12 *bu*. See 29. 32.
P. De. 33. 17. The firſt-ling of his *bul*.
Judg. 6. 25. Take thy fath. young *bul*.
1 Kings 18. 33. Elijah cut the *bu*.
1 Chr. 29. 21. Offered 1000 *bul*.
Pſ. 50. 9. I'll take no *bul*. See 51. 19.
69. 31. Better than a *bul*. Iſ. 1. 11.
P. Iſ. 65. 25. Eat ſtraw like-*bul*.
Jer. 31. 18. As a *bul*. unaccuſt. to
46. 21. Like fatted *bul*. 50. 27.
Eze. 45. 24. Ephah for a *bul*. 46. 7. 45. 23.
Hoſ. 12. 11. They ſacrifice *bu*. in

Put for ſtrong men.

Iſa. 34. 7. Jer. 50. 27.

BULRUSHES.

Exod. 2. 3. Iſa. 18. 2.--58. 5.

BULWARK.

De. 20. 20. Build *bul*. Ec. 9. 14.
Pſ. 48. 13. Mark well her *bul*.
P. Iſa. 26. 1. Sal. will G. app. for *bul*.

BURDEN.

C. Ex. 18. 22. Bear the *bur*.
Nu. 11. 11. The *bur*. of-this peo. *v*. 17.
2 Sam. 15. 33. Be a *bur*. to me
Neh. 13. 19. No *bur*-. brou.-on, Je. 17. 21.
Job 7. 20. I am a *bur*. to myſ.
Pſ. 38. 4. As a *bur*.-too heavy
C. 55. 22. Caſt thy *bur*. upon
81. 6. I remov. his ſhoulder fro. the *bur*.
P. Iſa. 10. 27. *Bur*. ſhall be taken away, 9. 4—14. 25.
46. 1. A *bur*. to the weary beaſt
Je. 17. 22. Neither carry-a *bur*. *v*. 24. 27.
23. 34. The *bur*. of the L. *v*. 36. 38.
Zep. 3. 18. The reproach—was a *bur*.
Za. 9. 1. *Bur*. of the word—12. 1. Mal. 1. 1.
P. 12. 3. That *bur*. themſelves
Mat. 11. 30 My *bur*. is light, com. 1 Joh. 5. 3.
Acts 15. 28. No grea. *bur*. Re. 2. 24.
2 Co. 5. 4. Do groan being *bur*. &. 8. 13.
Ga. 6. 5. Shall bear his own *b*.

BURDENS.

Ge. 49. 14. Couching bet. 2. *b*.
Ex. 1. 11. Affl. them with their *bur*.
1 K. 5. 15. Seventy thouſand that bare *bur*. 2 Ch. 2. 2.
Ne. 4 10. Bear. of *b*. is decayed
Iſ. 58. 6. To undo the heavy *b*.
Mat. 23. 4. They bind heavy *b*. Lu. 11. 26.
Ga. 6. 2. Bear ye one anothers *b*.

Put for,

1. Prophecy, Iſ. 13. 1. La. 2. 14.
2. Threat. Eze. 12. 10. Na. 1. 1.
3 Com. Mat. 11. 30. Re. 2. 24.
4. Sin, Pſ. 38. 4. Com. Heb. 12. 1. Rom. 7. 24 Ga. 6 2.
5. Toil, Deu. 1. 12. Mat. 20. 12.
9. Care, Pſ. 55. 22. com. 1 Pe. 5. 7.
7. Tribute, Hoſ. 8. 10. com. 2 K. 9. 25.
8. Magiſterial work, Ex. 18. 22.
9. Lading of a ſhip, Acts 21. 3.

BURDENED.

T. Zac. 12. 3. All that *bur*.
2 Co. 5, 4. Being *bur*. &. 8. 13.

BURDENSOME.

Zac. 12. 3, 2. Co. 11. 9—12. 13, 14. 1 Th. 2. 6.

BURIAL.

Ec. 6. 3. And-have no *burial*.
Iſ. 14 20. Joyned with them in *burial*.
Je. 22. 19. *Burial* of an Aſs.
Mat. 26. 12. Did it for my *b*.
Acts 8. 2. Div. men carried Stephen to his *burial*.

BURY.

Ge. 23. 4. That I may *bu*. my
47. 29. *Bury* me not—in Egypt
C. De. 21. 23. Shalt in any wiſe *bury* him
Pſ. 79. 3. None to *bury* them, Je. 14. 16.
Ho. 9. 6. Memphis (a city in Eg.) ſhall *bury*
Mat. 8. 21. Go and *bu*. my fa. Lu. 9. 59
22. Dead *bu*. the dead Lu. 9. 60. Mat. 27. 7. Jo. 19. 40.

BURIED.

P. Ge. 15. 15. Thou ſhalt be *bu*.
De. 34. 6. *Bu*. him in a valley, Joſh. 24. 32.
Ru. 1. 17. There will I be *bu*.
2 K. 8. 24. *Bu*. with his fa. 12. 21—15. 7.
Job 27. 15. *Bu*. in death, ſ. forgot.

Ec. 8. 10. I ſaw the wicked *bu.* Lu. 16. 22.
T. Je. 16. 6. Shall not be *bu.* v. 4. & 25. 33.
Ez. 39. 15. The buriers have *bu.*
Ro. 6. 4. *Bu.* with him in bap. Col. 2. 12.
1 Co. 15. 4. He (*i.* C.) was *bu.* Mat. 14. 12.

BURYING.

Ge. 23. 4. *Bu.* place, 49. 30. 50. 13.
2 K. 13. 21. As they were *bu.*
Mar. 14. 8. Body to the *bu.* Joh. 12. 7.

BURN.

Ge. 44. 18. Let not thine ang. *bu.*
C. Ex. 12. 10 *Bu.* with fire
C. Le. 13. 52. *Bu.*-in the fire
24. 2. To *bu.* continually
De. 5. 23. The mount. did *bu.*
T. 32. 22. *Bu.* to the low. hell
Judg. 12. 1. We'll *bu.*-thee--14. 15.
2 Ch. 13. 11. *Bu.*-every morn.
Pſ. 79. 5. Jealouſ. *bu.* 89. 46.
T. Iſa. 10. 17. Shall *bu.* and de.
27. 4. I would-*bu.* them
40. 16. Is not ſufficient to *bu.*
47. 14. The fire ſhall *bu.* th.
Je. 21. 12. *Bu.* that none can quench
Ez. 39. 9. *Bu.* them with fire
T. Mal. 4. 1. Shall *bu.* as an oven
Mat. 3. 12. *Bu.* up the chaff, Lu. 3. 17.
Lu. 24. 32. Did not our hea. *bu.*
1 Cor. 7. 9. Better to marry then to *bu.*
2 Cor. 11. 29. And I *burn* not
Rev. 17. 16. And *burn* her with fire

BURNED, ETH.

Exod. 3. 2. Buſh *burned* with fire
De. 9. 15. The mount *bu.* with fi. He. 12. 18.
Eſt. 1. 12. His anger *bu.* in him
Pſ. 39. 3. The fire *burned*
Iſa. 24. 6. The inha.-are *burned*
Lam. 2. 3. He *bu.* aga. Jacob
John 15. 6. And they are *bu.*
Acts 19. 19. *Bur.* them, *i.* their books
Rom. 1. 27. *Bu.* in their luſt
1 Cor. 13. 3. My body to be *bu.*
Heb. 6. 8. Whoſe end is to be *bu.*
Pſ. 83. 14. As fire *burneth* the wood 97. 3. *Burneth* up his enemies
Iſa. 9. 18. Wickedn. *bu.* as fire
Pſ. 62. 1. As a lamp that *burne.*
66. 3. *Bur.* incenſe, 56. 3. Jer. 48. 35.

BURNING.

Gen. 15. 17. *Bur.* lamp that paſſed
Exod. 21 25. *Bur.* for burning
Lev. 10. 6. Bewail the *burning*
T. 26. 16. The *burning* Ague
T. Deut. 28. 22. With ext. *bur.*
Pſa. 140. 10. Hot *burn.* coals. Hab. 3. 5.
Pro. 16. 27.—26. 21. 23.
T. Iſa. 3. 24. *Burn.* inſtead of beauty
4. 4. Spirit of *burning*
9. 5. With *burning* fuel, 10. 16.
30. 27. *Burn.* lime, *burn.* pitch 34. 9.
Dan. 3. 6. *Burning* furnace, 11. 20. 23.-7. 11. *Burning* flame
Amos 4. 11. Pluckt out of the *Burning*
Luke 12. 35. Lights *burn.*
John 5. 35. *Burn.* and ſhining light
Rev. 8. 10. *Burning* as-a lamp
18. 9. Smoak of her *burn.* 18.
19. 20. *Burn.* with brimſtone, De. 29. 23.

BURNT.

Gen. 38. 24. Let her be *burnt*
Exod. 3. 3. The buſh is not *bu.*
T. Deut. 32. 24. *Burnt* with hunger
2 Chr. 15. 16. Aſa *bu.* (her ido.)
Job 30. 30. My bones are *bu.* Pſal. 102. 3.
Neh. 1. 3. The gates-are *bu.* 2. 17.
Pſal. 80. 16. *Bu.* with fire
Pro. 6. 27. Cloaths not-*bu.* 28.
T. Iſa. 33. 12. Shall be *burnt*
P. 43. 2. Shalt not be *burnt*
T. Jer. 51. 25. A *bu.* mountain
Eze. 20. 47. All faces ſhall be *bu.*
Joel 1. 19. Flame-*bu.* all the trees
Amos 2. 1. *Bu.* the bones of the
Nah. 1. 5. *Bu.* at his preſence
T. 1 Cor. 3. 15. Work ſhall be *bu.*
Heb. 13. 11. *Bu.* without the camp
T. Re. 18. 8 Shall be utterly *bu.*
See Altar, Incenſe, Burnt-offering Burnt-ſacrifice.

BURNT up.

2. K. 1. 14. *Bu.* up the 2 capt.
Job 1. 16. *Bu.* up the ſheep
Pſa. 74. 8. *Bu.* up all the ſyn.
106. 18. *Bu.* up the wicked
Iſa. 64. 11. Our-beaut. houſe is *burnt*
Mat. 22. 7. *Bu.* up their city
2 Pet. 3. 10. Works ſhall be *bu.* Rev. 8. 7.

To BURN ſig. to.

1. Conſume, Iſa. 24. 6. Heb. 6. 8.
2. Be zealou. affect. 2 Cor. 11. 29.
3. Luſt ſinfully, 1 Cor. 7. 9.
4. Be very angry, Lam. 2. 3.

BURST.

P. Prov. 3. 10. *Burſt* out with new
P. Jer. 2. 20. *Bu.* thy bands, 5. 5.-30. 8. Nah. 1. 13.
Mar. 2. 22. *Bu.* the bot Lu. 5. 37.
Acts 1. 18. *Burſt* aſunder

BUSH, BUSHES.

Exod. 3. 2. Out of the-*bu.* Acts 7. 30. 35. Mar. 12. 26. Lu. 20. 37.
Deut. 33. 16. That dwelt in the *buſhes*

BUSHEL.

Mar. 5. 15. Luke 11. 33.

BUSHY.

Cant. 5. 11.

BUSIE-BODIES.

2 Theſſ. 3. 11. 1 Tim. 5. 13. 1 Pet. 4. 15.

BUSINESS.

Gen. 39. 11. To do his *buſineſs*
Deut. 24. 5. Charged with any *buſineſs*
Judg. 18. 7. Had no *buſin.* with any, 28.
Eſth. 3. 9. Have the charge of-*bu.*
Pſa. 107. 23. Do *bu.* in great wat.
Pro. 22. 29. A man diligent in his *buſineſs*
Ec. 5. 3. Multitude of *bu.* 8, 16.
Luke 2. 49. About my fath. *bu.*
C. Rom. 12. 11. Not ſlothful in *buſineſs* 1 Theſſ. 4. 11.

BUTTER.

Deut. 32. 14. *Butter* of kine
Judg. 5. 25. Brought forth *but.* 2 Sam. 17. 29.
Job 29. 6. Steps with *butter*, See 20. 17.
Pſa. 55. 21. Words-ſmoother than *butter*
Prov. 30. 33. Bring. forth *but.*
Iſa. 7. 15. *Butter*-ſhall he eat, *v.* 22.

BUY.

Gen. 43. 2. *Buy* a little food, 44. 25.
Exod. 21. 2. If thou *buy* a Heb.
Deut. 2. 6. *Buy* meat--money
T. 28. 68. And no man ſhall *bu.*
Ruth 4. 5. *Buy* it-of Ruth
2 Sam. 24. 24. I will *buy* it of thee
Prov. 23. 23. *Buy* the truth and ſell
Iſa. 55. 1. Come *buy* wine
Amos 8. 6. May *buy* the poor
Matt. 25. 9. Go and *buy* for your
John 4. 8. *Buy*-meat, 13. 29. Lu. 9. 13.
1 Cor. 7. 30. They that *buy* as tho.
James 4. 13. *Buy* and ſell

It ſig. ſpiritually,

1. To deſire and accept of Ch. grace, Rev. 3. 18.
2. To uſe diligence and ſelf-denial therein, Mat. 13. 44

BUYER, BUYETH.

Prov. 20. 14. It's nought, ſaith the *buyer*
Iſa. 24. 2. As with the *bu.* Eze. 7. 12.
Matth. 13. 44. And *buy* that field
Rev. 18. 11. *Buyeth* her merchan.

BY-WORD OR SCORN.

T. Deut. 28. 37. Become a *by-word* 1 Kings 9. 7.
2 Chro. 7. 20. Make—a *by-word*
Job 17. 6. Made me a *by-word* 30. 9.
Pſal. 44. 14. Make us a *by-word*
M. Joel 2. 17. A *by-word* againſt them

CAGE.

Jer. 5. 27. A *cage*-of birds, Re. 18. 2.

CAIAPHAS a High Prieſt.

Mar. 26. 3. John 11. 49.-18. 13. 14. Acts 4. 6.

CAIN.

Gen. 4. 1.--8. 13. Heb. 11. 4. 1 John 3. 12. Jude *v.* 11.

CAKE, CAKES.

Exod. 12. 39. Unleaven. *cakes* of the
Lev. 24. 5. Bake 12. *cakes* theref.
Num. 15. 20. A *cake* of the firſt-dou.
Jud. 7. 13. A *cake* tumbled into the hoſt.
1. K. 17. 13. Make me a-*cake*, com. 2 Sam. 13. 6.
Jer. 7. 18. *Cakes* to the queen of heaven, 44. 19.
Ezek. 4. 12. Shalt eat it as barley *cakes*
Hoſ. 7. 8. Eph. is as a *ca.* not turned

CALAMITY.

Deut. 32. 35. Day of their *ca.*
2 S. 22. 19. In the day of *ca.* Pſ. 18. 18.
Job 6. 2. Oh that-my *ca.*
Prov. 1. 26. Laugh at your *ca.*
6. 15. *Ca.*-come ſuddenly, 24. 22.
19. 13. *Ca.* of his father
27. 10. In the day of thy *ca.*
Jer. 18. 17. Face in the day of-*ca.*
1 Of t. godly, Job 30. 13. Pſ. 18. 18.
2. Of the wicked, Jer. 48. 16.-49. 8.

CALEB.

Nu. 13. 6. Of th. trib. of Jud. *Ca.* 34. 19.
P. 14. 24. My ſerv. *Ca.*-will I bring
26. 65. Save *Ca.* and Joſh.-32. 12.
De. 1. 36. Joſ. 15. 13. Judg. 1. 15.

CALF.

Ex. 32. 4. K. Made-a molten *ca.* Deut. 9. 16.
Deut. 9. 21. I took your ſin the *ca.*
Job 21. 10. Caſteth not her *ca.*
Pſ. 29. 6. To ſkip like a *ca.*
106. 19. Mad. a *ca.* in Horeb, Ne. 9. 18.
P. Iſa. 11. 6. The *ca.* ſha. feed, 27. 10.
Hoſ. 8. 5. Thy *ca.* O Samaria, 6.
Lu. 15. 23. The fatted *ca.* 27. 30.
Rev. 4. 7. Second beaſt like a *ca.*

CALL.

Gen. 4. 26. Men to *ca.*
Deu. 4. 7. In all things that we *ca.*
26. I *ca.* hea. & ear. to wit. 30. 19.
1 Sam. 3. 6. Thou didſt *ca.* me
C. 1 Chr. 16. 8. *Ca.* upon his name Pſ. 145. 18.
Job 13. 22. *Ca.* thou, and I will anſwer, 14. 15.
27. 10. Will he always *ca.* upon G
Pſ. 4. 1 Hear me when I *ca.* 3. 20. 9
14. 4. *Ca.* not upon the L. Jer. 10. 25.
18. 3. I will *ca.* up on the L. 1 S. 12. 17. 2 *S.* 22. 4.
P. 50. 15. *Ca.* upon me, & 91. 15. Jer. 33. 3.
55. 16. I will *c.* upon G. 86. 7.
72. 17. Shall *ca.* me bl. Luke 1. 48.
P. 86. 5. In mercy to all that *ca.*
99. 6. Sam. among them that *ca.*
102. 2. When I *ca.* anſwer me
145. 18. Nigh to-them that *ca.*
116. 2. Therefore I-will *ca.* upon
T. Prov. 1. 28. Then ſhall they *ca.*
Pro. 8. 4. Unto you, O men I *ca.*
T. Iſa. 5. 20. That *ca.* evil good
7. 14. Shalt call his name Iman.
C. 12. 4. *Ca.* upon his name
22. 12. Did the L. *ca.* to weep.
P. 41. 25. Shall he *ca.* on my name 45. 3.
P. 44. 5. Another ſhall *ca.* himſelf
48. 2. *Ca.* themſelves of the holy
C. 55. 6. *Ca.*-on him while he is
P. 58. 9. Shalt-*ca.* and the L. ſhall
P. 60. 14. Shalt *ca.* thee the city
P. 65. 24. Bef. they *ca.* I will anſ. com. 61. 6.-62. 12. Jer. 3. 17.
P. Eze. 21. 23. Will *ca.* to rem. the
Joel. 2. 32. Shalt *ca.* on the na. of. the L. Acts 2. 21. Rom. 19. 5.
P. Zac. 13. 9. Sha. *ca.* on my na.
Mat. 1. 21. Shalt *ca.* his na. Jeſ. Lu. 1. 31.
9. 13. Not to *ca.* the righte. but Lu. 5. 32.
John 13. 13. Ye *ca.* me Maſter &
Rom. 10. 12. Rich to all that *ca.* on
14. How ſhall they *ca.* on him
2 Tim. 2. 22. That *ca.* on the L. 1 Cor. 1. 2.
1 Pe. 1. 17. If ye *ca.* on the Father

It ſig. to.

1 Worſhip purely. Ge. 4. 26. Acts 9. 14-
2. Pray to God Jon. 1. 6. Pſ. 50. 15.
3. Invite Zec. 3. 10. Mat. 22. 3.
4. Appoint Joel 1. 14-2. 15.
5. Eſteem, Mal. 3. 15. Acts 10. 15.
6. Name, Gen 16. 11. Hoſ. 1. 4.
7. Conv. Acts 2. 39. Ro. 8. 28. 30.

CALLED.

Gen. 12. 8. *Ca.* on the L. name, 13. 4.
21. 12. Shall thy ſeed be *ca.*
22. 11. *Ca.* out of heaven, 15.
Judg. 15. 18. *Ca.* on the L. 16. 28.
1 Sam. 12. 18. Sam. *ca.* to the
Pſ. 18. 6. In my diſtr. I *ca.* 118. 5.
53. 4. Have not *ca.* on G. *See Ca.*
88. 9. Lord I have *ca.* daily
T. Pro. 1. 24. Bec. I have-*ca.* & Jer. 7. 13.
Can. 5. 6. I *ca.* him, but he did.
P. Iſa. 1. 26. Shalt be *ca.* the city 19. 18.
4. 1. Let us be *ca.* by thy name
P. 3. Shall be *ca.* holy
P. 9. 6. Name ſhall be *ca.* Wond.
41. 2. *Ca.* him to his foot
42. 6. I the L. have *ca.* thee 43. 1
43. 7. That is *ca.* by my name
22. Thou haſt not *ca.* on me
45. 4. *Ca.* thee by name, 48. 15.
47. 1. Shalt no more be *ca.* 32. 5.
49. 1. *Ca.* me from the womb
50. 2. When I *ca.* there was
51. 2. I *ca.* him (*i.* Abraham)
56. 7. My hou. ſhall be *ca.* Mat. 21. 13.
P. 62. 2. *Ca.* by a new name
P. 4. *Ca.* Hephſibah *v.* 12.
63. 19. Not *c.* by thy na. 61. 3.
Jer. 14. 9. *Ca.* by thy name, 15, 16.
33. 16. Wherewith ſhe ſhall be *ca.*
Lam. 1. 15. He-*ca.* an aſſemb. 2. 22
3. 55. *Ca.* out of the low dung.
Hoſ. 11. 1. I *ca.* my ſon out of E. Mat. 2. 15.
7. Though they *ca.* them to
Amos 7. 4. L. *ca.* to contend by
9. 12. *Ca.* by my name
Mat. 4. 21. And he *ca.* them 10. 1
5. 9. Shall be *ca.* the children of
10. 25. If they *ca.* the maſter
20. 16. Many are *ca.* 22. 14
Luke 15. 19. Not worthy to be *ca.*
John 9. 11. A man that is *ca.* Jeſ.
Acts 9. 21. Which *ca.* on this na.
13. 2. Whereto I have *ca.* them
Rom. 1. 1. *C.* to be an Apo. 1 Cor. 1. 1
6. *Ca.* of J. Chriſt, *v.* 7.-6. 24
8. 28. *C.* accord. to this pur. 30.
1 Cor. 1. 24. To em. which are *ca.* -26.
7. 17. As t. L. hath *ca.* ev. one
24. Every man wherein he is *ca.*
Gal. 1. 6. From him that *ca.* you
15. *Ca.* me by his grace.
5. 13. *Ca.* to Liberty
1 Theſ. 4. 7. God hath not *ca.*
2 Theſ. 2. 4. Above all that-*ca.*
1 Tim. 6. 12. Whereto thou art
2 Tim. 1. 9. *Ca.* us with an holy calling
Heb. 5. 4. *Ca.* of God, *v.* 10.
11. 8. Abraham when he was *ca.*
16. To be *ca.* their God
18. Shall thy ſeed be *ca.*
James 2. 23. *Ca.* the friend of
1 Pet. 1. 15. As he which hath *ca.* you
2. 9. Who hath *ca.* you out of
21. Hereunto were you *ca.* 3. 9.
1 Joh. 3. 1. *Ca.* the ſons of God
Re. 11.

Re. 11. 8. Spiritu. is *called* Sodom.
17. 14. Are *ca.* and choſen
19. 9. *Ca.* to the marriage

Calleſt, eth.

Pſ. 81. 7. Thou *ca.* in trouble
Eze. 23. 21. *Ca.* to remembr.
Job 12. 4. Who *ca.* upon God
Pſ. 147. 4. *Ca.* them by-names, Iſ. 40. 26.
Iſ. 59. 4. None *ca.* for juſtice
64. 7. That *ca.* upon thy name
Hoſ. 7. 7. That *ca.* unto me
Mat. 27. 47. *Ca.* for Elias, Mar. 15. 35.
Mark 3. 13. *Ca.* to him whom
6. 7. *Ca.* to him the 12. *See* 8. 1.
10. 49. Ariſe, he *ca.* thee, Joh. 11. 28.
12. 37. David-*c.* him L. Lu. 20. 44.
John 10. 3. He *ca.* his own ſheep
Ro. 4. 17. *Ca.* things which be
9. 11. That *ca.* you, Gal. 5. 8. 1 Theſ. 5. 24.

Calling.

Ro. 11. 29. Gifts and *ca.* of G.
1 Co. 1. 26. You ſee your *ca.*
C. 7. 20. Abide in the ſame *ca.*
Eph. 1. 18. Hope of his *ca.* 4. 4.
Phi. 3. 14. High *ca.* holy *ca.* 2 Tim. 1. 9.
Heb. 3. 1. Partaker of the heav. *ca.*
1 Pe. 1. 10. Make your *ca.* and
1. Chriſtian, Phil. 3. 14. He. 3. 1.
2. Civil, 1 Co. 7. 20.
Mat. 11. 16. *Ca.* to their fel. Lu. 7. 32.
Acts 7. 59. *C.* upon G. co. 22. 16.
1 Pet. 3. 6. *Ca.* him Lord

Calm.

Pſ. 107. 29. Mat. 8. 26. Lu. 8. 24.

Calvary.

Luke 23. 33.

Calves.

1 K. 12. 28. Made two *ca.* of gold, 2 K. 10. 29.
Hoſ. 10. 5. *C.* of Bethaven 13. 2.
14. 2. Render the *ca.* of our lips
Mal. 4. 2. Grow up as *ca.*
Heb. 9. 12. Blood of goats and *ca.* 19.

Came.

Ge. 11. 5. The L. *ca.* down, Ex. 19. 20. Nu. 11. 25--12. 5.
Judg. 3. 10. The ſpirit of th. L. *ca.* upon him, 6. 34--14. 6. 1 Sa. 11. 6.
Job 1. 21. Naked *ca.* I. Ec. 5. 15.
Jon. 2. 7. My prayer *ca.* in
Hab. 3. 3. God *ca.* from Teman
Mar. 2. 17. I *ca.* not to call,-- Luke 5. 32.
Luke 15. 17. When he *ca.* to himſ.
John 1. 11. He *ca.* to his own
3. 2. *Ca.* to Jeſus by night, 7. 50.
8. 42. *Ca.* from God, com. 6. 38--16. 28.
18. 37. For this cauſe *ca.* I into
Ro. 5. 18. *Ca.* on all men to con.
7. 9. When the commandm. *ca.*
1 Tim. 1. 15. Chriſt Jeſus *ca.* into
1 John 5. 6. That *ca.* by water
Re. 20. 9. Fire *ca.* down from G.

Camel, Camelion.

Le. 11. 4. Not eat the *Ca.* or *Ca.* v. 30.
Mat. 3. 4. Raiment of *Ca.* hair, Mark 1. 6.
19. 24. Eaſier for a *Ca.* Mar. 10. 25
23. 24. Swallow a *Ca.*

Camels.

Ge. 22. 16--30. 43--32. 15. Judg. 6. 5--7. 12. 1 Sam. 30. 17. 1 Chr. 5. 21. Ezr. 2. 67. Job 1. 3. Iſ. 21. 7 & 60. 6.

Cameſt.

C. De. 16. 3. Remember the day that thou *ca.*
T. 1 K. 13. 9. Way that thou *ca.* 17. 2 K. 19. 28.
Ne. 9. 13. *Ca* down on-Mount Sion, Iſ. 64. 3.
Mat. 22. 12. How *ca.* thou in hith.
John 6. 25. Rab. when *ca.* thou
16. 30. Believe that thou *ca.*

Camp, Camps.

Ex. 14. 19. Which went before the *Ca.*
20. It *ca.* between the *ca.*
29. 14. Burn without the *ca.* Le. 8. 17.
Le. 14. 3. Shall go-out-the *ca.* 24. 14.
Nu. 5. 3. They defile not their *ca.*
12. 14. Shut out of the *c.* Le. 24. 14.
De. 23. 10. Within the *ca.*
C. 14. Shall thy *ca.* be holy
1 Sa. 4. 7. Is come into the *ca.*
2 Sa. 1. 3. *C.* of Iſrael, Ex. 14. 20.
2 K. 7. 5. *Ca.* of the Syri. v. 10.
19. 35. *Ca.* of the Aſſyr. Iſ. 37. 36.
Pſ. 78. 28. Fall in the midſt of--*ca.*
106. 16. Envied Moſes-in the *ca.*
T. Iſ. 29. 3. I will *ca.* againſt thee, Ez. 4. 2.
C. Je. 50. 29. *Ca.* againſt it, *i.* Bab.
Joel. 2. 11. His *ca.* is very great com. Nah. 3. 17.
Am. 4. 10. Stink of your *ca.*
He. 13. 11. Unto him without the *c.*
Re. 20. 9. Comp. the *ca.* of the

Can.

1 Sa. 28. 2. *Ca.* do, *ca.* ſay, 2 Sa. 7. 20.
Job 25. 4. How *ca.* man be juſt
34. 29.-Who-*ca.* make trouble
Pſ. 40. 5. More than *ca.* be numb.
78. 20. *Ca.* he give bread,-*ca.* he
Pro. 6. 27. *Ca.* a man take fire. 20. 24.
Ec. 3. 14. Nothing *ca.* be put to it
Iſ. 49. 15. *Ca.* a woman forget, Jer. 2. 32.
Eze. 37. 3. *Ca.* theſe bones live
Am. 3. 3. *C.* two walk toget. 5. 8. Who *ca.* but propheſy
Mat. 12. 34. How *ca.* ye being evil, Mark 10. 26.
19. 25. Who then *ca.* be ſaved
Mark 2. 7. Who *ca.* forgive ſins but God
10. 39. They ſaid, we *ca.*
See more John 1. 46.--5. 19.--6. 60. Rom. 8. 7. 1 Co. 12. 3. 2 Co. 13. 8. 1 Tim. 6. 16. Ja. 2. 14--3. 12. Re. 3. 8.

Cannot.

Ge. 19. 22. I *ca.* do any thing
Nu. 22. 18. I *ca.* go beyon. the wo.
Joſh. 24. 19. Ye *ca.* ſerve the L.
1 K. 8. 27. Heavens *ca.* contain, 2 Ch. 6. 18.
Iſ. 1. 13. I *ca.* away with
46. 7. *Ca.*-anſwer nor ſave 59. 1.
La. 3. 7. I *ca.* get out
Mat. 6. 24. Ye *ca.* ſerve G. and
Luke 14. 26. *Ca.* be my diſciple, v. 27. 33.
John 8. 21. Ye *ca.* com. 22--13. 33.
See mo. Acts 27. 31. Ro. 8. 8. Ga. 5. 17. He. 4. 15--12. 28. Ja. 1. 13. 1 John 3. 9.

Canaan, A Country.

T. Ex. 15. 15. The inhabita. of *Ca.* ſhall melt
Judg. 3. 1. Known-the wars of *Ca*
Pſ. 106. 38. Sac. to the Ido. of *Ca.*
135. 11. All the kingdoms of *Ca.*
P. Iſ. 19. 18. Speak the language of *Ca.*
T. Zep. 2. 5. O *Ca.* the land of the Phil.
Mat. 15. 22. A woman of *Ca.* Ex. 6. 15.

Land of Canaan.

Gen. 12. 5. They went-into the land of *Ca.*
13. 12. Abraham dwelt in *Ca.* 16. 3. & 37. 1.
P. 17. 8. Give thee all the land of *Ca.*
48. 3. G.-appeared at Luz-of *Ca.*
P. Ex. 6. 4. To give them the land of *Ca.*
C. Le.-18. 3. After the doings of -*Ca.* Ezr. 9. 1.
P. 1 Ch. 16. 18. I-give the land of *Ca.* Pſ. 105. 11.
Eze. 16. 3. Thy nativity is of--*Ca.*
29. Mult.-fornic. in the la. of *Ca.*
Acts 7. 11. Dearth over all--*Ca.*
13. 19. Deſtr. 7. Nat. in--*Ca.*

Canaanite, Canaanites.

Ge. 12. 6. The *Ca.* was then
Ex. 23. 28. I-drive out the *Ca.* 33. 2.
Nu. 21. 3. The Lord delivered up the *Ca.*
Judg. 3. 4. *Ca.* (we. left to pr. Iſr.) 2. 22.
Neh. 9. 24. Subdueſt the *Ca.*

Candle, Candles.

Job 21. 17. *Ca.* of the wick. put out, 18. 6.
29. 3. When his *ca.* ſhined
Pſ. 18. 28. Thou wilt light my *ca.*
Pro. 31. 18. Her *ca.* goeth not out
T. Zep. 1. 12. I'll ſearch Jeruſa. with *ca.*
Luke 8. 16. When he hath lighted a *ca.* 11. 33.
15. 8. Light a *ca.* and ſweep
T. Re. 18. 23. Light of a *ca.* ſhi.
22. 5. They need no *ca.*

The word is figur. taken for,

1. Chriſt, Pſ. 132. 17. *C.* Rev. 22. 5. called *Light* in *Gr.* Can. as it's tranſlated, Mat. 5. 15.
2. The Spirit of man, Pr. 20. 27. Mat. 6. 22.
3. Means of knowl. Lu. 11. 33.
4. Proſperity, Pro. 24. 20.

See Light, Lamp.

Candleſtick.

C. Ex. 25. 31. A *ca.* of pure gold, Nu. 8. 4.
Zac. 4. 2. A *ca.* all of gold
Mat. 5. 15. But on a *ca.* A. Lu. 11. 33.
T. Re. 2. 5. I will-remove thy *ca.*

Candleſticks.

1 K. 7. 49. *ca.* of pure gold, 2 Ch. 4. 7.
1 Ch. 28. 15. *Ca.* of ſilver
Re. 2. 1. In the midſt of the 7-*ca.*

Taken,

1. For true Churches, Re. 1. 20--2. 1.
2. Special witneſs of Chriſt, Re. 11. 4.
3. The form and Government of a Church, Re. 2. 5.
4. For material *ca.* either
1. Heretofore holy, Ex. 31. 8. or,
2. Common, Dan. 5. 5.

Canker, Cankered.

2 Tim. 2. 17. James 5. 3.

Cankerworm.

Joe. 1. 4. *Ca.* eateth, 2. 25. Na. 3. 15.

Capernaum, A City.

Judg. *Ca.* (were to prove Iſrael
Mat. 4. 13. Jeſus-came and dwelt in *Ca.*
11. 23. *Ca.* which art exal. Lu. 10. 15.
See Mar. 2. 1. Lu. 4. 31. Joh. 4. 46.

Captain.

Nu. 14. 4. Make us a *C.* Neh. 9. 17.
Joſh. 5. 14. *Ca.* of the hoſt of the
1 Sa. 10. 1. Lord hath anointed thee *Ca.*
P. 2 Sa. 5. 2. Thou ſhalt-be *Ca.*
2 Ch. 13. 12. God himſelf is -our *Ca.*
T. Iſ. 3. 3. *Ca.* of 50. the Hon.
36. 9. The face of one *Ca.*
John 18. 12. The band and *Ca.*
Heb. 2. 10. The *Ca.* of their ſal.
Job 39. 25. The thundering of the *Ca.*
T. Je. 51. 23. Break in pieces, *Ca.* 57.
Eze. 23. 6. *Ca.* & Rulers 12. 23.
Re. 19. 18. To eat the fleſh of *Ca.*

Applied.

1. To Chriſt, Joſh. 5. 15. Heb. 2. 10.
2. To a General of an Army. 2 Sam. 2. 8. Jer. 39. 9.
3. To a Commander of 1000 or 100. Num. 31, 14.

Captive, es.

Ge. 14. 14. His bro. was tak. *c.*
Ex. 12. 29. Unto the firſt bo. of the *C.*
Deu. 21. 10. Thou haſt taken them *C.*
Judg. 5. 12. Lead thy cap. *c.*
P. 2 Ch. 30. 9. That lead them *c.* com. Pſ. 106. 46.
Pſ. 68. 18. Lead *c* cap. Ep. 4. 8.
Iſ. 49. 21. I am deſolate, a *c.*
24. The lawful *c.*-delivered
P. 51. 14. The *c.* exile haſt.
P. 52. 2. O *c.* daughter of
Jer. 13. 17. The L. flock is carried *c.*
19. Judah ſhall be-car. away *c.* 40. 1.-52. 27.
P. 24. 5. Ackno. them that are-*C.*
52. 29. Car. *c.* from Jeru. 30.
Eze. 6. 9. Whi. they-be car. *c.*
T. Am. 6. 7. Go *C.* with the firſt- 7. 11.
T. Lu. 21. 24. Led away *C.*
2 Tim. 3. 6. Lead *c.* ſilly wom.
Ge. 31. 26. Carry away my dau. as *C.*
Num. 31. 19. Purifie your ſel. and *c.*
Deu. 21. 11. Among the *c.* a
T. 32. 42. With the blo. of the *c.*
2 Ki. 24. 14. Even 10,000 *C.*
P. Iſa. 14. 2. They ſha. tak. th. *c.*
P. 45. 13. Shall let go my *ca.*
P. 49. 25. The *Ca.* of the migh.
61. 1. Proclaim liber. to the *Ca.* Luke 4. 18.
Jer. 50. 33. That took th. *C.* held
Ezek. 16. 53. The ca. of thy *ca.*
Dan. 2. 25. A man of the *ca.* of

Captives are of three ſorts.

1. G. *c.* Lu. 4. 18. Za. 9. 11, 12.
2. Mens *c.* Jer. 39. 9. Ex. 1. 1.
3. Satan's and ſin's *ca.* 2 Tim. 2. 26--3. 6.

Captivity.

T. De. 28. 41. They ſhall go into *C.*
P. 30. 3. The Lo. will turn thy *c.*
2 Ch. 6. 38. If they return-in-their *Ca.*
29. 9. Our dau. and wi. are in *C.*
Ezra. 4. 1. Child. of the *c.* 6. 16.
9. 7. To *ca.* and to a ſpoil
Neh. 7. 6. Went-out of-*ca.* 8. 17.
Job 42. 10. L. turned *ca.* of
Pſa. 14. 7. Bringeth back the *ca.* of, 53. 6.
85. 1--126. 1.
78. 61. Del. his ſtreng. (*i.* Ark) into *Ca.*
Iſa. 5. 13. My peo. are gone into *c.*
P. Je. 29. 14. I'll turn away your *ca.* 30. 3.
P. 32. 44. Their *c.* to return, 11. 26.
33. 7. The *ca.* of Jud. and Iſr.
43. 11. Su. as are for *ca.* to *ca.* 15. 2.
46. 27. Thy ſeed from-*c.* 30. 10.
P. 48. 47. Bring again the *ca.* of Mo. *See* 49. 39. & Eze. 29. 14.
Lam. 1. 3. Judah is gone into *ca.*
Eze. 3. 11. To them of th. *c.* 15.-11. 25.-16. 53. I'll br. aga. their *ca.*
P. 39. 25. Bring again the *ca.* of Jacob, Jer. 30. 18.
Dan. 5. 13. Children of the *ca.* Joel 3. 1. Ezra 4. 1.
11. 33. By *c.* & ſpoil many days
Hoſ. 6. 11. When I return. the *c.* Zep. 3. 20.
Mic. 1. 16. Gone into c. co. Na. 3. 10.
Zach. 6. 10. Take them of th. *c.*
T. 14. 2. Shall go into *c.*
Rom. 7. 23. Bring into *c.* 2 Cor. 10. 5.
Eph. 4. 8. He led *c.* captive
T. Rev. 13. 10. That lead into *c.*

It ſig.

1. Captives, Deu. 30. 3. A. 1. 6.
2. The ſtate of *c.* Jer. 46. 27. Eze. 3. 8.

Carbuncle, es, Emerald.

Ex. 28. 17-39. 10. Ezek. 28. 13.
P. Iſ. 54. 12. I'll ma. thy gat. *c.*
A precious ſhining ſtone, Rev. 21, 19.

Care, Cares.

1 Sam. 10. 2. Left the *c.* of th. aſ.
2 Kin. 4. 13. With all this *c.*
Jer. 49. 31. A nation that dw. without *c.*
Ezek. 4. 16. Eat thy bre.-with *c.*
Mat. 13. 22. *C.* of this world, Mark 4. 19. Lu. 8. 14.
Lu. 10. 34. He took *c.* of him, v. 35.
21, 34. Overcharged with-*c.* of
1 Cor. 7. 21. If-a ſervant *c.* not
9. 9. Doth God *c.* for oxen
12. 25. The ſame *c.* one for another, 2 Co. 8. 16.
2 Cor. 7. 12. Our *c.* for you, Ph. 4. 10. for me
11. 28. *C.* of all the Churches
1 Tim. 3. 5. Take *c.* of the Chur.
1 Pe. 5. 7. Caſting all your *c.* co. Pſ. 55. 22.

Cared.

Pſ. 142. 4. No man *c.* for my
Joh. 12. 6. Not that he *c.* for the poor
Acts 18. 17. Ga. *c.* for-of thoſe

Careful.

Jer. 17. 8. Not be *c.* in the year of drought
Dan. 3. 16. Are not *c.* to anſw.
Lu. 10. 41. Thou art *c.* com. 12. 29. Mar.
Phil. 4. 6. Be *c.* for nothing, 10.
C. Tit. 3. 8. *C.* to maintain

Carefully.

Deut. 15. 5. If thou hearken *car.*
Heb. 12. 17. Sought it *car.* See Phil. 2. 28. Mic. 1. 12.

Carefulneſs.

Ez. 12. 18, 19. 1 Cor. 7. 32. 2 Co. 7. 11.
CARELESS, CARELESSLY.
Judg. 18. 7. That-dwelt *car.*
Iſa. 32. 9. Ye *ca.* dau. 10, 11.
47. 8. That dw. *ca.* Eze. 39. 6. Zeph. 2. 15.
CARETH, CAREST.
De. 11, 12. A land which th. L. -*ca.* for
Mat. 22. 16. *ca.* for no man, Mar. 12. 14.
Mar. 4. 38. *Ca.* not thou that we
Joh. 10. 13. And *c.* not for the
1 Cor. 7. 32. *Ca.* for the things-- 33, 34.
CARCASE, ES.
Ge. 15. 11. Fow. cam.-upon the *c.*
Lev. 11. 8. *C.* ye ſhall not touch, Deut. 14. 8.
26. 30. Caſt your *ca.* Deu. 28. 26.
Num. 14. 29. Your *ca.* ſhall fall--Heb. 3. 17.
1 K. 13. 24. Lion ſtood by the *ca.*
Iſa. 5. 25. Their *ca.* (*i.* Jews Ch.) were torn
34. 3. Their *ca.* i. e. of God's enemies
T. Jer. 7. 33. The *ca.*-ſhall be meat--16. 4.-19. 7.
It's taken,
1. For Ch. Mat. 24. 8.
2. For m. dead bodies, 1 Sa. 17. 46.
3. For any other dead corps, Lev. 5. 2.

CARMEL.
A fruitful mountain or Fort. See 1 Ki. 18. 20. Can. 7. 5. Iſa. 33. 9. 35. 2. Jer. 50. 19. Mic. 7. 14.
Two of the name, one in Judah, whe. was a City, 1 Sa. 15. 12.
Another in Iſſachar, 1 K. 18, 19
CARNALLY ſpoken,
1. Of true Chriſti. Ro. 7. 14. 1 Cor. 3. 3, 4.
2. Of unregen. mi. Ro. 8. 7.
3. Of worldly and weak thi. 1 Cor. 9. 11. & 2. Co. 10. 4. Ro. 15. 27.
4. Of Cer. La. He. 7. 16. 9, 10.
5. Of Adu. Lev. 18. 20-19, 20.

CARRIAGE, CARRIAGES.
Judg. 18. 21. 1 Sam. 17. 22. Iſ. 10. 28-46. 1 Acts 21. 15.
CARRY.
Ge. 50. 35. Sh. *c.* up my bo. Ex. 13. 19.
Nu. 11, 12. *C.* them in thy bo.
1 Ki. 18. 12. The ſpi. of th. L.-*c.*
1 Ch. 15. 2. None ought to *c.*
Job 15. 12. Thine heart *c.* thee
Pſ. 49. 17. He ſhall *c.* nothi. aw. Eccl. 5. 15. 1 Tim. 6, 7.
T. Iſ. 22. 17. L. will car. th. aw.
23. 7. Her own feet ſhall *c.* her.
P. 40. 11. and *c.* them in his bo.
41. 16. Th. win. ſh. *c.* th. 57. 13.
P. 46. 4. To hoar-hairs will I *c.*
P. La. 4. 22. *C.* thee no mo. in capt. com. Iſ. 46. 2.
Acts 7. 43. I'll *c.* you bey. Ba. 2 Chr. 5. 2.
CARRIED.
Lev. 10. 5. *C.* them in their coats
Judg. 16. 3. *C.* them up to the top
2 Sam. 15. 29. *Ca.* the ark of G.
Job 5. 13. Counſ. of the frow. is *ca.* head.
Eze. 37. 1. *Ca.* me-in the ſpir. Rev. 17. 3--21. 10.
Dan. 2. 35. The wind *ca.* them
Joel 3. 5. Have *ca.* into your Te.
Luke 16. 22. Was *ca.* by th. an.
Gal. 2. 13. Barna. was *ca.* away
Eph. 4. 14. *Ca.* abo. with--doct. Heb. 13. 9.
2 Pet. 2. 17. *C.* with a tempeſt, Jude 12.
Rev. 12. 15. *Ca.* aw. wi. a flood
CARRIEST, ETH, ING.
Job 21. 18. The ſtorm *ca.* 27. 21.
Pſal. 78. 9. And *ca.* bows
90. 5. *Ca.* them away as a
Rev. 17. 7. The beaſt wh. *ca.* her
CASE, CASES.
Exo. 5. 19. They were in an evil *c.*
C. Deut. 22. 1. In any *ca.* bring
C. 24. 13. In any *ca.*-deliv. them
Pſal. 144. 15. People that is in ſuch a *ca.*
Mat. 5. 20--19. 10. Joh. 5. 6. 1 Cor. 7. 15.
CAST.
Job 18. 8. He is *ca.* into a net
Pſal. 22. 10. *Ca.* upon thee from
Iſa. 25. 7. *Ca.* over all the peo.
Da. 3. 21. *C.* into the furn. 6. 7.
Jon. 2. 4. I am *c.* out of thy ſigh.
Mat. 4. 12. *C.* into priſ. 5. 25.
5. 29. *c.* into hell, 30. Mar. 9. 47.
Re. 19, 20.-*c.* into a lake of fire, 20. 10. 14. See *Burn, Fire, Sea,* &c.
CAST away.
P. Lev. 26. 44. I will not *c.* them
Job 8. 4. *Ca.* away for their tranſ.
20. God will not *ca.*-a perfect
Pſa. 2. 3. *Ca.* aw. their cords
51. 11. *Ca.* me not away
Iſa. 5. 24. Have *ca.* away the law
31. 7. *ca.* away his id. *See* 30. 22.
C. Ez. 18. 31. *ca.*-your tranſgr. 20. 7.
Hoſ. 9. 17. My God will *c.* them
Rom. 11. 2. G. hath not *ca.*--his
C. Heb. 10. 35. *ca.* not aw.-your
CAST down.
2 Ch. 25. 8. G. hath pow. to-*ca.* down
Ne. 6. 16. *c.* do. in their own eyes
Job 18. 7. His-counſ. ſhall *ca.* him
Pſ. 37. 24. He ſha. not be-*ca.* do.
42. 5. Why art thou *ca.*-O my ſoul, 43. 5.
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102. 10. Lifted me up, and *ca.*
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8. 12. It *ca.* down the truth
11, 12. Shall *ca.* do. many 10000
Mat. 4. 6. *c.* thyſelf do. Lu. 4. 9.
2 Cor. 4. 9. *c.* down, but not deſt.
7. 6. G. comf. thoſe that are *c.* d.
2 Pet. 2. 4. *c.* the.-down to hell
Re. 12. 10. The accuſ. of our br. is *ca.* down
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T. Eze. 32. 4. I'll *c.* thee for.
Hoſ. 14. 5. *c.* forth his roots
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1 Pet. 5. 7. *c.* all your care
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9. 10. I eſtabliſh my cover. with-the *ca.*
13. 2. Abraham was rich in *ca.*
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C. 6. 17. *C.* them that are rich
Deut. 24. 5. Nor-*ch.* with any
27. 11. Moſes *ch.* the people,
Joſ. 22. 5.
1 Kings 13. 9. *C.* me by t. word.
2 Chro. 36. 23. *C.* me to build
him an houſe, Ezra 1. 2.
Job 1. 22. Nor *c.* G. fooliſhly
4. 18. *C.* his Ang. with folly
Jer. 35. 8. Obey.-in all th. he *c.*
Mat. 12. 16. Je. *ch.* them not to
make, Mar. 3. 12.
Mar. 7. 36. *Ch.* th. not to tell, 8.
30.-9. 9. Lu. 5. 14.-8. 56.
Lu. 9. 21. He ſtraitly *c.* th. Mar.
5. 43.
1 Theſ. 2. 11. *Ch.* every one—
1 Ti. 5. 16. Let not the Ch. be *ch.*
It fig.
1. To com. Ge. 26. 11. Je. 35. 8.
2. To aſcri. Job 1. 22. & 4. 18.
3. To appoint, Jer. 47. 7.
4. To require, Pſ. 35. 11.
5. To exh. 1 Th. 2. 11. 1 Ti. 1. 3
6. To be burd. 1 Tim. 5. 16.
CHARGES, CHARGING.
2 Ch. 8. 14. Levites to their *ch.*
31. 16.
Acts 21. 24. And be at *ch.* with
1 Cor. 9. 7. Warſ. at his own *ch.*
2 Ti. 2. 14. *Ch.* th. not to ſtrive
CHARITY, or LOVE.
In *Gr.* *See* Love.
1 Cor. 8. 1. *Ch.* edifies
13. 1. And have not *ch.* ver. 3.
4. *Ch.* ſuffereth long. *See* 8. 8.
13. Faith, Hope, and *Ch.* com.
1 Ti. 6. 11.
14. 1. Follow after *Ch.*
C. 16. 14. All th. be done in *Ch.*
Col. 3. 14. Abo. all put on *Ch.*
1 Pet. 4. 8.
1 The. 3. 6. Tidings of your-*Ch.*
com. 2 Th. 1, 3.
1 Ti. 1. 5. The end of the Com.
is *Ch.*
2. 15. If they continue in-*Ch.*
2 Ti. 2. 22. Follow.-*Ch.* com. 1
Ti. 4. 12. 2 Ti. 3. 10.
1 Pe. 4. 8. *Ch.* covers a m.-ſins
5. 14. Kiſs of *Ch.* feaſts-*Ch.* Ju. 12.
2 Pet. 1. 7. To broth. kindn.-*Ch.*
3 John 6. Born witneſs of thy *Ch.*
It fig.
1. Love to God, 1 Cor 13. 1.
Rev. 2. 19.
2. Compaſ. to men, Col. 3. 14.
2 Pet. 1. 7.

CHASE, ED, ETH, ING.
P. Lev. 26. 8. Fi. of you ſha. *ch.*
an hundred, 7.
Deu. 32. 30. One *ch.* a tho. Joſ.
23. 10.
1 Sam. 17. 53. Child. of Iſ. retu.
from *ch.*
Neh. 13. 28. I *ch.* him from me
T. Job 18. 18. *Ch.* out of t. world
20. 8.
Pſ. 35. 5. Let the ang. of the Lo.
ch. them
T. Iſ. 13. 14. It ſhall be-*ch.* roe.
com. 17. 13. Pro. 19. 26. La. 3. 52.
CHASTE, taken.
1. Spiritually, 2 Cor. 11. 2.
2. Corpora. Tit. 2. 5. 1 Pe. 3. 2.
See Holy and Honeſt.
CHASTEN, ED.
2 Sa. 7. 14. I'll *ch.* him with.
rod, com. Pſ. 89, 32.
Pſ. 6. 1. Neither *ch.* me in 38. 1.
C. Pro. 19. 18. *Ch.* thy ſon whil.
com. Deu. 21. 18.
Dan. 10. 12. To *ch.* thyſelf be.
P. Re. 3. 19. As ma. as I lov. I-*c.*
Job. 33. 19. He is alſo *ch.* with
Pſ. 69. 10. And *ch.* my ſoul
73. 14. Have I been *ch.* 118. 18.
1 Cor. 11. 32. We are *ch.* of th. L.
2 Cor. 6. 9. As *ch.* and not killed
Heb. 12. 10. They verily *ch* us. 7.
CHASTNEST, ETH, ING.
Deu. 8. 5. As a man *ch.* his ſon
C. Job. 5. 17. Deſpiſe not the *ch.*
of the Almighty, com Pro.
3. 11. Heb. 12. 5.
Pſ. 94. 12. Bl. is th. man whom
thou *ch.*
Pro. 13, 24. That-*ch.* him beti.
Iſ. 26. 16. A prayer wh. thy *ch.*
He. 12. 6. Whom the L. lov. he *ch.* 7
11. No *ch.* for the preſent.
CHASTISE, ED, ETH, MENT.
T. Le. 26. 28. I'll *ch.* you ſeven
1 Ki. 12. 11. I'll *ch.* you with
ſcorpions, 2 Ch. 10. 11. 14.
Job 34. 31. I have born *ch.*
Iſ. 53. 5. The *ch.* of our peace
Je. 30. 14. With the *ch.* of a
31. 18. Haſt *ch.* me, and I was
T. Hoſ. 7. 12. I'll there. *c.* hi. 22.
He. 12. 8. If ye be—without *ch.*
It fig. to
1. Puniſh in juſtice, Le. 26.
28. Iſ. 53. 5. Hoſ. 7. 12.
2. Oppreſs, 2. Ch. 10. 14. co.
ch. 16. 10.
3. Correct in love, *Heb.* 12. 5.
4. Perſecute, 2 Cor. 6. 9.
It is aſcribed to,
1. God, who chaſtiſed,
1. His Son, Iſa. 53. 5, 10.
2. His people, Job 34. 21. 1
Cor. 11. 32.
3. The wicked, Pſ. 94. 10.
Heb. 12. 5. 10.
2. Magiſtrates, Deu. 22. 18.
3. Parents, Pro. 13. 24.
CHEEK, CHEEKS.
1 Ki. 22. 24. Smote Mic. on the
ch. 2 Chro. 18. 23.
Pſ. 3. 7. Smiting all my enem.
on the *ch.*
Can. 1. 10. Thy *ch.* are comely
Iſ. 50. 6. My *ch.* to them that
La. 3. 30. Giveth his *ch.* to-Job
16. 10.
Mic. 5. 1. Sm. the Jud.-on th. *c.*
C. Matt. 5. 39. Sm. thee on thy
ch. Lu. 6. 29.
Taken.
1. Literally, La. 1. 2.
2. Spiritually, Can. 5. 13.
3. Meta-

3. Metaphorically, Joel 1. 6.
CHEAR, OR REJOICE.
C. Deu. 24. 5. Shall *cb.* up his wif.
Eccl. 11. 9. Let thine heart *cb.*
Mat. 9. 2. Son be of good *cb.*
14. 27. Be of good *cb*, it is I, Mar. 6. 50.
Joh. 16. 33. Be of good *cb.* I have overco. Acts 23. 11-27.
22. 25. Pro. 17. 1 *m.*
CHEERETH, FUL.
Judg. 9. 13. Which *cb.*
Pro. 15. 13. Maketh a *cb.* count.
P. Za. 8. 19. Sha. be-*cb.* feaſts. 9. 17.
2 Cor. 9. 7. God loveth a *cb.* giver
CHEERFULNESS, FULLY.
Acts 24. 10. Rom. 12. 8.
CHEMARIMS.
Idola. Prieſts cloathed in black, Zep. 1. 4. 2 Kin. 23. 5. *m.*
CHERISH, ED, ETH.
1 K. 1. 2. 4. Ep. 5. 29. 1 Th. 2. 7.
CHERUB.
Exo. 25. 19. Make one *cb.* 37. 8.
2 Sa. 22. 11. He rode upon a *cb.* Pſ. 18. 10.
Ezek. 9. 3. Glo. of G. was up--the *cb.*
28. 14. Thou art the anointed *c.*
Gen. 3. 24. Plac. at th. caſt of th. garden *cb.*
Ex. 25. 18. Make two *c.* of gol. 37. 7.
20. *Cb.* ſhall ſtretch-their
22. From between the 2 *c.* Num. 7. 89.
1 K. 6. 23. Within the oracle he made 2 *cb.* com. 2 Ch. 3. 10.
2 K. 19. 15. Which dwell betw. the *cb.* 1 Sa. 4. 4. 2 Sa. 6. 2. Iſa. 37. 16. Pſ. 80. 1.
Pſ. 99. 1. He ſits between the *c.*
Eze. 10. 2. Coals of fire fro. bet. the *cb.*
16. When the *cb.* went
Heb. 9. 5. Over it the *c.* of glo.
Taken for,
1. Livi. creatures with wings, Gen. 3. 24. Eze. 1. 5. whi. were Angels, Dan. 9. 21. 1 Ch. 21. 16. Ang. of t. L.
2. The forms of theſe creatu. Exod. 26. 1.
3. The K. of Tyre, Eze. 28. 14.
CHESTNUT-TREE, CHESTS.
Ge. 30. 37. Eze. 31. 8. 2 K. 12. 9.-2 Chro. 24. 8, 10, 11.
CHIDE.
Exod. 17. 2. Did *c.* with Moſes, 7. Num. 20. 3. Judg. 8. 1.
Pſ. 103. 9. Will not always *c.*
CHIEF.
1 Sa. 15. 21. The *c.* of the things
2 Sam. 5. 8. He ſhall be *c.* and
23. 18. *C.* amo. three See *v.* 13.
1 Ch. 18. 17. Sons of Da. were *c.*
Job 12. 24. Taketh. aw. the heart of the *cb.*
29. 25. And ſate *c.* See 40. 19.
Pſ. 78. 51. The *c.* of their ſtren. 105. 36.
137. 6. Jeruſ. above my *c.* joy
Pro. 1. 21. *C.* place of concourſe
16. 28. Separateth *cb.* friends
Can. 4. 14. With all *cb.* ſpices.
Iſa. 14. 9. All the *c.* ones of the
41. 9. Called thee from the *c.*
Lam. 1. 5. Her adver. are the *c.*
Dan. 2. 48. *Cb.* of the Governors
Amos 6. 1. *Cb.* of the nations
6. Annoint themſel. with the *cb.* ointment
Hab. 3. 19. To the *c.* ſinger. See *Muſician*
C. Mat. 20. 27. Whoſo will be *cb.* amo. you, Luke 22. 26.
23. 6. *Cb* ſeat in ſynag. Mark 12. 39.
Luke 11. 15. Beelzebub the *cb.*
14. 1. One of the *cb.* Phariſees
19. 2. *Cb.* among the Publicans
20. 46. *Cb.* rooms at feaſts
Joh. 12. 42. *c.* Rul. Acts 18. 8, 17.
Acts 14. 12. *Cb.* ſpeaker, *c.* women, 17. 4.
25. 2. *Cb.* of the Jews, 28. 17.
Eph. 2. 20. The *c.* corner ſtone, 1 Pet. 2. 6.
1 Tim. 1. 15. Sinne. of whom I am *cb.*
1 Pet. 5. 4. When the *c.* Shephe.
See *Men, Prieſt, People,* &c.
It ſig.
1. Th. beſt 1 Sa. 15. 21. Am. 6. 6.
2. The higheſt or upperm. Iſa. 14. 9. Mat. 23. 6.
3. The deareſt, Prov. 16. 28
4. The greateſt, Pſal. 137. 6.
5. Su. as are mo. ineſt. Lu. 14. 1.
CHIEFEST. SEE, CHIEF.
1 Sa. 2. 29. Fat wi. the *c.* offer.
9. 22. In the *cb.* place
2 Chro. 32, 33. In the *cb.* of the
Ca. 5. 10. The *c.* among 10000.
Mar. 10. 44. Whoſo--will be *c.*
2 Cor. 11. 5. Behind the very *c.* Apoſt. 12. 11.
CHILD.
Gen. 11. 30. She had no *c.* Acts 7. 5. He. 11. 11. com. 2 K. 4. 14. Lu. 1. 7. 2 Sa. 6. 23.
18. 13. Shall I bear a *cb.*
21. 16. Let me not ſee the *c.* dye,
42. 22. Do not ſin againſt the *c.*
44. 20. A *cb.* of his old age
Ex. 2. 2. Saw he was a goodly *c.* Heb. 11. 23.
C. 22. 22. Not affl. any fatherl. *c.*
Judg. 11. 34. She was his only *c.* Luke 9. 38.
13. 7. The *c.* ſhall be a Naza.
1 Sam. 2. 21. The *c.* Sam. grew, Luke 1. 80.
2 Sa. 12. 15. The L. ſtruck the *c.*
16. Da. beſought G. for the *c.*
1 Ki. 3. 25. Divide the liv. *c.* 27.
P. 13. 2. A *cb.* ſhall be born, *i.* Joſiah
14. 17. The *cb.* ſhall dye, *i.* Jerob. *cb.* 14. 12.
17, 22. The ſoul of the *c.* cam.--
2 Kings 4. 32. The *c.* was dead, *v.* 31, 35.
P. Job 33. 25. Fle. ſha. be freſher than a *cb.*
Pſ. 131. 2. As a weaned *cb.*
Pro. 20. 11. A *cb.* is known by his
C. 22. 6. Train up a *cb.*-- co. 29. 15.
15. Fooliſhneſs is bound in a *cb.* heart
29. 15. A *cb.* left to himſ. bring.
Eccleſ. 4. 8. Hath neither *cb.* nor
13. Better is a poor and wiſe *cb.*
T. Iſa. 7. 16. Bef. the *cb.* ſhall know 8. 4.
P. 9. 6. Uuto us a *cb.* is born, *i* Chriſt
T. 10. 19. That a *cb.* may write
P. 11. 6. A little *cb.* ſhall lead
49. 15. Can a woman forget her ſucking *cb.*
P. 65. 20. The *cb.* ſhall dye 100
Jer. 1. 6. I am a *cb.* ſo *v.* 7.
30. 6. Whither a man trav. with *cb.*
31. 20. Is he a pleaſant *cb.*
T. 44. 7. Cut off-man, woman &. *cb.*
Hoſ. 11. 1. When Iſrael was a *cb.*
13. 16. Women with *cb.* ſhall be ript.-Amos 1. 13.
Mat. 1. 18. She was fou. with *cb.* 23.
10. 21. Father ſhall deliver the *cb*
P. 18. 4. Humb. himſelf as this *cb.* 17. 18. Mark 9. 21. 24. 27.
24. 19. Wo to them that are with *cb.* Mar. 13. 17. Lu. 21. 23.
Lu. 1. 66. Manner of *cb.* ſhall
P. 76. Thou *cb.* ſhall be called
80. The *cb.* grew and waxed ſtrong 2. 40.
2. 27. The *cb.* Jeſus *v.* 43. Acts 4. 27.
9. 42. And healed the *cb.* Mat. 17. 18.
47. Jeſus took a *cb.* Mar. 18, 2.
18. 17. As a little *cb.* Mar. 10. 15.
John 4. 49. Come down ere my *cb.* dye
16. 21. Delivered of the *cb.*
1 Cor. 13 11. I ſpake and under. as a *cb.*
Gal. 4. 1. As long as he is a *cb.*
1 Theſ. 5. 3. Woman with *cb.*
2 Tim. 3. 15. From a *cb.* thou haſt
Rev. 12. 4. For to devour her *cb.* 2. 5.
It's put for,
1. Chriſt Iſa. 9. 6. Rev. 12. 2.
2. One weak in knowledge, Iſa. 10. 19. 1. Cor. 13. 11.
3. Mean people Iſa. 11. 8. Ho. 11. 1
4. One under years, Iſa. 3. 5. Gal. 4. 1.
5. One belonging to as Mat. 23. 15. Acts 13. 10. a *cb.* of Hell, a *cb.* of the Devil.
CHILDLESS.
Gen. 15. 2. Seeing I go *cb.*
T. Lev. 20. 20. They ſhall die *cb*
Jer. 22. 30. Write this ma. *cb*, Lu. 20. 30.
CHILDREN.
T. Ge. 3. 16. In ſor. ſhalt bring forth *cb.*
18. 19. Will command his *cb.*
25. 22. The *cb.* ſtrugled together
30. 1. Give me *cb.* or elſe I die
33. 5. The *cb.* which God hath
P. 49. 8. Thy fa. *cb.* ſhall bow
Exod. 12. 26. When your *cb.*
20. 5. The father upon the *cb.* 34. 7. Num. 14. 18. Deut. 5. 9.
T. Le. 26. 22. Sha. rob you of your *cb.*
De. 4. 10. They may teach their *cb.* 6. 7,
C. 12. 25. With thy *cb.* after thee, 28.
14. 1. Ye are the *cb.* of the L.
24. 16. Put to death for the *cb.* com. 2. Chro. 25. 4.
29. 29. To us and our *cb.*
C. 31. 12. Men, women and *cb.*
32. 5. Not the ſpot of his *cb.*
46. Command your *cb.*
33. 24. Aſher bleſſed with *cb.*
Joſh. 4. 6. When your *cb.* aſk., 21.
Judg. 8. 18. Reſemble the *cb.* of
1 Sam. 2. 5. She that had many *cb.*
P. 1 K. 2. 4. If thy *cb.* take heed 8. 25.
2 Kin. 2. 23. Came forth little *cb.*
8. 12. And will daſh their *cb.*
19. 3. The *cb.* are come to the birth, Iſa. 37. 3.
2 Ch. 6. 16. That thy *cb.* take heed
28. 3. Burnt his *cb.* in the fire 33. 6.
Neh. 13. 24. Their *cb.* ſpake half
Eſth. 3. 13. Kill little *cb.* and wom.
Job. 8. 4. If thy *cb.* have ſinned
19. 17. I'entreated for the *cb.*
18. Young *cb.* deſpiſe me.
21. 19. Iniquity for his *cb.*
T. 27. 14. If his *cb.* be mult.
29. 5. When my *c.* were about
Pſ. 17. 14. They are full of *cb.*
34. 11. Come ye *cb.* hearken
P. 45. 16. Shall be thy *cb.*
P. 72. 4. Save *cb.* of the needy
78. 5. Them known to their *cb* 4.
82. 6. *cb.* of the moſt high, Lu. 6. 35.
83. 8. Holpen the *cb.* of Lot
89. 30. If his *cb.* forſake my Law
102. 28. The *cb.* of thy ſervants
103. 13. Pittieth his own *cb.*
109. 9. Let his *cb.* be fatherl. 10.
127. 3. *cb.* are the heritage of
128. 3. *cb.* like olive plants
P. 132. 12. If thy *cb.* will keep
144. 7. Hand of ſtrange *cb.* 11.
147. 13. Bleſſed thy *cb.* within
C. 149. 2. Let the *cb.* of Zion be glad
Pro. 4. 1. Hear ye *cb.* 5. 7.-8. 32.
31. 13. 22. To his *cb.* children
P. 14. 26. *cb.* ſhall have a place
17. 6. *cb.* children are the crown
20. 7. His *cb.* are bleſſed after
31. 28. Her *cb.* ariſe up
Can. 1. 6. My Mothers *cb.* were
Iſa. 1. 4. *cb.* that are corrupters, 2.
T. 3. 4. I'll give *cb.* to be their
12. *cb.* are their oppreſſors
8. 18. Behold I, and the *cb.* which
30. 1. Wo to the rebel. *cb.*
9. Lying *cb.* that will not
38. 19. Father to the *cb.* ſhall de. Joe. 1. 3.
P. 49. 25. I'll ſave thy *cb.* v. 17. 20
54. 1. More the *cb.* of---Gal. 4. 27.
P. 13. All thy *cb.* ſhall be taught
P.-ſhall be the peace of thy *cb.*
57. 4. Are ye not *cb.* of tranſg.
63. 8. *Cb.* that will not lye
C. Jer. 3. 14. Turn, O Backſ. *cb* 22.
19. I put the among the *cb.*
T. 15. 7. I'll bereave them of *cb.*
31. 15 Weeping for *cb* Mat. 2. 18.
29. *Cb.* tee. are ſet on edge, Eze. 18. 2.
40. 7. Men, Wom. and *Cb.* 43. 6.
49. 11. Leave thy fatherleſs *cb.*
Lam. 1. 5. *Cb.* are gone into ca. 16
Eze. 16. 36. By the blood of thy *cb.*
Dan. 1. 4. *Cb.* in whom was no blemiſh 15.
12. 1. Standeth for the *Cb.* of
Hoſ. 1. 2. *Cb.* of whoredoms. 2. 4.
T. 4. 6. I will alſo forget thy *Cb.*
10. 9. Againſt the *cb.* of iniquity
13. 13. Breaking forth of *Cb.*
T. Zeph. 1, 8. I'll pun the-K. *Cb.*
P. Zac. 10. 7. Their *C.* ſhall ſee it, 9.
Mal. 4. 6. Hearts of the fathers to *Cb.* Luke 1. 17.
Mat. 2. 16. Slew all the *Cb.* in Beth.
3. 9. Stones, to raiſe up *Cb.* Lu. 3. 8.
5. 45. That ye may be the *cb.* of
9. 15. *Cb.* of the Bride, Mark. 2. 19. Luke 5. 34.
10. 21. *Cb.* ſhall riſe up agai. Mar. 13. 12.
11. 19. Juſti. of her *cb.* Lu. 7. 35.
13. 38. *Cb.* of the kingdom
15. 26. To take the *cb.* bread Mark 7. 27.
18. 3. And become as little *cb.*
21. 15. *Cb.* crying in the Tem.
23. 31. Ye are the *cb.* of them that
Lu. 6. 35. *Cb.* of the higheſt, Pſ. 82. 6.
16. 8. *Cb.* of this world, 20. 34.
20. 36. *Cb.* of God, Mat. 5. 9. Joh. 11. 52. Rom. 8. 16.--9. 8. 26. Gal. 3. 26. 1. Jo. 3. 10.-5. 2.
20. 36. *Cb.* of the Reſurrection.
John 8. 39. Abra. *cb.* Acts 13. 26. Rom. 9. 7. Gal. 3. 7.
12. 36. *Cb.* of light Lu. 16. 8. Epheſ. 5. 8. 1 Theſ 5. 5.
21. 5. *Cb.* have you any meat
Acts 2. 39. To you and your *cb.*
3. 25. *Cb.* of the Prophets
Ro. 8. 17. If *Cb.* then heirs
9. 7. Are they all *cb.*
11. *Cb.* being not yet born
1 Cor. 14. 20. Be not *cb.* in un.
2 Cor. 12. 14. *Cb.* ought not to lay up
Gal. 4. 3. When we were *cb.*
27. Hath many more *cb.* Iſa. 54. 1.
28. *Cb.* of promiſe Rom. 9. 8.
Eph. 2. 2. *Cb.* of diſo. 5. 6. Col. 3. 6.
3 *Cb.* of wrath, com. 2. Pet. 2. 14.
Eph. 4. 14. Be no more *cb.* toſſed
5. 1. As dear *cb.*
C. 6. 1. *Cb.* obey your parents, Col. 3. 20.
Col. 3. 21. Provoke not your *cb.*
1 Tim. 3. 4. Having-*cb.* in ſubjection. 12. Tit. 1. 6.
5. 14. Bear *cb.*-Love their *cb.* Tit. 2. 4.
Heb. 2. 13. Beh. I. and the *cb.* Iſ. 8. 18.
12. 5. To you, as unto-*cb.*
1 Pet. 1. 14. As obedient *cb.*
2 Pet. 2. 14. Covet. courſed *cb.*
1 Joh. 3. 10. *Cb.* of G.-*cb.* of the Devil.
4. 4. Little *cb.* 2. 1. 3. 18.- 5. 21. Gal. 4. 19.
2 John 4. I found of thy *cb.*
3 Joh. 4. My *cb.* 2 Cor. 6. 13.
T. Rev. 2. 23. I will kill her *cb.*
See *Iſrael, Judah. Men,*
It ſig.
In general, any perſons, young or old, good or bad
Particular, ſuch are either *cb.*
1. By nature and Generation, Pſ. 17. 14. Luke 11. 7.
2. By faith, Regeneration, and Adoption, Gal. 3. 26. Eph. 1. 5.
3. By outward profeſſion only, 2 Chro. 13. 18. Acts, 3. 25.
The word is uſed alſo,
1. Of Civil Magiſ. Pſ. 82. 6.
2. Of perſons or things that are dear, Jer. 15. 7.
CHOICE, EST.
Gen. 49. 11. *Cb.* vines, Iſa. 5. 2.
Deut. 12. 11. *Cb.* vows
1 Chr. 7. 40. *Cb.* men, 2 Ch. 25. 5.
Pro. 8. 10. *Cb.* gold, *cb.* ſilver, 19. & 10. 20.
Can. 6. 9. She is the *cb.* one
Iſ. 37. 24. *Cb.*-trees, 2 Ki. 19. 23.
Ezek. 24. 5. *Cb.* of the flock
Acts 15. 7. God made *cb.* of us
It ſig. the beſt of any thing.
CHOAK, ED.
Matt. 13. 7. *Cb.* the word, 22. Mar. 4. 7. Luke 8. 7.
Mar. 5. 13. *Cb.* in the ſea, Lu. 8. 33.
CHOOSE.
Ge. 6. 2. Wives of all-they *cb.*
13. 11. *Cb.* all the plains of
Exo. 18. 25 Moſes *cb.* able men, com. Deut. 1. 13, 14
De. 4. 37. He *cb.* th. ſeed 10. 15.
Joſ. 8. 3. *Cb.* 3000 men. com. 1 Sa. 13. 2.
Judg. 5. 8. They *cb.* new gods
1 Ki. 8. 16. I *cb.* David, 11. 34.
Pſ. 78, 70.
Pſ. 78, 67. *Cb.* not t. tri. of Juda.
Iſa. 66. 4. *Cb.* th. in whi. I de. not
Eze. 20. 5. Day when I *cb.* Iſr.

Acts 13. 17.
P. Za. 1. 17. Shall yet *cb.* Jeru.
2. 12. Iſa. 14. 1.
Lu. 6. 13. He *cb.* twelve
14. 7. *Cb.* out the chief rooms.
See Choſe *and* Chuſe.
Acts 6. 5. *Cb.* Stephen, 15. 40.
It ſig.
1. Delight, Pſ. 119. 173. Iſ.
1. 29.
2. To app. Exo. 18. 21. 25.
3. Shew mer. Iſ. 14. 1. 48. 10.
4. To draw out, Joſ. 8. 3.
CHOSEN.
De. 12. 21. Which the L. hath *cb.* 18. 5--21. 5. to direct, Job 29. 25.
1 Ki. 11. 32. City which I have *cb.* 36. 2 Kin. 23. 27. 2 Ch. 6. 34--12. 13.
2 Ch. 6. 6. I have *cb.* Jer. 1 Ki. 11. 13.
11. 1. 800000 *cb.* men, co. 13. 3.
29. 11. The Lord hath *cb.* you
Job 36. 21. This haſt thou *cb.* ra.
Pſ. 33. 12. Peo. who. he hath *cb.*
89. 3. A covenant with my *cb.*
19. One *cb.* out of the people
105. 6. His *cb.* with gladneſs.
106. 5. See the good of thy *cb.*
23. Moſes his *cb.* 105. 26.
119. 173. I *cb.* thy precep. 30.
132. 13. L. hath *cb.* Zion, co. 135. 4.
Pro. 16. 16. Rather to be *cb.* th.
22. 1. Good name is-to be *cb.*
Iſ. 41. 8. Jacob whom I ha. *cb.*
9. com. 43. 10, 20-44. 1. 2.
48. 10. I have *cb.* thee in the
P. 58. 5. Such a faſt as I have *cb.*
6. 65. 15. For a curſe un. my *cb.*
66. 3. Have *cb.* th. own wa.
T. Jer. 8. 3. Death ſhall be *cb.*
33. 24. Which the L. hath *cb.*
49. 19. Who is the *cb.* man 50. 44.
Hag. 2. 23. I have *cb.* thee. *i.* Ze.
Zac. 3. 2. The L. hath *cb.* Jer.
Matt. 12. 18. Whom I ha. *cb.*
20. 16. But few *cb.* 22. 14.
Mar. 13. 20. Elect wh. he ha. *cb.*
Lu. 10. 42. Hath *cb.* that good
23. 35. The *cb.* of G. 1 Pe. 2. 4.
Joh. 6. 70. Have not I *cb.* 12-13. 18-15. 16.
Acts 9. 15. A *cb.* veſſel, 22. 14.
10. 41. Witneſſes *cb.*--of God
1 Cor. 1. 27. God hath *cb.* the fooliſh things, 28.
2 Cor. 8. 19. Who was alſo *cb.* com. Acts 15. 22. 25.
Eph. 1. 4. *Cb.* us in him, com. Ro. 16. 13.
2 Theſ. 2. 13. *Cb.* you to ſalva.
2 Ti. 2. 4. Pleaſe him who hat.
1 Pe. 2. 9. A *cb.* generation
Rev. 17. 14. *cb.* and faithful
It is applied,
1. To perſons; as,
1. To C. Lu. 23, 35. Iſ. 42. 1.
2. To the univer. Ch. Mar. 13. 20, Eph. 1. 4.
3. To Magiſt. and Min. Iſ. 45. 1.
4. To the peo. of the Jews, Deu. 7. 6. Pſ. 105. 6.
2. To things, Iſa. 58. 6-66. 4.
3. To places, 2 Chro. 6. 38.
CHRIST, ſig. anointed.
Matt. 1. 16. Who is call. *Cb.* Joh. 4. 25.
16. 16. Th. art *Cb.* Mar. 8, 29.
22. 42. What think ye of *Cb.*
23. 8. Your maſt. even *Cb.* 10.
24. 5. Say, I am *Cb.* Mar. 13. 6.
23. Lo here is *Cb.*
26. 63. Whether thou be the *Cb*
27. 17. Which is call. *Cb.* 22.
Mar. 9. 41. Bec. ye belo. to *Cb.*
12. 35. *Cb.* is the ſon of David, Luk. 20. 41.
15. 32. Let *Cb.* the K. of Iſ.
Luk. 2. 11. Which is *Cb.* th. L.
26. Seen the Lord's *Cb.*
3. 15. Whether he were the *Cb.*
4. 41. *Cb.* the ſon of Go. com. 9. 20.
23. 2. That he himſelf is *Cb.*
24. 46. It behov. *Cb.* to ſuff. 26. Acts 17. 3. 1 Pet. 2. 21.
Joh. 1. 20. Confe. I am not *Cb*
41. Being interp. the *Cb.*
4. 29. Is not this the *Cb.* 25.
6. 69. Th. art that *Cb.* 11. 27.
7. 26. This is the very *Cb.*
27. When *Cb.* cometh, 31.
41. This is the *Cb.* 42.
12. 34. That *Cb.* abideth for ev.
17. 3. Jeſ. *Cb.* whom th. haſt
20. 31. That Jeſ. is the *Cb.* Acts 18. 5.
Act. 2. 30. Th. he wo. rai. up *Cb.*
36. Jeſus both Lord and *Cb.*
3. 18. That *Cb.* ſhould ſuffer. 17. 3. 26. 23.
4. 26. And againſt his *Cb.*
9. 20. Preached *Cb.* to the. 5. 42.
18. 5. That Jeſus was *Cb.* 28.
24. 24. Concer. the faith in *Cb.*
Rom. 5, 6. *Cb.* died for the ungod. 8. *c.* 14. 9. 1 Cor. 8. 11.
6. 4. *Cb.* was raiſed. 9-8. 11. 34. 1 Cor. 15. 16.
8. 9. Have not the ſpi. of *Cb.*
10. If *Cb.* be in you
9. 1. I ſay the truth in *Cb.*
5. Concer. the fleſh, *Cb.* who is over all
10. 4. *Cb.* is th. end of the la. 6. 7.
14. 9. To this end *Cb.* bo. di.
10. The judg. ſeat of *Cb.* 2 Cor. 5. 10.
18. In theſe th. ſerv. *Cb.*
15. 3. *Cb.* pleaſed not himſ.
7. As *Cb.* received us
18. Which *Cb.* hath not wro.
20. Not where *Cb.* was nam.
16. 5. Of Achaia, in *Cb.* v. 9.
1 Cor. 1. 13. Is *Cb.* divided
17. *Cb.* ſent me not to bapti.
24. *Cb.* the power of God.
2. 16. We have the mi. of *Cb.*
3. 1. As unto babes in *Cb.*
3. 1. As unto babes in *Cb.*
23. Ye are *Cb.* and *Cb.* is
4. 10. Ye are wiſe in *Cb.*
15. Inſtructers in *Cb.*
17. My ways, whi. be in *Cb*
5. 7. *Cb.* our paſſ. is ſacrificed
6. 15. Are the members of *Cb.*
1. 17. The croſs of *Cb.* Gal. 6. 12. Phi. 3. 18.
7. 22. Being free, is *Cb.* ſerva.
8. 11. For whom *Cb.* died
12. Ye ſin againſt *Cb.*
9. 21. Under the law to *Cb.*
10. 4. And that rock was *Cb.*
9. Nor let us tempt *Cb.*
11. 3. The head of every man is *Cb.*
12. 12. One body, ſo alſo is *cb.*
27. Ye are the body of *Cb.*
15. 3. *Cb* died for our ſins
13. Then is *Cb.* not riſen, 16. 17.
18. Fall'n aſleep in *Cb.*
19. Only we have hope in *Cb.*
22. Even ſo in *Cb.* ſhall all be
23. *Cb.* the firſt fruit afterward
They that are *Cb.* at his com.
2 Cor. 1. 5. The ſuffer of *Cb.*
2. 10. In the perſon of *Cb.*
14. Cauſeth us to triumph in *Cb.*
15. A ſweat ſaviour of *Cb.*
17. Of God, ſpake we in *Cb.*
3. 3. The epiſtle of *Cb.*
4. Through *Cb.* to God-ward
14. Is done away in *Cb.*
5. 14. The love of *Cb.* conſtra. us
16. Though we have known *Cb.*
17. If any man be in *Cb.*
19. God was in *Cb.* reconciling
20. Are Ambaſſadors for *Cb.*
We pray you in *Cb.* ſtead
6. 15. Concord hath *Cb.* with
8. 23. The glory of *Cb.*
10. 1. And gentleneſs of *Cb.*
5. To the obedience of *Cb.*
7. As he is *Cb.* ſo are we
11. 2. As a chaſte virgin in *Cb.*
3. The ſimplicity that is in *Cb.*
12. 2. I knew a man in *Cb.*
9. The power of *Cb.* Rev. 12. 10.
19. Speak before God in *Cb.*
13. 3. Ye ſeek a proof of *Cb.*
5. Know ye not-that *Cb.* is in
Ga. 1. 10. Not to be the ſerv. of C.
22. Which were in *Cb.*
2. 16. By the faith of *Cb.* Eph. 3. 9. Phil. 3. 9.
17. To be juſtified by *Cb.*
20. I am crucified with *Cb.*
But *Cb.* liveth in me
21. Then *Cb.* is dead in vain
3. 16. To thy ſeed which is *Cb.*
17. Before of God in *Cb.*
27. Bapt. into C. have put on C.
28. Ye are all one in *Cb.*
29. If ye be *Cb.* then--Abrah.
4. 19. Until *Cb.* be formed in
5. 4. C. is become of none effect
24. They that are *Cb.* have
6. 14. Save in the croſs of-*Cb.*
Ep. 1. 10. In one all things in C.
12. Who firſt truſted in *Cb.*
20. Which he wrought in *Cb.*
2. 12. Ye were without *Cb.*
13. Made nigh by--*Cb.*
3. 4. The myſtery of *Cb.* Col. 2. 2--4. 3.
8. Unſearchable riches of *Cb.*
11. Which he purpoſed in *Cb.*
17. *Cb.* may dwell in your
19. To know the love of *Cb.*
4. 7. Meaſure of the gift of *Cb.*
15. The head, even *Cb.*
20. Not ſo learned *Cb.*
32. As God for *Cb.* ſake
5. 2. As *Cb.*-hath loved us
5. In the Kingdom of *Cb.*
14. And C. ſhall give thee light
24. As the Chur. is ſubject to C.
25. As *Cb.* loved the Chorch
32. I ſpeak concerning *Cb.*
6. 5. Of your heart, as unto *Cb.*
6. But as the ſervant of *Cb.*
Phil. 1. 10. The day of C. 2. 16. 2 Theſſ. 2. 2.
15. Some indeed prea. C. 16.
21. For to me to live is *Cb.*
23. To be with *Cb.*-is-bet
29. Given in the behalf of *Cb.*
2. 1. If any conſolation in *Cb.*
2. 5. Mind be--which in C. J.
30. For the work of *Cb.*
3. 7. I counted loſs for *Cb.*
8. That I may win *Cb.*
3. 18. Enemies of the cr. of *Cb.*
4. 13. I can do all thi. through C.
21. Salute--Saints in C.
Col. 1. 2. Faithful breth. in C. 7.
24. The afflictions of *Cb.*
27. Which is *Cb.* in you
28. Preſ. every man perfect in C.
Col. 2. 2. Of the father, and of C.
5. Stedfaſtn of your f. in C.
6. As ye have received C.
8. And not after C.
20. If ye be dead with C.
3. 1. If ye be riſen with C.
3. Your life is hid with C.
4. When C. who is our life
11. But C. is all, and in all
13. Even as C. forgave you
16. Let the word of C. dwel.
24. For ye ſerve the Lord C.
4. 3. The myſtery of C. 3. 4.
12. Servant of C. Gal. 1. 10. Eph. 6. 6.
1 Th. 2. 6. Apo. of C. 2 Cor. 1. 1.
1 Tim. 2. 7. I ſpeak the tru. in C.
5. 11. Againſt C. 1 Cor. 8. 12. Acts 4. 26.
2 Tim. 2. 10. Salvat. whi. is n.
19. Th. nam. of *c.* 1 Pe. 4. 14.
Phile. 3, 8. Bold in *Cb.*
Heb. 3. 6. *Cb.* as a ſon
14. Are made partakers of *Cb.*
5. 5. *Cb.* glorified not himſelf
6. 1. The doctrine of *cb.* 2 Joh. 9.
See mo. 9. 11, 14, 24, 28. & 11. 26.
1 Pet. 1. 11. Th ſpirit of *Cb.* Rom. 8. 9.
5. 1. The ſufferi. of *Cb.* 2 Cor. 1. 5.
19. The precious blood of *cb.* 1 Cor. 10. 16. Eph. 2. 13. Heb. 9. 14.
2. 21. C. ſuffered for us, 3. 18.-4. 1.
Rev. 11. 14. And of his *c.* 12. 10. com. Luk. 9. 20.
20. 4. And reigned with *cb.*
See *Jeſus, Meſſiah, &c.*
CHRISTIAN, ANS, i. Diſ. of C.
Acts 11. 26. Were called *cb.* fir.
26. 28. Perſua. me to be a *cb.*
C. 1 Pet. 4. 16. Suffer as a *cb.*
CHURCH.
P. Matt. 16. 18. Rock will I bu. my *cb.*
18. 17. Tell-unto the *cb.*
Acts 2. 47. The L. added to the *c.*
5. 11. Fear came upon all the *c.*
7. 38. He that was in the *cb*
8. 1. Perſecution againſt the *cb.*
3. Made havock of the *cb.*
11. 26. Aſſembled-with the *cb.*
12. 1. To vex certain of the *cb*
5. Without ceaſing of the *cb.*
14. 23. Elders in every *cb.*
15. 22. With the whole *cb.*
20. 28. To feed the *cb.* of God
Rom. 16. 5. The *cb.* that is in their hou. 1 Cor. 16. 19.
1 Cor. 1, 2. The *cb.* of G. 10. 32. -11. 22-15. 9. Gal. 1. 13. 1 Tim. 3. 5.
4. 17. Every where, in eve. *cb.*
6. 4. Leaſt eſteemed in the *cb.*
11. 22. Deſpiſe ye the *cb.* of G.
14. 4. Edifieth the *cb.* ve. 5. 12. 19, 23. 28. 35.
Eph. 1. 22. Head-to the *cb.* Col. 1. 18.
3. 10. Be known by the *cb.*
21. To him be glory in the *cb.*
5. 25. As Ch. lo.-*cb.* 27. 29. 32.
Col. 1. 24. Bodies ſake which is the *cb.*
1 Theſſ. 1. 1. *Cb.* whi. is in G. 2 Theſſ. 1. 1.
1 Ti. 3. 15. The *cb.* of th. liv. G.
Heb. 2. 12. In the midſt of th. *cb.*
12. 23. *Cb.* of the firſt-born
Jam. 5. 14. The elders of the *cb.* Acts 20. 17.
1 Pet. 5. 13. The *cb.* at Babylon
3 Joh. 9. I wrote un. the *cb.* 6.
10. Caſt, them out of the *cb.*
Rev. 2. 1. Angel of the *cb.* 8. 12. 18. & 3. 1, 7. 14.
It ſig. properly,
A Company called out, or *Select company taken,*
1. For all the elect of G. Mat. 16. 18. Eph. 5. 23. 1 Ti. 3. 15.
2. For Chriſtian Profeſſors in general, Acts 8. 1, 3. &. 5. 11.
3. For Chri. join. together in Goſ. com. Acts 2. 47. & 14. 23.
4. For true Believ. in a family, Rom. 16. 5. Gal. 4. 15. Phile. 2.
5. For t. nat. of t. Jews, Acts 7. 38.
6. For a mixed aſſembly, Acts 19. 32. 39. 40. *Gr.* See *Aſſembly.*
Sometimes the word is uſed for a conſtituted Ch. and her officers toget. as we may ſee, Matt. 18. 17. com. 1 Cor. 5. 4.
And for a particular Chur. diſtinct from her Officers, Acts 15. 22. Phile. 2.
CHURCHES.
Acts 9. 31. Then had th. *cb.* reſt
15. 41. Confirm the *cb.* 16. 5.
Rom. 16. 4. The *cb.* of t. Genti.
16. *Cb.*-ſalute you, 1 Cor. 16. 19.
1 Cor. 7. 17. Ordain I in all the *cb.* com. 11. 16.
14. 33. All the *cb.* of the Sa.
16. 1. Given orders to the *cb.*
2 Cor. 8. 1. *Cb.* of Macedo. co. Gal. 1, 2, 22. Rom. 16. 19.
18. Through all the *cb.*
23. The meſſeng. of the *cb.*
11. 8. I robbed other *cb.*
28. The care of all the *cb.*
12. 13. Inferior to other *cb.*
1 Theſ. 2. 14. Became fol. of-*cb.*
Rev. 1. 4. To the ſev. *cb.* in Aſia, *See* 20.
2. 7. The Spirit ſaith to t. *cb.* 11. 17. 29-3. 6. 13. 22.
23. All the *cb.* ſhall know
22. 16. Teſti. theſ. thi. in t. *cb.*
CHUSE, ſee CHOSE.
Exo. 17. 9. *Cb.* us out men
Deu. 7. 7. The L. did not *cb.* you
C. 12. 5. Shall *cb.* out
11. Which the L. ſhall *cb.* 26. -14. 24.-16. 7.
17. 10. Place which the Lord ſhall *cb.* 14. 23. com. 1 Ki. 14. 21.
Joſ. 24. 15. *Cb.* who. yo. wi. ſer.
2 Sa. 21. 6. Whom the L. did *cb.*
24. 12. *Cb.* the one of them, 1 Ch. 21. 10.
Neh. 9. 7. Who didſt *cb.* Abra.
Job 9. 14. *Cb.* out my words
34. 4. Let us *cb.*-judgment
P. Pſ. 25. 12. In the way that he ſhall *cb.*
47. 4. He ſhall *cb.* our inherit.
Pro. 1. 29. Did not *cb.* the fear
3. 31. And *cb.* none of his wa.
Iſ. 7. 15. And *cb.* the good, 16.
P. 14. 1. The L. will yet *cb.* Iſ. com. 49. 7.
Ph. 1. 22. Yet what I ſhall *cb.*
CIRCUMCISE.
C. Gen. 17. 11. Ye ſhall *cir.*
C. Deut. 10. 16. *Cir.*-t.-foreſk. of
P. 30. 6. The Lord will *cir.* thy
C. Joſh. 5. 2. And *cir.* aga. the child. of Iſr. 4.
C. Jer. 4. 4. *Cir.* yourſel. to t. L.
Lu. 1. 59. The 8th day-came to *cir.* com. Joh. 7. 22.
Acts 15. 5. It was needful to *cir.*

Acts 21. 21. Ought not to *cir.* their

CIRCUMCISED, ING.

C. Ge. 17. 10. Ev.man-ſhall be *cir.* 12, 13, 14.
24. Abraham was 99 years whe.-*cir.* 25.com. Acts 7, 8.
21. 4.-34. 15, 17. Exod. 12. 44. 48.
Joſh. 5. 3. *Cir.*-the child of Iſ.
5. 7. 8. Done *cir.* com. Lu. 2. 21.
T. Jer. 9. 25. I'll puniſh them that are *cir.*
Acts 15. 1. Except ye be *cir.* 24. com. Ga. 6. 12.
16. 3. *Cir.* him becauſe of the Jews
Ro. 4. 11. Thou. they be not *cir.*
1 Co. 7. 18. Is any call. bei. *cir.*
Ga. 5. 2. Ye be *cir.* C. ſh. profit
6. 13. Who are *cir.* keep the law but deſire to have you *cir.*
Phi. 3. 5. *Cir.* the eighth day
Col. 2. 11. In whom alſo ye *cir.*

CIRCUMCISION.

Exo. 4. 26. Bloodyhuſband-becauſe of the *cir.*
Joh. 7. 22. Moſes-gave you *cir.*
23. On the Sab. receive *cir.*
Acts 7, 8. The covenant of *cir.*
10. 45. They of the *cir.* 11. 2. Col. 4. 11. Tit. 1. 10.
Rom. 2. 25. *Cir.* profiteth if
29. *Cir.* that is of the heart
3. 1. What profit is there of *cir.*
4. 10. In *cir.* or not in circum.
11. The ſign of *cir.*
12. Father of *cir.*
15. 8. A Miniſter of the *cir*
1 Cor. 7. 19. *Cir.* is noth. com. Gal. 2. 7-5. 6.
Gal. 2. 8. Apoſtleſhip of t. *cir.*
5. 11. If I yet preach *cir.*
Eph. 2. 11. *Cir.* in the fleſh
Phil. 3. 3. We are the *cir.*
Col. 2. 11. *Cir.* made witho. ha.
3. 11. *Cir.* nor uncircumciſion

It is twofold.

1. Of heart, Deut. 30. 6. Ro. 2. 29. Which is either the changing and purging the heart, Eze. 36, 25, 26. or putting off ſins, Col. 2. 11, 13.

2. Of the fleſh, whi. was cutting off the foreſkin of the fleſh, Gen. 17. 11.

It was a ſign and ſeal of God's covenant to the Jews, Ge. 17. 10. Ro. 4. 11. Its for circumciſed perſo. Ro. 2. 29. Phi. 3. 3.

CISTERN, ERNS. It's taken,

1. For a veſſel holding water in, 2 Ki. 18. 31. Iſa. 36. 16.
2. A wife or outward eſtate, Prov. 5. 15.
3. For the great hollow vein that is about the liver, Ec. 12. 6.
4. For vain empty things, Je. 2. 13.
5. For wells, 2 Ch. 26. 10. Neh. 9. 25. *m.*

CITY.

Ge. 4. 17. Cain built a *ci.*
11. 4. Let us build us a *ci.*
5. The Lord ca. to ſee the *ci.*
18. 24. Righte. with. the *ci.* 26.
28. 19. Name of tha *ci.*-called
Le. 14. 40. Unclean place-out of the *ci.*
Num. 35. 25. *Ci.* of reſu. v. 28, 32. Joſ. 21. 13. 21, 27.-1 Ch. 6. 57.
De. 20. 19. When thou-beſiege a *ci.* 16.
Joſ. 6. 7. And comp. the *ci.* v. 3.
Judg. 1. 8. Set the *ci.* on fire, Joſ. 8. 19. Deu. 13. 16.
Ruth 1. 19. All the *ci.* was mov. 3. 11.
1 Sa. 27. 5. The royal *ci.* 2 Sa. 12. 26.
1 K. 8. 44. *C.* whi. thou haſt cho. 11. 32.
2 Ch. 6. 34 Pray towards this *ci.*
15. 6, And-*ci.* of ci. com. Iſa. 19. 2.
Ezra 4. 12. The re.-and-bad. *ci.* v. 15. 19. *i.* J.
Neh. 11. 1 Jeru. the holy *ci.*
Iſa. 48. 2.--52. 1. Da. 9. 24. Mat. 4. 5.-27. 53.
Eſth. 3. 15. The *ci.* Shuſh. 8, 15,
Job 24. 12. Men gro.-out of the *ci.*
39. 7. The multitude of the *ci.*
Pſal. 31. 21. A ſtrong *ci.* 60. 9.- 108. 10 Prov. 18. 19.
46. 4. The *ci.* of God, 87. 3.
48. 1. *C.* of our God. 8.
101. 8. *C.* of the L. Iſa. 60. 14
107. 4. Found no *ci.* to dwell in.
122. 3. Jeruſalem is builded as a *ci.*
127. 1. Except the L. keep the *ci.*
Pro. 1. 21. In the *ci.* ſhe utter.-- 9. 14.
10. 15. Wealth is his ſtro. *ci.* 18. 11.
11. 10. The *ci.* rejoiceth. See 11. 16. 32.-18. 19.--21. 22.--25. 28.
29. 8. Scornful a *ci.* into a ſnare
Ec. 8. 10. Were forgot. in the *ci.*
9. 14. There was a little *ci.*
10. 15. Know how to go to the *ci.*
Ca. 3. 2. And go ab. the *ci.* 3- 5. 7.
Iſa. 1. 8. Beſieged *ci.*
21. Faithful *ci.* v. 26.
14. 4. The golden *ci.* *i.* Babylon
22. 9. *Ci.* of Dav. 29. 1. 2 Sa. 5. 9. Lu. 2. 4.
23. 7. Rebellio. *ci.* 22. 2. v. 13.
24. 10. The *ci.* of confu. *i.* Jeru.
25. 2. Of a *ci.* an heap co. 27. 10.
26. 1. We have a ſtrong *ci.*
P. 37. 35. I'll defend this *ci.* 38. 6.
48. 2. Call themſelv.-the holy *ci.*
P. 60. 14. Shall call.-the *ci.* of
P. 62. 12. A *city* not forſaken
P. Jer. 1. 18. A t. defenced *city*, Iſa. 25. 2.
P. 3. 14. I'll take you one of a *ci.*
4. 29. The whole *city* ſhall flee
P. 17. 25. This *city* ſhall remain for
T. 26. 6. Make this *city* a curſe
39. 2. *City* was broken up, 52. 7. Eze. 40. 1.
49. 25. The city of praiſe, com. Zeph. 2. 15.
Lam. 1. 1. The *city* ſit ſolitary
2. 15. *City*-the perfect. of beauty
C. Ezek. 9. 4. Through the mid. of the *city*
22. 2. The bloody *city*, 3-24 6. Nah. 3. 1.
Dan. 9. 19. The *city*, v. 16. 24.
Hoſ. 6. 8. Gilead is a *ci.* of-iniq.
11. 9. I'll not enter-the *city*
Joel 2. 9. Run to and fro in the *ci.*
Amos 3. 6. There be evil in the *ci.*
4. 7. To rain upon one *city*
5. 3. *City* that went out by 1000
Jon. 1. 2. Nin. that great *city*, 3. 2. 3-4. 11.
Mic. 4. 10. Shall go-out of the *ci.*
6. 9. Cryeth unto the *city*
T. Hab. 2. 12. Stabl. a. *c.* by iniq.
Zach. 8. 3. A *city* of truth
P. 5. The *ci.* ſhall be full of boys
T. 14. 2. The *city* ſhall be taken-
P. not cut off from the *city*
Matt. 4. 5. The holy *city*, 27. 53. Dan. 9. 24. Iſa. 48. 2.
5. 14. A *city*-ſet on a hill
35. *City* of the great King. *See* Pſal. 46. 4.
9. 1. Came into his own *ci.* i. Cap. Luke 4. 31.
C. 10. 5. Any *ci.* of the Samarit.
C. 11. *City* ye ſhall enter, Luke 9. 4.-10. 5.
22. 7. And burnt up their *city*
23. 34. Perſecute-from *ci.* to city
Luke 2. 3. Every one into his *ci.*
4. *City* of Nazareth
7. 37. A woman in the *city*
19. 41. He beheld the *city* and
Acts 7. 58. Caſt him out of the *ci.*
8. 8. Great joy in the *ci.* i. Sam.
13. 44. Came-almoſt t. whole *ci.*
15. 21. Hath in every *city*-that
18. 10. Have much peo. in this *ci.*
20. 23. In every *ci.* bonds and afflictions
Tit. 1. 5. Ordain Elders in every *ci.*
Heb. 11. 10. He looked for a *ci.*
16. Prepared for them a *city*
12. 22. *City* of the living God
13. 14. Have we no contin. *ci.*
Jam. 4. 13. Will go into ſuch a *ci.*
Rev. 3. 12. Name of the *ci.* of my
11. 8. That great *city* 14. 8. 16. 19-17. 18.
18. 10. Alas, alas, that great *ci.*
19. *City* Babylon, *v.* 21.
20. 9. Beloved *city*
21. 2. The holy *city*, 22. 19. *See* Matt. 4. 5.
18. The *city* was pure gold, 21. *See* v. 10.

It's taken for,

1. The Inhabitants of a country in general, Gen. 35. 5. Iſa. 14. 31. Matt. 21. 10.
2. Any ſafe and ſettled abode, Pſal. 107. 4. Heb. 13. 14.
3. The prop. and peo. of God, Jer. 1. 18-26. 2.
4. The viſible Church on earth, Cant. 3. 2. Rev. 11. 2.
5. The old and new Jeruſalem where the pure worſhip of God was and will be, Dan. 9. 24. Rev. 21. 2.
6. Heaven itſelf, Heb. 11. 10. 16.

CITIES.

Gen. 35. 5. Terror of G. was on the *ci.*
Lev. 25. 32. *Ci.* of the Levites
Nu. 21. 2. I'll-deſtroy their *ci.*
35. 11. *Ci.* of refuge, *v.* 12. 13. 14. Joſ. 20. 2.-15. 59. 1 Ch. 6. 67.
Deut. 6. 10. Great and goodly *c.*
9. 1. Fenced *ci.* Joſh. 14. 12. Hoſ. 8. 14.
Joſh. 20. 2. Ap. out for you *ci.*
2 Sam. 10. 12. For the *ci.* of our G. 1 Ch. 19. 13.
2 Ch. 17. 7. To teach in all the
Job 15. 28. Deſolate *ci.* Iſa. 44. 3.
P. Pſ. 69. 35. Build the *ci.*
Iſa. 6. 11. Until the *Ci.* be waſted
P. 19. 18. In that day ſhall five. *ci.*
T. 37. 26. Defenced *ci.*
P. 40. 9. Say to the *ci.* of Jud. 44. 26.
P. 61. 4. Repair the waſte *ci.* Am. 9. 14.
64. 10. Thy holy *c.*-wilderneſs
T. Jer. 4. 5. Into the defenced *ci.* 8. 14.-34. 7.
9. 11. The *ci.* of Jud. deſolate, Le. 26. 3.
P. Eze. 36. 10. The *ci.* ſhall be inhabited
T. Am. 4. 6. Cleanneſs-in all your *ci*
8. Two or three *ci.* wandred
Zac. 1. 12. Have mercy on the *ci.*
P. 1. 17. My *ci.* through proſp.
Mat. 10. 23. Over the *ci.* of Iſra.
11. 1. And preach in their *ci.*
2 Pe. 2. 6. The *c.* of Sod. Jude 7.
Rev. 16. 19. The *Ci.* of the Nat.

CITIZEN, ENS.

Lu. 15. 15. 19. 14. Acts 21. 39. Ep. 2. 19.

CLAP. ED, ETH, CLAPT.

Job 27. 23. Men ſhall *cl.* their
Pſ. 47. 1. O *cl.* your hands. 98. 8.

It's taken,

P. 1. Figuratively, Iſa. 55. 12.
2. Literally,-outward act of *c.* the hands, Na. 3. 19.

Uſed as a ſign,

1. Joy, 2 Kings 11. 12. Ezek. 25. 6.
2. Contempt, Job 27. 23. La. 2. 15.
3. Of conqueſt. Job 34. 37.

CLAVE.

1 Kings 11. 2. Sol. *cl.* to theſe in love
2 Kin. 18. 6. Hezek. *c.* to the L.
Neh. 10. 29. *Cl.* to their breth. Acts 17. 34.
Gen 34. 3. Ruth. 1. 14. 2 Sa. 20. 2. & 23. 10.

CLAY.

1 Kin. 7. 46. *Cl.* ground, 2 Chr. 4. 17.
Job 4. 19. Dwell in houſes of *cl.*
10. 9. Haſt made-as the *c.* 33. 6.
13. 12. Bodies of *clay*
Iſ. 29. 16. T. Potters *cl.* *ſee Potter.*
45. 9. Shall the *cl.* ſay to
64. 8. We are the *cl.* and thou
Da. 2. 33. Pa. of iron, and part of *cl.* 41. 42.
John 9. 6. Made *cl.* *v.* 11, 14, 15.
Ro. 9. 21. Pow. ov. the *c.* Je. 18. 6.

It's put for,

1. Deep affliction, Pſa. 40. 2.
2. Man's frail ſtate, Iſa. 64. 8.
3. Earthly treaſures, Hab. 2. 6.

CLEAN, for ALTOGETHER.

C. Lev. 23. 22. Not make *c.* rid.
Joſh. 3. 17. Peo.-paſſed *c.* over, 4. 1, 11.
Pſa. 77. 8. Is his mercy *cl.* gone
T. Za. 11. 17. His arm ſhall be *c.*
2 Pet. 2. 18. That were *c.* eſcaped

CLEAN, for PURE.

Gen. 7. 2. *Cl.* beaſts 8. 20.
Lev. 4. 12. *Cl.* place, 6. 11-10. 14. Num. 19. 19.
11. 47. Difference betw. the unclean and *cl.*
12. 8. And ſhe ſhall be *cl.* 15. 28.
13. 13. He is *c.* 37. 39. 40. 41.
16. 30, *Cl.* from all your ſins
20. 25. *Cl.* beaſts-*c.* birds, Deu. 14. 11.
22. 4. Eat of the holy-till he be *c.*
Nu. 19. 18. A *cl.* perſon ſha. take hyſ. 19. 9.
Deut. 12. 15. Unclean & *cl.* may eat, 22--15. 22.
23. 10. Any man that is not *cl.*
1 Sam. 20. 26. Surely he is not *c.*
2 K. 5. 10. Waſh and be *c.* 13. 14.
2 Chro. 30. 17. That was not *c.*
Job 9. 30. Ma. my han.-ſo *c.* 11. 4.
14. 4. Who can bring a *c.* thi.
15. 14. Man that he ſhou. be *cl.*
17. 9. He that hath *cl.* hands, Pſ. 24. 4.
25. 4. How can he be *cl.* that is b.
33. 9. I am *cl.* witho. tranſgr.
Pſ. 19. 9. The fear of t. L. is *cl.*
51. 10. A *cl.* heart, 73. 1-51. 7.
Pro. 16. 2. Are *cl.* in his own ey.
20. 9. I have made my heart *cl.*
Eccl. 9. 2. To the wick.-to t. *cl.*
C. Iſ. 1. 16. Waſh you, ma. you *c.*
28. 8. There is no place *cl.*
C. 52. 11. Be *cl.* that bear t. veſ.
66. 20. An offering in a *cl.* veſ.
Je. 13. 27. Wilt thou not be-*cl.*
Eze. 22. 26. Differ. betw. unclean, and *cl.* 44. 23.
36. 25. I'll ſprinkle *cl.* water
Mat. 8. 2. Thou canſt ma. me *cl.* Mark 1. 40.
3. I will be thou *cl.* Lu. 5. 13.
23. 25. Ye make *cl.* the out. Lu. 11. 39.
Lu. 11. 41. All things are *cl.* to
John 13. 10. Is *cl.* every whit
11. Ye are not all *cl.*
Acts 18. 6. I am. *cl.* from hencefor.
Re. 19. 8. Arra. in fine linen *cl.* 14.

Perſons are ſaid to be clean.

1 Ceremo. Le. 13. 6. 34. Nu. 5. 28.
2. Seeming, Lu. 11. 39. Mat. 23. 25.
3. Corporally from Diſe. 2 Ki. 5. 12.
4 Spi. & real. Pſ. 73, 1 Joh. 13. 10.
1. In juſtification, Eze. 36. 25.
2. In ſanctification, Iſa. 1. 16.
See Cleanſed.

CLEANNESS.

2 Sa. 22. 21. *Cl.* of my hands, Pſ. 18. 20.
25. *Cl.* in his eye-ſight, Pſ. 18. 24.
Amos 4. 6. *Cl.* of teeth, *i.* fam.

CLEANSE.

Exo. 29. 36. Thou ſhalt *cl.* the
Lev. 14. 49. To *cl.* the houſe, 52.
2 Ch. 29. 15. *Cl.* the houſe of the L. 16.
Neh. 13. 22. That they ſhou. *cl.*
Pſ. 19. 12. *Cl.* thou me, 51. 2.
119. 9. Shall a young man *cl.*
P. Je. 33. 8. I'll *cl.* em, Eze. 37. 23.
C. Eze. 43. 20. Sh. thou *cl.* 45. 18.
Mat. 10. 8. Heal the ſick *cl.* the lep.
23. 26. *Cl.* that which is within
Eph. 5. 26. *Cl.* it wit. the waſh. of w.
Jam. 4. 8. *Cl.* your han. ye ſinn.
1 John 1. 9. To *cl.* us from all unr.

CLEANSED.

Lev. 12. 7. And ſhe ſha. be *cl.* co, 15. 28.
14. 8. He that is to be *cl.* 14. 18.
Nu. 35. 33. Land cannot be *cl.*
Joſh. 22. 17. Not *cl.* unto this day
2 Chron. 30. 18. Had not *cl.*
19. Though he be not *cl.*
34. 5. And *cl.* Judah and Jer.
Neh. 13. 30. I *cl.* them from
Job. 35. 3. If I be *cl.* from my ſin
Pſ. 73. 13. I have *cl.* my heart
Eze. 22. 24. Art the Land-not *cl.* 44. 26.
P. Dan. 8. 14. Shall the Sanct. be *cl.*
Mat. 11. 5. The Lepers are *cl.* 8. 3. Lu. 7. 22.
Lu. 17. 17. Were there not ten *cl.*
Acts 10. 15. What God hath *cl.*

It ſig.

1 To pardon, Job 35. 3. Ezek. 36. 25.

36. 25. Joh. 1. 9.
2. To ſanctifie Joel 3. 21.
3. To reform, Pſ. 119. 9.
Iſa. 14. 1. Cl. to the hou. of Jac.
Jer. 13. 11. Cauſed to cl. to me
Dan. 11. 34. Cl. to them wi. flat. 2. 43.
Acts 11. 23 Purpoſe of heart cl.
6. Rom. 12. 9. *Cleave* to that which is good.

It ſig.

In moſt pla. the cloſ. conjunc. or join. toge. that can be.

CLEAVED, ETH, ING.

2 Kings 3. 3. Jeho cl. to Jero.
Job 31. 7. Cl. to my hands
Pſal. 22. 15. Tongue cl. to my
119. 25. Cl. to the duſt. 44. 25.
Lam. 4. 4. Tongue cl. *See* 8.
Luke 10. 11. Duſt of your city-cl.

CLEFT, CLEFTS.

Can. 2. 14. That art in the cl. Jer. 49. 16.
Iſa. 2. 21. To go into the *cleft*
T. Mic. 1. 4. The valley ſhall be cl. Amos 6. 11.
Obed. 3. That dwelleſt in the cl.

CLIFT, CLIFTS.

Exod. 33. 22. In a cl. of the rock
Job 30. 6. Cl. of the valley
Iſa. 57. 5. Children-under the cl.

CLIMB, ED, ETH.

1 Sam. 14. 13. Jonathan cl. up, Jer. 4. 29.
Joel 2. 7. Cl. the wall. 9.
T. Amos 9. 2. Cl. up to heaven
Luke 19. 4. Cl. up into a fig tree
John 10. 1. Cl. up ſome other

CLOAK.

Iſa. 59. 17. Clad with zeal as a cl.
Mat. 5. 40. Let him have thy cl. Luke 6. 29.
John 15. 22. No cl. for their ſin
1 Th. 2. 5. cl. of covetouſneſs, 1 Pe. 2. 16.
2 Tim. 4. 13. The cl. I left at Troas

It ſig.

1. An excuſe, John 15. 22.
2. A fair ſhew, 1 Theſ. 2. 5.

CLOTH.

Num. 4. 8. A *cloth* of ſcarlet
Deut. 22. 17. Spread the cl. before
2 Kings 8. 15. He took a thick cl.
Iſa. 30. 22. As a menſtruous cl.
Mat. 9. 16. A-new *cloth*, Mar. 2. 21.
27. 59. Linen cl. Mark 14. 51.

CLOTHE.

P. Pſal. 132. 16. I will clo. her pric.
T. 18. Will I *clothe* with ſhame,
T. Prov. 23. 21. *Clothe* a man with
P. Iſa. 22. 21. I'll *clothe* him with
P. 49. 18. Clo. thee with them all
50. 3. I *clothe* the heaven
Ezek. 34. 3. Ye *clothe* you with the
Hag. 1. 6. *Clothe* you, but there is
Zach. 3. 4. *Clothe* thee with change
Mat. 6. 30. If God *clothe* the graſs
P. Luke 12. 28. Much more cl. you

CLOTHED.

Gen. 3. 21. Coats of ſkins and clo.
Judg. 6. 34. The Spirit of the L. *clothed*, Gid. 1 Chro. 12. 18.
Chro. 6. 41. *Clothed* with ſalva. Pſal. 132. 9.
Job 7. 5. Fleſh *clothed* with worms
29. 14. Righte. and it cl. me
Pſal. 35. 26. cl. with ſhame, 109. 29. Job 8. 22.
5. 13. Paſtures cl. with flocks
93. 1. Lord cl.-with majeſty
Prov. 31. 21. Cl. with ſcarlet, 2 Sam. 1. 24.
Iſa. 61. 10. Cl.-with the garm. of ſalva.
Ezek. 9. 2. Cl. with linen, Dan. 12. 6. Rev. 15. 6---18. 16--19. 14.
T. Zeph. 1. 8. Cl. with ſtrange
Zach. 3. 3. Cl. with filthy garm.
Mat. 6. 31. Wherewith ſhall-be cl.
11. 8. Cl. in ſoft rai. Lu. 7. 25.
25. 36. Naked, and ye cl. me
Mark 15. 17. Cl.-with purple, Luke 16. 19.
2 Cor. 5. 2. Deſiring to be cl.
C. 1 Pet. 5. 5. Be cl. with hum.
P. Rev. 3. 5. Shall be cl. in white 4. 4--7. 9--18. 16--19. 14.
18. That thou may'ſt be cl.
12. 1. Cl. with the Sun. Da. 10. 5.
19. 13. Cl. with a veſture dip.

It's ſig.

1. To be covered, Job 7. 5.
2. To impute, Iſa. 61. 10.
M. 3. To reſt upon, 2 Chro. 24. 20.
4. To beautifie, Mat. 6. 30.
5. To abound, Pſal. 109. 18.

CLOTHES.

Exod. 35. 19. Cl. of ſervice, 39. 1.
Deut. 29. 5. Cl. not waxen old, Neh. 9. 21.
1 Sam. 19. 14. (Saul) ſtript off his cl.
Neh. 4. 23. None-put off our cl.
Job 9. 31. Own cl. ſhall abh. me.
Prov. 6. 27. And his cl. not be bu.
Ezek. 16. 39. Strip-thee of thy cl. 23. 26.
Mat. 24. 18. Return-to take his cl.
Mark 5. 28. Touch but his cl.
Luke 2. 7. In ſwadling cl.
8. 27. Wear no *cloaths*.
John 11. 44. Grave cl.
20. 5. Linnen cl. Luke, 24. 12.
Acts 7. 58. Laid their cl. at Saul's
22. 23. Caſt off their cl.

See Rent, Waſh.

CLOTHEST, CLOTHING.

Job 24. 7. To lodge without cl. 22. 6.
31. 19. Periſh for want of cl.
Pſ. 35. 13. My co. was ſackcloth
Pſ. 45. 13. Her clo. of wro. gold
Pro. 27. 26. Lambs for thy clo.
Iſ. 3. 6. Thou haſt clo. *See* 7.
59. 17. Gar. of veng. for clo.
T. Jer. 4. 30. Though thou clo.
Mat. 7. 15. In ſheeps clo.
11. 8. Soft clo. *See* Mar. 12. 38.
Acts 10. 30. Bright clo. gay clo. Jam. 2. 3.

CLODS.

Job 7. 5. Fleſh cloath. with clo
21. 33. Clo. of the valley
Iſ. 28. 24. Break the clo. of
T. Hoſ. 10. 11. Jacob ſhall break his clo.
Job. 1. 17. Rotten under th clo.

CLOSE, ED.

Gen. 2. 21. Clo. up the fleſh
20. 18. Clo. up-the wombs
Num. 16. 33. Ea. clo. upon them
2 Sam. 22. 46. Their clo. places, Pſ. 18. 45.
Job 28. 21. Kept clo. from the fow.
Iſ. 1. 6. They have not been clo.
29. 10. The L.-clo. your eyes
T. Jer. 42. 16. Follow clo. after you
Dan. 12. 9. The words are clo. up
P. Amos 9. 11. Clo. up the brea.
Mat. 13. 15. Eyes have they clo. Acts 28. 27.
Lu. 4. 20. And he clo. the book

CLOUD.

Gen. 9. 13. My bow in the clo. Eze. 1. 28.
Ex. 14. 20. It was a clo.-to them
24. Pillar of clo. Num. 12. 5. Neh. 9, 19.
19. 9. I come-in a thick clo.
24. 15. A clo. covered the mount
34. 5. The L. deſcend. in a clo. Num. 11. 25.
P. Lev. 16. 2. I'll ap. in the clo.
Num. 9. 21. Clo. taken up, 10. 11.
10. 34. Clo. was upon them by da.
1 Kin. 8. 10. The cl. filled the houſe, Eze. 10. 4.
18. 44. A-clo. like a man's hand
Job 3. 5. Let a cl. dwell upon it
30. 15. Welfare paſſeth-as a clo.
Pſ. 78. 14. Led them with a clo.
Pro. 16. 15. His favour is as a clo.
P. Iſ. 18. 4. Cl. of dew in the heat
19. 1. Rideth on a-clo.
P. 44. 22. Blot. out as a thick clo.
Lam. 2. 1. Cover. with a cl. 3. 44.
Ez. 8. 11. A-cl. of incenſe went up
T. 32. 7. Cover the Sun with a cl.
Mat. 17. 5. A voice out of the clo.
Mar. 9. 7. A c. over, them, Lu. 9. 34.
Luke 12. 54. When ye ſee a c. 21. 27. Coming in a c.
Acts 1. 9. A c. received him
1. Cor. 10. 1. Fathers-under the c.
Heb. 12. 1. A. c. of witneſſes
Rev, 10. 1. Cloathed with a c.
11. 12. They aſcended in a c.
14.-14. Upon the c. one ſate

CLOUDS.

2 Sam. 22. 12. About him th. c.
23. 4. A morning without a c.
Job 36. 29. The ſpread. of the c.
37. 16. Balancing of the c.
38. 37. Who can number the c.
Pſ. 36. 5. Reacheth to the c. 108. 4.
Prov. 8. 28. He eſtabl. the c.
25. 14. C.-with. rain. Ju. 12.
Eccl. 11. 4. He that regard. the c.
T. Iſ. 5. 6. I'll command the c.
Jer. 4. 13. Shall come up as a c.
Joel 2. 2. A day of c. Zep. 1. 15.
P. Zach. 10. 1. Lord ſhall make bright c.
Mat. 24. 30. Son of man coming in t. c., 26. 6. Mar. 13. 26.-14. 62. Dan. 7. 13.
1 Theſ. 4. 17. Caught up.-in the c.

Put for,

1. The Heavens, Pſ. 68. 34.
2. Miſeries, Eccleſ. 12. 2.
3. A fading thing, Iſa. 44. 22.
4. A great number, Heb. 12. 1.
5. Falſe Teachers, 2 Pet. 2. 17.

CLOUDY.

Exod. 33. 9. C. pillar. Neh. 9. 12. Pſ. 99. 7.
Ez. 30. 3. C. day 34. 12.

CLOVEN.

Lev. 11. 3. Cl. footed, 7. Deu. 14. 7.
M. Mar. 1. 10. He ſaw the hea. cl.
Acts 2. 3. Cl. tongues.

CLUSTER, &c.

Gen. 40. 10. Cl.-brought forth
Num. 13. 23. A b. with one cl.
Deut. 32. 32. Cl. are bite
1 Sam. 25. 18. Cl. of raiſins
Can. 1. 14. Cl. of camp. *See* 7. 7.
Iſa. 65. 8. Wine-found in the cl.

Put for.

1. Many good men, Mic. 7. 1.
2. Wicked men, Rev. 14. 18.
3. Evil fruit, De. 32. 32.

COAL, COALS.

M. Deut. 32. 24. Burning co. dev.
Pſ. 18. 12. Hail ſtones and co.
120. 4. Co. of Juniper
Prov. 26. 21. As co. to burn. co.
Iſa. 6. 6. A live co. in his hand
Lam. 4. 8. Blacker than a co.
Ezek. 1. 13. Like burning co.
John 18. 18. A fire of co. 21. 9.
Rom. 12. 20. Heap co. of fire.

It ſig.

1. A ſon or iſſue, 2 Sam. 14. 7.
2. God's judgments, Pſ. 18. 12. & 140. 10. Ezek. 10. 2.
3. Pacifying means, Prov. 25. 22.
4. Purging of ſin, Iſ. 6. 6.

COAST, COASTS.

Deut. 2. 4. The co. of your breth.
C. 19. 3. Divide the coa. of thy la.
Jud. 11. 20. To paſs through his co.
19. 29. All the co. of Iſrael
1 Sa. 30. 14 Co. of Judah, Joſ. 15. 1.
Ez. 33. 2. A man of their co.
Joel 3. 4. Co. of Paleſtine
Mar. 8. 34. Depart out of their co.
Acts 13. 50. Expelled them out of their co.

COAT, COATS.

Gen. 3. 21. God made co. of ſkins
37. 3. A co. of many colours
Ex. 28. 4. A broidered co. 29. 5.
40. 14. Cloth them with co.
Lev. 10. 5. Carry them in their co.
1 Sam. 2. 19. Mot. made him a co.
17. 5. Co. of Mail, 38.
Can. 5. 3. I have put off my co.
Dan. 3. 27. Nor co. changed
Mat. 10. 10. Nor provide two co.
Luke 3. 11. He that hath two co.
6. 29. Take thy co. Mat. 5. 40.
John 19. 23. Co. was without ſeam
21. 7. Fiſhers co.
Acts 9. 39. Co.-Dorcas made

COCK.

Mat. 26. 34. Before the co. crow, Mat. 26. 75. Be. the co. crow, Mar. 14. 30. 72. Lu. 22. 39. 74 Co. crew, Lu. 22. 60. Joh. 18. 27.
Mark 13. 35. At co. crowing

COLD.

P. Gen. 8. 22. And co. and heat
Job 24. 7. No covering in the co.
Pſ. 147. 17. Can ſtand bef. his co.
Prov. 20. 4. Plow-of co.
20. Co. weather, co. water. 29.
Jer. 18. 14. Co. flowing waters
P. Mat. 10. 42. A cup of co. water,
24. 12. Love-ſhall wax co.
John 18. 18. It was co. Acts 28. 2.
2 Cor. 11. 27. Co. and nakedneſs
T. Rev. 3. 15. Neither co. nor-16.

COLOUR, OURS, ED.

Lev. 13. 55. Not changed his col.
Jud. 5. 30. Divers col. Gen. 37. 3. 2 Sam. 13. 18.
Prov. 23. 31. His col. in the cup
P. Iſa. 54. 11. Stones with fair col.
Acts 27. 30. Under a Col. i. pretence
Rev. 17. 3. Arrayed in-ſcarlet col. 4

COLT.

Gen. 49. 11. Aſſes co. to the-vine
Ju. 10. 4. Rode on 30 aſſes co. *See* 12. 14.
Zac. 9. 9. Riding upon an aſſes co. Mat. 21. 5. John 12. 15.
Mat. 21. 7. Brought-the co. Mark 11. 7.
Luke 19. 35. Gar. on the co.

COME.

P. Exo. 20. 24. I will co. unto thee
Lev. 16. 2. Co. not at all times
P. Num. 24. 19. Out of Jacob ſhall he co.
Deu. 12. 9. Ye are not co. He. 12. 18
2 Sam. 7. 19. For a gre. while to co.
1 Chron. 29. 14. All things co. of
Ezr. 9. 13. All that is co. upon you
Job 38. 11. Hitherto ſhalt thou co.
Pſ. 40. 7. Lo I co. Heb. 10. 7. Zep. 2. 10.
44. 17. All this is *come* upon us
50. 3. Our God ſhall co.
88. 8. I cannot co. forth
P. Eccl. 7. 18. Come forth of them
Can. 2. 10. And come away, 13.
Iſ. 1. 18. Co. now let us reaſon
21. 12. Enquire, return, co.
28. 15. It ſhall not come unto us
64. 1. That thou would'ſt co.
65. 17. Nor co. into mind
Jer. 2. 31. Co. no more to thee
13. 22. Whereſo co. theſe things
Hoſ. 6. 3. He ſhall co. unto us
Jon. 1. 2. Wick. is co. up bef. me
Mic. 5. 2. Out of thee ſhall he co.
6. 6. Wherewith ſhall I co.
Mat. 6. 10. Thy kingdom co. Lu. 11. 2.
8. 11. Shall co. from the eaſt Lu. 13. 29.
11. 3. He that ſhould co. Lu. 7. 19.
28. Co. unto me all ye that
16. 24. Will co. after me, Lu. 9. 23.
17. 10. Eli. muſt firſt co. 11, 12.
24. 50. L. of that ſerv. ſhall co.
25. 34. Co. ye bleſſed of
Lu. 18. 16. Suf. lit. chil. to co.
Joh. 1. 39. Co. and ſee, 46.
4. 25. When he is co.
5. 29. And ſhall co. forth
40. Ye will not co. to me
P. 6. 37. Shall co. to me
44. No man can co. to me, 65.
7. 34. Thither ye cannot co.
8. 14. Cannot tell whence I co.
P. 16. 8. When he (i. Spi.) is co.
17. 13. Now co. I to thee
21, 22. Tarry till I co. 23.
P. Acts 1. 11. Iſ. Shall ſo co.
21, 22. Will hear, th. th. art co.
Ro. 8. 38. Nor thi. to c. 1 C. 3. 22.
1 Cor. 4. 5. Until the L. co.
11. 18. When ye co. tog. 14. 26.
26. Lord's death till he co.
2 Cor. 6. 17. Co. out from amo. them, Rev. 18. 4.
Eph. 1. 21. In that whi. is to co.
1 Ti. 4. 8. Of that which is to c.
6. 19. Againſt the time to co.
2 Ti. 4. 3. For the time will co.
Heb. 2. 5. The world to co. 10. 5.
4. 16. Let us co. boldly to
7. 25. That co. to God by him
9. 11. Of good things to co.
P. 10. 37. He tha. ſhall co. will
11. 20. Concerning thi. to co.
13, 14. But we ſeek one to co.
Jam. 4. 1. Co. they not hence
1 Joh. 4. 2. Chriſt is co. in the fleſh, 3.-2 John 7.
5. 20. The Son of God is co.
2 Joh. 10. If there co. any unto
Rev. 1. 4. And whi. is to co. 8.
2. 25. Hold faſt till I co.
3. 20. I will co. in to him
4. 1. Co. up thither, 11, 12.
6. 3. Co. and ſee v. 5. 7.
11. 17. Waſt, and art to co.
18. Thy wrath is co. 18. 10.
22. 12. Beho. I co. quickly
17. Let him that is a thirſt, co.
20. Surely I co. quickly
Co. Lord Jeſus.

It ſig.

1. To dra. ne. Ex. 20. 24-34. 3.
2. Proceed from Nu. 24. 17. Lu. 1. 35.
3. Hap. Ez. 9. 13. Pſ. 44. 17.
4. To beli. Joh. 5. 40.-6. 37. 44.
5. Att. to, Acts 26. 7. Gal. 2. 22.
6. To join with, Pro. 1. 11.
7. To touch, Eze. 44. 25.

COMELY, COMELINESS.

1 Sa. 16. 18. Da.-a co. perſon.
See Goodly.

I

Pſ. 33. 1. Praiſe is co. for, 147. 1.
Pro. 30. 29. Four things are co.
Can. 1. 5. I am black but co.
10. Cheeks, co. 2. 14-4. 3-6. 4.
Iſ. 53. 2. No form nor co.
Eze. 16. 14. My co. thy co. 27. 10.
1 Cor. 7. 35. T. whi. is co. 11. 13.
12. 24. Our co. parts. 23.
It ſig.
1. Beautiful, Jer. 6. 2.
2. Well-becoming, Ec. 5. 18.
3. Adorn. Iſa. 4. 2. See *Decent*

COMEST, COMETH.

Deut. 23. 13. That whi. co. from
Judg. 19. 17. Whence co. thou
Judg. 17. 19. Whence co. thou
Job 3. 21. Death, and it co. not
5. 6. Affliction co. not forth
14. 2. Co. forth like a flower
Pſ. 62. 1. From him co. my ſalvation, 121. 1.
96. 13. For he co. Iſ. 26. 21. Mic. 1. 3.
Eccl. 6. 4. He co. in with vani.
Iſ. 13. 9. Day of the L. co. Joe. 2. 1. Zach. 14. 1. 1 Th. 5. 2.
28. 29. This co. from the Lord
Eze. 33. 31. As the people co.
Dan. 12. 12. Bleſ. is he that co.
Mat. 3. 11. Co. after me is mig. Lu. 3. 16.
5. 37. Then theſe co. of evil
8. 9. To another co. and he co. Lu. 7. 8.
21. 5. Behold thy Ki. co. Joh. 12. 15.
Joh. 3. 8. Canſt not tell wh. it co.
20. Nor co. to the light, 21.
4. 21. The hour co. 23-16. 32.
14. 6. No man co. to the father
Heb. 11. 6. He that co. to God
Jude 14. Lord co. with 1000.
Re. 3. 12. Co. dow. fro. my G.
It ſig.
1. Ariſeth, Deu. 18. 8.
2. Bringeth, 2 Sa. 18. 27.
3. Follow. Lu. 5. 16. Joh. 1, 27.
4. Proceedet. from, G. 5. 8.
5. Draweth near, Heb. 11. 6,

COMING, INGS.

1 Sa. 29. 6. Thy going out and co. in, 2 Ki. 19. 27. Iſ. 37. 28.
Pſ. 37. 13. Seeth his day is a co.
P. 121. 8. Preſerve thy co. in
Iſ. 44. 7. The thi. that are co.
Eze. 43. 11. Shew the co. in
Mic. 7. 15. According to the days of thy co.
Mal. 3. 2. The day of his co. 4, 5.
Mat. 24. 3. The ſign of thy co.
27. Co. of the So. of ma. 37. 39
30. Co. in the clouds 26. 64.
48. Delaye. his co. Lu. 12. 45
25. 27. Receive at my co. Lu. 19. 23.
Mar. 6. 31. Many co. and going
Lu. 18. 5. Leſt by con. co. ſhe
19. 23. At my co. I might re.
21. 26. Thoſe thin. whi. are co
Joh. 5. 25. The hour is co. 28.
Acts 7. 52. The co. of the juſt
13. 34. Preached before his co.
1 Cor. 1. 7. The co. of our Lord Jeſus Ch. 1 Th. 2. 19.-3. 13-5. 23. 2 Pet. 1. 16.
15. 23. Are Chriſt's at his co.
Theſ. 4. 15. Co. of the L. 2 Th. 2. 1. Jam. 5. 7. 8.
2 Theſ. 2. 8. Brightneſs of his c.
9. Co. after the work of Sat.
1 Pet. 2. 4. Co. as unto a lively
2 Pe. 3. 4. The promiſe of his c.
12. Haſting unto the co. of—
1 Joh. 2. 28. Not be aſhamed at his co.
Rev. 21. 2. Co. down from God

COMFORT.

Job 6. 10. Yet have co. 10. 20.
Pſ. 119. 50. My co. in my affliction, 76.
Iſ. 57. 6. Receive co. in theſe
Eze. 16. 54. Thou art a co.
C. Mar. 10. 49. Be of good co. Lu. 8. 48. 2 Cor. 13. 11.
Acts 9. 31. Co. of the H. G.
Ro. 15. 4. Co. of the Script.
1 Cor. 14. 3. To exhort. & co.
2 Cor. 1. 3. The God of all co. 4
7. 4. Comforted in your co.
See more Phi. 2. 1, 19. Col. 4. 11.
Ge. 5. 29. This ſame ſhall co. us
2 Sa. 10. 2. Dav. ſent to co. him 1 Ch. 19. 2.
Job 2. 11. And to co. him
7. 13. My bed ſha. co. me 9. 27. 21. 34.
Pſa. 23. 4. Thy rod-ſtaff co. me
71. 21. And co. me
119. 82. When wilt thou co me
Can. 2. 5. Co. me with apples
Iſa. 22. 4. Labour not to co. me
C. 40. 1. Co. ye comfort ye my
P. 51. 3. L. will co. Z. 19.-66. 13. Za. 1. 17.
61. 2. To co. all that mourn
Jer. 8. 18. When I would co. 16. 7.
P. 31. 13. I will co. them
La. 1. 2. There is none to co. her v. 17. 21.
Za. 10. 2. They co. in vain *i.* fal. Teachers
2 Cor. 1. 4. Able to co. themſ. 2. 7
Ep. 6. 22. Co. your hearts, Col. 4. 8. 2 Th. 2. 17.
1 Theſſ. 3. 2. co. you concern.
C. 4. 18. Co. one ano. 5. 11. 14.

COMFORTABLY.

2 S. 19. 7. Speak co. 2 Ch. 30. 22.--32. 6.
C. Iſa. 40. 2. Speak co. to Jeru.
P. Hoſ. 2. 14. And ſpeak co.

COMFORTED.

Gen. 24. 67. Was co. 38, 12.
37. 35. Refuſed to be co. Pſ. 77. 2. Jer. 31. 15.
See 38. 12.--50. 21. Ru. 2. 13. 2 Sam. 12. 24. 13. 39.
Pſal. 86. 17. Thou Lord haſt co.
119. 52. And have co. my ſelf
Iſ. 49. 13. G. hath co. his peo. 52. 9.
54. 11. Afflicted and not co.
P. 66. 13. Shall be co. in Jeruſa.
Eze. 5. 13.--14. 22,-31. 16.-32. 31.
Mat. 2. 18. Would not be co. Je. 31. 15.
P. 5. 4. Mourn for they ſhall be co.
Joh. 11. 31. Co. her Act. 16. 40. co. em.
Acts 20. 12. Not a little co. Ro 1. 12.
1 Cor. 14. 31. And all may be co.
2 Cor. 1. 4. We are co. of G. ch. 7. 6. 7. 13. 1 Th. 2. 11.-3. 7.
It ſig.
1 To be refreſhed, Ge. 18. 5. Judg. 19. 5.
2. Eaſed, Eze. 14. 23.--16. 54
3. Encouraged, 2 Cor. 7. 6. Col. 2. 2.
4. To be exhorted oft. in Gr.

COMFORTEDST.

Iſa. 12. 1.

COMFORTER, ERS.

2 S. 10. 3. That he ſent co. 1 Ch. 19. 3.
Job 16. 2. Miſerable Co. are ye
Pſ. 69. 20. Looked for co. Na. 3. 7.
Ec. 4. 1. They had no co. La. 1. 9. 16.
P. Joh. 14. 16. Give you ano. co. 26.
15. 26. When the co. is come, 16. 7.

COMFORTETH. LESS, FORTS.

Job. 29. 15. That co. the mourn.
Pſal. 94. 19. They co. delight my
Iſa. 51. 12. He that co. you
P. 57. 18. And reſtore co. unto
66. 13. Whom his mother co.
P. Joh. 14. 18. I will not leave you co.
2 Cor. 7. 6. God that co. 1. 4.

COMMAND.

Gen. 18. 19. He will co. his chi.
C. Exod. 7. 2. Speak all that I com.
8. 27. As our God ſhall com. us
18. 23. And God com. thee ſo
34. 11. That which I com. thee
P. Lev. 25. 21. I will *command* my
Num. 9. 8. What the L. will co. 36. 36.
28. 2. Co. the children of Iſr. 35. 2.
Deut 4. 2. Words whi. I com 12. 28. 32.
7. 11 Which I com. thee this day 8. 11--10. 13--11. 8--13, 27, &c.
P. 28. 8. The Lord ſhall com. thee
C. 32. 46. Com. your children
P. Pſal. 42. 8. Lord will com. his
44. 8. Com. deliverance for Jac.
Iſa. 45. 11. Work of my hands co.
C. Jer. 1. 7. Whatſoever I com. thee, 17.
11. 4. All which I com. you
T. 34. 22. I will com. ſaith the L. Amos 9. 3. 4. 9.
Mat. 4. 3. Com. that theſe ſtones
Luke 9. 54. Wilt thou that we co.
John 15. 14. Whatſoever I com
Acts 5. 28. We ſtraitly com. you
16. 18. I com. thee in the name
2 Theſſ. 3. 4. Things which we co.
6. We com. you brethren, 12.
C. 1 Tim. 4. 11. Theſe things com.
It ſig.
1. To proc. a thing to be done, Gen. 50. 16. Pſal. 42. 8.
2. To ſend effect, Lev. 25. 21.
3. To ſpeak the word, Lu. 4. 3.
4. To forbid, Acts 5. 28.

COMMANDED.

Gen. 6. 22. All that God com. 7. 5.
7. 9. As God co. Noah, 16--21. 4
Ex. 7. 6. As the L. co. 10. 20.-12. 28.
12. 50. As the L. co Moſes, 16. 34--39. 5. Num. 1. 19--3. 51. &c.
Lev. 10. 6. Which he com. them, 17. 2--27. 34.
Deut 6. 17. Which he hath com.
9. 12. Way which I com, 13. 5.
2 Sam. 7. 7. Co. to feed my people, 1 Ch. 17. 6.
21. 14. All the K. co.
2 Ch. 14. 4. Co. Judah to ſeek
Job 42. 9. Did as the Lord co.
Pſ. 7. 6. That thou haſt co.
33. 9. He co. and it ſtood faſt
105. 8. The word which he co.
106. 34. Whom the Lord co.
119. 4. Co. us to keep thy ſtat.
133. 3. Co. the bleſſing
148. 5. He Co. and
Iſ. 13. 3. Co. my ſanctified ones
Jer. 7. 23. This th. co. I them
13. 5. As t. L. co. me, 26. 8, Eze. 9. 11.
Jer. 32. 35. Which I co. not, 7. 31. 23. 32.
Eze. 24. 18. I did as I was co. 37. 7. 10.
Mat. 14. 19. Co. the mult. 15. 35.
Mar. 1. 44. Which Moſes co. Lu. 5. 14.
Lu. 17. 10. Th. thi. whi. are co.
1 Cor. 14. 34. Co. to be under
1 Theſ. 4. 11. As we com. you, 2 Theſ. 3. 10.
Heb. 12. 20. Not endure that was com.
Re. 9. 4. Com. not hurt t. gra.
It is taken,
1. For ordained, Pſ. 111. 9.
2. For ordered, Pſ. 133. 3.
3. For inwar. mov. Iſ. 13. 3.

COMMANDMENT.

Nu. 23. 20. Received com.
27. 14. Rebelled againſt the L. com. 1 K. 2. 43.
See 9. 23. Lam. 1. 18.
De. 17. 20. Not aſide from the com.
2 Ch. 8. 13. Accord. to the com. of Moſes, 24. 6.
Job 23. 12. Fr. the com. of his
Pſ. 19. 8. The co. is pure
119. 96. Thy co. is exceeding
Pro. 6. 23. The co. is a lamp
P. 13. 13. That feareth the co.
19. 16. That keepeth the co. Eccleſ. 8. 5.
Iſ. 23. 11. The L. hath given a co.
Dan. 9. 23. Co. came forth, 25.
Hoſ. 5. 11. Will. walk. aft. t. co.
Mal. 2. 1. This co. is for you, 4.
Mat. 15. 3. Tranſgreſs the co. of God, Mar. 7. 8, 9.
22. 36. T. gr. co. 38. Mar. 12. 31.
Mar. 12. 28. The firſt co. 30. 31. Eph. 6. 2.
Lu. 23. 56. According to t. co.
Joh. 10. 18. This co. I received. 12. 49--14. 31.
13. 34. A new com. 1 Joh. 2. 7, 8. 2 Joh. 5.
15. 12. Th. is my co. tha. ye lo.
Acts 15. 24. We gave no ſu. co.
Ro. 7. 8. Occaſi. by the co. See v. 9. 10.
12. Com. is holy, 2 Pet. 2. 21.
13. 9. If there be any other com.
16. 26. Com. of the everlaſt. God. Tit. 1. 3.
1 Cor. 7. 6. By permiſ. not of com. 2 Co. 8. 8.
Ep. 6. 2. Firſt com. with prom.
1 Tim. 1. 1. C. of Go. our S. Tit. 1. 3.
5. The end of the com.
Heb. 7. 16. Of a carnal com.
11. 23. Not afraid of the K. co.
1 John 2. 7. An old com.
3. 23. This is his com. that we
23. As he gave us com. 4. 21. 2 John 4. 6.
ſig.
1. A Dec. Pro. 8. 29. Da. 9. 23.
2. Incitation, Iſ. 23. 11.
3. The Script. in general, Pſ. 19. 8.
4. A part. com. Joſh. 15. 13.
1. Moral, Rom. 7. 8.
2. Ceremonial, Heb. 7. 16.
3. Judicial, Deut. 11. 1.
4. Humane, Hoſ. 5. 11.

COMMANDMENTS.

Gen. 26. 5. Abraham kept my co
Ex. 34. 28. The 10 com. Deu. 4. 13. 10. 4.
Num. 15. 39. Com. of the L. Deu. 11. 27. Judg. 2. 17-3. 4.
Nu. 15. 40. Do all my co. 1 Ch. 28. 7.
Deut. 8. 1. All the com.-I com. th.
11. 13. Hearken unto my com. ve. 28. 13. Jud. 3. 4. Ne. 9. 16. Ne. 9. 29. 34.
P. 87. If ye obey the com. 28. Judg. 2. 17.
1 Kings 11. 34. Hath kept my com. 14. 8.
2 Kin. 17. 16. Left all the co. 1 Kin. 18. 6.
19. Kept not the com. Ne. 1. 7. Amos 2. 4.
2 Chr. 7. 19. And forſake my com. 1 Kings 18. 18.
24. 20. Tranſgreſs the com.
1 Ch. 28. 7. Conſtant to do my com.
Ezr. 9. 14. Should we break thy co.
Pſ. 103. 18. That rem. his com.
111. 7. All his c. are ſure, v. 86. 151. 172.
112. 1. Delight in his c. 119. 47.
119. 48. Com. which I have loved, 127.
66. I have beli. thy com.
166. I have done thy com. See Pſ. 103. 18. 20.-111. 10.
C. Pr. 2. 1. Hide my com. 7. 1.
10. 8. Will receive com.
Iſ. 48. 18. Hadſt hear. to my co.
Mat. 15. 9. Co. of men. Mar. 7. 7. Col. 2. 22. Tit. 1. 14.
22. 40. On theſe 2 com. hang.
Mar. 10. 19. Thou know. the com. *Luke* 18. 20.
Luke 1. 6. Walk. in all the com.
P. Joh. 14. 21. He that hath my co.
15. 10. Kept my fathers com.
1 Cor. 7. 19. Com. of God, 14. 37.
1 Joh. 2. 4. His com. 3. 24. 2 Joh. 6.
P. Rev. 22. 14. Bleſſ. are they that do his com.

COMMANDMENTS IMPLY,

Things forbid. Deu. 2. 37.-4. 23.

COMMANDER.

P. Iſ. 55. 4. I'll give him a com. to the people,

COMMANDETH.

Job 36. 10. Com. that they return
37. 12. What ſo. he com. 9. 7.
Pſ. 107. 25. He com. the winds, Luke 8. 25.
Lam. 3. 37. The L. com. it not
Mar. 1. 27. He com. the Spirit, Lu. 4. 36.

COMMANDING.

Gen. 49. 33. Mal. 11. 1. 1 Tim. 4. 3.

COMMEND, IT FIG.

1. To give up, to keep, Lu. 23. 46. Acts 20. 32.
2. To praiſe, 2 Co. 3. 1-5. 12-10. 12.
3. To confirm or approve of, Rom. 3. 5. with 2 Cor. 6. 4.
4. To recommend, Rom. 16. 1.

COMMENDED.

Gen. 12. 15. Pro. 12. 8. Ec. 8. 15.
Lu. 16. 8. Acts 14. 23. 2 Cor. 12. 11.

COMMENDETH, ING.

Rom. 5. 8. God com. his love
1 Cor. 8. 8. Meat com. us not to G.
2 Co. 4. 2. Com. ourſelves to
10. 18. Not he that com. himſelf

COMMIT.

Ex. 20. 14. Shall not com. adultery. Deu. 5. 18. Mat. 5. 27. 19. 18. Rom. 13. 9.
Nu. 5. 6. That ſhall com. any ſin
C. Deu. 19. 20. Henceforth com. no
2 Chro. 21. 11. Cauſed to com.
Job 5. 8. To G. would I com. my
Pſ. 31. 5. I com. my ſpirit, Lu. 23. 46.
C. 37. 5. Com. thy ways, Pro. 16. 3. thy

thy works
Iſ. 22. 21. I'll *com.* thy-Govern.
Jer. 7. 9. Will ye-*com.* adultery.
23. 14-9. 5. *Co.* iniqui. Ez.
3. 20-33. 13.
44 7. Wherefore *com.* ye this--
Ez. 22. 9. *Co.* lewdneſs, 16. 43
Hoſ. 6. 9.
T. Hoſ. 4. 13. Shall *com.* adult. 14.
John 2. 24. Jeſus did not *com.*
1 Cor. 10. 8. *C.* fornication, Rev.
2 14.
1 Pet. 4. 19. *Com.* the keeping of
1 John 3. 9. Doth not *com.* ſin.
It ſig.
1. To roll upon, Prov. 16. 3. *m.*
2. To caſt into, Jer. 37. 21.
3. To truſt, Jo. 2. 24. 1 Tim. 1. 18.
4. To do or act, Ro. 1. 32.–2. 2.
COMMITTED.
Deu. 21. 22. If a man have *com.* a
1 Chr. 10. 13. *Com.* againſt the L.
Jer. 2. 13. Have *Com.* two evils
3. 9. *Com.* adul. 5. 7. See *Adult.*
Ez. 16. 26. *Com.* fornic. See *Forn.*
18. 21. *Com.* wicked. 1 K. 8. 47.
P. 33. 16. None of his ſins th. he
hath *co.*
Dan. 9. 5. *Com.* iniquity, Pſ. 106. 6.
Hoſ. 4. 18. *Com.* whoredom. *See Whoredom*
Mal. 2. 11. Abom. is *co.* in Iſrael
Mark 15. 7. *Co.* murder
Luke 12. 48. To whom men *co.*
Acts 8. 3. *Com.* men and women to
25. 11. *Com.* worthy of death, 25.
1 Cor. 9. 17. Goſpel is *co.* to me,
2 Cor. 5. 19. Gal. 2. 7. Tim. 1.
11. Tit. 1. 3.
C. 1 Tim. 6. 20. Keep that which
is *Co.*
2 Tim. 1. 12. I have *co.* to him, 14.
P. James 5. 15. *Com.* ſins-ſhall be
1 Pet. 2. 23. But *co.* himſ. to him
Rev. 17. 2. Kings-have *com.* fornic.
18. 3. 9.
It ſig.
1. Entruſted, Gen. 39. 8. 22.
Ro. 3. 2.
2. Given, Joh. 5. 22. with, Joh.
3. 35.
3. Done, Acts 25. 25. See *Com.*
COMMITTETH.
Pſ. 10. 14. Poor *com.* himſelf to
John 8. 34. *Com.* ſin, 1 John 3. 4. 8.
See *Adultery* and *Iniquity.*
COMMON, COMMONLY.
Num. 16. 29. Die the *com.* death
1 Sam. 21. 4. *Com.* bread, 5.
Mark 12. 37. *Com.* peo. Eze. 23. 42.
Acts 2. 44. Had all things *co.*
10. 15. Call not thou *co.*
1 Co. 5. 1. *Co.* reported, Mat.
28. 15.
Tit. 1. 4. *Co.* faith, Jud. 3. *co.* ſalva.
It ſig.
1 Uſual, Nu. 16. 29. Ec. 6. 1.
2 Legal uncleanneſs, Acts 11. 9.
3 The meaneſt, Eze. 23. 42.
4 Worſt, Acts 5. 18.
5 Free uſe of Acts, 4. 32.
6 Unwaſhen, Mat. 7. 2.
COMMOTION, ONS.
Jer. 10. 22. 2 Chro. 29. 8. Lu. 21. 9
COMMUNE, ED, ING.
P. Exod. 25. 22. And-I'll-*co.*-
31. 18. Made an end of *co.* Gen.
18. 33.
1 Sam. 18. 22. *Co.* with Dav. 19. 3.
1 K. 10. 2. She *co.* with him, 2 Ch.
9. 1.
Job 4. 2. Aſſay to *co.* with thee
C. Pſ. 4. 4. *Co.* with your-hearts,
77. 6. Eccl. 1. 16.

Za. 1. 14. Lu. 6. 11.–24. 15.
Acts. 24. 26.
It ſig.
1 To reaſon wi. Ge. 23. 8.
2 To ſpeak to Exod. 25. 22.
3 To conſider, Pſal. 4. 4.
COMMUNICATE, ED.
Gal. 2. 2. *Co.*-the Goſpel
C. 6. 6. *Co.* to him that teacheth
Phil 4 14. *Co.* with my affliction
1 Tim. 6. 18. Willing to *co.* He.
13. 16.
COMMUNICATION, ONS.
2 Ki. 9. 11. Ye know t. man and
his *co.*
C. Mat. 5. 37. Let. yo. *co.* be yea,
yea.
Luke 24. 17. What manner of *co.*
1 Cor. 15. 3. Evil. *co.* corrupt
Eph. 4 29. Corrupt. *co.* Col. 3. 8.
COMMUNION.
1 Cor. 10. 16. 2 Cor. 6. 14.–13. 14
COMPACT, ED.
Pſal. 122. 3. Eph. 4. 16.
COMPANY.
P. Gen. 35. 11. A *co.* of nations
Num. 16. 40. Korah a. his *co.* 27 3.
2 Ch. 20. 12. Againſt this great *co.*
24. 24. Came with a *co.*
Neh. 12. 38. *Co.* of them that gave
Job 16. 77. Made deſolate-my *co.*
34. 8. In *co.* with workers of
Pſ. 55. 14. To th. hou. of G. in *c.*
68. 11. *Co.* of thoſe-publiſhed it
30. The *co.* of Spearmen
Prov. 29. 3. Keepeth *co.* with harl
Can. 1. 9. *Co.* of horſes, 6. 13.
P. Jer. 31. 8. A great *co.* ſha. return
Eze. 32. 22. Aſhur and all her *co.*
Hoſ. 6. 9. *Co.* of Prieſts murder
Lu. 2. 44. Suppoſing-to hav. been
in *co.*
9. 14. By fifty in a *co.*
24. 22. Women of our *co.*
Joh. 6. 5. A gr. *co.* come, Lu. 5. 29.
Acts 1. 21. Men that-*co.* us
6. 7. Great *co.* of t. pri. were ob.
15. 22. Their own *co.* 4. 23.
Rom. 15. 24. Filled with your *co.*
C. 1 Cor. 5. 11. Not to keep *co.*
Heb 12. 22. Innum *co.* of Angels
Rev. 18. 17. All the *co.* in ſhips
Its uſed for *Fellow.* 2 Theſ. 3. 14.
COMPANIES.
Judg. 7. 16. Three *co.* 20.-9. 34.
1 Sam. 11. 11.
M. Pſ 119 61. The *co.* of
Iſ. 57. 13. Let thy *co.* deli. thee
Mar. 6. 39. Sit down by *Co.*
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Ex. 32. 27. Slay ev. man his *co.*
Judg. 14 20. To his *co.* 15. 6.
1 Ch. 27. 33. He was t. Ki. *co.*
M. Ca. 1. 7. Thy *co.*
Job 30. 29. I am-a *co.* to Owls
Pſ. 119. 63. A *co.* of all that
Pro. 13. 20, A *co.* of fools, 28.
7. 24.
Phil. 2. 25. *Co.* in labour
Re. 1. 9. *Co.* in tribulation.
Judg. 11. 38. She we. wi. her *c.*
14. 11. Bro. thirty *companions*
Job. 35. 4 And thy *companions*
Pſ. 45. 14. Her *com.* that follo.
122. 8. For my *com.* ſake
Eze. 37. 16. Chil. of Iſ. his *com.*
Heb. 10. 33. *Com.* of them-ſo
There are four ſorts of Companions.
1. Natural, Judg. 15. 2.
2. Conjugal, Mal. 2. 14.
3. Spiritual, Can. 1. 7.–8. 13.
4. Sinful, Iſ. 1. 23. P. *c.* of Thie.
COMPARABLE.
Lam. 4. 2. *Comp.* to fine gold.

COMPARE, ED, ING, ON.
Pſa. 89. 6. Who can be *c.* to God
Pro. 3. 15. Are not to be *c* 8. 11.
Can. 1. 9. I have *comp.* thee
Iſ. 40. 18. Will ye *c.* to him, 46. 5.
Hag. 2. 3. In *co.* of you, Jud. 8. 2
Mark 4. 30. Shall we *c.* it,
Ro. 8. 18. Not wor. to be *com.*
1 Cor. 2. 13. *Com.* ſpir. things
2 Cor. 10. 12. *Comp.* our ſelves
COMPASS.
Joſh. 6. 3. Shall *compaſs* the city
Job 16. 13. His arch. *comp.* me
Pſa. 5. 12. *Compa.* him as with a
7. 7. *Comp.* thee about, *i.* God
17. 9. Who *comp.* me about
26. 6. *Com.* thine altar
32. 7. Shalt *com.* me abo. 142. 7
P 10. Mercy ſhall *com.* me
49. 5. Iniquity--ſhall *com.* me
Pro. 8. 27. When he ſet a *com.*
T. Iſ. 50. 11. That *com.* your
P. Jer. 31. 22. A wom. ſha. *co.*
Hab. 1. 4. T. wick. doth *co.* th.
Mat. 23. 15. Ye *com.* ſea and land
It ſig.
1. To march about, Joſ. 6, 7.
2. To gu. 2 K. 11. 8. 2 C. 23. 7.
3. To crown, Pſ. 5. 12.
4. To offer much ſac. 26. 6.
M. 5. To give or del. Pro. 4. 9.
6. To conquer, Je. 31. 22.
7 A Carpent. inſtru. Iſ. 44. 13.
8. To beſiege, Lu. 19. 43.
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2 Sa. 22. 6. Sor. of hell, *co.* Pſ.
18. 4, 5.
Pſ. 17. 11. They have *co.* us
22. 12. Bu. have *co.* me, *See* 16.
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88. 17. They *co.* me, 109. 3.--
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116. 3. All nations *co.* La. 3. 5.
Jon. 2. 3. 5. Lu. 21. 20.
Heb. 12. 1. *Co.*-with-a cloud
Rev. 20. 9. *Co.* the camp of the
COMPASSETH.
Pſ. 73. 6. Pride *co.* them
139. 3. Thou *co.* my path
Hoſ. 11, 12. Eph. *co.* me about
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P. Deu. 13. 17. And have *co.* on
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2 Ki. 13. 23. The Lord-had *co.*
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P. Je. 12. 15. I'll retu. & ha. *co.*
Lam. 3. 22. Becauſe his *co.* fail
32. Yet he will have *co.* Mi. 7. 19.
Za. 7. 9. Shew mercy and *co.*
Mat. 15. 32. *Co.* on the multitu.
Mar. 8, 2.
Mar. 1. 41. Moved with *co.* Lu.
7. 13.
5. 19. Hath had *co.* *See* 9. 22.
15. 20. And had *co.* on him,
Lu. 15. 20.
P. Ro. 9. 15. I'll ha. *co.* on wh.
Heb. 5. 2. Who can have *co.* on
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C. 1 Pet. 3. 8. *Com.* one of another
Jude 22. Of ſome have *comp.*
COMPEL, ED, ETH.
C. Lev. 25. 39. Not *com.* him to ſer.
Eſt. 1. 8. None did *comp. i. to drink*
C. Mat. 5. 41. *Comp.* thee to go a
27. 32. *Comp.* to bear his Croſs,
Mark 15 21.
Luke 14. 23. *Compel* them to-in
It's put for.
1. By earneſt entreaty, 1 Sam.
28. 23.
2. By force Le. 25. 39. Act. 26. 11.

3. By neceſſity, 2 Cor. 12. 11.
4. By example, Gal. 2. 14
COMPLAIN, ED, ING, ERS.
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Jud. 21. 22. Their bre. came-to *co.*
Job 7. 11. *Com.* in the bitter of---
31. 38.
Pſal. 77. 3. I *co.* and my ſpirit
La. 3. 39. Doth a living man *co.*
Jude 16. Murmurers *com.*
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1 Sam. 1. 16. Abund. of my *com.*
Job 7. 13. My *com.* 9. 27--10. 1--
21. 4--23. 2.
Pſal. 55. 2. I mourn in my *com*
142. 2. I poured out my *com.*
Acts 25. 7. *Comp.* againſt Paul
M. Col. 3. 13. If any have a *com.*
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Iſa. 40. 12. *Com* the duſt.
John 1. 5. Darkneſs *com.* it not.
Rom. 13. 9. Briefly *com.* in this
Eph. 3. 18. May be able to *com.*
CONCEAL, ED, ETH.
Gen. 37. 26. And *con.* his blood
Deut. 13. 8. Neith. ſhalt thou *con.*
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Jud. 13. 3. Thou ſhalt *con.* 5. 7.
Job. 15. 35. They *c.* miſ. Iſa. 59. 4.
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T. 33. 11. Ye ſhall *con.* chaff
Heb. 11. 11. Sarah rec. ſtr. to *con.*
CONCEIVED.
Nu. 11. 12. Have I *con.* all this
Job. 3. 3. There is a man-child *co.*
Mat. 1. 20. Which is *con.* of her
Jas. 1. 15. When luſt-*con.*
Is,
1. Natural, Gen. 4. 1.
2. Metaphorical, Nu. 11. 12.
3. Spiritual, Can. 3. 4.
4. Supernatural, Luke 2. 21.
5. Diabo. or ſinful. Act 5. 4.
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Nu. 10. 29. L. ſpake good *con*
M. Iſa. 5. 20. That ſay *co.* evil its
Lu. 24. 27. Things *con.* himſ. if
Acts 13. 34. As *c.* that he raiſed
Rom. 9. 5. *Con* the fleſh, Ch. came
16. 19. Simple *con.* evil.
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1 Ti. 6. 21. *T.* faith, 2 Ti. 3. 8.
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1. In or for, Gen. 19. 21.
2. With 1 Chron. 29. 7. *m.*
3. After, Rom. 9. 5.
4. About or *c.* to, 2 Sa. 3. 8.
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1. Jud. or determ, Acts 21. 25. G
2. Shut up, Ro. 11. 32. Ga. 3. 22.
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2. Co. 6. 15. Wh. *c.* hath C. wi. Bel.
CONCUBINE, INES.
Gen. 25. 6. Sons of t. *c.* i Ha-Ket.
Jud. 19. 29. Divi. his *c. v.* 20. 4.
2 Sam. 5. 13. Dav. took him more *c.*
1 Ki. 11. 3. Sol. h. 300 *c.* 2 Ch. 11. 21.
2 Sam. 3. 7. 16. 22-20. 3-21. 11.
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1. Secondary wives. Gen. 16. 3
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2 Sam. 15. 16.
2. Com. Harlots, Jud. 19. 29.
3. Seem. not tr. Ch. Ca. 6. 8, 9.
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1. Luſt in gener. Rom. 7. 7. 8.
2. An earneſt deſire to ſin, Col.
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3. The firſt mo. of ſin, Ja. 1. 15.
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1. For outward puniſh. Lu. 23.
40. 1 Cor. 11. 34.
2. For the cauſe of damnation,
John 3. 19. Rom. 8. 1.
2. For eternal damnation, Joh.
5. 24. Rom. 5. 16. Jud. 4.
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1 John 3. 20. If our hearts *con.*
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1. To pro. on wicked Pro. 12. 2.
2. To overcome, Iſa. 54. 17.
3. Riſe in judg. aga. Mat. 12. 41.
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John 8. 11.
5. To cenſure raſhly, Lu. 6. 37.
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Job. 32. 3. Anſw.-. yet *con.* Job.
Pſal. 109 7. Let him be *con.*
Amos 2. 8. The wine of the *con.*
Mat. 12. 7. Not-*con.* t. guiltleſs
37. By thy wo. thou ſhalt be *c.*
Mark 14. 64. All *con.* him to be
John 3. 18. He that believe.-is not
con.--is *con.* already
1 Cor. 11. 32. Not-*con.* wi. t. world
Heb. 11. 7. He *con.* the world
James 5. 6. Ye have *con* & kil. 9.
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1. Fined or amer. 2 Chr. 36. 3.
2. To be held guil. Pſa. 109. 7.
3. Profan. condem. Am. 2. 8.
4. Reproved, Tit. 2. 8--3. 11.
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1 Ki. 8 32. *Condemn* the wicked
Job. 15. 6. Own mouth *con.* thee
Prov. 17. 15. He that *con.* the juſt
Acts 13. 27. Fulf. in-*con.* him
Rom. 2. 1. Thou *con.* thy ſelf
14. 22.
8. 34 Who is he that *com.*
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1 Sam. 11. 2 Dan. 11. 17. *m.* Lu.
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2 Sa. 19 5. 40. Acts 17. 15. 1
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Pſ. 83. 5. They are *con.* againſt
Iſ. 7. 2. *Con.* with, Ge. 14. 13.
8. 12. Say ye not a *con.*
Obed. 7. Men of thy *con.*

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Gal. 1. 16. I *con.* not with fleſh
2. 6. In *con.* added nothing

CONFESS.
Lev. 5. 5. *Con.* that he hath ſin
16. 21. *Con.* over him the iniq.
26. 40. *Con.* their iniquity
2 Kings 8. 33. *Con.* thy name, 2 Ch. 6. 26.
Pſ. 32. 5. I will *con.* my tranſ.
Mat. 10. 32. Whoſo ſhall *con.* me, Luke 12. 8.
John 12. 42. They did not *con.* him, 9. 22.
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14. 11. Every tongue ſhall *con.* Phil. 2. 11.
Jam. 5. 16. *Con.* your faults
1 John 1. 9. If we *con.* our ſins
4. 15. *Con.* that Jeſus Chriſt is come, 2 John 7.
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CONFESSED, ETH, ING.
Ezra 10. 1. When Ezra *c.* weep.
Neh. 9. 2. *Con.* their ſins
P. Prov. 28. 13. Whoſo *con.*
Dan. 9. 20. *Con.* my ſin-their. *See* Mat. 3. 6.
John 1. 20. He *c.* I am not th. C.

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1. To pray, Pſ. 18. 49. Ro. 14. 11.
2. To acknowled. Acts 23. 8.

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Joſh. 7. 19. Make *con.* 2 Ch. 30. 22. Ezra 10. 11.
Dan. 9. 4. Made my *con.*
Rom. 10. 10. *Con.* is made to ſalvation
1 Tim. 6. 13. Witneſſeth a good *c.*

CONFIDENCE, ES.
2 Kin. 18. 19. What *con.* is this, Iſa. 36. 4.
Job 4. 6. Is not-thy fear thy *con.*
31. 24. Thou art my *con.*
Pſ. 65. 5. *Con.* of all the earth
118. 8. Then to put *con.* 9.
Pro. 3. 26. L. ſhall be thy *con.*
14. 26. Fear of the L. is—*con.* *See* 21. 22-25. 19.
P. Iſ. 30. 15. In *con.* ſhall be your ſtrength
P. Ez. 28. 26. Dwell with *con.*
T. 29. 16. The *con.* of-Iſrael
Mic. 7. 5. Put not *con.* in a guide
Acts 28. 31. Preaching-with all *c*
2 Cor. 2. 3. Having *con.* in you, 7. 16-8. 22. Gal. 5. 10.
Eph. 3. 12. *C.* by the fai. of him
Phil. 3. 3. No *con.* in the fleſh, 4.
2 Theſ. 3. 4. We have *con.* in the Lord, 1 John 5. 14.
Heb. 3. 6. Hold faſt the *c.* 14—10. 35.
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1. Hope, Job 4. 6.
2. Boldneſs, Acts 28. 31.
3. Firm ground or ſou. 2 Cor. 11. 17. Heb. 11. 1. *m.*
4. Security, Ez. 28. 26.
5. Vain refuge, Jer. 2. 37.

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Pſ. 27. 3. In this will I be *con.*
Prov. 14. 16. Rageth, and is *c.* Rom. 2. 19.
2 Cor. 5. 6. We are always *con.* 8. 9. 4. *Con.* boaſting, 11. 17.

CONFIRM, ED.
2 Sam. 7. 24. Haſt *con.* to thyſelf
2 Kings 15-19. To *con.* the king, 2 Ki. 14. 5.
1 Chro. 16. 17. *Con.* the ſame to Jac. Pſ. 105. 10.
Pſ. 68. 9. Didſt *con.* thine Inh.
C. Iſ. 35. 3. *Con.* the peo. knees
Dan. 9. 27. Shall *con.* the coven. *See* 12.
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Rom. 15. 8. To *con.* the promiſ.
1 Cor. 1. 8. Who ſhall *con.* you, 6
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Gal. 3. 17. Cov. that was *con.* 17. *See* He. 2. 3.
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1. To ſtabliſh, Num. 30. 14.
2. To perform, Deut. 27. 26. Iſ. 44. 16.
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Rom. 8. 29—12. 2. Phil. 3. 10.

CONFOUND, ED.
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Job 6. 20. They were *con.* becauſe
Pſ. 35. 4. Let them be *con.* 71. 13-83. 17.
40. 14. Be aſhamed and *c* 70. 2.
97. 7. *Con.*—that ſerve graven images, com. Iſ. 1. 29.-19. 9. Jer. 10. 14.
129. 5. *Con.* that hate Zion
Iſ. 37. 27. Were diſmaid and *co.*
45. 17. Not be aſhamed and *c.*
50. 7. I ſhall not be *con.*
54. 4. Neither be thou *con.*
Jer. 17. 18. Be *con.* that perſecu.
31. 19. Aſhamed, yea, even. *c.* *See* 22. 22. Ez. 36. 32.
Ez. 16. 52. Be thou *con.* 54. 63.
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1 Pet. 2. 6. Shall not be *con.* Rom. 9. 33.

It ſig.
1. Aſhamed, Job 6. 20.
2. Deſtroyed, Zach. 10. 5.
3. Diſturbed, Acts 2. 6.
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CONFUSED, CONFUSION.
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Ezra 9. 7. *Con.* of face
Job 10. 15. I am full of *con.* Pſ. 44. 15. Jer. 3. 25. Dan. 9. 7.
Pſ. 35. 4. Brought to *con.* that
71. 1. Let me never be put to *c.*
Iſ. 9. 5. Is with *con.* noiſe
Iſ. 24. 10. City of *con.* i. Jeruſ.
P. 61. 7. For their *con.* they ſhall
T. Jer. 20. 11. They—*con.* not be
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1 Cor. 14. 33. G-not the author of *c.*

It ſig.
1. Abomination, Lev. 18. 23 20. 12.
2. Reproach, Job 10. 15.
3. Deſolation, Iſ. 34. 11.
4. Diſorder, Acts 19. 29. Ja. 3. 16.

CONGRATULATE.
1 Chron. 18. 10. And *con.* or bleſs him

CONGREGATION, ONS.
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45. Get you from amo. thi. *con.*
27. 16. Set a man over the *con.*
Deu. 23. 1. Not enter into the *con.* 2, 3. 8.
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Ezr. 2. 64. The whole *con.* was 42336.
Job 15. 34. *Con.* of hypocrites, Pſ. 26. 5.
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26. 12. In the *con.* will I bleſs the L. 68. 10. 26.
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40. 9. I have preached-in the -*con.* 10.
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T. 26. 16. Shewed bef. t. whole *con.*
Iſ. 14. 13. Mount of t. *con.* i. Jer.
P. Jer. 30. 20. Their *con.* ſha. be
Hoſ. 7. 12. As their *con.* ha. hea.
Acts 13. 43. The *c.* was brok. up

It's put for,
1. The. La. of Ju. La. 1. 10.
2. The peo. of t. Jews, Neh. 7. 66.
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5. An Aſſembl. of wick. men, Jer. 6. 18.
See *Aſſembly*, *Church*, *Tabernacle.*

CONIAH, called **JEHOIA & JEC.**
Jer. 22. 24. 28. com. 1 Ch. 3. 16. 2 Ki. 24. 6. 8.

CONEY, CONEYS.
Le. 11. 5. *Con.*-chew. the cud, Deu. 14. 7.
Pſ. 104. 18. Refuge for the *con.* Pro. 30. 26.

CONQUER, INGS, ERS.
Ro. 8. 37. We are more th. *con.*
Rev. 6. 2. *Con.* and to *con.*

CONSCIENCE, ES.
It's twofold.
1. Natural, ſo in all, Joh. 8. 9. Rom. 2. 15.
Which is, 1. Impure, Tit. 1. 15.
2. Sacred, 1 Tim. 4. 2.
2. Spiritual, which is called,
1. Good, 1 Tim. 1. 5. 19. Heb. 13. 18. 1 Pet. 3. 16. 21.
2. Pure, 1 Tim. 3. 9-2. 2 Ti. 1. 3.
3. Void of offence, Acts 24. 16.
The offices of conſcience are,
1. To accuſe, John 8. 9. 1 John 3. 20.
2. To wit, for or againſt, Ro. 9. 1-2. 15.
3. To queſtion or ſcruple, 1 Cor. 8. 7. 10.

The word properly ſig.
Either a knowledge with one, or as it were a knowledge of ones heart.

It's taken for.
1. The whole ſoul, Acts 24. 16.
2. One faculty or part of it.
See Rom. 13. 5. 2 Cor. 1. 12-4. 2. Heb. 9. 9. 14-10. 2. 22.

CONSECRATE, ED.
C. Ex. 29. 9. Thou ſhalt *c.* Aaron and his ſons, 28. 3. 41. 30. 30. Lev. 16. 32.
Num. 6. 12. To *con.* unto the L. 1 Chron. 29. 5.
Joſh. 6. 19. Veſſels are *c.* to the
Judg. 17. 5. He *c.* one of his ſo.
1 Kings 13. 33. Whoſo, would he *con.* him.
2 Chron. 29. 33. The *con.* were 600 oxen
C. 2 Chron. 29. 31. *Con.* yourſel. to the Lord, 31. 6.
Ezra 3. 5. Feaſts of the L. were *c.*
Heb. 7. 28. Who is *con.* for ever
10. 20. Way, which he hath *c.*

CONSECRATION, ONS.
Ex. 29. 22. Lev. 8. 22. 29. Lev. 8. 28. Num. 6. 7, 9.

CONSENT.
C. Deu. 13. 8. Thou ſhalt not *con.* 1 Kings 20. 8.
Pſ. 50. 18. Saweſt a chief thou *c.*
83. 5. Con. together with one *con.*
C. Prov. 1. 10. If ſin, entice, *co.*
Hoſ. 6. 9. Prieſts murder by *con.*
P. Zeph. 3. 9. To ſerve him with one *con.*
Luke 14. 18. All with one *con.*
23. 51. Had not *con.*
Acts 8. 1. *Con.* to his death, 22. 20.
Rom. 7. 16. I *con.* to the law. *See* 1 Cor. 7. 5. 1 Tim. 6. 3.

CONSIDER.
C. Deu. 4. 39. *Con.*-in thine heart, 8. 5.
32. 29. Would *con.* their latter
1 Sam. 12. 24. *Con.* how. great th.
Job 34. 27. Would not *c.* all his w.
37. 14. *C.* the-works of the Lord
Pſ. 5 1. *C.* my medit. trouble 9. 13. 119. 153.
37. 10. Dili. *con.* his place
50. 22. *Con.* this ye that forget G.
64. 9. Wiſely *con.* his doings
119. 159. *Con.* how I love thy prec. 95.
Pro. 6. 6. *Con.* her ways
C. 23. 1. *Con.* dilig. what is be.
24. 12. Doth not he-*con.* it
Ec. 5. 1. *Con.* not that they do
C. 7. 13. *Con.* the work of God
C. 14. In the day of adv. *con.*
Iſa. 1. 3. My people doth not *c.*
5. 12. Neither *c.* they the ope.
P. 18. 4. I'll *c.* in my dwelling
41. 20. See, know and *con.*
P. 52. 15. Not heard, ſhall they *c.*
Jer. 2. 10. *Con.* if there be ſuch
T. 23. 20. Latter days ye ſhall *con.* 30. 24.
See more Lam. 2. 20.-5. 1 Dan. 9. 23.
Eze. 12. 3. It may be they will *c.*
Hoſ. 7. 2. *Con.* not in their hea.
C. Hag. 1. 5. *Con.* your ways, 7.
2. 15 From this day *con.* 18.
Mat. 6. 28. *Con.* the lilies, Lu. 12. 27.
Acts 15. 6. Came together to *con.*
2 Tim. 2. 7. *Con.* what I ſay
Heb. 3. 1. *Con.* the Apoſt. 7. 4.
10. 24. *Con.* one another
12. 3. *Con.* him that endured

It ſig.
To ſet ones mind earneſtly upon a thing.

CONSIDERED, EST.
Job 1. 8. *Con.* my ſerv. Job 2, 3.
Pſal. 31. 7. Haſt *con.* my trouble
77. 5. I *con.* the days of old
Prov. 24. 32. And *con.* it well
Eccl. 4. 1. I *con.* all the opp. v. 4. 15
9. 1. I *con.* my heart
Mat. 7. 3. And *con.* not the beam
Rom. 4. 19. *Con.* not his own body

CONSIDERETH, ING.
Pſal. 33. 15. He *con.* all their works
41. 1. Th. *con.* t. poor Pro. 29. 7.
M. Pro. 21. 29. The upright *con.* 21. 12.--28. 22.--31. 16. Jer. 33. 24
Iſa. 44. 19. None *con.* in his heart 57. 1.
Eze. 18. 28. He *con.* and turneth, 14
Gal. 6. 1. *Con.* thy ſelf, leſt thou
Heb. 13. 7. *Con.*-their converſation

CONSIST, CONSISTETH.
Luke 12. 15. Col. 1. 17.

CONSOLATION, ONS.
Job 15. 11. Are the *co.* of God ſmall
P. Iſa. 66. 11. With the breaſts of her-*co.*
T. Jer. 16. 7. Cup of *co.*
Luke 2. 25. The *co.* of Iſrael
Acts 4. 36. The ſon of *co.*
Rom. 15. 5. God of *co.*
2 Cor. 1. 5. So our *co.* aboundeth v. 6. 7.
Phil. 2. 1. If any *co.* in Chriſt,
2 Theſſ. 2. 16. Evil *co.*
Heb. 6. 18. Strong *co.*

CONSPIRACY, TORS.
2 Sam. 15. 12. The *co.* was ſtr. 31.
2 Kings 14. 9. Made a *co.* 2 Chro. 25. 27. Acts 23. 13.
Jer. 11. 9. *Co.*-among the men of
Ezek. 22. 25. *Co.* of her Prophets

CONSPIRED.
Geo. 37. 18. *Conſ.* Joſeph to ſlay
1 Sam. 22. 8. *Conſ.* againſt me, 13.
1 Ki. 15. 27. *Conſp.* againſt him, 16. 9.
2 Ki. 10. 9. *Conſ.* againſt my maſter, 21. 23. 2 Chro. 33. 25.

It ſig.
1. To plot cunni. 2 Ki. 15. 15.
2. To agree in evil, Neh. 4. 8.
3. To make a con. Am. 7. 10.

CONSTANT, LY.
1 Chro. 28. 7. If he be *con.* to do
Prov. 21, 28. That heareth ſpeak. *conſtantly*
Acts 12. 15. *Con.* affirm. Tit. 3. 8.

CONSTRAIN, ED, ETH.
It ſig.
1. To incline, Job 32. 18.
2. To command, Mat. 14. 22.
3. To perſwade, Luke 24. 29.
4. To move, effect. 2 Cor. 5. 14.

CONSULT, ED, ETH, ATION.
Pſa. 62. 4. They *conſ.* to caſt him
83. 3. *Conſ.* againſt thy hid. ones
Ezek. 21. 21. He *conſ.* with images
Mic. 6. 5. Remem. what Bal. *c.*
Hab. 2. 10. Thou haſt *con.* ſhame
Mat. 26. 4. *Con.* to take Jer. John 12. 10.
Luke 14. 31. *Conſ.* whether he be

CONSUME, ED.
Exod. 32. 10. That I may *conſ.*
33. 3. Leſt I *conſume* thee, Num. 16. 21.
T. Job 20. 26. A fire not blown ſhall *conſume*
T. Pſal. 37. 20. Shall they *conſume*
39. 11. Makeſt his beauty to *con.* 49. 14.
59. 13. *Conſ.* them in thy wrath
78. 33. Their days did he *conſ.*
P. Iſa. 7. 20. It ſhall *conſ.* 10. 18.
27. 10. And *conſ.* the branches, Hoſ. 11. 6.
Jer. 8. 13. I will ſurely *con.* them 14. 12.
T. Ezek. 22. 15. Ill *conſ.* thy filthi.
Dan. 7. 26. To *con.* and to deſtroy
T. Zeph. 1. 3. I'll *conſ.* man and
T. Zach. 14. 12. Their-tongues ſha. *conſume*
Luke 9. 54. And *c.* them as Elias
T. 2 Theſſ.

T. 2 Theſſ. 2. 8. The L. ſhall *c.*
Gen. 19. 15. Leſt thou be *conſ.*
Lev. 6. 10. Which the fire hath *c.*
Nu. 16. 35. And *con.* the 250
Deut. 2. 15. Till they were *conſ.*
28. 21. Till he have *conſ.* thee
1 Sam. 15. 18. Till they be *conſ.*
Pſal. 18. 37.
Ezra 9. 14. Till thou haſt *con.* us
Neh. 2. 3. The gates were *con.* 13
Pſal. 31. 9. Mine eyes is *con.* 10.
39. 10. I am *conſ.* Job 19. 27.
73. 19. They are utterly *conſ.*
90. 7. *Con.* by-anger, Iſa. 64. 7.
102. 3. My days are *conſumed.*
104. 35. Let ſinners be *con.*
119. 87. They had almoſt *c.* me
139. My zeal had *conſ.* me
Iſa. 1. 28. Shall be *conſumed*
29. 20. The ſcorner is *conſumed*
66. 17. Shall be *conſ.* together
Jer. 5. 3. Haſt *conſ.* them, 9. 16.
12. 4. The beaſts are *conſ.*
14. 15. The prophets be *conſ.*
24. 10. Till they be *conſ.* 27.
8.-44. 12.
Lam. 3. 22. That we are not *c.*
T. Ezek. 24. 11. Scum may be *c.*
Mal. 3. 6. Sons of Jacob are not *c.*
Gal. 5. 15. *Conſ.* one of another

CONSUMETEH, ING.

De. 4. 24. Thy God is a *conſum.*
fire, Heb. 12. 29.
Job 31. 12. It is a fire that *conſ*
Iſa. 5. 24. As the flame *conſumeth*,

CONSUMMATION, CONSUMP.

Le. 26. 16. Terror *co.* De. 28. 22.
Iſa. 10. 22. *Conſ.* decreed, 28. 22.

CONTAINED ſig.

1. To hold or compreh. 1 Ki.
8. 27. 2 Chr. 2. 6. John 21. 25.
2. To abide, 1 Cor. 7. 9.
3. To conſiſt, Eph. 2. 15.
4. To expreſs, Rom. 2. 14.
1 Pe. 2. 6.

CONTEMN, ED, ETH.

Pſa. 10. 13. Doth the wicked *c.*
15. 4. A vile perſon is *con.*
107. 11. *Con.* the counſel of
Cant. 8. 7. It would be *con.*
Ezek. 21. 10. It *con.* the rod, 13.

CONTEMPT, CONTEMPTIBLE, UOUSLY.

Eſt. 1. 18. Ariſe too much *con.*
Job 12. 21. *Con.* upon Prin. Pſal.
107. 40.
Pſal. 31. 18. Which ſpeaks *con.*
119. 22. Remove from me *con.*
123. 3. Filled with *contempt*
Prov. 18. 3. Then alſo cometh *c.*
T. Iſa. 23 9. Into *con.* all the hon.
T. Dan. 12. 2. Everlaſting *c.*
Mal. 1. 7. Table of t. L. is *c.* 12.
2. 9. Made you *contemptible*
2 Cor. 10. 10. His ſpeech is *con.*

CONTEND, ED.

Neh. 13. 11. I *c.* with the Rul. 17.
Job 9. 3. If he ſhall *con.* with him
13. 8. Will ye-*contend* for God
31. 13. When they *con.* with me
Pro. 28. 4. Keep the Law *c.* with
Iſa. 41. 12. That *con.* with me,
Jer. 18. 19.
49 25. I'll *contend* with them
50 8. Who will *con.* with me
P. 57. 16. I'll not *con.* for ever
Jer. 12. 5. Thou *con.* with horſ.
18. 19. That *con.* with me
Amos 7. 4. God called to *con.* by
Mic. 6. 1. Ariſe *con.* thou before
Jude 3. *Con.* for the faith

CONTENDEST, ETH, ING.

Job 10. 2. Wherefore, thou *con.*
40. 2. That *con.* with the Alm.
Prov. 29. 9. A wiſe man *con.*
Jud. 9. *Contend* with the Devil

It ſig.

1. To plead, Job 9. 3--40. 2.
2. To ſtrive, Iſa. 41. 12.
3. To puniſh, Amos 7. 4.
4. To diſpute, Acts 11. 2.

CONTENT, ED, MENT.

Exod. 2. 21. *Con.* to dwell with,
Judg. 17. 11.
Joſh. 7. 7. Would--we had been *c.*
Mark 15. 15. Pilate willing to
cont. the people
Lu. 3. 14. Be *c.* with your wages
Phil. 4. 11. I am therewith *c.* See
1 Tim. 6. 6.
1 Tim. 6. 8. Therewith be *cont.*
Heb. 13. 15.

It ſig.

1. To be pacified, Lev. 10. 20.
Prov. 6. 35.
2. To pleaſe, Mark 15. 15.
3. To ſuffi. Lu. 3. 14. 3. Joh. 10.

CONTENTION.

Prov. 13. 10. By pride comes *co.*
17. 14. Leave off *co.* See 18. 6.
Jer. 15. 10. Born me a man of *c.*
Hab. 1. 3. That raiſe up *c.* Pr. 22. 10.
Acts 15. 39. *Co.* was-ſharp betw.
Phil. 1. 16. Preach C. of *con.*
1 Theſſ. 2. 2. The Goſpel of God
with-*con.*
Pro. 18. 18. Cauſe. *c.* to cea. 19.
19. 13. *Con.* of a wife. *See* 23. 29.
1 Cor. 11. 16. *Con* among you.
Tit. 3. 9.

CONTENTIOUS.

Prov. 26. 21. *Con.* man and wo.
21. 19.--27. 15.
Rom. 2. 8. Them that are *con.*
1 Cor. 11. 6. Seem to be *cont.*

CONTINUAL.

Exod. 29. 42. *Con.* burnt-offering,
Neh. 10. 32.
Nu. 4. 7. *Con.* bread, 2 Chro. 2. 4.
Prov. 15. 15. A *continual* feaſt
19. 13. A *con.* dropping, 27. 15.
Iſa. 14. 6. Smote with a *c.* ſtroke
Jer. 52. 34. *C.* diet, 2 Ki. 25. 30.
Lu. 18. 5. By her *cont.* coming
Rom. 9. 2. I have *cont.* ſorrow.

CONTINUALLY.

Gen. 6. 5. Was only evil *cont.*
Exod. 28. 29. Before the L. *c.* 30.
Lev. 24. 3, 4. 8.
1 S. 18. 29. Saul was Dav. enem.
co.
1 K. 10. 8. Happy-which ſtand *co*
1 Ch. 16. 11. Seek his face *co.*
Pſ. 105. 4.
Job 1. 5. Thus did Job *co.*
Pſal. 34. 1. His praiſe ſhall be *co.* in
35. 27. Say *co.* the L. be magn.
40. 16.-70. 4.
42. 3. While they *co.* ſay
See more 38. 17.-44. 15-71. 6.
119. 44. 109. 117. Prov. 6. 14.
71. 14. I will hope *co.*
72. 15. Prayer ſhall be made *co.*
73. 23. I am *co.* with thee
119. 44. Keep the Law *co.* 117
Iſa. 21 8. I ſtand *co.* upon the wa.
49. 16. Thy walls are *co.* before
51. 13. Haſt feared *co.*
52. 5.-58. 11.-60. 11.
63. 3. Provoketh me-*co.*
Jer. 33. 18. To do ſac. *co.* Eze.
46. 14.
Dan. 6. 20. Whom thou ſerv. *co.*
Hoſ. 4. 18. Committed whor. *co.*
12. 6. Wait on thy God *co.*
Luke 24. 53. Praiſing G. *co.* He.
13.-15.
Acts 6. 4. Give ourſelves *co.* See
Always, Evermore, &c.
Heb. 7. 3. Abideth a prieſt *co.*
10. 1.

It ſig.

1 Without ceaſing, Gen. 8. 3.
2 Daily, 2 Sam. 9. 13. Jer. 52. 33
3 During life, 1 Sam. 18. 29.
4 For ever, Pſ. 52. 1 Heb 7. 1-

CONTINUE.

1 Sa. 12. 14. *Con.* following the
2 Sa. 7. 29. May *con.* for ever
1 Ki. 2. 4. Lord may *con.* his wo.
Pſ. 36. 10. O *con.* thy lov. kind.
49. 11. Houſes ſhall *con.* forev.
P. 102. 28. Children of thy ſer.
ſhall *con.*
119. 91. They *con.* this day
Iſ. 5. 11. *Con.* till wine inflame
Joh. 8. 31. If ye *con.* in my
15. 9. *Con.* ye in my love
Acts 13. 43. To *con.* in the grace
14. 22. To *con.* in the fait. Col.
1. 23. 1 Ti. 2. 15.
Rom. 6 1. Shall we *con.*
11. 22. If thou *con.* in his good
Gal. 2. 5. Goſp. might *con.* with
C. Col. 4. 2. *Con.* in pray. com.
Lu. 18. 1. 21. 36. 1 Th. 5. 17.
1 Ti. 4. 16. *Con.* in them, 2 Ti.
3. 14.
Heb. 7. 23. Not ſuffered to *con.*
C. 13. 1. Let brotherly love *con.*
P. 1 Joh. 2. 24. Ye ſhall *con.* in
Rev. 13. 5. To *con.* 42 months

CONTINUED.

1 Sa. 1. 12. *Con.* pray. before t.
P. Pſ. 72. 17. His name ſh. be *con.*
Dan. 1. 21. Daniel *con.* to the
Lu. 6. 12. *Con.* all night in pray.
22. 28. Which *con.* with me in
Acts 1. 14. All *con.* wi. one ac.
2. 42. *Con.*-in the Apoſt. doctr.
Heb. 8. 9. They *c.* not in my cov.
1 Joh. 2. 19. Wou. no doubt ha.-

It ſig.

1. To go on, Job 27. 1-29 1.
2. To abide the ſame, 2 Pe. 3. 4.
3. To ſojourn, James 4. 13.
4. To abide with, 1 Joh. 2. 19.
M. 5. To do, or make, Re. 17. 10.

CONTINUETH, ING.

Acts 2. 46. *Con.* daily with one
C. Rom. 12. 12. *Con.* inſt. in pr.
1 Tim. 5. 9.
T. Gal. 3. 10. Curſed is he t. *c.*
He. 7. 24 Becauſe he *co.* everm.

CONTRADICTING, ON.

Acts 3. 45. Heb. 77. & 12. 3.

CONTRARY.

Lev. 26. 21. If ye walk *c.* to me
T. 24. I'll walk *c.* to you, 28. 41
Eſth. 9. 1. It was turned to t. *con*
Ezek. 16. 34. *Con.* from oth. wo.
Mat. 14. 24. Wind was *con.* Acts
27. 4.
Acts 17. 7. *Con.* to the decree of
Ceſar
18. 13. *Con.* to the Law, 23. 3
26. 9. *Con.* to the name of Jeſus
Ro. 11. 24. *con.* to nature
16, 17. *Con.* to the doctrine, 1
Ti. 1. 10.
Gal. 5. 17. *Con.* to one another
Col. 2. 14. Which was *con.* to
1 Th. 2. 15. *Con.* to all men
Tit. 2. 8.

CONTRITE.

P. Pſ. 34. 18. A *con.* ſpi. Iſ. 66. 2.
Iſ. 57. 17. A *con.* heart, 57. 15.

CONTROVERSIE, SIES.

Deu. 17. 8. Matters of *con.* 19. 17
2 Sa. 15. 2. That had a *con.* came
2 Ch. 19 8. And for *con.*
Iſ. 34. 8. For the *con.* of Zion.
Jer. 25. 31. The Lord hath a *con.*
With the nations I
Hoſ. 12. 2. With Judah
Mic. 6. 2. With his people
1 Ti. 3. 16. Without *con.* gr. is

CONVENIENT, LY.

Pro. 30. 8. Feed me wi. food *con.*
Mar. 6. 21. *Con.* day, Acts 24, 25
14. 11. Might *con.* betray him
Ro. 1. 28. Things which are *con*

It ſig.

M. 1. Sufficient, 1 Co. 16. 12.
2. Pleaſing, Jer. 40. 4, 5.
3. Decent, Eph. 5. 4.
4. Seaſonable, Ph. 8. See *Expedient*

CONVERSANT.

Joſh. 8. 35. 1 Sa. 25. 15.

CONVERSATION.

Pſ. 37. 14. Of upright *con.*
50. 23. Ordereth his *con.*
2 Cor. 1. 12. Our *con.* in t. wor.
Gal. 1. 13. *Con.* in times paſt,
Eph. 2, 3.
Eph. 4. 22. Put off-the form. *c.*
Phi. 1. 27. Let your *con.* be 3. 20.
our *con.* is in heaven
C. Heb. 13. 5. Your *con.* without covetouſneſs
Ja. 3. 13. A good *con.* 1 Pe. 3. 16.
C. 1 Pe. 1. 15. Holy in all man.
of *con.* 2. 3. 11.
2. 12. Have your *con.* honeſt
3. 1. Won by the *con.* of t. wife
2 Pe. 2. 7. Filthy *con.* of t. wick.

CONVERSION, CONVERT.

Iſ. 6. 10. And *con.* and be healed
Acts 15. 3. The *con.* of the Gen.
P. Jam. 5. 19. Err-and one *con.*

CONVERTED, ETH, ING.

Pſ. 19. 7. *Con.* the ſoul
P. 51. 13. Sha. be *con.* to thee,
Iſ. 60. 5.
Mat. 13. 15. Leſt they ſhould be
con. Mar. 4. 12. Joh. 12. 40
Acts 28. 27.
18. 3. Except ye be *con.*
Lu. 22. 32. When thou art *con.*
C. Acts 3. 19. Repent-and be *con.*
Jam. 5. 20. He which *con.*

CONVICTED.

Joh. 8. 9. *Con.* by their conſc.

CONVINCE, ED, ETH.

Job 32. 12. None that *con.* Job
John 8. 46. *Con.* me of ſin
Acts 28 28. Might *con.* t. Jews
1 Cor. 14. 24. He is *con.* of all
Tit. 1. 9. To *con.* the gain-ſayers
Ja. 2. 9. Are *con.* of the Law
Jude 15. To *con.* all that are

CONVOCATION, ONS.

Exod. 12, 16. Lev. 23. 24. 37.
Num. 28. 26. & 29. 1. 12.

COOL, ING.

Gen. 3. 8. *Cool* of the day
Lu. 16. 24. And *cool* my tongue
Pro. 17. 27.

COPY.

Deut. 17. 18 A *co.* of the Law,
Joſh. 8. 32.
Ezra 4. 11. The *co.* of the letter,
7. 11.
Eſt. 3. 14. *Co.* of the writ, 4. 8-
8. 13.

CORD, CORDS.

Exo. 35. 18. Co. and *cor.* Num.
4. 32.
Joſ. 2. 15. By a *co.* throu. a w.
Judg. 15. 13. Bou. him wi. new
cords
Job 36. 8. Holden in *co.* of affl.
Pſ 2, 3. Caſt aw. thei. *co.* fro. us
129. 4. The *co.* of the w.
Pro. 5. 22. The *co.* of his ſins
Ecle. 4. 12. A Threefo. *co.* is not
12. 6. The ſilver *co.* be looſed
Iſ. 5. 18. Draw iniquity wi. *co.*
Jer. 38. 6. Let down, Jer. with
co. 13.
Hoſ. 11. 4. I drew the. wi. *co.*
Mic. 2. 5. That ſhall caſt a *co.*
Joh. 2. 15. Made a ſcourge of-*c.*

Put for,

M. 1. Heritage, Deu. 32. 9. Pſ.
105. 11.
M. 2. Sor. 2 Sa. 22. 6. Pſ. 18. 5.
3. Authority, Job 30. 11.
4. Bonds of afflic. Job 36. 8.
5. Binding Laws, Pſ. 2. 3.
6. Snares or deſigns, 129. 4--
140. 5.
7. Sinful enticem. Iſ. 5. 18.
8. Kindneſſes, Hoſ. 11. 4.

CORIANDER.

Ex. 16. 31. Manna like *corian.*
Nu. 11. 7.

CORN.

Gen. 41. 5. Seven ears of *corn*
42. 2. There was *corn* in Egypt
Acts 7. 12.
Exo. 22. 6. Stacks of *corn*
Lev. 23. 14. Parch. *c.* Ru. 2. 14.
Nu. 18. 27. *Co.* of t. threſh. flo.
Deu. 16. 9. Put the ſickle to t. *c.*
C. 25. 4. Ox that treads the *corn*,
1 Cor. 9. 9. 1 Tim. 5. 18.
28. 51. Not leave the *corn*
Joſ. 5. 11. Eat of the old *co.* 12.
2 Kings 18. 32. A land of *corn.*
Deu. 33. 8. Iſ. 36. 17.
Neh. 5. 3. That we might buy *c.*
Job 5. 26. Like a ſhock of *corn*
Pſ. 4. 7. Their *corn* & wine incr.
65. 13. Valleys-covered wi. *co.*
T. Pro. 11. 26. He that withholdeth *corn.*
P. Iſ. 62. 8. I'll no m. gi. thy *c.*
Eze. 36. 29. I'll call for the *co.*
Joel 2. 19.
T. Hoſ. 2. 9. A. take away my *co.*
P. 22. Earth ſhall hear the *corn.*
9. 1. Upon every *corn* floor
P. 14. 7. Shall revive as the *c.*
Joel 1. 10. The *corn* is waſte, 17.
Amos 8. 5. That we may ſell *c.*
9. 9. As *corn* is ſifted in a ſieve
Zach. 9. 17. *Corn* ſhall make gl.
Mat. 12. 1. To pluck the ears of
corn, Mar. 2. 23.
Mar. 4. 28. The full *corn* in t. ear
Joh. 12. 24. Ex. a *corn* of wheat

Put for,

1. The Manna, Pſ. 78. 24.
2. The Jews in afflict. Iſ. 21 10.
3. Goſpel believers, Pſ. 72. 16.
4. Chriſt himſelf, Joh. 12. 24.

CORNER, ERS.

C. Lev. 19. 9. *Corn.* of your
field, 23. 22.
2 Ch. 28. 24. Made altars in
every *cor.*
P. Pſ. 144. 12. Our daughters-as
cor. ſtones
Prov. 7. 12. She lieth-at eve. *co.*
21. 9. In the *cor.* of a houſe,
25. 24.
P. Iſ. 30. 20. Teacher-remov.
into a *corn.*
Jer. 9. 26. In the outm. *c.* 25. 23.
P. Zach. 14. 10. Inhabit. to t. *c.*
Mat. 21. 42. The head of the *c.*
Mark 12. 10. Lu. 20. 17.
A *cor.* ſto. Eph. 2. 20. Iſ. 28.
16. *i.* Chriſt, 1 Pet. 2. 6.
Rev. 7. 1. Four *cor.* of the earth

Put for,

1. The chief of the peo. Zac.
10. 4. 1 Sa. 14. 38.

2. A ſecret place, Jer. 48. 45.
3. Sight or form, Lev. 21. 5. *Gr.*
4. Towers, Zep. 1. 16--3. 6.

CORNET, ETS.

1 Chro. 15. 28. With ſound of the *cornets*
2 Chro. 15. 14. Shouted with *co.* 2 Sam. 6. 5.
Pſal. 150. 3. Praiſe with *c.* 98. 6.
Hoſ. 5. 8. Blow the *cornet.* See *Trumpet.*

CORPS, CORPULENT.

2 Kings 19. 35. Were all dead *co.* Iſa. 37. 36.
M. Je. 50. 11. Ye are grown *corp.*
Mark 6. 29. Took up John's *co.*
See *Dead body.*

CORRECT, ED, ETH.

Job 5. 17. Happy-whom G. *cor.* Prov. 3. 12.
Pſal. 39. 11. Doſt *correct* man for
94. 10. Shall not be *cor.*
Prov. 29. 17. *Correct* thy ſon, and
19. A ſervant will not he *cor.*
T. Jer. 2. 19. Thy own wickedn. ſhall *correct* thee
10. 24. *Cor.* me but with judg.
P. 30. 11. I'll *c.* in meaſure, 46. 28.
Heb. 12. 9. Fathers of our fleſh *cor.* us.
See *Chaſtiſe.*

CORRUPT, ED.

Gen. 6. 11. The earth was *c.* 12.
C. Deu. 4. 16. Leſt ye *cor.* your
9. 12. Have *cor.* themſelves, 32. 5. Exod. 32. 7. Jud. 2. 19.
Job 17. 1. My breath is *corrupted*
Pſa. 14. 1. They are *cor.* 53. 1. 73. 8
38. 5. Stink, and are *corrupted*
Prov. 25. 26. A *corrupted* ſpring
Eze. 20. 44. Your *corrupt.* doing. Zeph. 3. 7.
23. 11. She was more *corrupt.* 16. 47.
Dan. 2. 9. Lying and *corrupted* words
11. 32. Shall be *cor.* by flat.
Hoſ. 9. 9. Have deep. *cor.* them.
Mal. 1. 14. Sacrifice-a *co.* thing
T. 2, 3. I'll *cor.* your ſeed
Mat. 6. 19. Where ruſt doth *cor.* 20. Luke 12. 33.
12. 33. Tree, and his fruit *cor* Lu. 6. 43.
2 Cor. 2. 17. Which *cor.* the word, 7. 2.
Eph. 4. 22. Old man whi. is *cor.*
C. 29. Let no *cor.* communi.
1 Tim. 6. 5. Men of *cor.* minds
Rev. 19. 2. *Cor.* the earth with

It ſig.

1. To defi. Ge. 6. 12. Ex. 32. 7.
2. To rot, Mal. 2, 3. Ja. 5. 2.
3. To deſtr. Mal. 3. 11. Rev. 11. 18.
M. 4. To caſt off, Am. 1. 11.
5. To entice, Dan. 11. 17. 2 Cor. 11 3.
6. Unſo. 1 Ti. 6. 5-2 1 Ti. 3. 8.
7. Filthy or unſav. Eph. 4. 29.

CORRUPTERS.

Iſ. 1. 4. That are *cor.* Je. 6. 28.

CORRUPTIBLE.

Ro. 1. 23. *Cor.* man, *cor.* crown, 1 Cor. 9. 25.
1 Cor. 15. 53. This *cor.* *v.* 54.
1 Pet. 1. 18. Redeem not wi. *cor.*
23. Born-not of *cor.* ſeed, 3, 4

CORRUPTING, CORRUPTIBLE.

2 Ch. 27. 2. Ne. 1. 7. Da. 11. 17.

CORRUPTION.

2 Kings 23. 13. Mount of *cor.* i. *Mount Olivet*
Job 17. 14. To *cor.* thou art my father.
P. Pſal. 16. 10. Holy one to ſee *cor.* Acts 2. 27--13. 35. 37.
49. 9. And not ſee *corruption*
Jon. 2. 6. Brought my life from *corruption.*
Acts 2. 31. Nor his fleſh ſee *cor.*
1 Cor 15. 50. Nor *corrupt.* inherit incorruptible
2 Pet. 2. 12. Periſh in their own *corruption.*

It ſig.

1. Weakneſs, Dan. 10. 8. 1 Cor. 15. 42.
2. Death, Iſa. 38. 17. Gal. 6. 8.
3. Outw. ſlavery, Rom. 8. 21.
4. Putrefact, Acts 13. 35. 37.
5. Sin, 2 Pet. 1. 4--2. 19.

COST, COSTLY, NESS.

1 Ki. 5. 17. *Coſt.* ſtones, 7. 9. 10
2 S. 19. 42. Eaten at all of the King's *coſt.*
24. 24. That *coſt* nothing, 1 Chro. 21. 24.
Luke 14. 28. And counteth the *coſt*
John 12. 3. A pound of ſpike *c.*
1 Tim. 2. 9. Not with *c.* array
Rev. 18. 19. Made rich by her *co.*

COTTAGE.

T. Iſa. 24. 20. Removed as a *cot.* 1. 8.
T. Zeph. 2. 6. Shall be *cot* for ſhep.

COUCH, ES.

Gen. 49. 4. He went up to my *c.*
Job 7. 13, My *couch* ſhall eaſe my comp.
Pſa. 6. 6. I water my *co.* with my
Amos 3. 12. In Damaſ. in--*cou.*
6. 4. Stretch themſelves upon *c.*
Luke 5. 24. Take up thy *couch.* Acts 5. 15.

COUCHED, ETH, ING.

Gen. 49. 9. He *couch.* as a Lyon, Num. 24. 9.
14. *Cou.* betw. two burdens
Deut. 33. 13. Deep that *c.* beneath
Ezek. 25. 5. A *c.* place for flocks

COVENANT.

P. Gen. 6. 18. I will eſtabliſh my *covenant*, 9. 9. & 17. 7. 19. Ezek. 16. 60. 62.
17. 13. An everlaſt. *cov.* 1 Chro. 16. 17. Pſa. 105. 10. Iſa. 55. 3. Eze. 37. 26. Heb. 13. 20.
14. Hath broken my *c.* Iſa. 24. 5.
21. 27. Both of them made a *c.*
26. 28. Let us make a *co.* 31. 44.
Ex. 6. 5. I have remem. my *co.*
24. 7. The book of the *covenant.* 2 Kings 23. 2. 2 Chron. 34. 30.
8. The blood of the *Cov.* Heb. 10. 29--13. 20.
T Lev. 26. 25. The quarrel of t. *c.*
Num. 18. 19. *Cove.* of ſalt, Lev. 2. 13. 2 Chron. 13. 5.
Deut. 4. 13. Decl. to you in his *c.*
5. 2. Made a *c.* with us in Ho.
7. 9. Which keep. *cov.* Nehem. 1. 5.
29. 1. The words of the *coven.* Jer. 34. 18. Hoſ. 6. 7-8. 1.
24. 25. Joſh. made a *cov.* com. 2 Chr. 15. 12.-23. 16-34. 31.
1 Sam. 23. 18. They two made a *c.* 20. 8.
2 Kin. 11. 17. Jehoi, made a *co.*
17. 15. They rejected his *cov.*
35. With whom t. L. made a *c.*
2 Chr. 23. 3. The Congr. made a *c.*
34. 31. Made a *c.* bef. the Lord
Ezra 10. 3. Let us make a *cove.* Neh. 9. 38.
Job 31. 1. A *cov.* with mine eyes
Pſal. 25. 10. Such as keep his *cov.* 103. 18--106. 45-111. 5.
P. 14. Will ſhew them his *co.*
44. 17. Not dealt falſly in thy *c.*
50. 5. Made a *cov.* by ſacrifice
16. Take my *cov.* in thy mouth
74. 20. Reſpect unto the *cov.*
Pro. 2. 17. The *cov.* of her God
Iſa. 24. 5. Broken the everl. *c.* i. the L. He. 8. 9. Jer. 11. 10.
28. 15. Made a *cov.* with death
P. 42. 6. For a *c.* of t. peo. 49. 8.
P. 54. 10. *Cov.* of my peace
55. 3. I'll make an everl. *c.* 61. 8.
56. 4. Take hold of my *cov.*
57. 8. Haſt made a *c.* with them
Jer. 31. 31. I will make a new *co.* Heb. 8. 8. 13. & 12. 24.
32. Not according to the *cov.*
P. 33. 20. Break my *covenant* of
50. 5. In a perpetual *covenant*
Ezek. 16. 8. Entered into *cov.*
20. 37. Into the bond of the *c.*
P. 34. 25. Make with them a *co.* 37. 26. Hoſ. 2. 18.
Dan. 9. 27. Shall confirm the *cov.*
11. 22. The Prince of the *cov.*
28. The holy *co.* Luke 1. 72.
Hoſ. 12. 1. Make a *cov.* with the
Amos 1. 9. The brotherly *cov.*
Zac. 9. 11. By the blood of thy *c.*
11. 10. Might break my *cov.*
Mal. 2. 5. My *c.* was with him. 4. 8. Ye have corrupt. the *c.* 10.
3. 1. The meſſenger of the *c.*
Lu. 1. 72. To remem. his holy *c.*
Acts 3. 25. Children of the *cov.*
Rom. 1. 31. *Cov.* breakers
11. 27. This is my *cov.* with, Iſa. 59. 21.
Gal. 3. 15. If it be but a man's *c.*
Heb. 8. 6. Mediator of a better *cov.* 12. 24.
P. 8. I'll make a new *cov.*
10. This is the *cov.* 10. 16.

Put for,

1. Chriſt the mediator of it, Iſa. 42. 6.
2. Whole w. of God, Pſa. 25. 14.
3. The ten Commandments, Deut. 4. 13. 2 Chron. 6. 11.
4. The New Teſtament diſtin. from the Law, Gal. 3. 17. Heb. 8. 6.
5. The ſign of the C. Gen. 17. 10, 11.
6. A people in *covenant*, Dan. 11. 28. 30.

COVENANTED.

2 Chro. 7. 18. As I *con.* wi. Dav.
Hag. 2. 5. The word that I *cove.*
Mat. 26. 15. *Covenanted* for thirty pieces, Luke 22. 5.

COVENANTS.

Rom. 9. 4. Gal. 4. 24. Eph. 2. 12.

COVER.

P. Exod. 33. 22. I'll *cov.* thee with
Lev. 16. 13. May *cov.* the mercy
Deut. 33. 12. L. ſhall *c.* him all
Neh. 4. 5. *Cov.* not their iniquity
Job 16. 18. *Cover* not thou my blo.
P. Pſal. 91. 4. *Cover* thee with his
109. 29. *Cov.* themſelves with---confuſion, *com.* 140. 9. Eze. 7. 18.
P. Iſa. 11. 9. Waters *cover* the ſea Hab. 2. 14.
T. 22. 17. L. will ſurely *co.* thee
58. 7. Naked that thou *co.* him
59. 6. Neither *co.* themſelves
60. 2. Darkneſs ſhall *co.* the
Jer. 46. 8. And I will *co.* t. earth
Ez. 12. 6. Thou ſhalt *co.* thy 12.
24. 17. And *co.* not thy lips, 22.
T. 30. 18. A cloud ſhall *co.* her
32. 7. *Cov.* the Sun with a cloud
37. 6. And *cover* you with ſkin
Hoſ. 2. 9. To *cover* her nakedneſs
10. 8. The moun. *co.* us, Luke 23. 30. Rev. 6. 16.
T. Mic. 3. 7. Shall all *cover* their
7. 10. Shame ſhall *co.* her
Mark 14. 65. Spit on him and *co.*
1 Cor. 11. 7. Not to *co.* his head
1 Pet. 4. 8. *Co.* the multitude of

COVERED.

Exod. 24. 15. A cloud *covered* the mount, 16.
40. 21. And covered the ark, 34. 1 Ki. 8. 7. 1 Chro. 28. 18.
Lev. 13. 13. Have *cover.* all his
C. Nu. 4. 20. The h. things are *co.*
9. 16. Cloud *cov.* it by day, 16. 42.
Joſh. 24. 7. The ſea--*cov.* them
Job 31. 33. If I *co.* my tranſ.
Pſ. 32. 1. Whoſe ſin is *cov.* 85. 2 Rom. 4. 7.
44. 19. *Cov.* with the ſhadow
65. 13. Valleys-*cov.* with corn
67. 7. Shame hath *cov.* my face 44. 15.-89. 45. Jer. 51. 51.
106. 11. *Cov.* their enem. 17.
139. 13. *Cov.* me in my moth.
Pro. 26. 26. Hatred *cov.* by dec.
Eccl. 6. 4. Name *cov.* with dar.
Iſ. 6. 2. He *cov.* his feet, Ezek. 1. 11.
29. 10. The Seers hath he *cov.*
51. 16. *Cov.* in the ſhadow of
61. 10. *Cov.* wi. a robe of right. Jer. 51, 42. La. 2. 1.-3. 16. 43.
Ezek. 16. 8. And *cov.* thy naked
18. 7. Hath *cov.* the naked, 16.
Hab. 3. 3. His glory *cov.* the hea
Mat. 10. 26. There is noth. *cov.* Lu. 12. 2.
1 Cor. 11. 6. Let her be *cov.*

COVERED, EDST.

Deut. 22. 12. Thou *cov.* thyſelf, Pſ. 104. 2.
Judg. 3. 24. He *cov.* his feet in
Job 9. 24. *Cov.* the face of the
Pſ. 147. 8. *Cov.* the heavens wi.
Pro. 10. 12. Love *c.* all ſins, 17. 9.
12. 16. A prud. man *cov.* ſhame
T. 28. 13. He that *cov.* his ſins
Jer. 3. 25. Our confuſion *cov.* us
Mal. 2. 16. *C.* violence, Pſ. 73. 6.

COVERING, INGS.

Gen. 20. 16. *Cov.* of the eyes
Ex. 22. 27. That is his *cov.* only
26. 7. A *cov.* on the Tabe. 35. 11.
Lev. 13. 45. Put a *cov.* on his-
2 Sa. 17. 19. Spread a *cov.* on the
Job 22. 14. Clouds are a *co.* to him
24. 7. No *cov.* in the cold, 26. 6.
31. 19. Poor without *cov.*
Pro. 7. 16. *Cov.* of tapeſt. 31, 22.
Can. 3. 10. The *cov.* of it of pur.
Iſ. 22. 8. Diſcover the *c.* of Ju.
P. 25. 7. Face of the *cov.*
28. 20. The *cov.* narrower
30. 1. A *cov.* but not of my ſp.
22. The *cov.* of thy graven im.
Eze. 28. 13. Precious ſtone was thy *cov.*
16. O *cov.* Cherub
Mal. 2. 13. *Cov.* the altar--with

COVERT.

2 Ki. 16. 18. The *cov.* for the
Pſ. 61. 4. In the *cov.* of thy wi.
Iſ. 4. 6. A *cov.* from the ſtorm

It's put for,

1. A lodge or watch-houſe for the Prieſts or ſoldiers of the Temple, 2 Ki. 16. 18.
2. Chriſt, Iſ. 32. 2.
3. The Temple, Jer. 25. 38.

COVET.

Ex. 20. 17. Thou ſhalt not *co.* Deu. 5. 21. Ro. 7. 7-13. 9.
1 Cor. 12. 31. *Co.* earneſt the
14. 39. *Co.* to propheſy

COVETED, ETH.

Pro. 21. 26. He *co.* greedily
Hab. 2. 9. *Co.* an evil covetouſ.
Acts 20. 33. I *co.* no man's ſilver
1 Tim. 6. 10. While ſome *covet.*

COVETOUS.

Pſal. 10. 3. Wicked bleſs the *co.*
Lu. 16. 14. Phariſees who were *cov.*
1 Cor. 5. 10. With the *co.* 11.
T. 6. 10. Nor thieves, nor *cov.*
Eph. 5, 5. *Cov.*- who is an Idola
1 Tim. 3. 3. Not *cov.* 2 Tim. 3. 5.
2 Pet. 2. 14. Exerci. with *cov.*

COVETOUSNESS.

Exod. 18. 21. Hating *covetouſ.*
Pſal. 119. 36. And not to *cov.*
P. Prov. 28. 16. Hateth *cov.* ſhall
Iſa. 57. 17. For the iniqu. of his *c.*
Jer. 6. 13. Given to *cov.* 8. 10-22. 17. Ezek. 33. 31.
51. 13. The meaſure of thy *co.*
Hab. 2. 9. Covereth an evil *cov.*
Mark 7. 22. Thefts, *co.* Ro. 1. 29.
Luke 12. 15. Beware of *cov.*
2 Cor. 9. 5. Of bounty, not of *c.*
Eph. 5. 3. *Cov.* let it not be-
Col. 3. 5. *Cov.* which is Idolatry
1 Theſſ. 2. 5. A cloak of *co.*
Heb. 13. 5. Converſat. without *co.*
2 Pet. 2. 3. Through *cov.*—make

COULD, COULDEST.

1 Chro. 21. 30. *Could* not go before it.
2 Chro. 13. 7. *Co.* not withſtand
Ezr. 2. 59. *Co.* not ſhew, Neh. 7. 16
Ne, 13. 24. *Co.* not ſpe. the Jews
Jer. 3. 5. Done evil things as thou *co.*
15. 1. Mind *co.* not be toward
Ezek. 16. 28. And-*co.* not be ſatiſ.
Mat. 26. 40. *Could* ye not watch
Mark 14. 8. She did what ſhe *co.*
John 12. 39. *Co.* not believe
Acts 13. 39. Ye *co.* not be juſtified
Rom. 8. 3. What water *co.* not do
Heb. 3. 19. *Co.* not enter in

COUNCIL, ILS.

Mat. 5. 22. In danger of the *co.*
10. 17. Deliver you up to *co.* Mark 13. 9.
26. 59. All the *co.* ſought for
Mark 15. 1. Whole *co.* bound Je.
John 11. 47. Gathered a *co.* Acts 3. 21.
Acts 5. 27. Before the *co.* 24. 20.
6. 12. Brought him to the *co.* 22. 30.

COUNSEL.

Exod. 18. 19. I'll give thee *co.*
Num. 27. 21. Who ſhall aſk *co.*
31. 16. The *co.* of Baalam
Deut. 32. 28. A nation void of *c.*
Joſh. 9. 14. Aſked not *co.* at
Judg. 20. 7. Aſked *co.*-of t. L. 23.
2 Sam. 15. 31. The *co.* of Ahito 16. 23--17. 7. 15.
17. 14. The *co.* of Huſhai
20. 18. Aſk *co.* at Abel
1 Kings 12. 23. Forſook the *co.* of t. old men
2 Chr. 10. 8. He forſook the *co.*
25. 16. Made of the King's *co.*
Job 5. 13. The *co.* of the froward
10. 3. The *co.* of the wicked 21. 16.-22. 18.
18. 7. His own *co.* ſhall caſt Job 38. 2

Job 38. 2. That dark. co. 42. 3.
Pſal. 1. 1. Walketh not in the co.
2. 2. The Rulers take co. 71. 10.
& 83. 3.
13. 2. Shall I take co.
14. 6. Shamed the co. of t. poor
20. 4. According to thy own-c.
31. 13. While they took co.
33. 10. Bringeth the co. of
P. 11. The co. of the Lord, Pro.
19. 21.
55. 14. Took ſweet co. togeth.
73. 24. Guide me with thy co.
106. 13. Waited not for his co.
43. Provoked-with their co.
Pro. 1. 30. Would none of-c. 25.
8. 14. Co. is mine, and ſound
11. 14. Where no co. is, the
12. 15. Hearken-unto co. 19. 20.
19. 21. Co. of the Lord ſhall
ſtand, Iſ. 46. 10.
20. 5. Co. in the heart of man
18. Is eſtabliſhed by co.
27. 9. Friend by hearty co.
T. Iſ. 8. 10. Take co. together
11. 2. The ſpirit of co.
T. 19. 3. Deſtroy the co. thereof
17. Becauſe of the co. of
28, 29. Wonderful in co.
44. 26. That performeth the c.
Jer. 18. 18. Nor co.-from the
23. 22. Had ſtood in my co. 18.
32. 19. Great in co. and
49. 7. Is co. periſhed from, Ez.
7. 26.
20. Hear the co. of t. L. 50, 45.
Eze. 11. 2. Give wicked co. in
Hoſ. 4. 12. Aſk co. at their ſtocks
Mic. 4. 12. Nor underſt.-his co.
P. Zach. 6. 13. The co. of peace
Mat. 12. 14. Held a co. Jo. 11. 53.
Lu. 7. 30. Rejected the co. of G.
Joh. 18. 14. Caiaph.-whi. ga. co.
Acts 2. 23. Determinate-co. of
God, 4. 28.
5. 33. Took co. to ſlay th. 9. 23.
20. 27. All the co. of God
Eph. 1. 11. The co. of his own
will
Re. 3. 18. I co. thee to buy of

Put for.

1. God's decree, Pſ. 33. 11. Acts
4. 28.
2. God's word in general, Pſ.
73. 24. Acts 20. 27.
3. God's command, Lu. 7. 30.
4. Secret thoughts, 1 Cor. 4. 5.
5. Advice, Dan. 2. 14-4. 27.
6. Deſign, Neh. 4. 15.

COUNSELLOR.

Sam. 15. 12. David's c. 1 Chr.
27. 33.
See 26. 14 22. 3. Iſa. 3. 3.
9. 6. Wonderful con.
40. 13. Who hath been his con.
Rom. 11. 34.
41. 28. There was no con. Mi. 4. 9.
ah. 1. 11. A wicked cou.
ark 15. 43 An honourable co
Luke 23. 50.
ra 7. 14. King and his ſeven c.
8. 25.
119. 24. Thy teſtimonies are
my-cou.
o. 11. 14. Multitude of cou.
24. 6-15. 22.
2. 20. Cou. of peace
Iſa. 1. 26. Cou. as at the beg.

COUNSELS.

5. 10. Their own cou. 81. 12.
Hoſ. 11. 6.
Pro. 1. 5. Shall attain to wiſe c.
5. The cou. of the wicked
47. 13. Multi. of thy coun.

Jer. 7. 24. Coun. of their evil
Mic. 6. 16. Coun. of the houſe of
1 Cor. 4. 5. The c. of the heart

COUNT.

Num. 23. 10. Can co. the duſt of
Job 31. 4. Co. all my ſteps
Pſ. 87. 6. The Lo. ſhall c. when
139. 18. If I ſhould co. them
22 I co them mi e enemies
Acts 20. 24. Nei. c. I my life dear
See more Phil. 3. 8. 13. 2 Theſ.
1 11-3. 15. 1 Tim. 6. 1. Ja. 1. 2-
5. 11. 2 Pet. 2. 13-3. 9. R. 13. 18

COUNTED.

Gen. 15. 6. Coun. to him for righ.
Pſ. 106. 31. Gal. 3. 6. Rom.
4. 3.
Neh. 13. 13. They were coun.
Job 18. 3. Are we coun. as beaſts-
Pſ. 44. 22. Coun. as ſheep for the
Hoſ. 8. 12. Coun. as a ſtrange thing
Lu. 21. 36. Cou. worthy, Acts 5. 41.
Rom. 2. 26. Be cou. for circum.
4. 5. Cou. for righteouſneſs, 9. 8.
Phil. 3. 7. I cou. loſs for Chriſt
2 Theſſ. 1. 5. That ye may be cou.
1 Tim. 1. 12. Who cou. me faith.
Heb. 3. 3. Cou. worthy of more
10. 29. Cou. the blood of the

COUNTETH, ING.

Job 19. 11. Count. me as one of
his enemies, 33. 10.
Ec. 7. 27. Cou. one by one
Lu. 14. 28. And cou. the coſt

It ſig.

1. To number, 1 Kin. 3. 8.
2. To eſteem, 1 Sam. 1. 16.
3. To compare, Iſ. 40. 15. 17.
4. To impute, Ga. 3. 6. Ja. 2. 23.
5. To caſt up, Acts 19. 19.

COUNTENANCE, ES.

Gen. 4. 5. His coun. fell, 6
C. Ex. 23. 3. Shalt not coun. a
Num. 6. 26. Lift up his coun. on
De. 28. 50. A nation of fierce c.
Judg. 13. 6. The cou. of an Ang.
1 Sam. 16. 7. Look not on his cou.
12. Of a fair c. 25. 3. & 2 S. 14. 27
Pſ. 4. 6. The light of thy coun. 44.
3. 89. 15-90. 8.
10. 4. Pride of his cou.
11. 7. His co. doth behold the up.
21. 6. Glad with thy coun.
42. 5. For the help of his coun
See 80. 16-90. 8 Prov. 27. 17.
Pro. 15. 13. Maketh a chearful c.
16. 15. Light of the King's cou.
Can. 2. 14. Let me ſee thy cou.
See 5. 15.
Iſ. 3. 9. The ſhew of their cou.
Dan. 1. 13. Let our cou.-befo. 15.
Mat. 6. 16. Of a ſad c. *See* 1 Sa. 1. 18.
28. 3. C. like lighten. Lu. 9. 29.
Acts 2. 28. Full of joy with thy c.
2 Cor. 3. 7. Glory of his coun.
Rev. 1. 16. His cou. was as the ſu.

COUNTRY.

Ge. 12. 1. Get thee out of thy co.
Acts 7. 3.
32. 9. Return to thy coun.
1 Kin 8. 41. Out of a far cou. Je.
4. 16.
T. Jer 22. 10. Nor ſee his native c.
51. 9. Every one to his-coun
Ho. 12. 12. Jacob fled into the
cou. of
Mat. 13. 57. Save in his own co.
Lu. 4. 24.
Mar. 15. 21. Coming out of t. c.
Lu. 4. 23. Do alſo-in thy own c.
19. 12. Went into a far cou.
Heb. 11. 9. As in a ſtrange cou.
14. They ſeek a cou. *See* 15, 16.

COUNTRIES.

P. Ge. 26. 3. I'll give theſe cou. to
1 Chro. 22. 5. Throughout all co.
P. Pſ. 110. 6. Over many cou.
Jer. 23. 3. Out of all cou. 32. 37.
Eze. 34. 13.
P. Zach. 10. 9. Remember me
in far cou.
Lu. 21. 21. That are in the cou.

COUPLE, ED.

Ex. 26. 3. Curtains cou. 36. 10.
Iſ. 21. 7. A cou. of horſemen
1 Pet. 3. 2. Converſation cou.

COURAGE, OUS, LY.

Num. 13. 20. Be of good cou.
Deu. 31. 6. Strong and of-cou
Joſh. 1. 6, 7. 1 Chr. 22. 13-
28. 20. Ezra 10. 4. Iſ. 41. 6.
2 Sam. 13. 28. Be cou. and valiant
2 Chro. 19. 11. Deal cou. and
Pſ. 27. 14. Be of good cou. and
31. 24.
Amos 2. 16. He that is c.-ſhall flee

COURSE, ES.

Judg. 5. 20. Stars in their cou.
1 Chro. 23. 6. David divided by
cou. 31. 2.
Pſ. 82. 5. Found.-are out of cou.
Je. 8. 6. Every one turned to h. c.
23. 10. Their cou. is evil
Lu. 1. 8. Executed in his cou. 5.
Acts 20. 24. Finiſh my cou. 21. 7.

It ſig.

1. Goſpel Miniſtry, Acts 13. 25.
-20. 24.
2. A voyage, Acts 21. 7-16. 11.
3. Manner, Eph. 2. 2.
4. A going on, 2 Theſſ. 3. 1.

COURT, COURTS.

Ex. 27. 9. Cou. of the Tabernac.
Lev. 6. 16.
2 Chro. 24. 21. Co. of the Lord's
Eſt. 5. 1. Stood in the cou. 6. 5.
Pſ. 65. 4. May dwell in thy cou.
84. 2. For the cou. of the Lord
P. 92. 13. Flouriſh in the cou. of
C. 96. 8 Come into his cou. 100. 4.
135. 2.
Iſ. 1. 12. To tread my cou.
P. 62. 9. In the cou. of my hol.
Je. 32. 2. C. of t. priſon, 33. 1-39. 15.
Ez. 10. 3 Clouds filled the-cou.
P. Za. 3. 7. And keep my cou.
Lu. 7. 25. Kings co. Am. 7. 13

Put for,

1. Parts of the Tab. or Tem.
Lev. 6. 16. Eze. 40. 28.
2. Place of Judg. Acts 16. 19.
3. The Emperor's Palac. Phil.
1. 13.
4. The true Church, Zac. 3. 7
5. The falſe Church, Rev. 11. 2.

COW.

Num. 18. 17. Firſtlings of the co.
Lev. 22. 28.
Job 21. 10. Their cow calveth
Iſa. 7. 21. Shall nouriſh-a cow

Put for,

Wicked peo. Iſ. 11. 7. Am. 4. 3.

CRAFT, TY.

Job 5. 12. The devices of the cr.
15. 5. The tongue of the cr.
Pſ. 83. 3. Have taken cr. counſel
Dan. 8. 25. Cauſe cr. to proſper
Mark 14. 1. Take him by cr.
Acts 18. 3. Of the ſame cr. See
19. 25.
2 Cor. 12. 16. Being cr. I caught

CRAFTINESS.

Job 5. 13. In their own cr. 1 Cor.
3. 19.
Lu. 20. 23. He perceived th.
cr.
2 Cor. 4. 2. Not walking in cr.
Eph. 4. 14.

CRAFTS-MAN, MEN.

Deut. 27. 15. 2 Kin. 24. 14. Hoſ. 13.
2 Acts 19. 24. Rev. 18. 22.

CRAVED, ETH.

Prov. 16. 26. Mat. 15. 43.

CREATE, ED, ETH.

Gen. 1. 1. In the begin. God cr.
27. Male and female cr. he
Deut. 4. 32. Since God cr. man
Pſ. 51. 10. Cr. in me a clean
P. 89. 12. Thou haſt cr. them,
104. 30.
102. 18. People which ſhall be
cr.
P. Iſa. 4. 5. The L. will cr. upon
40 26. Who hath cr. theſe
43. 1. That cr. thee, O Jacob
45. 7. And cr. darkneſs
P. 57. 19. I cr. the fruit of the
P. 65. 17. I cr. new heavens
Jer. 31. 22. Lord hath cr. a new
T. Ez. 21. 30. Where thou waſt cr.
Amos 4. 13. He that cr. the
Mal. 2. 10. Hath not one God
cr. us.
1 Cor. 11. 9. Man cr. for the wom.
Eph. 2. 10. Cr. in Chriſt Jeſus, 3. 9.
4. 24. Cr. in righteouſneſs
Col. 1. 16. All things were cr. *See*
3. 10.
1 Tim. 4. 3. Which God cr. to
Rev. 4. 11. Haſt cr. all things 10. 6.

It ſig.

1. Regenerate, Ep. 2. 10.-4. 24.
2. Produce, Iſa. 57. 19.
3. Renew, Pſ. 51. 10. Iſ. 65. 17
4. To make things of nothing.
Gen. 1. 1.

CREATION.

Mark 10. 6. Beginning of the cr.
13. 19.
Rom. 1. 20. From the cr.
8. 22. The whole cr.
2 Pet. 3. 4. Continue from the cr.
Rev. 3. 14. Beginning of the cr.
of God

CREATOR.

Ecc. 12. 1. Remember thy cr.
Iſ. 40. 28. Cr. of the ends
43. 15. The cr. of Iſrael
Rom. 1. 25. Creature more than
the cr.
1 Pet. 4. 19. As to a faithful cr.

CREATURE, ES.

Gen. 1. 20. Moving cr. Lev. 11.
46.
M. Num. 16. 30. Lord ſhall cre-
ate a cr.
Ez. 1. 20. Living cr. 21-10, 17-
1. 5.
Mark 16. 15. Preach to every cr.
Col. 1. 23.
Rom. 8. 19. Expectation of the c.
P. 21. The cr. ſhall be de.
2 Cor. 5. 17. A new cr. Ga. 6. 15.
Col. 1. 15. Firſt-born of every c.
1 Tim. 4. 4. Every cr. of God
Heb. 4. 13. Neither is there any c.
Rev. 5. 13. Every cr. in heaven

Put for,

1. The whole crea. Rom. 8. 20
2. For man. in ge. Mar. 16. 15.
3. For true Chriſ. Gal. 6. 15.

CREDITOR, TORS.

Deut. 15. 2. Every c. that lendeth
2 Kings 4. 1. The cr. is com. 7.
Iſ. 50 1. To which of my cr.
Luke 7. 41. There was a cer. cr.

CREEP, ETH, ING.

Ge. 1. 25. G. made e. thi. that cr.
7. 8. Every th. that cr. went in
Lev. 5. 2. Unclean cr. things, 22. 5.
Deu. 14. 19. Cr. thing is
1 Kin. 4. 33. He ſpake of-cr.

Pſ. 148. 10. C. thin. pra. the L. 69. 34
Eze. 38. 20. All c. things ſhall
M. Mi. 7. 17. Move out-like cr.
Hab. 1. 14. Make men as cr.
Acts 10. 12. He ſaw c. thi. Ro. 1. 23.
2 Ti. 3. 6. They which cr. into ho.

CRIB.

Job 39. 9. Prov. 14. 4. Iſ. 1. 3.

CRY.

Ge. 18. 20. The cry of Sod. 19. 13.
Ex. 2. 23. Their c. came up, 3. 7.
T. 11. 6. Th. ſhall be a gre. c. 12. 30.
P. 22. 23. Surely hear their c.
Num. 16. 34. Fled at their cr.
Deut. 15. 9. And he c. to the Lor.
Ju. 10. 14. Go c. to the G. Jer. 11. 12
1 Sam. 5. 12. The c. of the city
7. 8. Ceaſe not to c. to the Lord
9. 16. Their c. is come up
2 Sam. 22. 7. My c. did enter into
2 Chron. 20. 9. And c. in our affl.
Neh. 5. 1. There was a great c.
9. 9. And heardeſt their c.
Job 27. 9. Will God hear his c.
30. 20. I c. and thou didſt not
34. 28. The c. of t. po. 35. 12.
35. 9. Make the oppreſ. to c.
36. 13. C. not when he bindeth
Pſ. 5. 2. To t. vo. of my c. 119. 169
9. 12. He forgetteth not the c.
28. 1. Unto thee will I c. 57. 2.
34. 15. Ears are open to their c.
17. The righteous c. and
61. 1. Hear my c. O God, 88. 2.
86. 3. I c. unto thee dai. 61. 2.
P. 89. 26. He ſhall c. thou art
P. 145. 19. Will hear their c.
Pro. 8. 1. Doth not wiſdom c. 9. 3.
21. 13. Stoppeth his ears at the c.
Iſ. 5. 7. But behold a c.
C. 12. 6. C. out and ſhout
15. 5. Heart ſhall c. out, Je. 48. 31
P. 24. 14. They ſhall c. aloud
P. 30. 19. At the voice of thy c.
40. 2. C. that her warfare is ac.
6. The voice ſaid c.
P. 42. 2. He ſhall not c. Mat. 12. 19.
13. He ſhall c. yea roar
43. 14. Whoſe c. is in the ſhips
C. 58. 1. C. aloud and ſpare not,
9 Jer. 22. 20.
P. 9. Thou ſhalt c. and
65. 14. Ye ſhall c. for ſorrow
Jer. 2. 2. Go and c. in the ears
3. 4. Not from this time c.
7. 16. Nor lift up a c. 11. 14.
T. 11. 11. Tho. they c. to me, 14. 12.
T. 14. Hear when they c. 12.
14. Eze. 8. 18. Mic. 3. 5.
P. 31. 6. The watchm. ſhall c.
La. 2. 19. C. out in the night, 3. 8.
Ez. 9. 4. That c. for all the ab.
24. 17. Forbear to c.
T. 27. 30. And ſhall c. bitterly
Hoſ. 5. 8. C. aloud at Berhaven
8. 2. Iſrael ſhall c. unto me
Joel 1. 14. A. c. to t. L. Iſ. 19, 20
Jon. 3. 8. C. mightily unto G.
Mic. 3. 4. They ſhall c. to the L.
5. And c. peace, and he
4. 9. Why doſt thou c. aloud
Nah. 2. 8. And ſhall they c.
Hab. 1. 2. How long ſhall I c.
T. 2. 11. The ſtone ſhall c. out
Zep. 1. 14. The mighty men ſhall c.
Zac. 1. 14. C. thou, ſaying, 17.
Mat. 25. 6. There was a c. at mid.
Luke 18. 7. The Elect which c.
19. 40. The ſtones would-c. out
Rom. 8. 15. Whereby we c. abba
Gal. 4. 27. Break forth and c.

CRYED.

Gen. 27. 34. He cry. with a gr.
41. 55. Peo. cry. to Pha. Ex. 5. 15.
Ex. 8.

Ex.8.12. M.c.t.t.L.17.4.N.12.13
Deu. 22. 27. The betro. dam. *cr.*
Judg. 3. 9. Children of Iſrael *cr.*
to the L. 4. 3--6. 7.-10. 10
1 Sam. 4. 13. All the city *cry.* out
15. 11. He *cr.* to the L. all
1 Ki. 13. 2. He *cr.* againſt the
2 Ch. 13, 14. The *c.* L. 32. 18.
18. 31. But Jehoſaphat *cr* out
Ne. 9. 4. C. wi. alo. vo. Eze. 4. 1.
Job 29. 12. Deli. the poor that *c.*
Pſ. 3, 4. I *cr* unto the L. 18. 6.
30. 8.-66. 17.-142. 1. 5.
34. 6. This poor man *cry.*
88. 1. I *cr.* day and night
119. 145. I *cr.* with my whole
120. 1. In my diſtreſs.
Iſ. 6. 3. One *cr.* to another
Jer. 20. 8. I *cr.* violence
Dan. 6. 20. *Cr.* with a lam. voi.
Hoſ. 17. 4. Have not *cr.* unto me
Jon. 2. 2. Out of-hell I *cr.*
Zac. 7. 13. *Cr.* they wo. not hear
Mat. 27. 23. *C.* out t. m. M. 10. 48.
Joh. 7. 37. Jeſ. ſtood and *c.* 12. 44
Acts 7. 57. C. w. a l. *c.* Re. 14. 18.
James 5. 4. *Cries* of them which

CRYEST, ETH, ING.

Ge. 4. 10. Thy brothers bl. *cry.*
Exo. 14, 15. Wherefore *c.* thou
P. 22. 29. When he *cry.* I will
Pſ. 69. 3. I am weary of my *cry*
72. 12. Deli. t. needy wh. he *c.*
84. 2. My heart and my fleſh
Pro. 1. 20. Wiſdom *c.* 21. 8. 3-9. 3.
P. 2. 3. If thou *cry.* after knowl.
C. 19. 18. Soul ſpare for his *cry*
Iſ. 40. 3. T. voi. of hi. th. *c.* Mat. 3
3. Mar. 1. 3. Joh. 1. 23.
P. 65. 19. Voice of *cry.*-no more
Jer. 12. 8. It *cry.* out againſt me
Mic. 6. 9. The L. voice *cry.* to t.
Mat. 15. 23. For ſhe *cry.* after us
21. 15. Children *cry.* in the
Acts 21. 28. *Cry.* out, men of
Heb. 5. 7. With ſtro. *cry.* & tears
Rev. 14, 15. *Cry.* with a loud
P. 21. 4. Neither ſorrow nor *c*

It ſig.

1. Fer. pra. Lu. 18. 17. Ro. 8. 15
2. Preaching, Iſ. 58. 1 Lu. 8. 8
3. Accuſing, Ge. 18. 21.-19. 13
4. Inviting, Pro. 8. 1-9. 3.
5. Ma. a gr. no. Iſ. 42. 2. *c.* 3, 4
6. Me. & wo. Ex. 11. 6.-12. 30.

CRIME, CRIMES.

Job 31. 11. An heinous *cri.* blo.
cri. Ezek. 7. 23.
Acts 25. 16. *Cri.* laid ag. hi. 27.

CRIMSON.

2 Ch. 2. 7-3. 14. Iſ. 1. 18. Je. 4. 30

CROOKED.

Lev. 21. 20. *Crook.* backt
Deu. 32. 5. *Cr.* genera. Phi. 2. 15.
Pſ. 125. 5. *Cro.* ways, Pro. 2. 15
Ecc. 1. 15. *Cro.* cannot be
P. Iſa. 40. 4. *Cro.* ſhall be made
ſtraight, 42. 16-45. 2 Lu. 3. 5.
59. 8. *Cro.* paths, La. 3. 9.

CROSS.

Mat. 16. 24. Take up his *cr.*
Mar. 8. 34. Luke 9. 23.
27. 40. Come down from the *cr.*
1 Cor. 1. 17. Leſt the *cr.* of Chriſt
18. Preaching of the *cr.* is
Gal. 5. 11. Offe. of t. *c.* ceaſe 6. 12.
Phil. 2. 8. The death of the *cr.*

Put for,

1 The material C. on which Ch.
was crucifi. Mat. 27. 32. Joh. 19. 17
2 Ch. ſufferings, Eph. 2. 16. Col.
1. 20--2. 14. Heb. 12. 3.
3 Perſecution for Chriſt ſuffer.
Gal. 2. 20. Phil. 3. 18.

CROSS-WAY.

Obad. 14.

CROUCH, ETH.

1 Sam. 2. 36. Pſal. 10. 10.

CROWN, CROWNS.

Ex. 25. 25 Go. C. 39. 30. Rev. 14. 14
29. 6. Holy *cr.* Lev. 8. 9,
2 K. 11. 12. Put t. *c.* on h. 2 Ch. 23. 11
Eſ. 1. 11. *C.* royal 6. 8.
Pſ. 21. 3. A *C.* of go. Eſ. 8. 15. Re. 4. 4
89. 39. Haſt profaned his *c.*
P. 132. 18. Shall his *cro.* flouriſh
P. Pro. 4. 9. A *c.* of glo. 16. 31.
12. 4. A vertu. woman, is a *cr.*
17. 6. Chil. chi. are the *c.*
Can. 3. 11. Ki. Sol. with the *cr.*
T. Iſ. 28. 1. *Cro.* of pride, 3.
5. Be for a *cro.* of glory, 62. 3.
La. 5. 16. The *cr.* is fal. Job 19. 9.
Eze. 16. 12. A beauti. *cr.* 23. 42.
21. 26. Take off the *cro.*
P. Za. 9. 16. Stones of a *c.* 6. 14.
Mat. 27. 29. A *c.* of th. Jo. 19. 5.
1 Co. 9. 25. A corruptible *cro.*
2 Tim. 4. 8. A *cro.* of righteouſ.
P. Ja. 1. 12. Re. a *c.* of l. Re. 2. 10.
Rev. 12. 1. A *cro.* of 12 ſtars

Put for,

1. A material *cro.* 1 Ch. 20. 2.
2. The top of the head, Job 2. 7.
3. Hon. Phil. 4. 1. 1 Th. 2. 19.
4. Cauſe of praiſe, Job 31. 36.
5. A ſig. of vi. Re. 4. 4.-19. 12.
6. Reward, Re. 2. 10--3. 11.

CROWNED, EDST, ETH.

Pſ. 8. 5. *C.* him with gl. He. 2. 9.
65. 11. *Cr.* the year with thy
103. 4. *Cr.* with loving kindn.
Pro 14. 18. *C.* with knowl.
Can. 3. 11. His mother *c.* him
2 Tim. 2. 5. Yet he is not *c.*

CRUCIFIE, ED.

Mat. 20. 19. And to *c.* him. 26. 2.
23. 34. Ye ſhall *c.* See *Kill.*
Mar. 15. 20. Led him out to *c.*
16. 6. Je. w. w. *c.* Mat. 28. 5.
Lu. 23. 21. *C.* hi. *c.* hi. Joh. 19. 16.
33. There they *c.* hi. Jo. 19. 18.
Joh. 19. 20. Pl. wh. Jeſ. w. *c.* 41.
Acts 2. 23. By wick. hands ha. *c.*
36. Whom ye hav. *c.* 4. 10.
Rom. 6. 6. Our old man is *c.*
1 Cor. 1. 23. We preach Ch. *c.* 13
2. 2. Save Chriſt and him *c.*
8. Would not have *c.* the Lord
2 Cor. 13. 4. *C.* through weak.
Gal. 2. 20. I am *c.* with Chriſt
3. 1. Evidently ſet forth *c.*
5. 24. Have *c.* the fleſh
6. 14. The world is *c.* to me
Re. 11. 8. Where our L. was *c.*

It ſig.

1. C. dea. preach Gal. 3. 1.
2. Subdued or morti. Ro. 6. 6.
3. Grea. to contemn, He. 6. 6.
4. Put. to de. Ac. 4. 10. 1 Co. 1. 13

CRUDLED.

Job 10. 10. *C.*

CRUEL, CRUELTY.

Ge. 49. 5. In. of *c.* 7. Ju. 9. 24.
Exo. 6. 9. And for cruel bonda.
Job 30. 21. Art beco. *c.* to me
Pſ. 25. 19. *C.* hatred, 27. 12.
71. 4. Hand of t. *c.* ma. La. 4. 3.
74. 20. Full of the habit of *cru.*
Prov. 5. 9. Thy years unto the *c.*
11. 17. He that is *c.* troubleth
12. 10. Mer. of the wic. are *c.*
27. 4. Wrath is *cru.* Iſa. 13. 9.
Can. 8. 6. Jealouſie is *cruel*
Jer. 6. 23. *C.* & ha. no. m. 50. 42.
Eze. 34. 4. Wi. *c.* h. ye ru. 18. 18.
Heb. 11. 36. Trial of *c.* mocking.

CRUMS.

Mat. 15. 27. Mar. 7. 28. Lu. 16. 21.

CRUSE.

1 Sa. 26. 11. The *cru.* of water
16. 1 Ki. 19. 6.
1 K. 14. 3. A *c.* of ho. 2 K. 2. 20
17. 12. A lit. oyl in a *c.* v. 14. 16.

CRUSH, CRUSHED.

C. Lev. 22. 24. Not off. t. w. is *c.*
Job 5. 4. They are *cru.* in the
Iſa. 59. 5. That which is *cruſhed*
Amos 4. 1. Which *cruſh* the needy

It ſig.

1. To oppreſs, Deut. 28. 33.
2. To deſtroy, Lam. 1. 15.
3. To trample on, Lam. 3. 34.
4. To bruiſe, Nu. 22. 25.

CUBIT, CUBITS.

Gen. 6. 15. Ark 300 *cubits*
16. In a *cubit* ſhalt thou fi. it
Exod. 25. 10. *C.* and a half the
Deu. 3. 11. *C.* of a man, *i.* from t.
elbow to t. long fingers end
1 Sa. 17. 6. Goli. 6. 1 Ch. 11. 23.
Ezr. 6. 3. T. height and breath 60 *c.*
Jer. 52. 21. Pillar was 18 *cubits*
Eze. 41. 2. Length thereof forty *c.*
Dan. 3. 1. Whole height was 60 *c.*
Zach. 5. 2. Length thereof 20 *c.*
Ma. 6. 27. Can. add 1 *c.* Lu. 12. 25.

CUCKOW.

Lev. 11. 16. Deut. 14. 15.

CUMBRANCE, ED, ETH.

Deut. 1. 12. Lu. 10. 40 & 13. 7.

CUMMIN.

Iſa. 28, 25. 27. Mat. 23. 23.

CUNNING, LY.

Gen. 25. 27. Eſau was a *c.* hunt.
Ex. 26. 1. *C.* wrk. 31-28. 6-28. 15.
38. 23. A *c.* wrk-man. 1 Ki. 7.
14-2. Ch. 26. 15. Ca. 7. 1.
1 Sam. 16. 16. A *cun.* player
Pſa. 137. 5. Hand forget her *c.*
Iſa. 40. 20. He ſeeketh a *cun.*
2 Pet. 1. 16. Following *cun.* de.

It ſig.

1. Skilful, 1 Chr. 25. 7. Dan. 1. 4.
2. Wicked craft, Eph. 4. 14.

CUP, CUPS.

Gen. 40. 11. Pharaoh's *cup* 13.
44. 2. My ſilver *cup*, 16. 17.
2 Sam. 12. 3. Drank of his own *c.*
Pſal. 11. 6. Portion of their *cup*
16. 5. Portion of my *cup*
23. 5. My *cup* runneth over
T. 73. 10. Waters of a full *cup*
75. 8. In the L. hand there is a *cup*
116. 13. The *cup* of ſalvation
Prov. 23. 31. His colour in the *c.*
Iſ. 51. 17. The *cup* of trembling
T. Jer. 16. 7. The *cup* of conſola.
25. 17. *Cup* at the Lord's hand
49. 12. Not to drink of the *cup*
La. 4. 21. The cup ſhall paſs unto
T. Eze. 23. 31. Her *c.* unto thine
T. 32. Shal drink of thy ſiſt. *cup.*
Zac. 12. 2. Jeru. a *cup* of tremb.
Mat. 10. 42. A *c.* of c. wa Mar. 9. 41
20. 22. Able to drink of the *cup*
23. Ye ſha. dri. of *c.* Mar. 10. 39
26. 27. He took the *c.* Mark 14.
23. Lu. 22. 17. 1 Co. 11. 25.
39. Let this *c.* paſs from me,
Mark 14. 36. Luke 22. 42.
Mark 7. 4. Waſhing of *cups.* 8.
Lu. 11. 39. Clean t. outſi. of the *c.*
John 18. 11. *Cup* which my father
1 Cor. 10. 16. The *cup* of bleſſing
21. Ye cann. drink of the L. *c.*
C. 11. 26. As oft as ye dri. this *cup*
Re. 14. 10. T. *c.* of this indi. 16. 19.

It ſig.

1. Judgm. Iſa. 51. 17. Lam. 4. 21
2. Sufferings, Mat. 26. 39.
3. The wine in t. c. 1 Cor.
11. 27. a ſign of Chriſts blood.
4 Bleſſings, P. 11. 6-23. 5.
5. A city, Je. 51. 7. Zac. 12. 2.
6. Wicked allurem. Rev. 17. 4.

CURE, CURED, CURES.

P. Jer. 33. 6. I will *cure* them
T. 46. 11. Shalt not be *cured*
Hoſ. 5. 13. Yet could he not *cu.*
Mat. 17. 16. They could not *cure*
18. T. child was *c.* *See* Lu. 7. 21.
Lu. 13. 32. I do *c.* to day, Joh. 5. 10.

CURSE, CURSES.

P. Ge. 8. 21. I'll not aga. *c.* the
12. 3. *C.* him that c. t. Nu. 24. 9.
27. 13. Upon me be thy *curſes*
Ex. 22. 28. Nor *curſe* the ruler
Nu. 5. 19. That cauſed the *curſe*
23. Shall write theſe *curſes*
22. 6. *C.* me this peo. 17-23. 7
23. 8. How ſhall I *curſe* whom G.
Deu. 11. 26. A bleſſ. and a *curſe*
29. *C.* upon mou. Ebal, 27. 13.
23. 5. G. turned the *c.* Ne. 13. 2.
28. 15. Th. *cur.* ſhall come. *See*
29. 20, 21. 27-30. 7. C. *c.* 28
29. 19. The words of this *cu.*
Judg. 5. 23. *Cu.* ye Meroz, ſaid
2 Sa. 16. 10. Let him *c.* the L.
Ne. 10. 29. En. in. a A. *c.* 23. 12.
Job 1. 11. *Cu.* thee to thy face
2. 9. Integr. *c.* G. and die
3. 8. Let them *c.* it
31. 30. Wiſhing a *c.* to his ſoul
Pſ. 62. 4. But they *c.* inwardly
109. 28. Let th. *cu.* but bleſs
Pro. 3. 33. The *cu.* of the L. is in
11. 26. Hi. ſha. the pe. 24. 24.
26. 2. The *cu.* cauſleſs ſha. not.
T. 28. 27. Shall have many a *c.*
30. 10. Leſt he *c.* thee
Eccl. 7. 21. Hear thy ſervant *c.*
C. 10. 20. *C.* not the King
Iſ. 8. 21. And *c.* their King, and
34. 5. The people of my *c.*
43. 28. Give Jacob to the *c.*
65. 15. Leave your na. for a *c.*
Jer. 15. 10. Ev. one doth *c.* me
24. 9. A taunt and a *c.* 25. 18.
26. 6.--49. 13-44. 12.
La. 3. 65. Sorrow-thy *c.* unto
Dan. 9. 11. The *c.* is pou. on us
P. Zach. 8. 13. As we w. a *c.* ſo
T. Mal. 2. 2. I'll *c.* your bleſs
3. 9. Are curſed with *c.*
T. 4. 6. Smite the ear. with a *c.*
C. Mat. 5. 44. B. t. t. *c.* y. Lu. 6. 28
26. 74. Began he to *c.* M. 14. 71
Rom. 12. 14. Bleſs, and *c.* not
Gal. 3. 10. Are under the *c.*
13. From the *c.*-being made a *c.*
P. Re. 22. 3. Shall be no mo. *c.*

It ſig.

1. Evil ſpeak. Exo. 22. 28.
2. Puniſhm. Nu. 5. 24.
3. To take leave of, Job 2. 9.
4. An oath, Iſ. 24. 6-65. 15.
5. Wick. peo. Je. 25. 18-44. 8
6. A ſcroul of *c.* Zac. 5. 3.
7. A ſent. of dea. Gal. 3. 13.

CURSED.

Gen. 3. 14. Thou art *c.* above
17. *Cu.* is the ground, 5. 29.
9. 25. *Cu.* be Canaan, *See* 27. 29.
49. 7. *Cu.* be their anger
Lev. 20. 9. Hath *cu.* his father
24. 14. Bring him that hath *c.*
Nu. 22. 6. Whom thou curſe. is *c.*
24. 9. *Cu.* is he that curſeth
Deu. 7. 26. Be a *cu.* thing, 13. 17
T. 27. 15. *Cu.* be the man that
T. 28. 16. *C.* ſhall thou be, 17, 18, 19
Joſh. 6. 26. *C.* bef. the L. 1 Sa. 26. 19
1 Sam. 17. 43. The Phil. *cu.* David
2 Sa. 16. 13. *Cu.* as he went, 1 Ki. 2. 8
2 Kings 2. 24. *Cu.* them in the
Job 3. 1. And *c.* his day, Jer. 20. 14
5. 3. I *cu.* his habit, 24. 18.
Pſ. 37. 22. They that be *cu.*
119. 21. Proud that be *cu.*
Ec. 7. 22. Thyſelf has *c.* others
Jer. 11. 3. *Cu.* be the man that
17. 5. *C.* be he that truſteth
48. 10. *Cu* be he that doth
Mal. 1. 14. *Cu.* be the deceiver
2. 2. I have *cu.* them already
3. 9. Ye are *cu.* with a curſe
Mat. 25. 41. Depart from me ye *c.*
Gal. 3. 10. *Cu.* is every one that
2 Pet. 2. 14. *Cu.* children. *See* Curſe

CURSEDST, CURSEST, ING.

Nu. 22. 6. Judg. 17. 2. Mat. 11. 21.
Num. 5. 21. An oath of *cu.*
Deut. 28. 20. Lord ſhall ſend *c.*
30. 19. Set bef. you bleſſi. and *cu.*
2 Sam. 16. 12. Req. good for his *cu.*
Pſ. 10. 7. Mouth full of *c.* Ro. 3. 14.
109. 17. He loved *c.* 18. *See* 59. 12
Heb. 6. 8. Is nigh unto *cu.*
Ja. 3. 10. Proceedeth bleſ. and *cu.*

CURTAIN, CURTAINS.

Ex. 26. 1. Tabernacle with ten *c.*
Num. 3. 26. *Cu.* for the court.
See 4. 25. 2 Sa. 7. 2. 1 Ch. 17. 1.
Pſ. 104. 2. Hea. like a *cu.* Iſ. 40. 22
Can. 1. 5. As the *cu.* of Solomon
Iſa. 54. 2. Stretch forth the *cu.*
Jer. 4. 20. My *cu.* ſpoiled, 10. 20.

It ſig.

Tents, Hab. 3. 7.

CUSTOM, CUSTOMS.

Gen. 31. 35. The *cu.* of women is
Judg. 11. 39. It was a *cu.* in Iſrael
1 Sam. 2. 13. The prieſts *cu.* wa
Ezra. 7. 24. Tribute or *cu.* 4. 13.
Jer. 10. 3. The *cu.* of the people
32. 11. Accord. to the Law and *c.*
Mat. 9. 9. At t. recei. of *cu.* Lu. 5. 27
17. 25. The Kings take *cu.*
Joh. 18. 39. Ye have a *cu.* that. *See*
Ac. 6. 14-16. 21-21. 21-26. 3-28. 17
Rom. 13. 7. Cuſtom, to whom *c.*
1 Cor. 11. 16. We have no ſuch *c.*

It ſig.

1. Manor or uſe, Lu. 4. 16.
2. Tribute, Ezr. 4. 20.
3. Inſtitutions, Jer. 10. 3.

CUT.

Deu. 14. 1. Shall not *c.* yourſ. *See*
Le. 19. 28-21. 5. 1 K. 18. 28. Je. 16. 6
Pſ. 107. 16. *C.* t. ba. of iron, Iſ. 45. 2
129. 4. *C.* aſund. Je. 50. 23. Za. 11.
10. 14. Ma. 24. 51. Lu. 12. 46.
Iſ. 33. 12. *Cu.* up, Job 30. 4.
Dan. 2. 5. *C.* in piec. 3. 29. Pſ. 58. 7.
Zach. 12. 3.

CUT down.

Job 14. 2. Come. forth and is *c.*
T. Pſ. 37. 2. Shall ſoon be *c.* down
90. 6. In the evening it is *c.*
Iſ. 9. 10. Sycamores are *c.* down
14. 12. *C.* down to the gr. 22. 25
Jer. 25. 37. Peaceable habita. are
Zep. 1. 11. Merciful people are
Mat. 21. 8. *C.* down bra. Mar. 11. 8
Lu. 13. 7. Find none, *c.* it down

CUT off, CUT out, CUT

Ge. 9. 11. Shall all fle. be *c.* off
T. 17. 14. Uncircumſ. ſhall be *c.*
T. Ex. 12. 15. The ſoul ſh. be *c.* of
31. 14. Nu. 15. 30, 31-19
T. 30. 33. Shall be *c.* off from his
38. Le. 7. 20 21. 25 17. 4. Nu. 9.
T. Le. 22. 3. *C.* from my pre
T. Num. 15. 31. Sh. be utterly *c.*
De. 12. 29. Sha. *c.* off the na. 19.
De. 25. 12. Shalt *c.* off her ha
Joſh. 4. 7. Wat. of Jorda. were

Pſ.83.4. Come—let us *c.* them off
94.23. *C.*—off in their—wick.
See 101. 5, 8. 109. 13 143. 12.
Pro. 2. 22. The wicked ſha. be *c.*
P. 23. 18. Expect. ſha. not be *c.* 24. 14
Iſ. 38. 12. He will *c.* me off
53. 8. Was *c.* off out of
55. 13. That ſha. not be *c.* 56. 5.
Je. 7. 28. *C.* off from their mouth
29. *C.* off thine hair, O Je.
11. 19. Let us *c.* him off, La. 3. 53
44. 7. *C.* off from you man
8. Might *c.* yourſelves off
11. And to *c.* off all Judah
49. 26. Men of war ſha. be *c.* off, 50. 30
51. 6. Be not *c.* off in her iniq.
T. Eze. 14. 13. *C.* off man & bea. 25. 13
21. 3. *C.* off the right. &, 4
T. 25. 7. *C.* thee off from the
37. 11. Are *c.* off for our parts
Da. 2. 34. *C.* out, Ro. 11. 24
9. 26. Shall Meſſiah be *c.* off
Ho. 8. 4. Idols—may be *c.* off
10. 7. Her King is *c.* off
Joel 1. 16. Is not the meat *c.* off
C. 5. It is *c.* off
T. Mi. 5. 9. Thine ene. ſha. be *c.* off
13. Images ſha. be *c.* off, Na. 1. 14
T. Zec. 5. 3. That ſtealeth—ſha. be *c.* off
13. 2. *C.* off the names of—Idols
T. Mal. 2. 12. *C.* off the man that
C. Mat. 5. 30. Hand—*c.* it off
C. 18. 8. *C.* them off
Mar. 14. 47. And *c.* off his ear, Lu. 22. 50
T. Ro. 11. 22. Thou ſha.—be *c.* off
2 Cor. 11. 12. May *c.* off occaſion
Gal. 5. 12. I would they were *c.* off

It ſig.

1. Be put to death, Le. 17. 14, Da. 9. 26
2. Put away, Mar. 9. 43
3. Be excommunicat. Gal. 5. 12

CYRUS.

The firſt of the Perſian Monarchs,
2 Ch. 36 22. Firſt year of *C.* Ezr. 1. 2—5. 13
Ezr. 1. 1. L. ſtirred up *C.* 2 Ch. 36. 23
5. 13. *C.* made a decree, 6. 3
6. 14. Accord. to the comm. of *C.*
Iſ. 44. 28. *C.* is my ſhepherd
See 45. 1. Da. 1. 21—6. 28.

DAGON.

JUD. 16. 23. *D.* their G. *i.* Idol
1 S. 5. 2. Ark into t. houſe of *D.* 3
1 Ch. 10. 10. His head in the temp. of *D.*

DAINTY, TIES.

Job 33. 20. Abhorreth—*d.* meat
Pſ. 141. 4. Not eat of their *d.*
Pro. 23. 3. Not deſir. of his *d.*

DAMAGE

Ezr. 4. 22. Why ſhould *d.* grow
Eſt. 7. 4. Countervail the K's *d.*
See Pro. 26. 6. 2 Cor. 7. 9.

DAMNABLE, ATION, NED.

Mat. 23. 14. Receive—greater *d.* Mat. 12. 40
33. Eſcape the *d.* of Hell
Mar. 3. 29. Danger of eternal *d.*
T. 16. 16. Believeth not, ſha. be *d.*
T. Joh. 5. 29. Reſurrection of *d.*
Ro. 3. 8. Whoſe *d.* is juſt
14. 23. He that doubteth is *d.*
2 Th. 2. 12. That they all might be *d.*

Put for,

1. Eternal puniſhm. Lu. 20. 47
2. Civil puniſhment. Ro. 13. 2
3. Spiritual or temporal correct. 1 Co. 11. 29
4. Diſpraiſe, 1 Tim. 5. 12.

See Condemnation.

DAMSEL, ELS.

Ge. 24. 16. *D.* was very fair, 1 K. 1. 4
34. 4. Get me this *d.* to
De. 22. 15. Tokens of the *d.* virgin
25. A betrothed *d.* 27. 28.
Jud. 5. 30. To every man a *d.*
1 S. 25. 42. Rode — with 5 *d.* Ge. 24. 61
1 K. 1. 3. They ſought for a—*d.*
Pſ. 68. 25. Among them—the *d.*
Mat. 14. 11. His head—giv. to t. *d.*
Mar. 5. 39. The *d.* is not dead
Joh. 18. 17. *D.* that kept the
See Acts 12. 13—16. 16.
A Wid. or Concub. is ſo called, as well as a Virg. Jud. 19. 3. Ru. 2. 5

DAN.

A man, a tribe, a city.

Ge. 30. 6. Called his name *D.*
Joſ. 19. 47. And called Leſhem *D.*
1 S. 3. 20. Fro. *D.* to Beerſ. 2 S. 3. 10
1 K. 12. 30. Went to wor.--ev. to *D.*
Am. 8. 14. Thy G. (*i.* Idol) O *D.*

DANGER, OUS.

Mat. 5. 21. Sha. be in *d.* of judg. 22
Mar. 3. 29. In *d.* of eter. damn.
See Acts 19. 27, 40—27. 9.

DANIEL.

Several of the name.

1 Ch. 3. 1. *D.*—called Chileab, 2 S. 3. 3
Ne. 10. 6 *D.* & Baruch ſealed
Eze. 14. 14. Noah, *D.* & Job—20. 28. 3
Da. 1. 7. To *D.* the name of
8. *D.* purpoſed in his heart
9. God—brought *D.* into favour
5. 29. Clothed *D.* with ſcarlet
6. 4. Sought—occaſion againſt *D.*
11. Found *D.* praying
14. King ſet his heart on *D.*
26. Fear before the God of *D.*
10. 11. O *D.* a man greatly
Mat. 24. 15. By *D.* the Prophet, Mar. 13. 14

DARIUS.

2 or 3 K. of Perſia of that name.

Ez. 4. 5. *D.* K. of Perſia, Ne. 12. 22
Da. 5. 31. *D.* the Med. 11. 1.
9. 1. *D.* the ſon of Ahaſu
Hag. 1. 1. In the 2d year of *D.* 2. 10
Zec 7. 1. In the fourth year of *D.*

DARK.

Le. 13. 6. Plague be *dark*, 56.
Nu. 12. 8. *D.* ſpeeches, Pro. 1. 6
2 S. 22. 12. About him *d.* waters Pſ. 18. 11
Job. 12. 25. They grope in the *d.*
18. 6. Sha. be *d.* in his taber.
22. 13. Through the *d.* cloud
24. 16. In the *d.* they dig
Pſ. 35. 6. Their way—*d.* and
49. 4. I'll open my *d.* ſaying
74. 20. *D.* places, Lam. 3. 6
88. 12. Wond. known in the *d.*
Iſ. 29. 15. Works are in the *d.*
Je. 13. 16. *D.* mountains
Eze. 8. 12. Iſrael do in the *d.*
T. 32. 8. Lights of hea. --*d.* Joel 2. 10, Am. 5. 8.—8. 9
Da. 8. 23. Und. *d.* ſentences
T. Mi. 3. 6. It ſha. be *d.* to you, Joh. 6. 17
P. Za. 14. 6. Sha. not be clear nor *d.*
Lu. 11. 36. Having no part *d.*
Joh. 6. 17. And it was now *d.* 20. 1
2 Pet. 1. 19. That ſhineth in a *d.*

DARKENED, ETH.

Ex. 10. 15. The land was *d.*
Job. 38. 2. Who is this that *d.*
Pſ. 69. 23. Their eyes be *d.* Ro. 11. 10
Ec. 12. 2. Or—ſtars be not *d.* 3
Iſ. 5. 30. The light is *d.* *See* 9. 19
Jo. 3. 15. The ſun & moon ſha. be *d.*
Mat. 24. 29. Shall the ſun be *d.* Mar. 13. 24
Ro. 1. 21. Fooliſh heart was *d.*
Ep. 4. 18. The underſtand. *d.*
Re. 8. 12. The third part *d.* 9. 2

DARKNESS.

Ge. 1. 2. *D.* was on the face
5. *D.* he called night
Ex. 10. 21. *D.* over—Egypt, 22—14. 20
20. 21 Mo. drew near unto t. *d.*
See De. 4. 11—5. 22, 23
2 S. 22. 29. L. will light. my *d.*
1 K. 8. 12. Dwell in the thick *d.*
Job 3. 4. Let that day be *d.* 6
5. 14. Meet with *d.* in the
10. 22. A land dark as *d.*
T. 18. 18. Driven from light into *d.*
29. 3. I walked through *d.*
34. 22. There is no *d.* nor.
37. 19. Speech by reaſon of *d.*
Pſ. 18. 28. G. will enlight. my *d.*
82. 5. They walk on in *d.*
88. 6. Haſt laid me in *d.*
P. 107. 10. Such as ſit in *d.*
P. 112. 4. Ariſeth light in t. *d.*
139. 12. The *d.* hideth not
143 3. Made me to dwell in *d.*
Pro. 2. 13. In the ways of *d.*
4. 19. Way of the wiſe is as *d.*
20. 20. Put out in obſcure *d.*
Ec. 2. 13. As light excelleth *d.*
5. 17. He eateth in *d.*
6. 4. Departeth in *d.*
C. 11. 8. Rem. the days of *d.*
P. Iſ. 5. 20. Put—light for *d.*
8. 22. Shall be driven into *d.*
29. 18. Shall ſee out of *d.*
P. 42. 7. Them that ſit in *d.* Lu. 1. 79
16. I'll make *d.* light
45. 7. I—create *d.*
P. 49 9. Them that are in *d.*
50. 10. That—in *d.* and hath
P. 58. 10. Thy *d.*—as the noon
62. 2. *D.* ſha. cover—& gr. *d.*
C. Je. 13. 16. Before he cauſe *d.*
T. Joel 2. 2. A day of *d.* Zep. 1. 15
Am. 4. 13. Mak. the morning *d.*
5. 20. *D.* and not light
Mat. 4. 16. Which ſat in *d.*
6. 23. If—the light be *d.*
T. 8. 12. Caſt out into outer *d.* 22. 13
10. 27. What I tell you in *d.*
27. 45. *D.* over all the land
Lu. 22. 53. Hour and t. power of *d.*
Joh 1. 5. The light ſhineth in *d.*
3. 19. Loved *d.* rather than
P. 8. 12. Shall not walk in *d.*
12. 35. Leſt *d.* come upon
46. Not abide in *d.*
Acts 26. 18. From *d.* to light
C. Ro. 13. 12. Caſt off the works of *d.*
1 Co. 4. 5. Hidden things of *d.*
2 Co. 4. 6. To ſhine out of *d.*
6. 14. Hath light with *d.*
Ep. 5. 8. Ye were ſometimes *d.*
C. 11. Unfruitful works of *d.*
6. 12. *D.* of this world
Col. 1. 13. Power of *d.*
1 Th. 5. 4. Ye—are not in *d.* 5
Heb. 12. 18. Unto blackneſs & *d.*
1 Pe. 2. 9. Called you out of *d.*
1 Joh. 1. 5. In him is no *d.* 6
2. 8. The *d.* is paſt, 9. 11
Jude 6. Chains under *d.*

Put for,

1. Affliction, La. 3. 2, Zep. 1. 15
2. Ignorance, Mat. 4. 16. Joh. 3. 19
3. Secreſy, Lu. 8. 17. & 12. 3
4. Unregen. men, 2 Co. 6. 14. Ep. 5. 8
5. The heart, 1 Cor. 4. 5
6. Sin in general, Col. 1. 13, 1 Joh. 1. 5
7. Job. 10. 22
8. Hell, Mat. 25. 30. Jude 6. 2 Pe. 2. 4

DART, DARTS.

Pro. 7. 23. Till a *d.* ſtrike thro.
Ep. 6. 16. Fiery *d.* of the wicked
He. 12. 20. Thruſt thro' with a *d.*

DASH, ED, ETH.

Ex. 15. 6. Right hand, O L. hath *d.*
Pſ. 2. 9. Thou ſhalt *d.* them
91. 12. Leſt thou *d.* thy foot, Mat. 4. 6. Lu. 4. 11
137. 9. *D.* thy little ones
See Iſ. 13. 18. Ho. 10. 14—13. 16.
T. Je. 13. 14. *D.* the one aga. anoth.

DAUGHTER.

C. Le. 19. 29. Not proſtitute thy *d.*
T. 21. 9. The *d.* of a prieſt, 22. 12
Nu. 27. 8. Shall—paſs unto his *d.*
Jud. 11. 35. Alas my *d.*
2 S. 12. 3. As a *d.*
2 K. 8. 18. The *d.* of Ahab.
Pſ. 45. 10. Hearken, O *d.*
13. King's *d.* is all glori.
Je. 31. 22. O thou backſl. *d.* 49. 4
50. 42. *D.* of Babylon, Pſ. 137. 8. Iſ. 47. 1. Zec. 2. 7.
Eze. 16. 44. The mother, ſo is her *d.*
44. 25. For ſon or for *d.*
Mi. 7. 6. *D.* riſeth up againſt, Mat. 10. 35. Lu. 12. 53
Zep. 3. 14. *D.* of Jeruſ. Zec. 9. 9
Mal. 2. 11. Married the *d.* of
Mat. 9. 18. My *d.* is—now dead, c. 15. 28. Ma.. 5. 23. Lu. 8. 49
See 10. 35. Lu. 12. 53.

DAUGHTER OF ZION.

2 K. 19. 21. Virgin the *d.* of
Pſ. 9. 14. Gates of the *d.* of
10. 32. Mount of the *d.* of, 16. 1
62. 11. Say to the *d.* of Zion
La. 2. 1. Cov. the *d.* of Z. 4 22
Mi. 1. 13. Sin to the *d.* of Zion
Zep. 3. 14. Sing, O *d.* of Zion
C. Zec. 2. 10. Rejoice, O *d.* of Zion, 9. 9

DAUGHTERS.

Ge. 6. 2. Saw the *d.* of men
11. 11. Begat ſons & *d.* 25
19. 8. I have two *d.* 29. 16
30. 13. *D.* will call me bleſ.
34. 9. Give your *d.* unto us
Ex. 2. 16. Had ſeven *d.*
Nu. 36. 10. The *d.* of Zelo, 1 Ch. 7. 15
De. 12. 12. Your ſons & your *d.*
32. 19. Provoking of his ſons & *d.*
Joſ. 7. 24. His *d.*
Jud. 21. 7. Not give them of—*d.*
1 S. 8. 13. He will take your *d.*
2 Ch. 29. 9. Our ſons and our *d.* Ne. 5. 2
Ez. 9. 2. Have taken off their *d.*
Ne. 13 25. Not give your *d.*
Job 42. 15. Fair as the *d.* of
Pſ. 144. 12. Our *d.* may be as
Ca. 2. 2. My love among the *d.*
P. Iſ. 60. 4. Thy *d.* ſhall be
Eze. 16. 46. Sodom and her *d.* 55
T. Ho. 4. 13. Your *d.* ſhall
P. Jo. 2. 28. Upon yo. *d.* Ac. 2. 17
Ac. 21. 9. The ſame—had four *d.*
P. 2 Co. 6. 18. Sha. be my ſons & *d.*
1 Pe. 3. 6. Whoſe *d.* ye are
See Sons.

DAUGHTERS OF JERUSALEM.

Ca. 1. 5.—2. 7—3. 5. & 5. 8. Lu. 23. 28

DAUGHTER OF ZION.

Ca. 3. 11. Iſ. 3. 16, 17. Iſ. 4. 4

Taken,

1. Literally for natural *d.* Ge. 31. 50. or *d.* in law, Ru. 1. 11, 12
2. Spiritually, 2 Co. 6. 18
3. Figuratively, So,
    1. For cities, Pſ. 45. 13
    2. For towns, Iſ. 23. 10, 12
    3. For nations, Pſ. 137. 8
    4. Women in gen. Pro. 31. 29
    5. Young branches, Ge. 49. 22
    6. For poſterity, Lu. 1. 5

DAVID.

Ru. 4. 22. Jeſſe begat *D.*
1 S. 16. 13. Spirit of t. L. came on *D.*
18. 16. All Iſr. & Judah lov. *D.*
21. 11. Is not this *D.*
23. 2. *D.* enquired of the L. 4. &
2 S. 2. 1—5. 19. 23. & 21. 1
2 S. 2. 10. Houſe of Judah fol. *D*
6. 8. *D.* was diſpleaſ. be. t. L.
9. *D.* was afraid of t. L. 2 Ch. 13. 12
12 *D.*--L.--bleſ. t. houſe of Obed.
12. 16. *D.* beſought G.
1 K. 8. 26. Spake—to thy ſerv. *D.*
12. 16. What portion—in *D.*
2 K. 20. 5. The G. of *D.*
2 Ch. 1. 9. Thy promiſe unto *D.*
Ne. 12. 24. Accord. to t. com. of *D.*
2 Ch. 1. 8. Shewed—mercy unto *D.*
P. 89. 35. I'll not lie unto *D.*
49. Swearest to *D.* 132. 11
132. 1. L. remember *D.*
17. The horn of *D.* to bud
Ca. 4. 4. The tower of *D.*
Iſ. 9 7. Throne of *D.* Je. 13. 13, & 17. 25
P. 55 3. Sure mercies of *D.* Ac. 13. 34
P. Je. 23. 5. I'll raiſe to *D.* 33. 15
Am. 6. 5. Inſtru. of muſ. like *D.*
P. 9 11. Raiſe up the Taber. of *D.*
P. Zec. 12. 8. Feeble ſha. be as *D.*
Mat. 1. 1. J. C. t. ſon of *D.* Lu. 3. 31
Mar. 2 25. Read what *D.* did
12. 37. *D.*—calleth him L. Mat. 22. 43
Joh. 7. 42. Ch t. ſeed of *D.* Ro. 1. 3. 2 Tim. 2. 8
He. 11. 32. Of *D.* alſo & Sam.
Re. 3. 7. Hath the key of *D.*
22. 16. I am of the root—*D.* 5 5.
See Houſe, King, Servant.

Put for,

1 Chriſt, Je. 30. 9. Ho. 3. 5
2. David's Pſalms, He. 4. 7

DANCE, ED.

Jud. 21. 21. Come out to *d.*
2 S. 6 14. David *d.* before the L.
Job 21. 11. And their child. *d.*
P. 149. 3. Praiſe his name in the *d.* 150. 4
Ec. 3. 4. And a time to *d.*
P. Je. 31. 13. Rejoice in the *d.*
Mat. 11. 17. Ye ha not *d.* Lu 7. 32
14. 6. Daugh. of Herod *d.* Mar. 6. 22

DANCES, ING.

Ex. 15. 20. Went—with *d.*
32. 19. Saw the calf & the *d.*
Jud. 11. 34. To meet him with *d.*
See 21. 21. 1 S. 18. 6. & 30. 16
2 S. 6. 16. Leaping & *d.* 1 Ch. 15. 29
Pſ. 30. 11. Turned my mourning into *d.*
Lu. 15. 25. He heard muſ. & *d.*

Dawn, ing.
Joſ. 6. 15. *D.* of t. day, Jud. 19. 26. Job 3. 9. & 7. 4.
Pſ. 119. 147. The *d.* of the
Mat. 28. 1. As it began to *d.*
2 Pe. 1. 19. Until the day *d.*

Day.
Ge. 1. 5. Called t. light *d.*
8. 22. *D.* & night ſha. not
39. 10. Spake to Joſ. by *d.*
Ex. 12. 41. Even t. ſelf ſame *d.* De. 32. 48. Joſ. 5. 11. Eze. 23. 38
14. 13. Will ſhew you to *d.*
25. 2. To you an holy *d.* Ne. 8. 9
Le. 23. 37. Every thing upon his *d.*
De. 5. 24. We have ſeen this *d.*
11. 26. I ſet bef. you this *d.*
29. 12. G. maketh with t. this *d.*
Joſ. 10. 14. No *d.* like that
1 S. 14. 45. Wrought with G. this *d.*
27. 1. I ſhall periſh one *d.*
1 K. 8. 16. Since the *d.*—I brou.
2 K. 19. 3. This *d.* is a *d.* of trou.
Eſt. 8. 17. A good *d.* 9. 19, 22
Job. 17. 12. Change t. night into *d.*
26. 10. Till t. *d.* and night come
Pſ. 37. 13. That his *d.* is coming
84. 10. A *d.* in thy courts is
95. 7. To *d.* if ye will hear
102. 2. In the *d.* when I
P. 110. 3. In the *d.* of thy power
137. 7. In the *d.* of Jeruſalem
Prov. 4. 18. Unto the perfect *d.*
24. 10. T. *d.* of adverſity. Ec. 7. 14
27. 1. What a *d.* may bring forth
Ec. 7. 1. *D.* of death, 8. 8
8. 16. Neither *d.* nor night ſeeth
Ca. 2 17. Until t. *d.* break, 4. 6
Iſ. 2. 12. *D.* of the L. of hoſts
9. 4. As in the *d.* of Midian
22. 5. It is a *d.* of trouble, 37. 3
38. 13. From *d.* to night
43. 13. Bef. the *d.* was
49. 8. In a *d.* of ſalvation
56. 12. Shall be as this *d.*
58. 5. An acceptable *d.* to t. L.
61. 2. *D.* of vengeance, 63. 4
Je. 1. 10. I have this *d.* ſet t.
12. 3. For the *d.* of ſlaughter
30. 7. Alas, for tha. *d.* is great
50. 27. For their *d.* is come
Eze. 2. 3. Even to this very *d.*
4. 6. *D.* for a year
39. 8. *D.* whereof I have ſpoken
Da. 6. 10. Three times a *d.* Pſ. 55. 17.
10. 12. From the firſt *d.*
Hoſ. 5. 9. The *d.* of rebuke
P. 6. 2. Third *d.* he will raiſe us
Joel 1. 15. Alas, for the *d.*
2. 2. A *d.* of darkneſs, Am. 5. 8
Amos 6. 3. Put far away t. evil *d.*
Mi. 7. 4. *D.* of thy watchmen
Zep. 1. 15. *D.* of trouble
Zec. 3. 9. Of the land in one *d.*
Zac. 4. 10. *D.* of ſmall things
P. 9. 16. Save them in that *d.*
P. 14. 4. Shall ſtand in that *d.*
7. It ſhall be one *d.*
Mal. 3. 2. T. *d.* of his coming, 4. 1
Mat. 6. 11. Give us this *d.* Lu. 11. 3
34. Sufficient unto the *d.*
10. 15. T. *d.* of judgment, 11. 22
24. 36. Of that *d.* and hour
Luke 4. 21. This *d.* is this Script.
19. 9. This *d.* ſalvation is come
John 6. 39. Laſt *d.* 40. 49.—11. 24
Acts 2. 20. Great and notable *d.*
17. 31 Appointed a *d.* Ro. 2. 16
Ro. 10. 21. All *d.* long I have
11, 8. Not hear unto this *d.*
Ro. 13. 12. The *d.* is at hand
14. 5. Eſteem one *d.* above.—6.
1 Cor. 1. 8. *D.* of our L. Jer. 5. 5—2 Co. 1. 14.
2 Co. 6. 2. Is the *d.* of ſalvation
Eph. 4. 30. *D.* of redemption
6. 13. Withſtand in the evil *d.*
Ph. 1. 6. *D.* of C. 2. 16. 2 Th. 2. 2
Col. 1. 6. Since the *d.* ye heard it, 9
1 Th. 5. 2. *D.* of t. L. 2 Pe. 3. 10
5. The children of the *d.*
1 Tim. 5. 5. Prayers night and *d.* 2 Tim. 1. 3. Rev. 7. 15
2 Tim. 1. 12. Aga. tha. *d.* 18—4. 8
He. 1. 5. This *d.* ha. I begotten t.
5. 5. To *d.* if ye will hear, 4. 7
13. While it is called to *d.*
4. 4. T. 7. *d.* Ge. 2. 3. De. 5. 14
7. He limit. a certain *d.*
8. Spoken of another *d.*
10. 25. As ye ſee the *d.* approach
Jam. 5. 5. In a *d.* of ſlaughter
2 Pet. 2. 8. From *d.* to *d.*
3. 8. One *d.* is with t. L.
7. T. *d.* of judg. 3. 12. Joh. 4. 17
Ju. 6. T. great *d.* Re. 6. 17—16. 14
Re. 1. 10. On the Lord's *d.*
9. 15. A *d.*—& a year
20. 10. *D.* & night for ever.

It is put for,
1. Light Ge. 1. 5. 1 Cor. 3. 13
2. Time in general, Luke 19. 42
3. Years, Nu. 14. 34. Eze. 4. 6. Da. 9. 24. Re. 11. 2
4. Time of grace, Ro. 13. 12. 13. Ac. 3. 24. He. 4. 7.
5. An artificial *d.* (*i.e.* 12 hours) John 11. 9
6. Light of truth, 1. Co. 3. 13. 1 Th. 5. 8
7. Judgment, 1 Cor. 4. 3. *Gr.* Rev. 18. 8. A ſhort time, De. 9. 1

Days.
Gen. 1. 14. For *d.* & years
29. 20. Seemed but a few *d.*
49. 1. Befall y. in t. laſt *d.* Deu. 31. 29
De. 4. 9. All the *d.* of his life, 17. 19
De. 4. 9. All t. *d.* of his life, 17. 19
5. 16. That thy *d.* may be long, 25. 15
33. 25. As thy *d.* ſo ſhall
1K. 15. 14. Was perfect all his *d.*
P. 2 K. 20. 6. I'll add unto thy *d.* Iſ. 38. 5
2 Ch. 15. 17. Perfect all his *d.* 2K. 12. 2
Job 7. 1. Like the *d.* of an hirel.
16. My *d.* are vanity
8. 9. *D.*—are a ſhadow, Pſ. 102. 11. & 144. 4.
9. 25. My *d.* are ſwifter, 26
10. 5. As the *d.* of man
20. Are not my *d.* few
14. 5. His *d.* are determined, 14.
24. 1. Nor ſee his *d.*
29. 2. As in the *d.* when G.
30. 16. *D.* of affliction, 27 La. 1. 7
38. 21. Number of thy *d.* is great
42. 17. And full of *d.* Ge. 35 29. 1 Ch. 23. 1. Je. 6. 11
Pſ. 23. 6. Follow me all my *d.*
27. 4. All the *d.* of my life
34. 12. Loveth many *d.*
39. 4. The meaſure of my *d.*
44. 1. Thou didſt in their *d.*
49. 5. In the *d.* of evil
T. 55. 23. Not live out half their *d.*
P. 72. 7. In his *d.* ſhall the righ.
77. 5. Conſidered the *d.* of old
89. 29. As the *d.* of heaven
90. 9. All our *d.* are paſt away
10. The *d.* of our years
Pſ. 90. 12. Teach us to number our *d.* 119. 84
14. Sha. be glad all our *d.*
15. According to the *d.*
94. 13. From the *d.* of adverſ.
102. 23. He ſhortened my *d.*
103. 15. His *d.* are as graſs, 90. 5
Prov. 3. 2. Length of *d.*
9. 11. Thy *d.* ſhall be multipl.
10 27. Prolongeth *d.* 28. 16.
31. 12. All the *d.* of her life
Ec. 2. 23. All his *d.* are ſorro. 5. 17
6. 3. *D.* of his years be many
7. 10. Former *d.* were better
P. 11. 1. Find it after many *d.*
C. 8. Remem. the *d.* of darkneſs
C. 12. 1. In the *d.* of thy youth
Iſa. 2. 2. To paſs in the laſt *d.* 4. 1
P. 24. 22. After many *d.*
P. 30. 26. As the light of 7 *d.*
T. 32. 10. Many *d.* & years
38. 20. All the *d.* of our life
53. 10. He ſha. prolong his *d.*
60. 20. The *d.* of thy mourning
63. 9. All the *d.* of old
11. Rem. the *d.* of old
P. 65. 20. No—an infant of *d.*
22. As the *d.* of a tree
P. Jer. 23. 6. In his *d.* ſha. Jud.
20. In the latter *d.* 48. 47.—49. 39. Eze. 38. 16. Da. 2. 28—10. 14. Ho. 3. 5
P. 46. 26. As in the *d.* of old
P. 50. 4. Thoſe *d.* *v.* 20
Lam. 5. 21. Renew our *d.* as of
Eze. 4. 9. Three hund. & ninety *d.*
12. 22. The *d.* are prolonged
23. The *d.* are at hand
P. 38. 8. After many *d.*
Dan. 8. 26. It ſha. be for many *d.*
12. 12. 1335 *D.* (*i.* years)
C. Hoſ. 3. 3. Abide for—many *d.*
6. 2. After two *d.* will he
Am. 8. 11. Behold the *d.* came
P. Mi. 7. 15. According to the *d.*
Mal. 3. 7. From the *d.* of your fa.
Mat. 4. 2. Had faſted 40 *d.*
12. 40. As Jon. was three *d.*—ſo
17. 1. After ſix *d.*
24. 22. Thoſe *d.* ſho.—ſhort. Mar. 13 20.
37. As in the *d.* of Noah, 1 Pe. 3. 20
Lu. 1. 75. All the *d.* of our life,
17. 22. The *d.* ſha. come, 19. 43. 23. 29
21. 22. *D.* of vengeance Mat. 24. 29
John 2. 19. In three *d.* I will
20. 26. After 8 *d.* (*i.* t. eighth *d.*)
P. Ac. 2. 17. Paſs in t. laſt *d.* Joel 2. 29
Gal. 4. 10. Obſerve *d.* & months
Eph. 5. 16. Becauſe the *d.* are evil
2 Ti. 3. 1. In t. laſt *d.* 2 Pe. 3. 3.
He. 1. 2. Hath in theſe laſt *d.*
5. 7. In the *d.* of his fleſh
7. 3. Nei. beginning of *d.*
8. 8. Behold the *d.* come Je. 31. 33
1Pe. 3. 10. And ſee good *d.* Pſa. 34. 12
Rev. 2. 10. Tribulation ten *d.*
11. 3. Twelve hundred & 60 *d.* 12. 6.

Day long.
P. De. 33. 12. Cover him all t. *d.*
Pſ. 35. 28. Praiſe all the *d.* 44. 8
38. 6. Mourning all t. *d.* 73. 14
P. 44. 22. Killed all the *d.* long
Pro. 21. 26. Covet gr. all the *d.*
C. 23. 17. Fear of the L. all t. *d.*

Daily.
Jud. 16. 16. Preſſed him *d.*
2 Ki. 25. 30. A *d.* rate, 2 Ch. 31. 16
Pſa. 61. 8. That I may *d.* perform
Pſ. 68. 19. Who *d.* loadeth us
P. 72. 15. *D.* ſhall he be praiſed.
86. 3. I cry to thee *d.* 88. 9.
Prov. 8. 30. I was *d*, his delight
34. Watch. *d.* at my gates.
Iſa. 58. 2. They ſeek me *d.*
Jer. 7. 25. *D.* riſing up early
Eze. 30. 16. Have diſtreſſes *d.*
Da. 8. 11. T. *d.* ſacrifice, 11. 31. 12. 11
Mat. 6. 11. Our *d.* bread, Ja. 2. 15
26. 55. I ſat *d.* with you, Lu. 22. 53
See more Ac. 2. 47--17. 11--19. 9 1Cor. 15. 31. He. 7. 27--10. 11

Days-man, Ump. or Judge.
Job 9. 33. Is there any *Day's-man.*

Day-spring, Day-star, *ſig.*
1. Chriſt, Luke 1. 78. 2Pet. 1. 19.
2. The day dawning, Job 38. 12.

Deacon.
Phil. 1. 1. 1 Tim. 3. 8, 10, 12, 13

Dead.
Gen. 20. 3. Thou art—a *d.* man
12. 38. His brother is *d.* 44. 20
C. Nu. 6. 6. Come at no *d.* body, Le. 21. 11
16. 48. Between the *d.* & the
Joſ. 1. 2. Moſes my ſervant is *d.*
Ruth, 2. 20. To t. living--to t. *d.*
4. 5. Raiſe the name of the *d.* 10
1 S. 24. 14. *D.* dog, 2S. 9. 8--16. 9
1 S. 12. 19. Tha. t. child was *d.* 23
1 K. 3. 20. Laid her *d.* chil. 21
2 K. 4. 1. My huſband is *d.*
8. 5. Had reſtored a *d.* body
Pſa. 31. 12. As a *d.* man, 88. 5. La. 3. 6
88. 10. Shew wonders to the *d.*
106. 28. Sacrifice of the *d.*
115. 17. The *d.* praiſe not the
Prov. 9. 18. That the *d.* are there
21. 16. Congregation of the *d.*
Ec. 4. 2. I praiſed the *d.* which
9. 3. They go to the *d.*
4. Better than a *d.* lion
Iſa. 8. 19. For the living to the *d.*
26. 14. *D.* ſhall not live
P. 19. Thy *d.* men ſhall live
Je. 33. 5. *D.* bodies, 36. 30. Am. 8. 3
Ez. 24. 17. No mourning for the *d.* Je. 22. 10
Hag. 2. 13. Unclean by a *d.* body
Mat. 2. 20. Are *d.* which ſought
8. 22. Let the *d.* bury the *d.*
9. 24. Is not *d.* but ſleepeth
22. 32. G. of th. *d.* Mar. 12. 27. Lu. 20. 38.
28. 4. Became as *d.* men
Lu. 10. 30. Leaving him half *d.*
15. 24. This my ſon was *d.*
Joh. 5. 21. Raiſeth up the *d.*
P. 25. The *d.* ſhall hear, 11. 25
6. 49. Eat manna, & are *d.*
11. 14. Lazarus is *d.*
19. 33. He was *d.* already.
Acts 2. 29. *D.* & buried
3. 15. Raiſed him from the *d.* 13. 30, 34—17. 31. 1 Co. 15. 12. Ga. 1. 1. Ep. 1. 10. Col. 2. 12. 1 Th. 1. 10
17. 32. Reſurrection of the *d.* 1 Co. 15. 12
20. 9. Was taken—*d.*
26. 8. G. ſho. raiſe t. *d.* 2 Co. 1. 9
Ro. 4. 17. Who quick. the *d.*
5. 15. Many be *d.*
6. 2. Are *d.* to ſin, 1 Pe. 2. 24
7. Is *d.* is freed from ſin
8. *D.* with Chriſt, Col. 2. 20
C. 11. Reckon—yourſelves—*d.*
13. Are alive from the *d.*
7. 4. *D.* to the Law
8. Without the Law ſin was *d.*
8. 10. Body is *d.* becauſe of ſin
Ro. 8. 11. Raiſed up C. fro. t. *d.* 10. 9
34. It is C. that *died*, yea
11. 15. But life from the *d.*
14. 9. Of the *d.* and living
1 Co. 15. 20. C. riſen from the *d.*
29. Baptized for the *d.*
35. How are the *d.* raiſed
2 Co. 5. 14. Then were all *d.*
Ga. 2. 21. Then Chriſt is *d.* in vain
Ep. 2. 1. *D.* in ſins, 5. Col. 2. 13
C. 5. 14. And ariſe from the *d.*
Col. 3. 3. Ye are *d.* and your L.
1 Th. 4. 16. *D.* in Chriſt, ſhall
1 Tim. 5. 6. Is *d.* while ſhe liveth
2 Tim. 2. 11. If we be *d.* with him
He. 6. 1. *D.* works, 9. 4
11. 12. And him as good as *d.*
35. Their *d.* raiſed to life
Ja. 2. 20. Faith is *d.* 17. 26
1 Pe. 4. 5. Judge the quick & *d.* 2 Tim. 4. 1
6. Preached—to—are *d.*
Jude 12. Twice *d.*
Re. 1. 17. At his feet as *d.* Da. 10. 17
18. Liveth, and was *d.* 2. 8
3. 1. That thou liv. and art *d.*
P. 14. 13. *D.* which die in the
20. 5. Reſt of the *d.* lived not
20. 12. I ſaw the *d.* ſmall and
13. Sea gave up the *d.*

Put for ſuch as are,
1. In danger of *d.* Gen. 20. 3
2. In deep affliction, Iſ. 26. 19
3. Unregenerated, Ep. 2. 1
4. Free from ſin & the Law, Ro. 6. 2. Ga. 2. 19
5. Paſt recovery, Jude 12
6. Decayed in nature or grace, Ro. 4. 19. Re. 3. 1
7. Dead in their bod. Job 1. 19

Deadly, Deadness.
Mark 16. 18. Ro. 4. 19. James 3. 8. Re. 13. 3

Deaf.
Ex. 4. 11. Maketh t. dumb or *d.*
Le. 19. 14. Not curſe the *d.*
Pſ. 38. 13. I am as a *d.* man
58. 4. Like the *d.* adder
P. Iſ. 29. 18. Sha. t. *d.* hear, 35. 5
42. 18. Hear ye *d.* 43. 8
T. Mi. 7. 16. Their ears ſhall be *d.*
Mat. 11. 5. The *d.* hear, Luke 7. 22. Mar. 7. 37. *See* 9. 25
Men are ſo *Naturally*, *Spiritually*, *Wilfully*, *Judicially*, as above

Deal.
Ex. 1. 10. Come let us *d.* wiſely
C. Le. 19. 11. Neither *d.* falſely
Nu. 11. 15. If thou *d.* thus with
Ru. 1. 8. The Lord *d.* kindly
Pſ. 119. 17. *D.* bounte. 142. 7
Pro. 12. 22. That *d.* truly are his
Iſ. 26. 10. Will he *d.* unjuſtly
48. 8. Wouldſt *d.*—treach.
P. 52. 13. My ſerv. ſhall *d.* pru.
Je. 21. 2. If—the Lord will *d.*
T. Eze. 16. 59. *D.* with thee as
22. 14. Day that I ſhall *d.*
Mal. 2. 10. Why do we *d.* treach.

It ſig.
1. To diſtribute, Iſ. 58. 7
2. To requite, Ru. 1. 8
3. To do, Eze. 18. 9. Da. 1. 13
4. Quantity, Mark 7. 36—10. 48

Dealeth, ing, ings.
1 Sam. 2. 23. I hear of yo. evil *d.*
23. 22. *D.* ſubtilly
Pſ. 7. 16. His violent *d.*
See Pro. 10. 4.--13. 16.--14. 17--21. 24
Je. 6. 13. Every one *d.* falſly, 8. 10
Joh. 4. 9. Jews have no *d.* with
Heb. 12. 7. God *d.* with you as

DEALT.
Gen. 33. 11. God—*d.* graciously
Ex. 1. 20. G. *d.* well with, Psa. 119. 65
2 K. 12. 16. *D.* faithfully, 22. 7
Ne. 9. 10. *D.* proudly, 16. Ex. 18 11
Job 6. 15. *D.* deceitfully, Exo. 21. 8
Pſ. 13. 6. *D.* bountifully, 116. 7
Iſ. 24. 16. *D.*--treacher. Je. 3. 20—5. 11. La. 1. 2. Mal. 2. 11. 14
Ho. 5. 7. *D.* treacher. aga. t. L. 6. 7
Joel 2. 26. God—*d.* wonderfully
Zac. 1. 6. So hath he *d.* with us
Luke 1. 25. The Lord *d.* with me
Acts 7. 19. *D.* ſubtilly with our
Ro. 12. 3. Hath *d.* to every

DEAR.
Je. 31. 20. My *d.* ſon, his *d.* ſon, Col. 1. 7 13
Luke 7. 2. Servant who was *d.*
Acts 20. 24. My life *d.* to myſelf
1 Th. 2. 8. Ye were *d.* to us

DEARTH.
Ge. 41. 54. 2 K. 4. 38. 2 Ch. 6. 28. Ne. 5 3. Je. 14. 1 Ac. 7. 11—11. 28. Famine

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Ge. 27. 10. Bleſs t. be. his *d.* 7
Ex. 21. 12. Shall—be put to *d.* 22. 19—31. 14. Le. 20. 2. De. 13. 5
Nu. 16. 29. Die the common *d.*
23. 10. Die the *d.* of the righte.
35. 25. Till the *d.* of the high
De. 30. 19. Be. you life & *d.* 30. 15
31. 29. After my *d.* ye will
Jud. 16. 30. Slew at his *d.* were
S. 15. 32. The bittern. of *d.*
22. 22. I—occaſioned the *d.* of
S. 22. 6. The ſnares of *d.* Pſ. 18. 5.
Kings 4. 40. There is *d.* in the
Ch. 32. 33. Did honour him at his *d.*
zr. 7. 26. To *d.* or to baniſh.
ob 3. 21. Which long for *d.*
5. 20. Redeem thee from *d.*
18. 13. The firſt-born of *d.*
Pſ. 6. 5. In *d.* there is no rem.
9. 13. The gates of *d.*
13. 3. The ſleep of *d.*
18. 4. Sorrow of *d.* ſnares of *d.* 5
48. 14. Our guide—unto *d.*
55. 4. The terrors of *d.*
56. 13. Deliver my ſoul from *d.*
68. 20. Belong the iſſues of *d.*
73. 4. No bands in their *d.*
89. 48. Shall not ſee *d.*
102. 20. Are appointed to *d.*
116. 8. My ſoul from *d.*
15. Is the *d.* of his ſaints
118. 18. Not given me over to *d.*
ro. 2. 18. Inclineth to *d.* 5. 5—7. 27
36. That hate me love *d.*
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12. 28. Thereof there is no *d.*
13. 14. Snares of *d.* 14. 27. *See* Snares
4 32. Righte. hath hope in his *d.*
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18. 21. *D.* & life are in
1. 6. Of them that ſeek *d.*
7. 1. The day of *d.* 8. 8
8. 6. Love is ſtronger *d.*
9. 2. Shadow of *d.* See *Shadow*
8. 15. A covenant with *d.* 18
8. 18. *D.* cannot celebrate thee
3. 12. His ſoul to *d.*
8. 3. *D.*—choſen rather
1. 8. Way of life &—*d.*
6. 15. If ye put me to *d.*
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3. 11. As are for *d.* to die, 15. 2
33. 11. No pleaſure in the *d.* of the wicked, 18. 23, 32
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26. 38. Sorrow unto *d.*
Lu. 2. 26. Should not ſee *d.*
P. 9. 27. Shall not taſte of *d.* John 8. 52
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11. 4. Is not unto *d.*
18. 31. To put any man to *d.*
32. What *d.* he ſhould die
Ac. 8. 1. Was conſent. to his *d.* 22. 10
22. 4. Perſecut.—to the *d.*
28. 18. No cauſe of *d.* in me
Ro. 1. 32. Are worthy of *d.*
5. 10. By the *d.* of his ſon
12. *D.* by ſin, 17, 21
14. *D.* reigned from Adam
6. 3. Bapt. into his *d.* 4
5. Likeneſs of his *d.*
P. 9. *D.* hath no more domi.
16. Whether of ſin unto *d.*
21. End of thoſe things is *d.*
23. The wages of ſin is *d.*
7. 5. Bring forth fruit unto *d.*
10. I found to be unto *d.*
13. Working *d.* in me
24. From the body of this *d.*
8. 6. To be carnally minded is *d.*
1 Co. 3. 22. T. world, or life, or *d.*
11. 26. The Lord's *d.* till he
15. 21. By man came *d.* Ro. 5. 17
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2 Co. 1. 9. Had the ſentence of *d.* 10
2. 16. Savour of *d.*
4. 11. Alway deliver. unto *d.*
12. *D.* worketh in us
Ph. 1. 20. It be by life or by *d.*
2. 8. Became obedient unto *d.*
3. 10. Conformable to his *d.*
2 Tim. 1. 10. Who hath abol. *d.*
He. 2. 9. Suffering of *d.*--ſho. taſted *d.*
14. Through *d.* he might
15. Who for fear of *d.*
9. 15. By means of *d.* 7. 23
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1 Pe. 3. 18. Put to *d.* in the fleſh
1 Joh. 3. 14. Paſſed from *d.* to life
5. 16. There is a ſin unto *d.* 17
Re. 1. 18. Keys of hell & *d.*
C. 2. 10. Be faithful to the *d.*
11. Second *d.* 20. 6, 14—21. 8
9. 6. Shall men ſeek *d.*
12. 11. Not their lives unto t. *d.*
18. 8. In one day *d.* and mourn.
P. 21. 4. Shall be no more *d.* *It ſig.*
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2. The cauſe of *d* Pro. 26. 18
3. The peſtilence, Eze. 14. 21. Rev. 6. 8.
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Je. 16. 4. Eze. 28. 8. 2 Co. 11. 23.

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DEBATE, ES, *ſig.*
1. To reaſon, Pro. 25. 9
2. To contend, Iſ. 27. 8
3. Strife, Iſ. 58. 4. Ro. 1. 29. 2 Co. 12. 20.

DEBT.
1 S. 22. 2. Ev. one that was in *d.*
2 Kings 4. 7. Oil, and pay thy *d.*
Mat. 6. 12. Forgive us our *d.* i. ſins
18. 27. And forgave him the *d.*
Ro. 4. 4. Not of grace, but of *d.*

DEBTOR, ORS, are ſuch,
1. To men, Eze. 18. 7. Mat. 6. 12
2. To God, Lu. 7. 41—16. 5
3. To the Spirit, Rom 8. 12
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Le. 25. 35. Fallen in *d.* with th.
Ec. 10. 18. By ſloth the build. *d.*
P. Iſ. 44. 26. Raiſe up the *d.*
He. 8. 13. *d.* and waxeth old.

DECEASE, ED.
Iſ. 26. 14. They are *d.* they
Luke 9. 31. Spake of his *d.*
2 Pe. 1. 15. After my *d.* *See* Death.

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31. 5. Foot—haſted to *d.*
P. Pſ. 72. 14. Redeem their ſoul from *d.*
101. 7. He that worketh *d.*
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20. 17. The bread of *d.* is ſweet
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Je. 5. 27. Their houſes full of *d.*
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9. 6. Through *d.* they refuſe
Hoſ. 12. 7. Balances of *d.* Am. 8. 5
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2 Co. 11. 13. *D.* workers. Pro. 11. 18
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Le. 6. 4. Hath *d.* gotten
Job 6. 15. Brethren—dealt *d.*
13. 7. Talk *d.*
Pſ. 24. 4. Nor ſworn *d.*
52. 2. Working *d.* Da. 11. 23
T. Je. 48. 10. Work of the L. *d.*
Mat. 13. 22. *D.* of riches, Mar. 4. 19
2 Co. 4. 2. The word of God *d.*
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2 Kings 18. 29. Let not Heze. *d.*
Je. 9. 5. *D.*—his neighbour. Iſ. 36. 14—37. 10.
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5. And ſhall *d.* many, Mar. 13. 6
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Je. 4. 10. Haſt greatly *d.* this
20. 7. Thou haſt *d.* (or perſuaded) me
Eze. 14. 9. *D.* that prophet
Ob. 3. Thine heart hath *d.* thee
Lu. 21. 8. Be not *d.* 1 Co. 15. 33. Ga. 6. 7.
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2 Tim. 3. 13. Deceiv. and being *d.*
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Mal. 1. 14. Curſed be the *d.*
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2 Co. 6. 8. As *d.* yet true
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22. 22. I will *d.* thy name, He. 2. 12
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1 John 1. 3. *D.* we unto you, 5
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Nu. 15. 34. Be. it was not *d.*
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2 Ch. 34. 2. Neither *d.* to
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Da. 2. 22. *D.* and ſecret things
Hab. 3. 10. *D.* uttered his voice
Lu. 6. 48. And digged *d.*
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Zec. 10. 11. The *d.* ſhall dry up
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Nu. 14. 9. Their *d.* is departed
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DEFEND.

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Pro. 13. 12. Hope *d.* maketh
19. 11. *D.* his anger
Ec. 5. 4. *D* not to pay
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DEFY, *ſig.*

To curſe or deteſt.

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35. 34. *D.* not the land
Ca. 5. 3. How ſhall I *d.* them
Eze. 9. 7. *D.* not the houſe, 7. 22
C. 20. 7. *D.* not yourſ. with Idols, 18
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Mat. 15. 18. They *d.* the man, Mar. 7. 15. 23
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21. 1. *D.* for the dead
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35. 33. Blood *d.* the land
Iſ. 24. 5. The earth alſo is *d.*
59. 3. Your hands are *d.*
Je. 2. 7. Ye *d.* my land, 3. 9—16. 18
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18. 6. *D.* his neighbour's wife. *See* 22. 11
43. 8. *D.* my holy name
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Joh. 18. 28. Leſt they ſhould be *d.*
1 Co. 8. 7. Conſcience—is *d.*
He. 12. 15. Thereby many be *d.*
Ja. 3. 6. *D.* the whole body
Re. 3. 4. Not *d.* their garments
14. 4. Which were not *d.*

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1. Deſtroy, 2 K. 23. 13. 1 Co. 3. 17
2. Divide, 1 Co. 3. 17
3. Commit fornication or adultery, Ge. 34. 27. Eze. 18. 11.
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C. Le. 19. 13. *D.* not thy neighbour, Mar. 10. 19
1 S. 12. 3. Have *d.* no man, 2 Co. 7. 2
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DELAY, ED, ETH.

C. Ex. 22. 29. Thou ſha. not *d.* to
32. 1. Moſes *d.* to come down
Pſ. 119. 60. And *d.* not to
Mat. 24. 48. My Lord *d.* his coming, Lu. 12. 45

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DELICATE, ES.

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Nu. 14. 8. If the Lord *d.* in us
De. 10. 15. The Lord had a *d.* in thy fathers
21. 14. Have no *d.* in her
1 S. 15. 22. Hath the L. as great *d.*
2 S. 15. 26. I have no *d.* in thee
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27. 10. Will he *d.* himſ. in, 34. 9
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16. 3. In whom is all my *d.*
C. 37. 4. *D.* thyſelf—in the Lord
P. 11. Shall *d.* them in—
40. 8. I *d.* to do thy will
68. 30. That *d.* in war
94. 19. Thy comforts *d.* my ſoul
119. 16. I'll *d.*—in thy ſtatut.
Pſ. 119. 24, 35, 47, 70, 77, 174
Pro. 8. 30. I was daily his *d.*
11. 20. Upright—are his *d.*
12. 22. Deal truly are his *d.*
15. 8. Prayer of t. upright is his *d.*
16 13. Are the *d.* of Kings
18. 2. No *d.* in underſtanding
P. 29. 17. Give *d.* unto thy ſoul
Ca. 2. 3. Shadow with great *d.*
Iſ. 1. 11. I *d.* not in—blood
C. 55. 2. Soul *d.* itſelf in fatneſs
58. 2. *D.* to know my ways
13. Call the Sabbath a *d.*
P. 14. Then ſhalt thou *d.*
Je. 6. 10. They have no *d.* in
9. 24 In theſe things I *d.*
Mal. 3. 1. Whom ye *d.* in

DELIGHTED, EST.

1 Sam. 19. 2. *D.* much in Da.
2 Sam. 22. 20. Becauſe he *d.* in me, Pſal. 18. 19. *See* 1 K. 10. 9. 2 Chron. 9. 8
Neh. 9. 25. *D.* themſelves in
Pſal. 22. 8. Seeing he *d.* in him
51. 16. Thou *d.* not in burnt-off.
109. 17. *D.* not in bleſſing
Iſ. 65. 12. Wherein I *d.* not, 66. 4
66. 11. *D.* with the abun. of.

DELIGHTETH, DELIGHTS, DELIGHTSOME.

Pſal. 37. 23. *D.* in his way
P. 112. 1. *D.* greatly in his commacom. 119. 92. 143
Prov. 3. 12, Son in whom he *d.*
8. 31. *D.* are with the ſons
Eccleſ. 2. 8. *D.* of the ſons of
Can. 7. 6. O love for *d.*
Iſa. 42. 1. In whom my ſoul *d.* Mat. 12. 18
P. 62. 4. The Lord *d.* in
66. 3. *D.* in their abomin.
Mal. 2. 17. He *d.* in them
P. 3. 12. Be a *d.* land, co. Da. 11. 16

Sig.

Taking mu. pleaſure & content in things or perſons greatly loved.

DELIVER.

Exod. 3. 8. I am come down to *d.*
P. 23. 31. I will *d.* the inha.
Deut 7. 16. Which the L. ſhall *d.*
P. Joſh. 8. 7. The L. will *d.* it
Judg. 10. 13. I'll *d.* you no more
14. Let them (*i.* idols) *d.* you
15. *D.* only—this day
1 Sam. 4. 8. Who ſhall *d.* us
12. 10. *D.* us—and we will
2 Sam. 5. 19. I will doubtleſs *d.*
1 K. 22. 6. The L. will *d.* it
2 K. 20. 6. And I will *d.* thee
2 Ch. 18. 5. God will *d.* it, 11
32. 15. Shall your G.—*d.* you
Ne. 9. 28. Many times didſt—*d.*
Job 5. 4. Nor any to *d.* them
P. 19. *D.* thee in ſix troubles
10. 7. None can *d.* out of
22. 30. *D.* the iſland
P. 33. 24. *D.* him from going
28. He will *d.* his ſoul
36. 18. A ranſom cannot *d.*
Pſ. 7. 1. And *d.* me, 31. 2. *See* 119. 134—142. 6
There is none to *d.* 50. 22.—71. 11
22. 8. That he would *d.* him
P. 37. 40. Help—and *d.* them
39. 8. *D.* me from my tranſ.
41. 2. Thou wilt not *d.* him
P. 50. 15. I'll *d.* thee
51. 14. *D.* me from blood-gu.
70. 1. Make haſte, O G. to *d.* me
71. 2. *D.* me in thy righte.
79. 9. *D.* us and purge away
P. 91. 14. I will *d.* him, 15
Pro. 2. 12. *D.* thee from, 16
6. 3. And *d.* thyſelf, 5
P. Pro. 12. 6. Upright ſhall *d.* them
24. 11. Forbear to *d.* them
Ec. 8. 8. Nor ſhall wicked. *d.*
Iſa. 5. 29. And none ſhall *d.* it
P. 31. 5. He will *d.* it
36. 15. L. will ſurely *d.* us
43. 13. None that can *d.* Ho. 2. 10
P. 46. 4. Will carry and *d.* you
47. 14. Shall not *d.* themſel.
50. 2. Have I no power to *d.*
57. 13. Let thy compa. *d.* thee
Jer. 1. 8. With thee to *d.* thee, 19—15. 20, 21
P. 39. 18. I'll ſurely *d.* thee
51. 6. *D.* every man his—ſoul
Lam. 5. 8. None that doth *d.* us
Ezek. 13. 21. *D.* my peop. 23
14. 14. Should *d.* but
T. 25. 4. I'll *d.* thee to
33. 12. Shall not *d.* him
P. 34. 10. I will *d.* my flock
Dan. 3. 17. God is able to *d.* us
29. Can *d.* after this ſort
6. 16. Thy God—will *d.* thee
Hoſ. 11. 8. How ſhall I *d.* thee
Amos 2. 14. The mighty *d.*
Mic. 5. 6. Thus ſhall he *d.* us
8. Teareth—and none can *d.*
Zac. 2. 7. *D.* thyſelf, O Zion
T. 11. 6. I will not *d.* them
Mat. 5. 25. Judge *d.* the to. Lu. 12. 58
6. 13. *D.* us from evil, Lu. 11. 4
10. 17. Will *d.* you up, Mar. 13. 9
19. When they *d.* you up, 24. 9
27. 43. Let him *d.* him
Rom. 7. 24. Who ſhall *d.* me
2 Cor. 1. 10. Doth *d.*—will *d.* us
Gal. 1. 4. That he might *d.* us
2 Tim. 4. 18. The L. ſhall *d.* me
Heb. 2. 15. And *d.* them who
2 Pet. 2. 9. Knoweth how to *d.*

It ſig. to

1. Bring out of bond. Ex. 3. 8
2. Reſtore, Gen. 37. 22. Ezek. 7. 19
3. Give to keep, Exod. 22. 7
4. Give up. Pſ. 27. 12. Hoſ. 11. 8
5. Eaſe, Jon. 4. 6
6. Preſerve, Dan. 6. 14—8. 4.

DELIVERANCE, ES.

Ge. 45. 7. Great *d.* Judg. 15. 18. Pſ. 18. 50
2 K. 5. 1. L. had giv. *d.* 1 Ch. 11. 14
P. 2 Ch. 12. 7. I will grant—ſome *d.*
Ezra 9. 13. Haſt given—ſuch *d.*
Eſth. 4. 14. *D.* ſhall ariſe to
Pſa. 44. 4. Command *d.* for Ja.
Iſa. 26. 18. Have not wrought—*d.*
Joe. 2. 32. In Jeruſ. ſhall be *d.* O. 17
Lu. 4. 18. To preach *d.* to
Heb. 11. 35. Not accepting *d.*

DELIVERED.

Exod. 5. 23. Haſt—*d.* thy peo.
De. 2. 36. G. *d.* all unto us, Joſ. 10. 30. Judg. 7. 9
1 S. 10. 18. *D.* you out of, 12. 11. Ez. 8. 31
17. 37. *D.* me out of
2 Kings 13. 3. *D.* them into the h. 17. 20. 2 Chro. 13. 16
Job 16. 11. God hath *d.* me to
23. 7. So ſhould I be *d.*
29. 12. I *d.* the poor, Pſ. 7. 4
Pſ. 18. 17. He *d.* me, 34. 4. 54. 7
22. 5. To thee, and were *d.*
60. 5. Beloved may be *d.*
107. 6. He *d.* them out of
Pro. 11. 8. The righteous is *d.*
P. 9. Shall the juſt be *d.* 21
Iſa. 49. 24. Lawful captives be *d.*
66. 7. Was *d.* of a man-child
Jer. 7. 10. We are *d.* to do
Ezek. 14. 16. They only ſha. be *d.*
Dan. 3. 28. *D.* his ſervants, 6. 27
P. 12. 1. Thy peo. ſhall be *d.*
P. Joe. 2. 32. Sha. be *d.* Mi. 4. 10
Mal. 3. 15. That tempt G. are *d.*
Mat. 25. 14. *D.* to 'em his go. 20. 22.
27. 2. *D.* him to Pilate, Mar. 15. 1
Lu. 1. 74. *D.* out of the hands
23. 25. *D.* J. to their wi. 24. 20
Rom. 4. 25. Was *d.* for our ſins, 8. 32
7. 6. *D.* from the law, Ga. 31. 3
8. 21. The creature—ſhall be *d.*
1 Co. 11. 23. Wh. I *d.* to y. 15. 3
2 Co. 1. 10. Who hath *d.* us, Col. 1. 13
4. 11. Are always *d.* to
1 Ti. 1. 20. *D.* unto Satan, com. 1 Co. 5. 5
2 Ti. 3. 11. The L. *d.* me. 4. 17
Heb. 11. 11. *D.* of a child
2 Pet. 2. 7. And *d.* juſt Lot
Jude 3. Once *d.* unto the Saints
Re. 12. 2. And pained to be *d.* 4
20. 13. *D.* up the dead.

DELIVERER.

Judg. 3. 9. Raiſed up a *d.* 15
18. 28. There was no *d.*
Pſ. 40. 17. My help & my *d.* 70. 5
Ro. 11. 26. Out of Zion the *d.* 2 S. 22. 2.

DELIVEREDST, EST.

Ne. 9. 27. Pſ. 35. 10. Mi. 6. 14

DELIVERETH, ING.

Job 36. 15. He *d.* the poor
Pſ. 18. 48. He *d.* me from
34. 17. *D.* them out of, 7. 19—97. 10
Pro. 10. 2. *D.* from death, 11. 4
14. 25. A true witneſs *d.* ſouls
Iſa. 42. 22. A prey, and none *d.*
Dan. 6. 27. He (*i.* God) *d.* and
Lu. 21. 12. *D.* you up to
Acts 26. 17. *D.* thee from thee.

DELUSION.

Iſa. 66. 4. 2 Theſſ. 2. 11.

DEMAND, ED.

Sig.

1. Aſk, Job 38. 3—40. 7—42. 4
2. Enquire, 2 S. 11. 7. Mat. 2. 4. *M.* 3. Petition, Da. 4. 17.

DEN.

Pſ. 10. 9. As a Lion in his *d.*
104. 22. Lay down in—*d.*
Can. 4. 8. From the lions *d.*
Iſa. 11. 8. Cockatrice *d.*
Jer. 7. 11. *D.* of robbers
9. 11. *D.* of dragons, 10. 22
Da. 6. 7. Caſt into the li. *d.* 24
Am. 3. 4. A li. cried out of his *d.*
Mar. 21. 13. Made it a *d.* of thie. Mar. 11. 17. Lu. 19. 46
Heb. 11. 38. In caves and *d.*

DENY.

Joſ. 24. 27. Leſt ye *d.* your G.
1 K. 2. 16. One petition *d.*
Pro. 30. 9. I be full, and *d.* thee
T. Mat. 10. 33. Whoſoever sha. *d.* me
16. 24. Let him *d.* himſ. Luk. 9. 23
26. 34. Sha. *d.* me thri. Lu. 22. 34
Mark 14. 31. I will not *d.* thee
Acts 4. 16. We cannot *d.* it
T. 2 Tim. 2. 12. If we *d.* him
13. He cannot *d.* himſelf
Ti. 1. 16. In works they *d.* him.

DENIED, ETH, ING

Job 31. 28. I ſhould have *d.* t. G.
Lu. 12. 9. *D.* before the Ang.
John 1. 20. Confeſ. and *d.* not
18. 27. Peter then *d.* again
Acts 3. 13. *D.*—Pilate
1 Tim. 5. 8. *D.* the faith
14. 15

2 Tim. 3. 5. But *d.* the power
Tit. 2. 12. *D.* ungodlineſs
2 Pet. 2. 1. *D.* the L. Jude 4
1 Joh. 2. 22. *D.* that J. is the C. 23

Sig.

1. Keep back, 1 Kings 20. 7
2. Not to acknowl. or rem. Job 8. 18
3. Diſown, Acts 3. 14. Lu. 22. 57.

DEPART.

P. Gen. 49. 10. The ſcepter ſha. not *d.*
Nu. 16. 26. *D.* I pray you from
Joſ. 1. 8. Not *d.* out of thy mouth, com. De. 4. 9. Pro. 3. 21—4. 21
2 Sam. 7. 15. Mercy ſhall not *d.*
Job 21. 14. *D,* from us, 22. 17
28. 28. *D.* fro. evil, Pſ. 34. 14—37. 27. Pro. 3. 7—13. 19—16. 6
Pſ. 6. 8. *D.* fro. me, 101. 4—119. 115—139. 19
Pro. 15. 24. To *d.* from hell
P. Iſa. 11. 13. Envy of Ephra. ſhall *d.*
52. 11 *D.* ye, *d.* ye, Lam. 4. 15
P. 54. 10. The moun. ſhall *d.*
59. 21. Shall not *d.* out of
Jer. 6. 8. Leſt my ſoul *d.*
T. 17. 13. They that *d.* from me
32. 40. Shall not *d.* from me, com. 31. 36
Ho. 9. 12. Woe—to 'em when I *d.*
C. Mic. 2. 10. Ariſe ye and *d.*
Mat. 7. 23. *D.*—ye workers of ini. Lu. 13. 27
8. 34. *D.* out of their coaſts
25. 41. *D.* from me ye curſed
Lu. 2. 29. Serv. *d.* in peace
5. 8. *D.* from me, for I am
Joh. 13. 1. *D.* out of this world
P. 16. 7. If I *d.* I'll ſend thee
Acts 18. 2. Jews to *d.* from Rome
1 Cor. 7. 10. Let not the wife *d.*
15. If the unbelieving *d.*
2 Cor. 12. 8. That it might *d.*
Phil. 1. 23. Having a deſire to *d.*
1 Tim. 4. 1. Shall *d.* from the
C. 2 Tim. 2. 19. *D.* from iniq.
James 2. 16. *D.* in peace.

DEPARTED.

Gen. 12. 4. So Abraham *d.*
Ex. 35. 20. *D.* from the preſ. of
Num. 14. 9. Their defence is *d.*
Judg. 16. 20. That the L. was *d.*
1 S. 4. 21. T. glo. is *d.* Ho. 10. 5
16. 14. Spirit of t. L. *d.* 28. 15, 16
2 S. 22. 22. Have not wick. *d.*
2 K. 10. 31. *D.* not from the ſins, 13, 6—14. 24—15, 9, 18
2 Ch. 21. 20. *D.* without being
Neh. 9. 19. The cloud *d.* not
Pſa. 18. 21. Have not wick. *d.*
105. 38. Glad when they *d.*
Lam. 1. 6. All her beauty is *d.*
Eze. 6. 9. Which hath *d.* from me
Dan. 4. 31. The kingdom is *d.*
Mal. 2. 8. Are *d.* out of the way
Rev. 6. 14. The heaven *d.*
18. 14. Are *d.* from thee.

DEPARTETH, ING.

Ge. 35. 18. As her ſoul was *d.* Job. 27. 21
Ex. 16. 1. After their *d.* out
Pro. 14. 16. And *d.* from evil
Eccleſ. 6. 4. And *d.* in dark.
Iſa. 59. 13. *D.* from our G.
15. He that *d.* from evil
Jer. 3. 20. *D.* from her huſband
17. 5. *D.* from the L. He. 3. 12
Dan. 9. 5. *D.* from thy precepts
Acts 20. 29. After my *d.*
He. 11. 22. Made ment. of the *d.*

Put for,

1. Removing, Job 27. 21
2. Leaving, Luke 9. 39
3. Dying, Ec. 6. 4. Phil. 1. 23

DEPTH, DEPTHS.

Ex. 15. 8. The *d.* were cong.
Job 28. 14. The *d.* ſaith it's not
Pſ. 68. 22. *D.* of t. ſea, Iſ. 51. 10. Mi. 7. 19
71. 20. *D.* of the earth
Pro. 8. 24. When there was no *d.*
9. 18. Are in the *d.* of hell
Iſa. 7. 11. Aſk it either in the *d.*
Rom. 8. 39. Nor height, nor *d.*
11. 33. O the *d.* of the riches
Ep. 3. 18. Length & *d.* & height.

It is put for,

1. The ſea, Pſ. 77. 16. & 106. 9
2. Great affliƈt. Pſ. 130. 1

DERISION.

Job 30. 1. Have me in *d.* Pſ. 44. 13—119. 51. Jer. 20. 7, 8. & 48. 27. La. 3. 14
Pſ. 2. 4. Sha. ha. 'em in *d.* 59. 8
See Ezek. 23. 32—36. 4

It ſig.

The cauſe of *d.* Hoſ. 7. 16.

DESART, ARTS.

Ex. 5. 3. Three days journ. in t. *d.*
19. 2. *D.* of Sinai, Nu. 20. 1
De. 32. 10. Found him in a *d.*
Pſ. 78. 40. Grie. him in t. *d.* 106. 14
102. 6. Like—an owl in the *d.*
Iſ. 13. 21. Beaſts of the *d.* 34. 14
40. 3. In the *d.* a high-way
P. 43. 19. Rivers in t. *d.* 20—35. 6
48. 21. Led 'em through t. *d.* Jer. 2. 6
Mat. 24. 26. He is in the *d.*
Mar. 6 31. A *d.* place, 35. Lu. 4. 42—9. 10
Lu. 1. 80. And was in the *d.*
He. 11. 38. Wan. in *d.* See *Wildern.*

Put for.

T. Gentiles, Iſ. 35. 1—41. 19.

DESCEND, ED.

Ex. 19. 18. The L. *d.* 34. 5
Pſ. 49. 17. Glory—not *d.* after him
133. 3. As the dew that *d.*
Eze. 26. 20. That *d.* into t. pit, 31. 16
Mat. 7. 25. The rain *d.*
28. 2. The Angel of the L. *d.*
Lu. 3. 22. The Holy Ghoſt *d.*
Eph. 4. 10. He that *d.* is the ſame
1 Th. 4. 16. The L. himſelf ſha. *d.*

DESCENDETH, ING.

Mat. 3. 16. The Spirit of God *d.* Mark 1. 10. John 1. 33
Ja. 3. 15. T. wiſdom *d.* not fro. a
Acts 10. 11. A—veſſel *d.* unto him
Rev. 21. 10. *D.* out of heaven.

DESCENT.

Mi. 1. 4. Lu. 19. 37. He. 7. 3, 6.

DESCRIBETH.

Ro. 4. 6. As David *d.* Moſes *d.* 10. 5

DESERT, DESERTS.

Pſal. 28. 4 Ezek. 7. 27.

DESERVE, ETH, ING.

Ez. 9. 13. Leſs than our iniq. *d.* Job 11. 6.

DESIRE.

T. Gen. 3. 16. Thy *d.* ſhall be to
4. 7. To thee ſhall be his *d.*
Ex. 10 11. For that ye did *d.*
34. 24. Any man *d.* thy land
Deut. 18. 6. With all the *d.* of
1 Sam. 9. 20. On whom is all t. *d.*
1 Kin. 9. 11. Accord. to all his *d.*
2 Ch. 15. 15. Wit. their whole *d.*
Neh. 1. 11. *D.* to fear thy name
Job 14. 15. Have a *d.* to the work
21. 14. *D.* not the knowl. of
31. 16. Poor from their *d.*
Pſ. 10. 3. Hearts *d.* 21. 2. Ro. 10. 1
17. Haſt heard the *d.* of
38. 9. My *d.* is before thee
45. 11. T. King—*d.* thy beauty
59. 10. My *d.* on my enemies, 54. 7—92. 11.—112. 8.—118. 7
78. 29. Gave 'em their own *d.*
112. 10. The *d.* of the wicked
145. 16 Thou ſatisfiedſt the *d.*
19. He will fulfil the *d.*
Pro. 3. 15. All that thou canſt *d.*
10. 24. T. *d.* of the righ. 11. 23
13. 12. When *d.* cometh
19. The *d.* accompliſhed is
19. 22. The *d.* of a man is his
21. 25. The *d.* of the ſlothful
24. 1. Nor *d.* to be with them
Ec. 6. 9. The wandering of the *d.*
Iſ. 26. 8. The *d.* of our ſoul is
53. 2. That we ſhould *d.* him
Jer. 22. 27. They *d.* to return, 44. 14
Dan. 11. 37. The *d.* of women
Amos 5. 18. That *d.* the day of
Mic. 7. 3. Utter his miſch. *d.*
Hag. 2. 7. The *d.* of all nations
Mar. 10. 35. Whatſ. we ſhall *d.*
11. 24. What things ſoev. ye *d.*
T Luke 17. 22. *D.* to ſee one of
22. 15. With *d.* have I deſired
C. 1 Cor. 14. 1. *D.* ſpirit. gifts
2 Co. 7. 11. What vehement *d.*
Ga. 4. 21. *D.* to be under the law
6. 12. As many as *d.* 13
He. 6. 11. We *d.* that, com. Ep. 3. 13
11. 16. They *d.* a better count.
James 4. 2. Kill—*d.* to have
1 Pet. 1. 12. Angels *d.* to look
2. 2. *D.* the ſincere milk
Rev. 9. 6. And ſhall *d.* to die.

Sig.

1. Love, Ge. 4. 7. Ca. 7. 10
2. Appetite, Eccleſ. 12. 5
3. A wife, Ezek. 24. 16
4. A thing deſired, Pro. 10. 24
5. The temple, Ezek. 24. 25
6. To pray for, Dan. 2. 18
7. To covet, Deut. 7. 25.

DESIRED.

Gen. 3. 6. A tree to be *d.*
2 Ch. 21. 20. Depart. without being *d.*
Pſ. 19. 10. More to be *d.* are
27. 4. One thing have I *d.*
132. 13. *D.* it for his hab. 14
Pro. 8. 11. Things that may be *d.*
Ec. 2. 10. Whatſo. mine eyes *d.*
Iſa. 26. 9. With my ſoul I have *d.*
Ho. 6. 6. For I *d.* mercy
Zeph. 2. 1. O nation not *d.*
Mat. 13. 17. Have *d.* to ſee, Lu. 10. 24
Acts 13. 7. *D.* to hear the word
1 John 5. 15. Petitions we *d.* of.

DESIRES.

P. Pſ. 37. 4. The *d.* of thine h.
140. 8. Not O L. the *d.* of t. wic.
Eph. 2. 3. The *d.* of the fleſh.

DESIREDST, EST.

De. 18. 16. All—thou *d.* of the L.
Pſ. 51. 6. Thou *d.* truth in. *See* 16
Mat. 18. 32. Becauſe thou *d.* me.

DESIRETH.

De. 14. 26. Thy ſoul *d.* 1 S. 2. 16. 1 K. 11. 37. Job 23. 13
Pſ. 68. 16. Hill which G. *d.*
Pro. 13. 4. Sluggard *d.* and
21. 10. Soul of the wicked *d.* evil
Ec. 6. 2. Soul of all that he *d.*
1 Tim. 3. 1. He *d.* a good work.

DESIRING, OUS.

Pro. 23. 3. Not *d.* of his daint.
2 Co. 5. 2. *D.* to be clothed upon
Ga. 5. 26. Not—*d.* of vain-glory
1 Th. 3. 6. *D.* to ſee us. 2 Ti. 1. 4

DESOLATE.

Ge. 47. 19. The land be not *d.* Lev. 26. 34. Iſa. 6. 11
Job 3. 14. *D.* places, Pſ. 109. 10. Iſa. 49. 19—59. 10
15. 28. *D.* cities, Iſ. 54. 3. Jer. 44. 6. Eze. 26. 19
Pſ. 25. 16. I am *d.* and affliƈt. 143. 4
T. 34. 21. Shall be *d.*
P. 22. Truſt in him ſhall be *d.*
40. 15. Let them be *d.* 69. 25
Iſ. 3. 26. She being *d.* 5. 9—15. 6
49. 8. Inherit the *d.* herit.
54. 1. Child. of the *d.* Ga. 4. 27
P. 62. 4. Any more be termed *d.*
Je. 2. 12. Be ye very *d.*
4. 27. Land ſhall be *d.* 12. 11—25. 38. Ezek. 14. 16. Mic. 7. 13
26. 9. This city ſhall be *d.* 19. 8
P. 32. 43. It is *d.*—ſhall be *d.* 33. 10
51. 26. Shall be *d.* for ever
Lam. 5. 18. Of Zion which is *d.*
Eze. 6. 6. High places ſhall be *d.*
36. 34. *D.* land ſhall be tilled
Dan. 9. 17. Sanƈtuary that is *d.*
27. Poured upon the *d.*
11. 31. That make *d.* 12. 11
T. Ho. 5. 9. Ephraim ſha. be *d.* 13. 16
Mal. 1. 4. And build the *d.* places
T. Mat. 23. 38. Left unto you *d.*
Acts 1. 20. Habita. be *d.*
1 Tim. 5. 5. *D.* and truſteth
T. Rev. 17. 16. Shall make her *d.*

Sig.

1. Solit. 2 S. 13. 20. La. 3. 11
2. Comfortleſs, Pſ. 25. 16. Jer. 16. 7
3. Deſtroyed. So very oft.

DESOLATION, ONS.

2 Ch. 30. 7. Gave 'em up to *d.*
Pſ. 46. 8. What *d.* he—made
73. 19. Brought into *d.*
74. 3. The perpetual *d.*
Pro. 1. 27. Fear cometh as *d.*
3. 25 *D.* of the wicked
P. Iſ. 61. 4. Raiſe up former *d.*
Dan 8. 13. Tranſgreſ. of *d.*
9. 18. Behold our *d.*
26. *D.* are determined
Mat. 24. 15. The abomin. of *d.* Mark 13. 14.

Sig.

1. Affliƈtion, Job 30. 14
2. The cauſe of *d.* Hoſ. 12. 1
3. Deſtruƈtion, Mat. 12. 25

DESPISE.

T. Le. 26. 15. If ye *d.* my ſtat.
T. 1 S. 2. 30. They that *d.* me
C. Job 5. 17. *D.* not thou the chaſt. Pro. 3. 11. He. 12. 5
9. 21. I would *d.* my life
10. 3. *D.* not the work of
Pſ. 51. 17. Broken—heart—thou wilt not *d.*
73. 20. *D.* their image
102. 17. Not *d.* their prayer
Pro. 1. 7. Fools *d.* wiſdom
23. 22. *D.* not thy mother
Iſ. 30. 12. Ye *d.* this word
Je. 23. 17. Say to them that *d.* me
Am. 5. 21. I *d.* your feaſt days
Mal. 1. 6. O prie. that *d.* my name
Mat. 6. 24. And *d.* the other, Lu. 16. 23
18. 10. *D.* not one of theſe
C. Ro. 14. 3. *D.* him that eat.
1 Cor. 11. 22. Or *d.* ye the ch.
C. 1 Th. 5. 20. *D.* not proph.
2 Th. 4. 12. No man *d.* thy
2 Pe. 2. 10. *D.* Government, Jude 8

Sig.

1. Diſeſteem, 2 S. 19. 43. Eſt. 1. 17
2. Forſake, Pro. 23. 22—1. 7
3. Rejeƈt, Le. 26. 15. Iſ. 30. 12
4. Think ill of others, Ro. 14. 3

DESPISED.

Ge. 16. 4. *D.* in her eyes, 5
Le. 26. 43. *D.* not my judgments
Nu. 11. 20. Ye have *d.* the L.
15. 31. *D.* the word of the L. 2 S. 12. 9
2 S. 6. 16. *D.* him in her heart, 1 Ch. 15. 29
Le. 26. 43. *D.* not my judgments, Eze. 20. 13
2 S. 12. 10. Becauſe thou haſt *d.* me
2 K. 19. 21. Daughter of Z.—*d.* th.
2 Ch. 36. 16. And *d.* his wo.
Ne. 4. 4. O—God we are *d.*
Pſ. 22. 6. *D.* of the people, 119. 141
24. He hath not *d.*
53. 3. God hath *d.* them
106. 24. *D.* the pleaſ. land
Pro. 1. 30. *D.* my reproof. *See* 5. 12
12. 9. He that is *d.* and
Ca. 8. 1. I ſhould not be *d.*
Iſ. 5. 24. *D.* the word of
53. 3. He was *d.*
60. 14. They that *d.* thee
Je. 33. 24. Have *d.* my people, Eze. 20. 24
Eze. 16. 59. *D.* the oath, 17. 16, 18.
22. 8. *D.* my holy things
Am. 2. 4. Have *d.* the Law, He. 10. 28
Zac. 4. 10. *D.* t. day of ſmall things
Mal. 1. 6. Have we *d.* thy name
Lu. 18. 9. And *d.* others, com. 1 Co. 4. 10
1 Co. 1. 28. Things which are *d.* G.
Ja. 2. 6. Ye have *d.* the poor

DESPISERS, EST.

Acts 13. 41. Ro. 2. 4. 2 Tim. 3. 3.

DESPISETH, ING.

Pſ. 69. 33. The L. *d.* not, Job 36. 5
Pro. 11. 12. That *d.* his neighbour, 14. 21
13. 13. Whoſo *d.* the word
15. 5. *D.* his father
20. *D.* his mother, 30. 17
19. 16. That *d.* his ways
Iſ. 49. 7. To him whom man *d.*
Lu. 10. 16. That *d.* you, *d.* me, 1 Th. 4. 8
He. 12. 2. *D.* the ſhame

DESPITE, FUL, LY.

Eze. 25. 15. With a *d.* heart, 36. 5
Mat. 5. 44. Which *d.* uſe you, Lu. 6. 28
Acts 14. 5. To uſe them *d.*
Ro. 1. 30. *D.* proud
He. 10. 29. Which hath done *d.*

DESTITUTE.

Pſ. 102. 17. The prayer of the *d.*
141. 8. Leave not my ſoul *d.*
M. Pro. 11. 12. *D.* of wiſdom, 15. 21
1 Tim. 65. *D.* of the truth
He. 11. 37. Being *d.* com. Ja. 2. 15

DESTROY.

Ge. 6. 9. I will *d.* man, 13—7. 4
18. 23. Wilt thou alſo *d.* 24
31. I'll not *d.* it for twen. 32
Ex. 34. 13. Ye ſha. *d.* their altars, Deu. 7. 5
Nu. 21. 2. Utterly *d.* their cities
De. 9. 3. *D.* them quickly, 1 S. 15. 3
26. *D.* not thy people
10. 10. L. would not *d.* thee

De. 28. 63. Rejoice over you to *d.*
33. 27. Shall ſay *d.* them
1 S. 15. 6. Leſt I *d.* you
26. 9. *D.* him (*i.* Saul) not
2 S. 22. 41. That I might *d.* them
2 K. 8. 19. The L. would not *d.* 2 Ch. 21. 7
2 Ch. 35. 21. That he *d.* thee
Eſt. 3. 6. Sought to *d.* all the Jews, 4. 7. 8
Job 8. 18. If he *d.* him
Pſ. 5. 6. Shall *d.* them, 10—28. 5
52. 5. God ſhall—*d.* thee
63. 9. Seek my ſoul to *d* it, 69. 4—119. 95
74 8. Let us *d.* them together
101. 8. I'll—*d.* all the
118. 10. I will *d.* them
145. 20. The wicked will he *d.* Pro. 15. 25
Pro. 1. 32. Shall *d.* them 11. 3—21. 7
Ec. 5. 6. And *d.* the work of, Ro. 14. 20
7. 16. Shouldſt thou *d.* thyſelf
Iſ. 10. 7. Is in his heart to *d.*
11. 9. Shall not hurt nor *d.* 65. 25
15. The L. ſhall utterly *d.*
13. 9. *D.* the ſinners, 1 S. 15. 18
25. 7. Will *d.* this mountain
32. 7. To *d.* the poor
42. 14. I will *d.* & devour
51. 13. He were ready to *d.*
65. 8. *D.* it not for a bleſſing
Je. 5. 10. *D.* but not make
15. 7. I'll *d.* my people
18. 7. Pull down & *d.* 1. 10
51. 20. Will I *d.* kingdoms
Eze. 21. 31. Skilful to *d.*
Da. 7. 26, To *d.* it, unto the end
8. 24. He ſhall *d.* wonderfully
25. By peace ſhall—*d.* many
Am. 9. 8. I will not utterly *d.*
Mi. 2. 10. It ſhall *d.* you
Zec. 12. 9. I'll ſeek to *d.*
Mal. 3. 11. Shall not *d.* the fru.
Mat. 5. 17. I am come to *d.*
10. 28. Able to *d.* ſoul & body
21. 41. And will miſer. *d.*
Mar. 1. 24. Art thou come to *d.* Lu. 4. 34
Mar. 3. 6. How they might *d.* him, 11. 18
12. 9. *D.* the huſbandmen, Lu. 20. 16
Lu. 6. 9. To ſave life or to *d.* it
9. 56. Not come to *d.* men's lives
Joh. 2. 19. *D.* this temple
10. 10. To kill & to *d.*
Ro. 14. 15. *D.* not—with thy
1 Co. 1. 19. I'll *d.* the wiſdom of
3. 17. Shall God *d.* 6. 13
2 Th. 2. 8. And ſhall *d.* with
Heb. 2. 14. Might *d.* him that
Ja. 4. 12. Able to ſave & to *d.*
1 Joh. 3. 8. Might *d.* the works
Re. 11. 18. *D.* them that *d.* the

Sig.

1. To afflict, Job 2. 3—10. 8
2. To paſs over lightly, Iſ. 3. 12
3. To diſannul, Iſ. 28. 7
4. To corrupt, Mat. 5. 17
5. To kill ſoul or body, Mat. 21. 41

DESTROYED.

2 S. 24. 16. The Angel that *d.*
2 K. 21. 9. The L. *d.* 1 Ch. 5. 25
Pſ. 9. 5. Haſt *d.* the wicked
11. 3. Foundations be *d.*
73. 27. *D.* them that go
92. 7. Be *d.* for ever. *See* 137. 8
T. Pro. 13. 13. Shall be *d.* 20—29. 8. Acts 3, 23
P. Da. 2. 44. Never be *d.* 6. 26. 7. 14
Hoſ. 4. 6. My people are *d.*
T. 10. 8. Iſrael ſhall be *d.*
13. 9. Thou haſt *d.* thyſelf
Lu. 17. 29. *D.* them all, Mat. 22. 7
Ro. 6. 6. That—ſin might be *d.*
Gal. 1. 23. Which once he *d.* 2. 18
2 Pet. 2. 12. To be taken & *d.*
Jude 5. *D.* them that believe

DESTROYER, ERS.

Put for,

1. The Angel of G. 1 Co. 10. 10. Ex. 12. 23
2. Oppreſſors, Pſ. 17. 4. Je. 50. 11
3. A waſter, Pro. 28. 24
4. Nebuchadnezzar, Je. 4. 7
5. Death, Job 15. 21

DESTROYETH, ING.

1 Ch. 21. 12. The Angel—*d.*
Job 9. 22. *D.* the perfect
Pro. 6. 32. *D.* his own ſoul
11. 9. *D.* his neighbour
Ec. 7. 7. A gift *d.* the heart
9. 18. One ſinner *d.* much good
See Iſ. 28. 2. Je. 51. 25. La. 2. 8
Eze. 9. 1. His *d.* weapon

DESTRUCTION, ONS.

De. 7. 23. A mighty *d.* 1 S. 5. 9
1 K. 20. 42. Appointed to *d.* Pro. 31. 8
2 Ch. 26. 16. Lifted up to his *d.*
Eſt. 8. 6. See the *d.* of my people
C. Job 5. 21. Be afraid of *d.* 22
21. 17. Oft comes their *d.*
30. Is reſerved to—*d.*
30. 24. They cry in his *d.*
31. 3. Is not *d.* to the wicked
23. *D.* from God was
29. If I rejoiced at the *d.*
Pſ. 9. 6. *D.* are come to
35. 8. Let *d.* come. *See* 55. 23
88. 11. Thy faithfulneſs—in *d.*
90. 3. Turneſt man to *d.*
P. 91. 6. Nor for the *d.* that
103. 4. Thy life from *d.*
T. Pro. 1. 27. Your *d.* cometh
T. 13. 3. Shall have *d.*
16. 18. Pride goeth before *d.*
17. 19. Seeketh *d.* 24. 2
T. 10. 29. *D.* ſhall be to the, 21. 15
24. 2. Their heart ſtudieth *d.*
27. 20. Hell & *d.* are never full
T. Iſ. 1. 28. The *d.* of tranſgreſ.
14. 23. Beſom of *d.*
Je. 4. 6. A great *d.* 6. 1
17. 18. With double *d.*
Eze. 7. 25. *D.* cometh
Hoſ. 7. 13. *D.* unto them, 9. 6
13. 14. I will be thy *d.*
T. Mi. 2. 10. With a ſore *d.*
P. Zec. 14. 11. No more utter *d.*
Mat. 7. 13. That leadeth to *d.*
Ro. 3. 16. *D.* & miſery are
2 Co. 10. 8. Not for your *d.* 13. 10
1 Th. 5. 3. Sudden *d.* cometh
2 Th. 1. 9. With everlaſting *d.*
1 Tim. 6. 9. Drown men in *d.*
2 Pe. 2. 1. On themſelves ſwift *d.*

Put for,

1. Outward calamity, Je. 48. 3
   1. War & ſword, Pſ. 9. 6
   2. Peſtilence, 91. 6
   3. Famine, Pſ. 103. 4
2. Temporal death, Pſ. 90. 3
3. Mortification of ſin, 1 Co. 5. 5
4. Damnation, Mat. 7. 13. 2 Pe. 2. 1

DETAIN, ED.

Jud. 13. 15, 16. 1 S. 21. 7

DETERMINATE, ATION.

Zep. 3. 8. Acts 2. 23

DETERMINE, ED.

Ex. 21. 22. As the Judges *d.*
1 S. 20. 7. Evil is *d.* 25. 17. Eſt. 7. 7
2 Ch. 25. 16. God hath *d.*
Job 14. 5. His days are *d.*
Da. 9. 24. Seventy weeks are *d.*
27. That *d.* ſhall be, 11. 36
Acts 4. 28. *D.* before to be

It ſig. to

1 Decree, Lu. 22. 22. Ac. 17. 26
2. Impoſe, Ex. 21. 22
3. Reſolve, Ac. 27. 1. Tit. 3. 12
4. Judge or think fit, 1 Co. 2. 2

DETEST, ABLE.

De. 7. 26. Thou ſhalt utter *d.*
Ez. 5. 11. *D.* things, 7. 20. 37--23

DEVICE, ES.

2 Ch. 2. 14. To find out every *d.*
Eſt. 9. 25. His wicked *d.* 8. 3
Job 5. 12. Diſappoint the *d.*
T. Pſ. 10. 2. Be taken in the *d.*
33. 10. Who maketh the *d.*
37. 7. Wicked *d.* to paſs
140. 8. Further not the wicked *d.*
Pro. 1. 31. Filled with their—*d.*
T. 12. 2. A man of wicked *d.* 14. 17
19. 21 Many *d.* in man's heart
Je. 11. 19. Deviſed *d.* aga. me. com. 18. 11, 18. La. 3. 62. Pſ 21. 11

1. Natural, Eccleſ. 9. 10
2. Military, Jer. 51. 11
3. Malicious, Iſ. 32. 7
4. Superſtitious, Je. 18. 12
5. Deviliſh, 2 Co. 2. 11

DEVIL.

Mat. 4. 1. Tempted of the *d.* Lu. 4. 2
11. The *d.* leaveth him
11. 18. He hath a *d.* & 12. 22
15. 22. Vexed with a *d.*
25. 41. Prepar'd for the *d.*
Joh. 6. 70. One of you is a *d.*
8. 44. Of your father the *d.*
48. Haſt a *d.* 10. 20
49. J. anſwered, I ha. not a *d.*
13. 10. Children of the *d.*
Ep. 4. 27. Neither give place to t. *d.*
6. 11. The wiles of the *d.*
1 Tim. 3. 6. Condemna. of the *d.*
2 Tim. 2. 26. Snares of the *d.* 1 Tim. 3. 7
He. 2. 14. That is the *d.*
Ja. 4. 7. Reſiſt the *d.* & he
1 Pe. 5. 8. Your adverſary the *d.*
1 Joh. 3. 8. Sin is of the *d.*
10. Childr. & w. of the *d.*
Ju. 9. Contending with the *d.*
Rev. 2. 10. The *d.* ſhall caſt ſome
12. 9. The *d.* & Satan, 20. 2.
See v. 12. & 20. 10. & *Satan*

DEVILS.

De. 32. 17. They ſacrifice unto *d.* Le. 17. 7.
2 Ch. 11. 15. Ordained prieſts for the *d.*
Mat. 4. 24. Poſſeſſed with *d.* 8, 16, 33. Luke 8. 36
9. 34. Th. prince of t. *d.* Lu. 11. 15
Mar. 1. 34. Caſt out—*d.* 3. 15. Lu. 9. 49
Lu. 8. 2. Out of whom went 7 *d.*
13. 32. Behold I caſt out *d.*
1 Co. 10. 20. Fellowſhip with *d.*
21. Cup of *d.* table of *d.*
1 Tim. 4. 1. Doctrine of *d.*
James 2. 19. The *d.*—believe and
Rev. 16. 14. Are the ſpirit of *d.*
18. 2. The habitation of *d.*

For,

1. Idols, Pſ. 106. 37. 2 Ch. 11. 15
2. Judas, Joh. 6. 70
3. Perſecutors, Rev. 2. 10
4. Slan. 1 Ti. 3. 11--2 T. 3. 3. *gr.*

DEVISE.

Ex. 31. 4. *D.* cunning works. 35. 32
2 Sam. 14. 14. Doth he *d.* means
Pro. 14. 22. That *d.* good, com. Iſa. 32. 8
Je. 18. 11, And *d.* a device, 18.
Eze. 11. 2. *D.* miſchief, Mic. 2. 1.
Mich. 2. 3. Do I *d.* an evil.

DEVISED, ETH.

1 Kings 12. 33. *D.* of his own
Pſ. 31. 13. *D.* to take—my life
36. 4. *D.* miſchief, 52. 2.
Je. 51. 12. T. L. hath—*d.* La. 2. 17

DEVOTE, ED, TIONS.

Lev. 27. 8. *D.* unto the L.
Num. 18. 14. *D.* in Iſrael
Pſ. 119. 38. *D.* to thy fear
Ac. 17. 23. And beheld your *d.*

DEVOUR.

De. 32. 42. Shall *d.* fleſh, com. 2. S. 2. 26.
T. Job 18. 13. Shall *d.* his ſtren.
Pſ. 80. 13. Field doth *d.* it. Iſa. 56. 9
Iſa. 1. 7. Strangers *d.* it.
9. 12. *D.* Iſrael with open mo.
Je. 2. 3. *D.* him ſhall offend
T. 21. 14. *D.* all things round, 50. 32
Dan. 7. 23. *D.* the whole earth
T. Hoſ. 5. 7. Shall a mo. *d.* them
13. 8. Will I *d.* them
Hab. 3. 14. To *d.* the poor ſecr.
Mat. 23. 14. Ye *d.* widows hou. Lu. 20. 47
2 Cor. 11. 20. If a man *d.* you
Gal. 5. 15. And *d.* one another
Heb. 10. 27. Shall *d.* the adver.
1 Pe. 5. 8. Whom he may *d.*
Rev. 12. 4. To *d.* her child
See *Briars*, *Fire*, &c.

DEVOURED, EST, ETH.

2 S. 11. 25. *D.* one as well as
Pſ. 79. 7. They have *d.* Jacob
Pro. 20. 25. *D.* that which is
Iſ. 33. 14. Dwell with *d.* fire
Eze. 36. 13. *D.* up man
Ho. 7. 9. Have *d.* his ſtrength
Hab. 1. 13. *D.* the man that is
Mat. 13. 4. And *d.* 'em up, Ma. 4. 4
Re. 11. 5. And *d.* their ene.

DEVOUT, or RELIGIOUS.

Lu. 2. 25. *D.* men, Acts 8. 2. *D.* women, 13. 50

DEW.

Ge. 27. 28. The *d.* of heaven, Da. 4. 23
Ex. 16. 13. *D.* lay round about, Nu. 11. 9
P. De. 32. 2. Sha. diſtill as the *d.*
33. 28. Sha. drop down *d.* 13
Jud. 6. 37, 40, 2 S. 1. 21. 1 K. 17. 1.
Job 29. 19. The *d.* lay all night on
38. 38. Begot. the drops of *d.*
Ho. 6. 4. As the early *d.* 13. 3
P. 14. 5. As the *d.* to Iſrael
P. Mi. 5. 7. As the *d.* from t. L.
P. Zac. 8. 12. Heaven ſha. give *d.*

It ſig.

1. Heavenly doctr. De. 32. 2.
2. C. diſciples, Pſa. 110. 3. Mi. 5. 7.
3. Afflictions, Can. 5. 2
4. God's fav. Iſ. 18. 4--26. 19
5. Abundant bleſſings, Job 29. 19

DIADEM.

It ſig.

1. The Ch. excellency, Iſ. 28. 5—62. 3
2. A K. or Kingdom, Eze. 21. 26

DIAMOND.

Je. 17. 1. Point of a *d.*
Eze. 28. 13. T. *d.* Ex. 28. 18

DIE.

T. Ge. 2. 17. Thou ſha. ſurely *d.* 20. 7
42. 2. May live & not *d.* 47. 19
Ex. 10. 28. My face, thou ſhalt *d.*
Le. 10. 6. Leſt you *d.* *v.* 7, 9. Nu. 4. 15
Nu. 16. 29. *D.* the common death
21. 5. To *d.* in the wilderneſs
De. 13. 10 With ſtones that he *d.* 17. 5--21. 21.--22. 21, 24
Jud. 13. 22. We ſha. ſurely *d.*
1 S. 14. 43. And lo, I muſt *d.*
2 Sa. 12. 14. The child ſhall—*d.*
1 K. 14. 12. The child ſha. *die*
2 Kin. 7. 3. Sit here till we *d.* 4
2 Ch 25. 4. *D.* for his own ſin
Job 14. 14. If a man *d.* ſha. he li.
27. 5. Till I *d.* I'll not
34. 20. Moment they ſhall *d.*
T. 36. 12. *D.* without know. 12. 2
14. Shall *d.* in youth
Pſ. 49. 10. That wiſe men *d.*
79. 11. Are appointed to *d.*
82. 7. Shall *d.* like men
88. 15. Afflicted and ready to *d.*
104. 29. They *d.* & return
118. 17. Not *d.* but live, He. 1. 12
T. Pro. 5. 23. Sh. *d.* 19. 16. 10. 21
30. 7. Deny not before I *d.*
Ec. 3. 2. A time to *d.*
7. 17. *D.* before thy time
9. 5. Know that they ſhall *d.*
Iſ. 22. 13. To mor. we ſha. *d.* 1 Co. 15. 32
T. 14. Purged till ye *d.*
38. 1. *D.* & not live
51. 12. Of a man that ſha. *d.*
Je. 16. 6. Great &—ſmall ſha. *d.*
26. 8. Shall ſurely *d.*
11. Is worthy to *d.* See 16.
T. Eze. 3. 19. *D.* in his iniquity, 33. 8, 9
18. 4. Soul that ſin. ſhall *d.* 13, 18, 21, 23, 28
31. Why will ye *d.*
33. 15. He ſha. not *d.* 18
Jon. 4. 8. Wiſhed--to *d.* 3
Za 11. 9. Which dieth, let it *d.*
T. 13. 8. Shall be cut off and *d.*
Mat. 26. 35. Tho. I ſhould *d.* Ma. 14. 31
Lu. 20. 28. *D.* without children
36. Nor can they *d*
Joh. 6. 50. May eat—and not *d.*
T. 8. 21. Shall *d.* in your ſins, 24
11. 16. We may *d.* with him
P. 26. Shall never *d.*
50. That one ſhould *d.* for
12. 24. Fall into the grou. and *d.*
21. 23. That diſciple ſhould not *d.*
Ac. 21. 13. To *d.* at Jeruſ. 25. 11.
Rom. 5. 7. Would even dare to *d.*
T. 8. 13. After the fleſh ye ſha. *d.*
14. 8. Whe. we live or *d.* ca. 1 Th. 5. 10
1 Cor. 15. 22. As in Adam all *d.*
36. Quickened except it *d.*
Phil. 1. 21. To *d.* is gain
Re. 3. 2. That are ready to *d.*
T. 9. 6. Shall deſire to *d.*
P. 14. 13. Which *d.* in the L.
See the acceptation after *Died.*

DIED.

Ge. 5. 5. 900 years, and he *d.*
7. 21. And all fleſh *d.* Rev. 16. 3
Ex. 16. 3. Would to G. we had *d.* Nu. 14. 2
De. 34. 7. Mo. was 120 years when he *d.*
2 Sam. 3. 33. *D.* Abner as a fool
2 Sam. 24. 15. *D.* of the people
1 Ch. 2. 30. *D.* without child. 32
10. 6. Saul *d.*
2 Ch. 24. 15. Jeho. 130 when he *d.*
Eze. 24. 18. At even my wife *d.*
Joh. 11. 37. Should not have *d.*
Rom. 5. 6. C. *d.* for the ung. 8.
6. 10. He *d.* unto ſin

Ro. 14. 15. For wh. C. *d.* 1 Co. 8. 11
1 Co. 15. 3. Chriſt *d.* for our ſins
2 Co. 5. 15. He *d.* for all
He. 10. 28. *D.* without mercy
11. 13. *D.* in faith
It ſig.
1. The ſoul's departure from the body, Ge. 35. 18
2. To be aſtoniſhed, 1 S. 25. 37
3. A looſing of an anch. Ho. 13. 1
4. To be greatly convi. Ro. 7. 9
5. To ſuffer Joh. 19. 7. Ac. 25. 11
6. To periſh etern. Joh. 11. 26
7. Coloured, Iſ. 63. 1

DIEST, ETH, ING.
Le. 22. 8. *D.* of itſelf, De. 14. 21
Ru. 1. 17. Where thou *d.* I'll *d.*
1 Kings 14. 11. That *d.* (of Je.) com. 16. 4—21. 24
Job 14. 10. Man *d.* & waſteth
21. 23. *D.* in his full ſtreng. 25
Pſ. 49. 17. He *d.* he ſhall--not h.
Pro. 11. 7. When a wicked man *d.*
Ec. 2. 16. *D.* the wiſe man as, 3. 19
Iſ. 50. 2. *D.* for thirſt
Eze. 18. 26. Com. iniq. & *d.*
32. No pleaſure in him—that *d.*
Zac. 11. 9. That *d.* let him *d.*
Ro. 6. 9. *D.* no more
2 Co. 4. 10. *D.* of t. Lord Jeſus
6. 9. As *d.* and behold we live
He. 11. 21. Iac. when he was *d.* bl.

DIFFER, ENCE.
Ex. 11. 7. The Lord put a *d.*
Le. 10. 10. A *d.* between holy—Eze. 22. 26
Eze. 44. 23. My people the *d.*
Acts 15. 9. Putting no *d.* between
Ro. 3. 22. There is no *d.* 10. 12
1 Co. 4. 7. Who make. thee to *d.*
Jud. 22. Compaſ. making a *d.*

DIFFERENCES, ETH, ING.
Ro. 12. 6. 1 Co. 12. 5—15. 41. Ga. 4. 1

DIG, ED, EDST, ETH.
Ge. 26. 18. *D.* wells, 19. 21. De. 6. 11. 2 Ch. 26. 10. Ne. 9. 25
Ex. 21. 33. *D.* a pit, & not
Pſ. 7. 15. A pit, and *d.* it
35. 7. Without cauſe they *d.*
57. 6. *D.* a pit before me, 119. 85. Je. 18. 20, 22
Pro. 26. 27. *D.* a pit, ſhall fall, Ec. 10. 8
Iſ. 5. 6. Not—pruned nor *d.*
Eze. 8. 8. *D.* now in—12. 5, 12
Am. 9. 2. Though they *d.* in. hell
Mat. 25. 18. And *d.* in the earth
Luke 6. 48. And *d.* deep
16. 3. I cannot *d.* *See* Ro. 11. 3.
Sig.
1. To ſearch dil. Job 3. 21
2. To intrench, Job 11. 18
3. To plot, Pro. 16. 27
4. To break thro', Job 24. 16
5. To prepare, Pſ. 94. 13
6. To labour hard, Lu. 16. 3

DIGNITY, TIES.
Ec. 10. 6. Is ſet in great *d.*
Hab. 1. 7. *D.* proceed of themſe.
2 Pe. 2. 10. Speak evil of *d.* Ju. 8

DILIGENCE.
Pro. 4. 23. Heart with all *d.*
Luke 12. 58. Give *d.*
Ro. 12. 8. That ruleth with *d.*
2 Co. 8. 7. Abound—in all *d.*
He. 6. 11. Do ſhew the ſame *d.*
2 Pe. 1. 5. Giving all *d.* 10
Jude 3. When I gave all *d.*

DILIGENT.
De. 19. 18. Make a *d.* inquiſition
Joſ. 22. 5. *D.* heed to—the com.
Pſ. 64. 6. A *d.* ſearch, 77. 6
Pro. 10. 4. Hand of the *d.* 12. 24
P. Pro. 13. 4. Soul of the *d.*
21. 5. Thoughts of the *d.*
22. 29. *D.* in his
27. 23. *D* to know the ſtate
2 Co. 8. 22. Oft. times proved *d.*
2 Pe. 3. 14. *D.* that ye may be

DILIGENTLY.
Ex. 15. 26. Will *d.* hearken
Le. 10. 16. Moſes *d.* ſought
De. 4. 9. And keep thy ſoul *d.*
6. 7. Teach them *d.*
17. *D.* kept the com. 11. 22. Zac. 6. 15
11. 13. *D.* hearken to, com. 24 8—28. 1 Iſ. 55. 2 Je. 17. 24
Ezr. 7. 23. Let it be *d.* done
Job 13. 17. Hear *d.* my ſpe. 21. 2
Pſ. 119. 4. Keep thy precepts *d.*
Pro. 11. 27. *D.* ſeeketh good
23. 1. Conſider. *d.* what is bef.
Mat. 2. 7. Enquired of them *d.* 16
Luke 15. 8. And ſeek *d.* till
Acts 18. 25. And taught *d.*
1 Tim. 5. 10. *D.* followed every
P. He. 11. 6. That *d.* ſeek him
12. 15. Looking *d.* leſt
1 Pe. 1. 10. And ſearched *d.* who

DIMINISH, ED, ING.
Ex. 5. 8. Sha. not *d.* 11. *See* 21. 10
De. 4. 2. Neither *d.* 12. 32
T. Pro. 13. 11. Shall be *d.*
Je. 26. 2. *D.* not a word
Ro. 11. 12. *D.* of them the

DIM.
Ge. 27. 1. Eyes were *d.* 48. 10. 1 S. 3. 2—4. 15. Job 17. 7
De. 34. 7. His eyes were not *d.*
P. Iſ. 32. 3. Shall not be *d.*
La. 5. 17. Our eyes are *d.*

DINNER.
Pro. 15. 17. Better is a *d.* of herbs
Mat. 22. 4. Prepared my *d.*
Luke 14. 12. Makeſt a *d.* or ſup.

DIP, ED.
Ex. 12. 22. *D.* it in the blood
Le. 4. 6. Pri. ſhall *d.* ve. 14, 16
2 K. 5. 14. *D.* himſelf—7 times
Pſ. 68. 23. Foot may be *d.*
John 13. 26. Had *d.* the ſop
1. A part, Le. 9. 9. Joſ. 3. 15
2. Wholly, 2 Kings 5. 14
3. To have plenty, De. 33. 24
4. Dyed, as a Dyer doth his cloth, Re. 19. 13

DIRECT, ED, ETH.
Pſ. 5. 3. Will I *d.* my prayer
119. 5. Ways were *d.*
Pro. 3. 6. Shall *d.* thy paths, 16. 9
Ec. 10. 10. Wiſd. is profit. to *d.*
Iſ. 40. 13. Who hath *d.* t. ſpirit
45. 13. I will *d.* his ways—
P. 61. 8. *D.* their works in tr.

DISSALLOW, ED.
Nu. 30. 5. Father *d.* huſb. diſ. 11
1 Pe. 2. 4. *D.* of men, 7

DISANNUL, &c.
Iſ. 14. 27. Who ſhall *d.* it
28. 18. Shall be *d.*
Ga. 3. 15. No man *d.* See 17
He. 7. 18. There is—a *d.*

DISAPPOINT, ED, ETH.
Job 5. 12. Pſ. 17. 13. Pro. 15. 22

DISCERN, &c.
2 S. 14. 17. *D.* good & bad, 19. 35
Ec. 8. 5. *D.* both time & judg.
Eze. 44. 23. Cauſe men to *d.*
Mal. 5. 18. They ſhall *d.* betwe.
Mat. 16. 3. *D.* the face of the ſky
Luke 12. 56. Not *d.* this time
1 Co. 11. 29. Not *d.* the L. body
Sig.
1 Obſerve, Ge. 31. 32. & 38. 25
2. Know, 1 Co. 12. 10. Jon. 4. 11
3. To behold, Pro. 7. 7

DISCHARGE, ED.
1 Kings 5. 9. Ec. 8. 8

DISCIPLE, ES.
Iſ. 8. 16. Among my *d.*
Mat. 9. 14. T. *d.* of John, John 3. 25
10. 24. *D.* is not above, Lu. 6. 40
42. In the name of a *d.*
11. 1. His twelve *d.* 20. 17
26. 56. The *d.* forſook him
Lu. 6. 17. Company of his *d.*
14. 26. Cannot be my *d.* 27
John 4. 1. More *d.* than John
6. 66. His *d.* went back
8. 31. My *d.* indeed
9. 27. Will ye be his *d.*
28. Moſes *d.*
13. 35. Know ye are my *d.*
19. 38. A *d.* of Jeſus
John 21. 7. *D.* whom Je. loved, 24
Acts 6. 1. Number of the *d.* 7
9. 10. Was a certain *d.*
11. 26. *D.* called Chriſtians
18. 23. Strengthening all the *d.*
20. 30. To draw away *d.*
21. 16. An old *d.*
As,
1. The 12 Apoſtles, Mat. 10. 1
2. T. ſeventy, Luke 10. 1, 23
3. Men & wom. Acts 9. 25, 36
4. Temporal profeſ. Jo. 6. 66

DISCIPLINE, DISCLOSE.
Job 36. 10. Iſ. 26. 21

DISCOMFITED, URE.
Joſ. 10. 10. The Lord *d.* them, Jud. 4. 15
1 S. 14. 20. A great *d.*
2 S. 22. 15. Sight & *d.* them, Pſ. 18. 14

DISCONTENTED, DISCONTINUE.
1 S. 14. 20—22. 2

DISCORD.
Pro. 6. 14. He ſowed *d.* 19. See *Hatred*

DISCOVER, ED, ETH, ING.
C. De. 22. 30. *D.* his father's ſkirt
Job 12. 22. He *d.* deep things
Pro. 18. 2. Heart may *d.* itſelf
T. 25. 9. *D.* not a ſecret
T. Iſ. 3. 17. *D.* their ſecret parts
La. 4. 22. *D.* thy ſins, 2. 14. Ho. 2. 10—7. 1
See *Foundation, Fount. Naked.*

DISCOURAGE, ED.
Nu. 21. 4. People—much *d.* 32. 9
C. De. 1. 21. Neither be *d.* 28
P. Iſ. 42. 4. Nor be *d.* till
Col. 3. 21. Leſt they be *d.*

DISCREET, LY, ION.
Ge. 41. 33. Mat. 12. 34. Ti. 2. 5

DISCRETION, OR PRUDENCE.
Pſ. 112. 5. His affairs with *d.*
Pro. 1. 4. Know & *d.* 3. 21
P. 2. 11. *D.* ſhall preſerve thee
5. 2. Mayeſt regard *d.*
11. 22. Woman—without *d.*
19. 11. *D.* of a man
Iſ. 28. 26. G. inſtructs him to *d.*

DISDAINED.
1 S. 17. 42. Job 30. 1

DISEASE, ED, ES.
Ex. 15. 26. None of theſe *d.* De. 7. 15
De. 28. 60. All the *d.* of Egypt
1 Kings 15. 23. *D.* in his feet
2 K. 1. 2. Recover of this *d.* 8. 8
2 Ch. 16. 12. His *d.* was—great, 2 Ch. 24. 25. Job 30. 18
2 Ch. 21. 19. Died of ſore *d.*
Pſ. 38. 7. A loathſome *d.* 41. 8
103. 3. Healeth all thy *d.*
Ec. 6. 2. It is an evil *d.*
Eze. 34. 4. *D.* have—not ſtr.
Mat. 14. 35. All that were *d.*
Mar. 1. 34. Sick of divers *d.* Lu. 4. 40
Lu. 6. 17—9. 1. Acts 19. 12—28. 9

DISFIGURE, DISGRACE.
Je. 14. 21. Mat. 6. 16

DISGUISE, ED, ETH.
1 S. 28. 8. 1 Kings 14. 2.—22 30. Job 24. 15

DISH, DISHES.
Ex. 25. 29. *D.* of pure gold, 37. 16
2 K. 21. 13. As a man wipe. a *d.*
Mat. 26. 23. Dippeth—in the *d.* Mar. 14. 20

DISHONEST, LY.
Eze. 22. 13. *D.* gain, 27. 2 Co. 4. 2

DISHONOUR, EST, ETH.
Pſ. 35. 26. Shame & *d.* 71. 13.
69. 19. Known my *d.*
Mi. 7. 6. The ſon *d.* the father
John 8. 49. Ye *d.* me
Ro. 1. 24. *D.* their own bodies
2. 23. *D.* thou God
1 Co. 11. 4. *D.* his head
15. 43. Sown in *d.*--by *d.* 2 Co. 6. 8

DISINHERIT, DISMISSED.
Nu. 14. 12. Acts 15. 30—19. 41

DISMAYED, ING.
De. 31. 8. Neither be *d.* Joſ. 8. 1—1 Ch. 22. 13. 2 Ch. 20. 15—32. 7
Iſ. 41. 10. Be not *d.* for I
Je. 1. 17. Be not *d.* at, Eze. 2. 6—3. 9
10. 2. Not *d.* at the ſign,
17. 18. Let not me be *d.*
30. 10. Not *d.* O Iſrael, 46. 27
T. 50. 36. Shall be *d.* 48. 39

DISOBEDIENCE, ENT.
1 Kings 13. 26, *D.* unto t. word, 21. Ne. 9. 26
Luke 1. 17. *D.* to the wiſdom
Acts 26. 19. I was not *d.*
Ro. 1. 30. *D.* to parents, 2 Tim. 3. 2
5. 19. As by one man's *d.*
10. 21. *D.* & again ſaying
Ep. 2. 2. Children of *d.* 5. 6. Col. 3. 6
1 Tim. 1. 9. Lawleſs & *d.* Ti. 1. 16
Ti. 3. 3. *D.* deceived
1 Pe. 2. 7. Which be *d.* 8. were *d.* 3. 20

DISORDERLY.
M. 1 Th. 5. 14. 2 Th. 3. 6, 7, 11.

DISPENSATION.
1 Co. 9. 17. *D.* of the Goſpel
Ep. 1. 10. *D.* of the fulneſs
3. 2. *D.* of gra. *d.* of G. *d.* Col. 1. 25

DISPERSE, ED.
Pſ. 112. 9. He hath *d.* 2 Co. 9. 9
P. Iſ. 11. 12. Gather--t. *d.* of Jac.
T. Eze. 12. 15. *D.* in t. coun. 20. 23
36. 19. They were *d.*
P. Zep. 3. 10. Th. daugh. of my *d.*
John 7. 35. *D.* among the Gent.

DISPLEASE, ED.
Ge. 38. 10. Thing *d.* t. L. Nu. 11. 1. 2 S. 11. 27. 1 Ch. 21. 7
2 S. 11. 25. Let not this *d.* thee
Nu. 11. 10. Moſes—was *d.*
2 S. 6. 8. David was *d.* 1 Ch. 13. 11
Iſ. 59. 15. It *d.* him. Pſ. 60. 1
Da. 6. 14. Sore *d.* with
Zac. 1. 2. L.—ſore *d.* with, 15
Mat. 21. 15. They were—*d.*

DISPLEASURE.
De. 9. 19. Judges 15. 3. Pſ. 6. 1—38. 1

DISPOSED, ING, *ſig.*
1. Appointed, Job 34. 13
2. Set in order, 37. 15. Pro. 16. 33
3. Minedd, Acts 18. 27. 1 Co. 10. 27

DISPOSSESS, ED.
Nu. 33. 53. De. 7. 17. Jud. 11. 23

DISPUTE, ED, ER, ING
Job 23. 7. The righte. might *d.*
Acts 6. 9. *D.* with Stephen
19. 9. *D.* daily in, *See* 24. 12
1 Co. 1. 20. Where is the *d.*
Ph. 2. 14. Do all without *d.*
1 Tim. 6. 5. Perverſe *d.*
Sig.
1. Ordinary reaſoning, Mat. 9. 33, 34
2. Solid arguments about Goſpel truths, Acts 15. 7
3. Contending, Jude 9

DISQUIET, ED, NESS.
Pſ. 42. 5. Art *d.* within me, 43. 5
38. 8. By reaſon of my *d.*
1 S. 28. 15. Pro. 30. 21. Je. 50. 34

DISSEMBLED, ERS.
Pſ. 26. 4. Nor—go in with *d.*
Je. 42. 20. Ye *d.* in your hearts
See Pſ. 26. 4 Gal. 2. 13

DISSENTION.
Acts 15. 2—23. 7. 10

DISSIMULATION.
Ro. 12. 9. Love be without *d.*
Ga. 2. 13. Carried—with their *d.*

DISSOLVED, &c.
Pſ. 75. 8. The inhabit.—are—*d.* 24. 19
Iſ. 34. 4. Of heaven ſhall be *d.*
2 Co. 5. 1. This tabernacle—*d.*
2 Pe. 3. 11. Things ſhall be *d.* 12
See Job 30. 22. Iſ. 14. 31. Da. 5. 12

DISTAFF, DISTANT.
Pro. 31. 19. Ex. 36. 22

DISTIL, OR DROP.
De. 32. 2. My ſpeech ſhall *d.*
Job 36. 28. *D.* upon man abund,

DISTRACTED, ION.
Pſ. 88. 15. 1 Co. 7. 35

DISTRESS, ES.
Ge. 35. 3. Anſwer me in—my *d.* Pſ. 4. 1
42. 21. This *d.* come upon us
1 S. 22. 2. Every one—in *d.*
2 S. 22. 7. In my *d.* I called, Pſ. 18. 6. 118. 5—120. 1. 1 K. 1. 29
2 Ch. 28. 22. In his *d.* he
Ne. 9. 37. We are in great *d.* 2. 17
Pſ. 107. 6. Out of *d.* 13. 19, 28
Pro. 1. 27. When *d.* cometh
P. Iſ. 25. 4. Needy in his *d.*
Zep. 1. 15. Day of *d.* O. 12. 14
T. 17. I will bring *d.* Lu. 21. 23, 25
2 Co. 6. 4. In neceſſity, in *d.* 12. 10

DISTRESSED.
Ge. 32. 7. Jac. was—*d.* co. Nu. 22. 3
Judges 10. 9. Iſrael was *d.* 1 S. 14. 24
1 S. 30. 6. David was *d.* 2 S. 1. 26
2 Ch. 28. 20. *D.* but—
2 Co. 4. 8. Yet not *d.*

DISTRIBUTE, &c.
Job 21. 17. God *d.* ſorrows
John 6. 11. *D.* to the diſciples
Luke 18. 22. *D.* to the poor
1 Co. 7. 17. *D.* to every man, 2 Co. 10. 13
See Acts 4. 35. Ro. 12. 13. 2 Co. 9. 13

DITCHES *put for*
1. Deep affliction, Job 9. 31
2. Miſchief, Pſ. 7. 15
3. A whoriſh wom. Pro. 23. 27
4. Damna. Mat. 15. 14. Lu. 6. 39
5. Trenches, 2 Kings 3. 16

DIVERS, OR SEVERAL,
De. 22. 9. With *d.*—ſeeds
25. 13. *D.* weights, 14. Pro. 20. 23
2 S. 13. 18. *D.* col. *See Colours.*
2 Ch. 30. 11. *D.* of Aſher
Ec. 5. 7. *D.* vanities
Mark 1. 34. *D.* diſeaſes, Lu. 4. 40

2 Tim. 3. 6. *D.* luſts, Ti. 3. 3
See He. 1. 1—2. 4—9. 10--13.
9. James 1. 2

Sig.

Different. Eſt. 3. 8. Da. 7. 3

DIVIDE.

Ge. 1. 6. To *d.* the waters, *See* 14
49. 7. *D.* them in Jacob
Le. 1. 17. *D.* it aſunder, 5. 8
Joſ. 13. 7. *D.* t. land, 2 S. 19. 29
1 K. 3. 25. *D.* the living child
Job 27. 17. Shall *d.* the ſilver
Pſ. 60. 6. I will *d.* Sechem, 108. 7
Iſ. 53. 12. I will *d.* him a portion
See *Land*, *Spoil*, &c.
Ge. 1. 4 God *d.* the light
10. 25. Earth was *d.* 1 Ch. 1. 19
Ex. 14. 21. Waters were *d.*
De. 4. 19. Thy God *d.*
Pſ. 78. 13. *D.* the ſea, 136. 13
P. Eze. 37. 22. Shall not be *d.*
Da. 5. 28. Thy kingdom is *d.*
Ho. 10. 2. Their heart is *d.*
Zac. 14. 1. Their ſpoil ſhall be *d.*
Mat. 12. 25. A kingd. Lu. 11. 17
Luke 11. 18. If Satan be *d.*
12. 52. Five in one houſe *d.*
Ac. 14. 4. T. multit. was *d.* 23. 7
1 C. 1. 13. Is Chriſt *d.*

Sig.

1. To ſcatter, La. 4. 16
2. To cut in two, Ex. 21. 35
3. To confound, Pſ. 55. 9
4. To proportion, Joſ. 13. 6
5. To beſtow, 1 Co. 12. 11
6. To ſeparate, Mat. 25. 32
7. To be rent, Re. 16. 19

DIVIDER, ETH, ING.

De. 14. 8. *D.* the hoof. See *Hoof*
Da. 7. 25. The *d.* of time
Luke 12. 14. A Judge or *d.*
2 Tim. 2. 15. Rightly *d.* the
He. 4. 12. *D.* aſunder the joints

DIVINATION, ONS.

Nu. 23. 23. Any *d.* againſt
De. 18. 10. That uſeth *d.*
2 K. 17. 17. Uſed *d.* (or witchcraft)
Je. 14. 14. Prop. to your *d.*
See Eze. 12. 24--13. 6--21. 21, 22
Acts 16. 16. A ſpirit of *d.*

DIVINE, taken,

1. In a good ſenſe, Pro. 16. 10
He. 9. 1. 2 Pe. 1. 3, 4
2. In a bad ſenſe, Eze. 13. 9
Mi. 3. 6, 11

Sig.

1. To diſcover, Ge. 44. 5
2. To foretel, 1 S. 28. 8

DIVINERS.

De. 18. 14. Iſ. 44. 25. Je. 27. 9
29. 8. Mi. 3. 6. Zac. 10. 2

DIVISION.

Jud. 5. 15. *D.* of Reuben
1 Ch. 24. 1. *D.* of the ſons of A.
Ez. 6. 18. Prieſt in their *d.*
Ro. 16. 17. Which cauſe *d.*
1 Cor. 1. 10. That there be no *d.*
See 3. 3. & 11. 18.

DIVORCE, ED, MENT.

Le. 21. 14. A *d.* woman, 22. 13
De. 24 1. A bill of *d.* Iſ.
Iſ. 50. 1. Je. 3. 8. Mar. 10. 4.
Mat. 5. 31. A writing of *d.* 19. 7

DOCTOR, ORS.

Lu. 2. 46. Ac. 5. 34. Lu. 5. 17

DOCTRINE.

De. 32. 2. My *d.* ſha. drop
Je. 10. 8. *D.* of vanities
Mat. 7. 28. Aſtoniſhed at his *d.*
Lu. 4. 32. Ac. 13. 12
15. 9. Teaching for *d.* Mar. 7. 7
Mark. 1. 27. New *d.* is Ac. 17. 19
Joh. 7. 16. My *d.* is not mine
17. Sha. know of the *d.*
Ac. 2. 42. The Apoſtles *d.*
5. 28. Filled Je. with your *d.*
Ro. 6. 17. That form of *d.*
16. 17. Contrary to the *d.*
Eph. 4. 14. Every wind of *d.*
Col. 2. 22. *D.* of men
1 Tim. 1. 10. Sound *d.* 2 Tim. 4. 3.
Tit. 1. 9—2. 1
4. 1. Doctrine of devils
6. Good *d.*
Tit. 2. 7. In *d.* ſhewing uncor.
10. The *d.* of G.
Heb. 1. 6. Principles of the *d.*
2. *D.* of baptiſms
2. Joh. 10. Brings not this *d.*
Re. 2. 24
Rev. 2. 14. *D.* of Balaam. *See* 15

Sig.

1. T. whole will of G. Iſ. 28. 9
2. The Goſpel eſpecially, Joh. 7. 17.
3. One main truth of t. Goſp. of Joh. 18. 19
4. That which teaches, Jer. 10. 8
5. Information, 2 Tim. 3. 16
6. Diſcipline, Prov. 4. 2

DO.

Gen. 19. 22. I cannot *d*, any thing
31. 16. What G. ſaid, that *d.*
42. 18. This *d.* and live, Lev. 18. 5
Ex. 19. 8. Spoken we will *d.* 24. 7
Le. 5. 4. *D.* evil or good, Iſ. 41. 23
19. 37. And *d.* them, 20. 8--22. 31
Nu. 22. 18. To *d.* leſs or more
Ru. 3. 5. All thou ſayeſt, I'll *d.*
2. K. 6. 31. G. *d.* ſo &
1 Ch. 12. 32. What Iſ. ought to *d.*
C. 2. Ch. 19. 6. Take heed what ye *d.*
20. 12. Nei. know we what to *d.*
Job 42. 2. Canſt *d.* every thing
Pſ. 50. 16. What haſt thou to *d.*
Ca. 8. 8. What ſha. we *d.* for
Ec. 9. 10. *D.* it with thy might
Iſ. 46. 11. Purpoſe I'll alſo *d.* it
Je. 44. 17. We will certainly *d.*
Eze. 33. 32. But they *d.* them not
P. 36. 36. Spoken it, and will *d.* it
Dan. 9. 19. O L. hearken and *d.*
Ho. 6. 4. What ſhall I *d.* to thee
14. 8. What have I to *d.*
Joel 2. 21. The L. will *d.* great
3. 4. What have ye to *d.*
Amos 3. 7. The L. God will *d.*
Mat. 7. 12. Men ſhould *d.* to you, Luke 6. 31
8. 9. To thy ſervant *d.* this
19. 16. What ſhall I *d.* Lu. 18. 18
Lu. 23. 34. Know not what they *d.*
Joh. 6. 28. What ſhall we *do*, Acts 2. 37.—16. 30
13. 27. Happy—if ye *d.* them
14. 14. Name I will *d.* it
15. 5. Without me ye can *d.* noth.
Rom. 7. 15. Which I *d.* I allow
1 Co. 10. 3. Whatſoe. ye *d.* Col. 3. 17
Eph. 3. 20. That is able to *d.*
Phil. 4. 13. I can *d.* all things
1 Th. 5. 11. Both *d.* and will *d.*
He. 4. 13. With whom we ha. t. *d.*
6. 3. This will we *d* if
Re. 19. 10. See thou *d.* it not, 22. 9
P. 22. 14. That *d.* his command.
See *Com. Good*, *Evil*, &c.

It ſig.

1. To work, Ex. 5. 9. De. 28. 20
2. To offer, Ex. 10. 25. Le. 9. 7
3. To obſerve, Deut. 26. 16
4. Perform, Iſ. 37. 32.

Ge. 16. 6. Abram ſaid *do* to her
19. 8. *Do* ye thus—to them
32. 12. I will ſurely *do* thee good
41. 25. G. hath *ſhewed*—what to *do.*
Ex. 4. 15. What ye ſhall *do.*
12. 47. All—ſha. *d.*
15. 26. D. that which is right. De. 6. 18. 12. 25--13. 18--21. 9
18. 20. That they muſt *d.*
20. 9. Six days ſhalt thou *d.* 23. 12. De. 5. 13
29. 35. *D.* to Aaron & his ſons
Le. 18. 4. *D.* my judgments, 20. 22. Eze. 36. 27
5. If a man *d.* Ne. 9. 29 Eze. 20. 11. 13. 21
Nu. 14. 28. So will I *d.* 32. 31.
22. 17. *D.* what—to me
24. 14. Shall *d.* to thy people
32. 23. *D.* as ye have ſinned
25. *D.* as my L. command.
De. 5. 1. Learn—to *d.* them
7. 11. Keep—command. to *d.* 'em 11. 22
17. 10. *D.* accord. to t. ſenten: 11
19. 19. *D.* to him as
20. 15. *D.* to all the cities
27. 26. Law to *d.* 'em
30. 12. Hear & *d.* it, 13
31. 4. L.—*d.* to 'em as
32. 6. *D.*—requite to be
6. 3. Obſerve to *d.*

DOER, ERS.

Pſ. 31. 23. The proud *d.*
Iſ. 9. 17. Evil *d.* 2 Ti. 2. 9. 1 Pe. 4. 15. See *Evil.*

DOEST.

Gen. 21. 22. God is in all thou *d.* Deut 15. 18
Ec. 8. 4. Say—what *d.* thou
Act. 22. 26. Take heed what thou *d.*
Rom. 2. 3. *D.* the ſame things

DOETH.

Num. 24. 23. When God *d.* this
Job 5. 9. Which *d.* great thin. 9. 10.
23. 13. Even that he *d.*
Ec. 3. 14. God. *d.* it ſhall be
Mat. 8. 9. Do this, and he *d.* it, Luke 7. 8
P. Gal. 3. 12. The man that *d.*
1 Joh. 2. 17. That *d.* the will of G.
3 John 11. He that *d.* evil.

DOING.

1 K. 22. 43. *D.* right in the eyes, 2 Ch. 20. 32
1 Ch. 22. 16. Ariſe—& be *d.*
Neh. 6. 3. I am *d.* a great work
Pſ. 64. 9. Wiſe conſider his *d.*
118. 23. This is the L's *d.* Mat. 21. 42
Mat. 24. 46. Shall find ſo *d.* Lu. 12. 43
P. Ro. 12. 20. For in ſo *d.* thou
Gal. 6. 9. Well *d.* 2 Th. 3. 13. 1 Pe. 2. 15—3. 17—4. 19.
Ge. 31. 28. Done fooliſhly in ſo *d.*
44 5. Done evil in ſo *d.*
Ex. 15. 11. Fearful in praiſes *d.* won.
Nu. 20. 19. Without *d.* any thing
De. 9. 18. Sinned in *d.* wickedly
1 K. 16. 19. Sin. in *d.* evil, 2 K. 21. 16
Job 2. 22. In ſo *d.* my Maker
Iſ. 56. 2. Keepeth his hand fr. *d.* evil
58. 13. *D.* thy pleaſure on my holy day
Jer. 32. 19. Mighty in *d.* (marg.)
Ex. 31. 11. In *d.* he ſha. *d.*
Ac. 10. 38. Jeſus—*d.* good—
24. 20. Any evil *d.* in me
Rom. 2. 7. Con. in well *d.*
2 Co. 8. 11. Perform t. *d.*
Eph. 6. 6. *D.* t. will of G.
1 Ti. 5. 21. *D.* nothing by partiality
Heb. 13. 21. *D.* in you what is—
Jam. 1. 25. Bleſſed in his *d.*
Je. 4. 18. Thy *d.* have procured
11. 18. Shewedſt me their *d.*
18. 11. Your ways & *d.* good
23. 2. Evil of your *d.*
22. From t. evil of their *d.* 25. 5 Zec. 1. 4
32. 19. Fruit of his *d.*
Eze. 14. 22. Their ways & their *d.*
20. 43. Remem. your *d.*
44. Corrupt *d.*
24. 14. According to thy *d.*
36. 17. Own way &—*d.*
19. Their *d.* I judged them
Hoſ. 4. 9. Reward 'em—*d.*
12. 2. According to his *doings* will he
Mi. 3. 4. Ill in their *d.*
7. 13. Fruit of their *d.*
Zep. 3. 7. Corrupted all their *d.*
11. For all thy *d.*

DOINGS.

Le. 18. 3. *D.* of Egypt
De. 28. 20. Wickedn. of thy *d.*
Pſ. 9. 11. Declare—his *d.* 77. 12. Iſa. 12. 4
Pro. 20. 11. A child is known by his *d.*
C. Iſa. 1. 16. Put—your *d.* from
3. 8. *D.* are againſt the L.—
C. Jer. 7. 3. Amend—yo. *d.* 5—11. 18—26. 13—35. 15. Zac. 1. 6
17. 10. Fruit of his *d.* 21. 14. Mic. 7. 13
21. 12. Evil of your *d.* 26. 3. 44. 22
Eze. 21. 24. In all your *d.*
36. 31. Evil ways and your *d.* Zep. 3. 11
Ho. 5. 4. Will not frame their *d.*
7. 2. *D.* have ſet them about
9. 15. The wickedn. of their *d.*
Mic. 2. 7. Are theſe his *d.*
Zac. 1. 6. According to our *d.*
Jud. 2. 19. Ceaſed not fr.—*d.*
1 S. 25. 3. Evil in his *d.*
2 Ch. 17. 4. Aft. t. *d.* of Iſrael
Iſ. 3. 10. Eat—fruit of their *d.*
Jer. 4. 4. Be. of the evil of your *d.* 21. 12.—26. 3.—44. 22

DOG, DOGS.

Ex. 11. 7. Not a *d.* move his
De. 23. 18. The price of a *d.*
1 Sam. 17. 43. Am I a *d.*
24. 14. A dead *d.* 2 S. 9. 8.--16. 9
1 K. 14. 11. Shall the *d.* eat, 16. 4— 21. 19. 23
22. 38. *D.* licked up the blood
Pſ. 59. 6. Make a noiſe like a *d.* 14
Pro. 26. 11. As a *d.*—to his vomit, 2. Pe. 2. 22
Ec. 9. 4. A living *d.* is better
Iſa. 56. 10. They are greedy *d.* 11

So called are

1. The *d.* Pſ. 22. 20.
2. Perſecutors Pſ. 22. 16.
3. Falſe teachers, Iſ. 56. 11. Phi. 3. 2
4. Deſpiſers of good, Mat. 7. 6
5. Gentiles, Mat. 15. 27

DOMINION, ONS.

Gen. 1. 26. Let them have *d.* 28
27. 40. When thou ſhalt have *d.*
Nu. 24. 19. That ſhalt have *d.*
Ju. 5. 13. L. made me ha. *d.*
Neh. 9. 37. *D.* over our bodies
Job 25. 2. *D.* and fear are with him
P. Pſ. 8. 6. Have *d.* over the wor.
19. 13. Not have *d.* over me, 119. 133
P. 49. 14. Upright ſha. have *d.*
P. 72. 8. Have *d.* from ſea to ſea, Zac. 9. 10
Iſ. 26. 13. Other Lords—ha. *d.*
Da. 4. 3. His *d.* is from ge.
34. An everlaſting *d.* 7. 14
7. 12. Their *d.* taken away
Mic. 4. 8. The firſt *d.*
P. Ro. 6. 14. Sin ſha. not ha. *d.* 7. 1
1. Pe. 4. 11. And *d.* for ever, 5. 11. Jude 25

Put for,

1. Power, Ne. 9. 28. Ro. 6. 9
2. Perſons ruled over, Pſ. 114. 2
3. K. & Kingd. Da. 7. 26—6. 26
4. Angels, Eph. 1. 21. Col. 1. 16
5. Magiſtrates, 2. Pe. 2. 10. Ju. 8

Ge. 37. 8. Have *d.* over us
Jud. 14. 4. The Philiſtines had *d.*
1 K. 4. 24. Solom. had *d.*
9. 19. To build—his *d.* 2 Ch. 8. 6
2 K. 20. 13. Nothing--all his *d.* th. Hezekiah ſhewed not, Iſ. 39. 2
1 Ch. 4. 22. Who had *d.* in Moab
18. 3. To eſtabliſh his *d.* by t. river
2 Ch. 21. 8. Edomites fr. und. Ju. *d.*
32. 9. Sennach & all his *d.* (mar.)
Ne. 9. 28. That had *d.* over th.
Job 38. 33. Canſt thou ſet the *d.*
Pſ. 103. 22. Bleſs t. L.—of his *d.*
114. 2. Judah was—Iſrael his *d.*
145. 13. Thy *d.* endureth
Jer. 2. 31. Wheref. ſay—we ha. *d.* (marg.)
Da. 4. 22. Thy *d.* reacheth to
34. Whoſe *d.* is an everlaſt. *d.*
6. 26. In every *d.* of my kingdom
7. 6. Had 4 heads, & *d.* was giv. t. it.
14. Was given him. *d.* & glory
26. Take away his *d.*
27. *D.* ſha. be given to t. ſaints
11. 3. Sha. rule with gre. *d.* 5.
4. Not accord to his *d.*
Zac. 9. 10. His *d.* ſha. be fr. ſea to ſea
Mat. 20. 25. T. pri. of t. Gen. ex. *d.*
Ro. 6. 9. Death hath no more *d.*
7. 1. Law hath *d.* over a man as
2 Cor. 1. 24. That we have *d.* over
Ep. 1. 21. Above all--might & *d.*

DONE.

Gen. 3. 13. That thou haſt *d.* 4. 10.
20. 9. Thou haſt *d.* deeds that
42. 28. This that G. hath *d.*
Ex. 12. 16. No work ſha. be *d.* 31. 15
18. 1. All G. had *d.* for Moſes
Lev. 19. 22. Sin which he had *d.*
24. 19. As he hath *d.* ſo, Deu.
Ge. 9. 24. Noah--young. ſon had *d.*
18. 21. *D.* accord. to t. cry of it
20. 5. In innocency—have I *d.* Ge. 8. 21. 21. 23
21. 16. I wot not who—*d.*
24. 66. Told Iſ.—had *d.*
26. 29. We have *d.*
29. 26. Laban ſaid—be *d.*
27. 19. I am Eſau I have *d.*
28. 15. Till I have *d.*—I ha. ſpo.
30. 26. Thou knoweſt—I have *d.*
34. 7. Which—ought not to be *d.*
40. 15. Have I *d.* nothing
44. 5. *D.* evil. in ſo doing
15. Joſeph ſaid—he have *d.*
Ex. 1. 18. Why have ye *d.* this
2. 4. What would be *d.*
10. 2. My ſigns whi. I ha. *d.*
13. 8. Is *d.* bec. of that.--L. did
15. 5. Why have we. *d.* this
18. 9. L. had *d.* to Iſrael
5. 23. *D.* evil to this people
21. 31. According to--be *d.*
31. 15. Six days may work be *d.*
35. 2. Lu. 23. 3
39. 43. *D.* it as the L. command.
Le. 5. 17. Forbidden to be *d.*
8. 5. Cauſed to be *d.*
11. 32. Any work is *d.*
18. 27. Have t.--t. land *d.*
5. 16. Harm he hath *d.*
8. 34. *D.* ſo t. L. commanded
4. 2. Ought not to be *d.* 13
24. 20. Eye for--ſo be *d.*

De. 29. 24. Wheref. hath the L. *d.* 1 K. 9. 8.
32. 27. The L. hath not *d.*
Ju. 1. 7. As I have *d.* ſo G.
19. 30. No ſuch deed *d.*
1S.12.24. Great thingshe ha. *d.*
25.30. The L. ſha. ha. *d.* 28. 17.
2 S. 24. 10. I ha. *d.* very
1 K. 14. 9. *D.* evil above all
2 K. 10. 10. The L. hath *d.* that he ſp.
Ne. 9. 33. Thou haſt *d.* right.
Pſ. 7. 3. If I ha. *d.* this
33. 9. He ſpake, and it was *d.*
50. 21. Theſethings h. thou *d.*
119. 166. *D.* thy command.
Ec. 1. 9. Wh. is *d.*—ſha. be *d.*
Iſ. 5. 4. Cou. ha. been *d.*
38. 15. Himſelf hath *d.* it.
Je. 8. 6. Saith, what ha. I *d.*
31. 37. For all they ha. *d.*
32. 30. They ha. only *d.* evil
50. 15. As ſhe hath *d.* 29.
La. 2. 17. The L. hath *d.* that
Eze. 14. 23. Not *d.* without
43. 11. Of all—they ha. *d.*
Mi. 6. 3. What ha. I *d.* to t.
Mat. 8. 13. So be it *d.* to t.
17. 12. Ha. *d.* to him what
23. 23. Ought ye to ha. *d.*
27. 23. What evil hath he *d.* Lu. 23. 22.
Lu. 17. 10. Ye ſha. ha. *d.* all
Joh. 13. 15. Do as I ha. *d.* to
Ac. 10. 33. Thou haſt well *d.* Phi. 4. 14.
Ro. 9. 19. Nei. having *d.* good
1Cor. 13. 10. Part ſha. be *d.* away
14. 40. Let all th. be *d.* 16. 14.
Eph. 6. 13. And having *d.* all
Re. 16. 17. It is *d.* 21. 6.
22. 6. Muſt ſhortly be *d.*

DOOR, S.

Gen. 4. 7. Sin lieth at t. *d.*
19. 6. Lot went out at t. *d.*
Ex. 12. 23. L. wi. paſs over t. *d.*
21. 6. Bring him to the *d.*
1K. 14. 6. As ſhe ca. in at t. *d.*
Job 31. 32. Open. my *d.* to the
Pſ. 24. 7. Ye everlaſting *d.*
84. 10. I had rather be a *d.*
Pr. 5. 8. T. *d.* of her hou. 9. 14.
26. 14. As the *d.* turneth
Ca. 5. 4. The hole of the *d.*
Iſ. 6. 4. Poſts of the *d.* moved
Eze. 8. 8. In t. wall behold a *d.*
Hoſ. 2. 15. For a *d.* of hope
Mi. 7. 5. Keep t. *d.* of thy mou.
Mal. 1. 10. That wou. ſhut t. *d.*
Mat. 6. 6. When thou haſt thy *d.*
Mar. 2. 2. As about the *d.*
Lu. 13. 25. Hath ſhut to the *d.*
Joh. 10. 1. Entreth not by t. *d.*
7. I am the *d.* of the ſheep
20. 19. When t. *d.* were ſhut, 26
Ac. 5. 19. Opened t. priſon *d.* 16. 26.
14. 27. *D.* of faith, *d.* of utter. Col. 4. 3.
1Cor. 6. 9. A great *d.*—is opened, 2 Cor. 2. 12.
Rev. 3. 20. I ſtand at the *d.*
4. 1. A *d.* was opened in hea.
See *Table*, *Tent*, &c.

Sig.

1. An entrance into the
   1. Heart, Ca. 5. 4. Pſ. 24. 9.
   2. Church, Joh. 10. 1.
   3. Heaven, Mat. 25. 10. Lu. 13. 25.
2. Chriſt, Joh. 10. 7.
3. Freedom to preach & profeſs, Ac. 14. 27. Re. 3. 8.
4. A paſſage, Zach. 11. 1.

5. A thing near, Mat. 24. 33. Ja. 5. 9.

DOTE, ED.

Je. 50. 36. Eze. 23. 5, 7, 9, 20.

DOUBLE, ED.

Ex. 22. 4. He ſha. reſtore, *d.* 7.
De. 15. 18. Worth a *d.* hired ſer.
21. 17. A *d.* portion, 2 K. 2. 9.
1 Ch. 12. 33. Not of a *d.* heart
P. Iſ. 40. 2. *D.* for all her ſins
P. 61. 7. You ſha. ha. *d.*
T. Je. 16. 18. Recomp. their ſin *d.*
P. Zach. 9. 12. I'll render *d.*
1 Ti. 5. 17. Worthy of *d.* honor

Sig.

1. Deceitful, Pſ. 12. 2.
2. To t. full, Je. 17. 18. Re. 18. 6.
3. Waving, James 1. 8--4. 8.
4. Often, Eze. 21. 14.

DOUBT, FUL.

De. 28. 66. Life—hang in *d.*
Job. 12. 2. No *d.* ye are t. peo.
Mat. 14. 31. Wheref. didſt th. *d.*
28. 17. But ſome *d.*
21. 21. Faith and *d.* not, 14. 31. Mar. 11. 23. Joh. 10. 24.
Lu. 12. 29. Neith. be *d.* Ro. 14. 1.
Ac. 10. 17. While Peter *d.* 5. 24.
Ro. 14. 23. He tha. *d.* is dam.

DOUBTING, LESS.

Pſ. 126. 6. Sha. *d.* come aga.
Iſ. 63. 16. *D.* thou art our
Ac. 10. 20. Nothing *d.* 11. 12.
1 Ti. 2. 8. Without wrath or *d.*

DOVE, S.

Ge. 8. 8. He ſent forth a *d.* 9, 10, 11.
15. 9. Ta. a turtle *d.* Le. 12. 6.
Le. 14. 22. Two turtle *d.* 30. Lu. 2. 24.
2 K. 6. 25. A cab of *d.* dung
Pſ. 55. 6. Had wings like a *d.*
P. 68. 13. As t. wings of a *d.*
Ca. 1. 15. Haſt *d.* eyes, 4. 1--5. 12.
5. 2. My *d.* my undefiled, 6. 9
Iſ. 38. 14. Mourn as the *d.* 59. 11.
P. 60. 8. As t. *d.* to their win.
Eze. 7. 16. Like *d.* of the val.
Mat. 10. 16. Harmleſs as *d.*
21. 12. Tha. ſold *d.* Jo. 2. 14. 16.

Compared to,

1. T. holy ſpirit. Mat. 3. 16. Lu. 3. 22. Joh. 1. 32.
2. T. true church, Pſ. 74. 19. Ca. 2. 14.
3. The ten tribes, Hoſ. 7. 11.

DOUGH.

Ex. 12. 34. People took their *d.*
Nu. 15. 20. Firſt of yo. *d.* 21. Ne. 10. 37. Eze. 44. 30.

DUNG.

Le. 8. 17. His *d.* be burnt, Nu. 19. 5.
2 K. 18. 27. Eat their own *d.* Iſ. 36. 12.
T. Job 20. 7. Like his own *d.*
Pſ. 83. 10. As *d.* for the earth
See Jer. 8. 2--9. 22--16. 4. Eze. 4. 15.
Lu. 13. 8. Dig about it and *d.* it

It ſets out what is,

1. Contempt, Mal. 2. 3.
2. A corrup. thing, 2 K. 9. 37.
3. Deſpicable, Phil. 3. 8.
4. Loathſome, Je. 8. 2.

DUNGHIL, S.

1 S. 2. 8. Beggar from the *d.* Pſ. 113. 7.
Ezr. 6. 11. Houſes be made *d.* Da. 2. 5.

La. 4. 5. Embrace *d.*
Lu. 14. 35. Nor yet for the *d.*

DOWN, SITTING.

Le. 22. 7. When the ſun is *d.* De. 23. 11.
Job 1. 7. Walking up and *d.* 2. 2.
Pſ. 139. 2. Knoweſt my *d.*
P. Zac. 10. 12. Sha. walk up and *d.*

DOWNWARD.

P. 2 K. 19. 30. Take root *d.* Iſ. 37. 31.
Eze. 1. 27. Loins even *d.* 8. 2.

DRAG, S, GING.

Hab. 1. 15, 16. Joh. 21. 8.

DRAGON, S, or SERPENTS.

Job. 30. 29. I am a brother to *d.*
Pſ. 44. 19. In the place of *d.*
Iſ. 27. 1. Sha. ſlay t. *d.* 51. 9.
34. 13. Habita. for *d.* 35. 7.
Je. 9. 11. A den of *d.* 10. 22.
Mi. 1. 8. Wailing like the *d.*
Re. 12. 3. A great red *d.* 4.
7. Fought aga. the *d.* 9.
16. 13. Mouth of the *d.*
20. 2. Laid hold on the *d.*

For,

1. The Devil, Re. 12. 9. or Hea. Roman Emperor, 13. 2.
2. Tyrants, Pſ. 74. 13. Eze. 29. 3.
3. Whales, and great fiſhes, Pſ. 148. 7.
4. Any hurtf. thing, Pſ. 91. 13

DRANK.

Ge. 9. 21. *D.* and was drunken
Nu. 20. 11. Congregation *d.*
1 S. 30. 12. *D.*--their drink off
1 K. 17. 6. He *d.* of the brook
Da. 5. 3. *D.* in them
1Cor. 10. 4. *D.* of that ſpiritual

DRAVE, ſee DRIVE.

Joſ. 16. 10. *D.* not out the Can.
24. 12. *D.* them out. Ju. 6. 9.
18. L. *d.* out, Ac. 7. 45.

DRAUGHT.

Mat. 15. 17. Mar. 7. 19. Lu. 5. 9.
Lu. 5. 4. Nets for a *d.* Joh. 21. 6.

DRAW.

Ge. 24. 11. To *d.* wa. 19. 1 S. 9. 11.
1 S. 14. 36. Let us *d.* near to G.
Job 21. 33. Every one ſha. *d.*
Pſ. 28. 3. *D.* me not away
69. 18. *D.* nigh to my ſoul
73. 28. To *d.* near to G.
119. 150. *D.* nigh that follow
Pr. 20. 5. Will *d.* it out
Ca. 1. 4. *D.* me, we will run
T. Iſ. 5. 18. That *d.* iniquity
P. 12. 3. With joy ſha. ye *d.*
29. 13. *D.* near with, Mat. 15. 8.
58. 10. *D.* out thy ſoul
P. Je. 30. 21. Cauſe him to *d.*
T. 49. 20. Sha. *d.* 'em out
Joh. 4. 11. Haſt nothing to *d.*
6. 44. Except the Father—*d.*
P. 12. 32. Will *d.* men to me
Ac. 20. 30. To *d.* away diſciples
He. 7. 19. We *d.* nigh to G.
10. 38. Any man *d.* back, 39.
C. Ja. 4. 8. *D.* nigh to G.

DRAWN, DRAWETH, ING.

Ju. 5. 11. Places of *d.* water
Pſ. 37. 14. *D.* out the ſword
88. 3. My life *d.* ni. Job. 33. 22.
Pr. 24. 11. That are *d.* to dea.
Iſ. 26. 17. *D.* near the time
Je. 31. 3. Have I *d.* thee
Eze. 7. 12. The day *d.* near
Mat. 15. 8. That *d.* nigh to me
Lu. 21. 28. Yo. redemption *d.*

Ja. 5. 8. Of the L. *d.* nigh

DREAD, FUL.

Ge. 9. 2. The *d.* of you ſhall
28. 17. How *d.* is this place
De. 1. 29. *D.* not, nor. 1 Ch. 22. 13.
2. 25. Put the *d.* of thee, 11, 25.
Job 15. 21. A *d.* ſound is in his
13. 11. His *d* fall up. y.
C. Iſ. 8. 13. Let him be yo. *d.* *See* Eze. 1. 18. Da. 7. 7. Ha. 1. 7.
Da. 9. 4. The great and *d.* G.
Ma. 1. 14. My name is *d.*
4. 5. Great and *d.* day

DREAM, ED, ETH.

Ge. 20. 3. In a *d.* by night, 31. 24.
37. 5. Joſeph *d.*
41. 25. The *d.* of Pharaoh
41. 32. The *d.* was doubled
Nu. 12. 6. Speak to him in *d.*
Ju. 7. 13. A man that told a *d.* 15.
1 S. 28. 15. Nor by *d.*
1 K. 3. 5. In a *d.* by night
Job 7. 14. Scareſt me with *d.*
33. 15. In a *d.* in a viſion
Pſ. 73. 20. As a *d.* when
126. 1. Like them that *d.*
Ec. 5. 3. A *d.* cometh through
7. Multitude of *d.*
Iſ. 29. 7. Sha. be as a *d.*
Je. 23. 28. He that hath a *d.*
Da. 2. 3. *D.* a dream, 4. 5.
7. 1. Daniel had a *d.*
P. Joe. 2. 28. Sha. *d.* dr. Ac. 2. 17.

For,

Falſe doct. Je. 23. 32. Zac. 10. 2.

DREGS.

Pſ. 75. 8. Iſ. 51. 17.

DRESS, ED, ER.

Ge. 2. 15. Lu. 13. 7. He. 6. 7.

DREW, EST.

Ge. 18. 23. Abraham *d.* near
47. 29. The time *d.* nigh
2 S. 23. 16. *D.* water, 1 Ch. 11. 18.
Pſ. 18. 16. *D.* me out of--waters
La. 3. 57. Thou *d.* near
Hoſ. 11. 4. *D.* 'em with cords
Zep. 3. 2. *D.* not near to her G.
See *Near*, *Sword*, *Water*.

DRY.

Ge. 1. 9. *D.* land, 7. 22.
2 K. 2. 8. Over on *d.* ground
Pſ. 63. 1. In a *d.* and thirſty
66. 6. Sea into *d.* land
107. 33. *D.* ground into wa.
T. Iſ. 25. 5. Heat in a *d.* place
P. 41. 18. *D.* land, ſpr. of wa.
42. 15. I'll *d.* up, 44. 27.
P. 44. 3. Floods up. the *d.* gro.
Eze. 17. 24. T *d.* tree to flouriſh
Hoſ. 13. 15. Springs ſha. beco. *d.*
Zac. 10. 11. Deeps—ſha. *d.* up
Mat. 12. 43. Thro' *d.* places, Lu. 11. 24.

DRIED, EDST, ETH.

Ge. 8. 7. Waters were *d.* up
Nu. 11. 6. Our ſoul is *d.* away
Joſ. 4. 23. G. *d.* up the water
Pſ. 22. 15. My ſtre. is *d.* up. 69. 3.
Iſ. 5. 13. *D.* up with thirſt
T. 19. 6. Sha. be—*d.* up
51. 10. *D.* the ſea, Pſ. 106. 9.
Eze. 37. 11. Our bones are *d.*
Hoſ. 9. 16. Root is *d.* up.
Re. 16. 12. Water thereof was *d.*

Sig.

1. Conſumed, Job 28. 4. Za. 11. 17.
2. Withered, Mar. 11. 20.
3. Stopped, Mar. 5. 29.

DRINK.

Ex. 7. 21. Cou. not *d.* the wa. 15. 23.
15. 24. What ſha. we *d.*
Nu. 5. 24. *D.* the bitter water
1 K. 17. 4. Sha. *d.* of the
1 Ch. 11. 18. David wou. not *d.* 19.
29. 22. *D.* before the L.
Job 21. 20. *D.* of the wrath of
22. 7. Wat. to the weary to *d.*
Pſ. 69. 21. Gave me vinegar to *d.*
78. 15. He gave 'em *d.*
80. 5. Tears to *d.* com. 102. 9.
C. Pr. 5. 15. *D.* waters out of
23. 7. Eat and *d.* ſaith he
31. 4. Not for K.—to *d.* wine
5. *D.* and forget, 7.
Ec. 2. 24. To eat & *d.* 3. 13. 28—8. 15.
Ca. 5. 1. *D.* ye abundantly
T. Iſ. 5. 22. Mighty to *d.* wine
22. 13. Let us eat and *d.* for
43. 20. *D.* to my people
62. 8. Not drink thy wine
P. 65. 13. My ſervants ſha. *d.*
Je. 16. 8. Not ſit with 'em to *d.*
T. 25. 28. Sha. certainly *d.* 49. 12
35. 6. We will *d.* no wine
Eze. 4. 11. *D.* water by meaſure
12. 18. *D.* water with tremb.
34. 19. *D.* what ye foul'd
Hoſ. 2. 5. Mi. oil and my *d.*
4. 18. Their *d.* is ſour
Am. 4. 1. Bring, and let us *d.*
6. 6. That *d.* wine in bowls
P. 9. 14. And *d.* the wine ther.
Hab. 2. 15. His neighbor *d.*
Hag. 1. 6. Ye *d.* but ha. not
Zac. 7. 6. When ye did *d.*
P. 9. 15. Sha. *d.* and make a
Mat. 6. 25. Or what y. ſha. *d.*
20. 22. That I ſhall *d.* of
26. 27. *D.* ye all of it.
29. Till I *d.* it new. Lu. 22. 18.
27. 48. And gave him to *d.*
Lu. 1. 15. Shall *d.* neither
Joh. 4. 7. Give me to *d.*—v. 7. 10
6. 53. And *d.* his blood, ye
7. 37. Come to me and *d.*
18. 11. Shall I not *d.*
1 Cor. 10. 4. Did all *d.* of the
C. 11. 25. As oft as ye *d.* of it
12. 13. To *d.* into one ſpirit
1 Ti. 5. 23. *D.* no longer water
Re. 14. 8. Made all nations *d.*
T. 10. The ſame ſhall *d.* of
See *Eat*, *Strong*, *Wine*, *Offering*.

Sig.

1. C. blood. Joh. 6. 53.
2. Spiritual delight, Ca. 8. 2.
3. To partake of, Re. 14. 10.
4. Greedy deſire, Job 15. 16.

DRINKERS, ETH, ING.

1 K. 16. 9. *D.* 'emſ. drunk, 16.
Job 1. 13. Eating fleſh, & *d.* wine
6. 4. *D.* up my ſpirit
15. 16. Which *d.* iniquity
34. 7. Who *d.* up ſcorning
Iſ. 22. 13. Eating fleſh—and *d.*
29. 8. And behold he *d.*
Joe. 1. 5. All ye *d.* of wine
P. Joh. 4. 13. Whoſoever *d.*
6. 54. And *d.* my blood, 56.

DRIVE, N.

Ex. 23. 30. I'll *d.* 'em out, 33. 2.
Nu. 33. 55. If ye wi. not *d.* out
De. 9. 4. L. doth *d.* 'em out, 5.
11. 23—18. 12. Joſ. 13. 6.
Joſ. 23. 13. G. will not *d.* 'em out. Ju. 2. 3. 21—11. 24.
2 Ch. 20. 7. Didſt *d.* out the
T. Job 18. 11. *D.* him to his feet
24. 3. They *d.* away the
Pſ. 68. 2. So *d.* them away
Pr. 22. 15. Sha. *d.* it far
Je. 24. 9. Whe. I ſhall *d.* 'em, Eze.

Ez. 4. 13.
Je. 27. 10. I ſhou. *d.* y. out, 15
46. 15. Be. the Lord did *d.*
Da. 4. 25. Sha. *d.* t. from men
T. Hoſ. 9. 15. *D.* them out of my houſe.

DRIVEN.

Ge. 4. 14. Haſt *d.* me out
Ex. 10. 11. *D.* from Pharaoh's
De. 30. 1. God hath *d.* thee, Je. 8. 3.—23. 3.
Job 6. 13. Wiſdom *d.* quite
18. 18. *D.* from light to dark.
30. 5. *D.* from among men, Dan. 5. 21.
Pſ. 40. 14. Them be *d.* backw.
114. 3. Jordan was *d.* back, 5.
Pr. 14. 32. *D.* away in his
Je. 50. 17. Lyons ha. *d.* him
Ez. 31. 11. *D.* him out for his
P. 34. 16. Was *d.* away, Mi. 4. 6. Zeph. 3. 19.
Lu. 8. 29. *D.* of the Devil. *See* James 1. 6—3. 4.

DRIVER, ETH, ING.

Job 39. 7. Pſ. 1. 4. Pr. 25. 23. Mar. 1. 12.

DROP, DROPS.

P. De. 32. 2. Sha. *d.* as t. rain
33. 28. *D.* down dew, Pr. 3. 20.
Pſ. 65. 11. Thy paths *d.* fatneſs
Ca. 5. 2. *D.* of the night.
Iſa. 40. 15. As t. *d.* of a bucket
Ez. 20. 46. *D.* thy word, 21. 2.
P. Joe. 3. 18. *D.* down new wine, Am. 9. 13.
Lu. 22. 44. His ſweat—as gr. *d.*
Such are,
1. Natural, Job 36. 28.
2. Spiritual, applied
1. To G.'s word, Am. 7. 16.
2. To Graces, Ca. 5. 5.
3. To afflict. Ca. 5. 2.

DROPPED, ETH, ING.

Job 29. 22. My ſpeech *d.* on 'em.
Pſ. 68. 8. *D.* at t. preſence of G.
Pr. 19. 13. A continual *d.* 27. 15.
Ca. 5. 13. *D.* ſw. ſmell. myrrh

DROSS. *Put for,*

1. Wic. men in general, Pſ. 119. 119. Pr. 25. 4. Eze. 22. 18, 19
2. Wic. rulers in pa. Iſ. 1. 25.
3. A fair ſhew, Pr. 26. 23.

DROVE, DROVES.

Ge. 3. 24. *D.* out the man
32. 16. Ev. *d.* by themſelves, 33. 8.
Nu. 21. 32. *D.* out the Amor. Joſh. 15. 14.
Ha. 3. 6. *D.* aſunder t. nations
Joh. 2. 15. *D.*—out of the tem.

DROUGHT.

Ge. 31. 40. The *d.* conſume
Pſ. 32. 4. To the *d.* of ſummer
P. Iſ. 58. 11. Satisfy thy ſoul in *d.*
Jer. 2. 6. A land of *d.* Hoſ. 13. 5.
P. 17. 8. In the year of *d.*

DROWN, ED.

Ex. 15. 4. Captains were *d.* He. 11. 29.
Ca. 8. 7. Can the floods *d.*
Am. 9. 5. *D.* by t. flood of Eg.
Mat. 18. 6. Bett. that he were *d.*
1 Ti. 6. 9. Which *d.* men in

DRUNK.

Deu. 29. 6. Neither ha. you *d.*
T. 32. 42. Arrows *d.* with blo.
2 S. 11. 13. He made him *d.*
1 K. 16. 9. Drinking himſelf *d.* 20. 16.
2 K. 19. 24. And *d.* ſtrange
Iſa. 51. 17. *D.* at the L. hand
Dan. 5. 4. *D.* wine and praiſed
Lu. 13. 26. *D.* in thy preſence
Joh. 2. 10. When—well *d.* Greek.
Eph. 5. 18. Be not *d.* with wine
Re. 17. 2. Made *d.* with. *See* 18. 3
Taken,
1. Natur. Ge. 43. 34.
2. Spiritually, Ca. 5. 1.
3. Judicial. Iſ. 63. 6. Je. 51. 57

DRUNKARD, ARDS.

Deu. 21. 20. A glutton, a *d.* Pr. 23. 21.
Pſ. 69. 12. The ſong of the *d.*
Iſ. 24. 20. Reel—like a *d.*
28. 1. Woe to the *d.* 3.
Joe. 1. 5. Awake ye *d.* Na. 1. 10.
1 Cor. 5. 11. A railer, or a *d.* 6. 10.

DRUNKEN.

Ge. 9. 21. Dr. wine, and was *d.*
1 S. 1. 13. Thought ſhe had b. *d.*
25. 36. He was very *d.*
Job 12. 25. Stagger like a *d.* man, Iſ. 19. 14.
Iſ. 29. 9. *D.* but not with wine, 51. 17.
51. 21. Afflicted and *d.* but
Je. 23. 9. I am like a *d.* man
25. 27. *D.* and ſpew, and fall
51. 7. Made all the earth *d.*
La. 3. 15. *D.* with wormwo.
Hab. 2. 15. Makeſt him *d.*
Mat. 24. 49. And dr. with t. *d.*
Ac. 2. 15. Theſe are not *d.*
1 Cor. 11. 21. Another is *d.*
1 Th. 5. 7. Are *d.* in t. night
Re. 17. 6. Wom. *d.* with t. blood

DRUNKENNESS.

T. Deu. 29. 19. To add *d.* to thirſt
Ec. 10. 17. And not for *d.*
Lu. 21. 34. Surfeiting and *d.*
Rom. 13. 13. Not in *d.* Ga. 5. 21.
Sig.
1. An aug. of ſin, Deu. 29. 19.
2. Puniſhment, Je. 13. 13. Eze. 23. 33.

DUE, DUES.

De. 18. 3. The prieſts *d.*
1 Ch. 15. 13. Not after-*d.* order
C. 16. 29. *D.* to his name. Pſ. 29. 2.
Pr. 3. 27. From-whom it is *d.*
Mat. 18. 34. All that was *d.*
Lu. 23. 41. The *d.* reward of
Ro. 13. 7. Render--to all their *d.*

DUE SEASON, DUE TIME.

Deu. 32. 35. Slide in *d. t.*
Pſ. 104. 27. Meat in *d. ſ.* 145. 15.
Pr. 15. 23. Word ſpoken in *d. ſ.*
Ec. 10. 17. Princes eat in *d. ſ.*
Lu. 12. 42. Portion in *d. ſ.* Mat. 24. 45.
Ro. 5. 6. In *d. t.* Chriſt
1 Cor. 15. 8. Born out of *d. t.*
Gal. 6. 9. In *d. ſ.* we ſhall reap
1 Ti. 2. 6. Teſtified in *d. t.*
Ti. 1. 3. In *d. t.* manifeſted
1 Pe. 5. 6. Exalt you in *d. t.*

DUMB.

Ex. 4. 11. Who maketh the *d.*
Pſ. 38. 13. I was as a *d.* man. 39. 2.
Pr. 31. 8. Open thy mouth for the *d.*
Iſ. 35. 6. Tongue of t. *d.*—ſing
53. 7. As a ſheep--is *d.* Ac. 8. 32.
56. 10. They are —*d.* dogs
Ez. 3. 26. Thou ſhalt be *d.*
P. 24. 27. And be no more *d.* 33. 22.
Da. 10. 15. I became *d.*
Ha. 2. 18. *D.* idols, 1 Cor. 12. 2.
Mat. 9. 33. T. *d.* ſpake, 15. 31.
Mar. 9. 17. Hath a *d.* ſpirit, 25.
Lu. 1. 20. Thou ſhalt be *d.*
11. 14. Devil, and it was *d.*
2 Pe. 2. 16. *D.* aſs ſpeaking

DUNGEON.

Ge. 40. 15. Put me into the *d.* 41. 14.
Je. 37. 16. Entred into the *d.* See 38. 6, 7, 9, 10, 11, 13.
La. 3. 53. My life in t. *d.* 55.

DURABLE, DURETH.

Pr. 8. 18. Iſ. 23. 18. Mat. 13. 21.

DURST.

Mat. 22. 46. Neith. *d.* any man, Mar. 12. 34. Lu. 20. 40.
Ac. 5. 13. *D.* any man join himſ.
7. 32. Moſes—*d.* not behold
Ju. 9. *D.* not bring—rail. accuſ.

DUST.

Ge. 2. 7. Formed man of t. *d.* Ec. 3. 20.
3. 19. *D.* thou art, and unto *d.*
13. 16. Can number the *d.*
18. 27. Which am but *d.*
Ex. 8. 17. The *d.* of the land, 16
Nu. 23. 10. Count the *d.* of Ja.
1 S. 2. 8. Poor out of the *d.* 1 K. 16. 2.
Job 2. 12. *D.* on t. heads, Joſ. 7. 6.
4. 19. Foundation is in the *d.*
7. 21. I ſleep in the *d.* 17. 16.
22. 24. Lay up gold as *d.* 27. 16.
34. 15. Shall turn again to *d.*
42. 6. Repent in *d.* and aſhes
Pſ. 7. 5. Mine honor in the *d.* Job. 16. 15.
18. 42. Beat t.--as *d.* 72. 9.
22. 15. Brought me into t. *d.*
102. 14. And favour t. *d.* ther.
104. 29. And return to *d.* Ec. 12. 7.
119. 25. Soul cleaveth to t. *d.*
Iſ. 2. 10. Hide thee in the *d.*
26. 19. Ye that dwell in *d.* Da. 12. 2.
40. 15. Are counted as the *d.*
41. 2. As the *d.* to his ſword
P. 49. 23. And lick up the *d.* Mi. 7. 17.
C. 52. 2. Shake thyſ. from t. *d.*
65. 25. *D.*--the ſerpents meat
La. 3. 29. Puts his mouth in t. *d.*
Ha. 1. 10. Shall heap *d.*
Mat. 10. 14. Shake off t. *d.* &c.
Mar. 6. 11. Lu. 10. 11. Ac. 13. 51.
Ac. 22. 23. Threw *d.* into t. air.
For,
1. Frail man, Ge. 3. 19--18. 27
2. A multi. of people, Nu. 23. 10.
3. A low eſtate, Nah. 3. 18.
4. Earthly things, Am. 2. 7.

DUTY, TIES.

Ex. 21. 10. *D.* of marriage
2 Ch. 8. 14. *D.* of every day, Ezr. 3. 4.
Ec. 12. 13. The whole *d.* of
Eze. 18. 11. Doth not any of th. *d.*
Lu. 17. 10. Which was our *d.*
Ro. 15. 27. Their *d.* to miniſt.

DWELL.

P. Ge. 9. 27. Shall *d.* in the tents of Shem
Ex. 2. 21. Moſes was content to *d.*
25. 8. I may *d.* among them
Nu. 35. 34. For I the Lord *d.*
De. 33. 12. Iſrael ſhall *d.* in ſafety, 28.
P. Shall *d.* between his ſhould.
2 S. 7. 5. A houſe for me to *d.* in
P. 1 K. 6. 13. *D.* among the children of Iſrael, 8. 12.
Job 19. 15. That *d.* in my hou.
Pſ. 4. 8. Makeſt me *d.* in ſafety
5. 4. Nor evil *d.* with thee
15. 1. Shall *d.* in thy holy hill
23. 6. I'll *d.* in the houſe--27. 4.
P. 25. 13. His ſoul ſha. *d.* at eaſe
P. 37. 3. Shall *d.* in the land
27. And *d.* for evermore, 29.
65. 4. May *d.* in thy courts
68. 18. That the L. G. may *d.*
84. 4. Bleſſed are they that *d.*
101. 7. Deceit ſhall not *d.* in
107. 4. Found no city to *d.* in
P. 132. 14. Here will I *d.* for
133. 1. To *d.* together in unity
P. 140. 13. The upright ſha. *d.*
143. 3. Made me to *d.* in da.
P. Pr. 2. 21. T. upright ſha. *d.* in
21. 19. Better to *d.* in--25. 24.
Iſ. 6. 5. I *d.* in the midſt of
11. 6. Wolf ſhall *d.* with the
23. 18. That *d.* before the L.
30. 19. Shall *d.* in Zion
P. 32. 18. *D.* in a peaceable hab.
33. 14. *D.* with everlaſting bur.
16. He ſhall *d.* on high
57. 15. I *d.* in t. high & holy
P. 58. 12. Of the paths to *d.* in.
P. 65. 9. My ſerv. ſha. *d.* there
Je. 7. 3. To *d.* in this place, 7.
P. 23. 8. *D.* in their own land, 25. 5. Eze. 36. 28, 33--37. 25.
29. 5. Build houſes and *d.* in
Hoſ. 9. 3. Not *d.* in the L. land
14. 7. That *d.* under his ſhad.
P. Joe. 3. 20. Judah ſhall *d.* for
Mi. 4. 10. Shall *d.* in the field
Hag. 1. 4. To *d.* in your field
Mat. 12. 45. And *d.* there, Lu. 11. 26.
Ro. 8. 9. Spirit of God *d.* in you, 11.
P. 2 Cor. 6. 16. I'll *d.* in them
Eph. 3. 17. That Chriſt may *d.*
Col. 1. 19. Shou. all fullneſs *d.*
C. 3. 16. Word of Chriſt *d.*
C. 1 Pet. 3. 7. Huſbands *d.* with
1 Joh. 4. 13. That we *d.* in him, 3. 24.
P. Re. 7. 15. Shall *d.* among
11. 10. That *d.* on t. earth, 13. 8.
13. 12. Them which *d.* therein
P. 21. 3. He will *d.* with them

DWELLERS, EST, ETH.

2 K. 19. 15. Which *d.* between the cherubims
Iſ. 18. 3. All *d.* on the earth
Zac. 2. 7. *D.* with t. daughter
Ac. 1. 19. The *d.* at Je. 2. 9.
Re. 2. 13. Where thou *d.*
C. Le. 25. 39. *D.* by thee, Pr. 3. 39.
Job 38. 19. Where light *d.*
Pſ. 9. 11. Which *d.* in Zion, Joe. 3. 21.
26. 8. Where thine honor *d.*
P. 91. 1. That *d.* in the ſecret
113. 5. Our G. which *d.* on high
Iſ. 33. 5. For he *d.* on high
Dan. 2. 22. Light *d.* with him
P. Joh. 6. 56. *D.* in me, and I in him
14. 10. The Father—*d.* in me
17. He *d.* with you
Ac. 17. 24. *D.* not in temples
Ro. 7. 17. Sin that *d.* in me
8. 11. Spirit that *d.* in you, 2 Ti. 1. 14.
Col. 2. 9. *D.* all the fulneſs
1 Joh. 3. 17. How *d.* t. love of G
24. *D.* in him and he in me
4. 16. *D.* in love, *d.* in God
Re. 2. 13. Where Satan *d.*

DWELLING, INGS,

1 K. 8. 30. Heaven thy *d.* place, 39.
Job 8. 22. *D.* places of the wicked, 21. 28.
Pſ. 55. 15. Wickedneſs is in their *d.*
87. 2. More than all the *d.* of
P. 90. 1. Haſt been our *d.* place
91. 10. Come nigh thy *d.*
P. Iſa. 32. 18. And in ſure *d.*
Jer. 9. 19. Our *d.* have caſt
1 Cor. 4. 11. No certain *d.* place
1 Ti. 6. 16. *D.* in the light
2 Pe. 2. 8. *D.* among them

DWELT.

Deu. 33. 16. *D.* in the buſh
2 S. 7. 6. Not *d.* in any houſe
Pſ. 68. 10. Thy congr. hath *d.*
74. 2. Zion wherein thou *d.*
120. 6. My ſoul hath long *d.*
T. Iſ. 13. 20. Not *d.* in, 50. 39.
Eze. 31. 17. *D.* under his ſhad.
Zep. 2. 15. That *d.* careleſly
Mat. 4. 13. *D.* in Capernaum
Joh. 1. 14. *D.* among us. *See* 39.
Re. 13. 6. That *d.* in heav. 11. 10.
Sig.
1. To appear, De. 33. 16. Ex. 3. 2.
2. To be or abide in, 2 Ti. 1. 5.
3. To ſojourn, Heb. 11. 9.

DIONYSIUS.

Ac. 17. 34. Dionyſ. the Areop.

EAGLE, EAGLES.

EX. 19. 4. Bare you on *e.* wings, De. 22. 12.
Le. 11. 13. The *e.* and, De. 14. 17.
De. 28. 49. As ſwift as the *e.*
32. 11. An *e.* ſtirreth up
Job 39. 27. Doth the *e.* mount
Pſ. 103. 5. Renewed as the *e.*
Pr. 23. 5. Fly away as an *e.*
30. 19. The way of an *e.*
P. Iſ. 40. 31. Mount up with wings as *e.*
Je. 4. 13. Swifter than the *e.* La. 4. 19.
Eze. 1. 10. Face of an *e.* 10. 14. Re. 4. 7.
See Da. 4. 33--7. 4. Hoſ. 8. 1.
Re. 12. 14. Two wings—*e.*
Put for,
1 K. Eze. 17. 3, 7.
2. True Chriſti. Mat. 24. 28. Luke 17. 37.

EAR.

Ex. 21. 6. Shall bore his *e.* De. 15. 17.
29. 20. Right *e.* Le. 8. 23. Joh. 18. 10.
1 S. 9. 15. L. told S. in his *e.*
2 K. 19. 16. Bow down thine *e.* Pſ. 31. 2. Pr. 5. 1--22. 17.
Ne. 1. 6. Let thine *e.* be atten. 11.
Job 12. 11. T. *e.* try words, 34. 3.
13. 1. Mine *e.* hath heard, 4. 12.
36. 10. He openeth the *e.*
42. 5. Hearing of the *e.*
Pſ. 5. 1. Give *e.* to my wor. 54. 2.
10. 17. Cauſe thine *e.* to hear
17. 1. Give *e.* to my pray. 55. 1.
39. 12. Give *e.* to my cry, 141. 1.
78. 1. Give *e.* O my people
84. 8. Give *e.* O G. of Jacob
94. 9. That planted the *e.*
Pr. 4. 20. Encline thine *e.* to
5. 13. Nor encline mine *e.*
18. 15. T. *e.* of t. wiſe ſeeketh
20. 12. The hearing *e.*
25. 12. An obedient *e.*
28. 9. Turneth away his *e.*
C. Iſ. 1. 10. Give *e.* to the law
28. 23. Give *e.* and hear
Iſ. 27. 17.

Iſ.27.17. Encline thine *e*. O L.
42.23. Will give *e*. to this
48. 8. Thine *e*. was not open
50. 4. He wake. mine *e*. 5.
55.3. Encline yo. *e*. and come
59. 1. Nor—his *e* heavy
64. 4. Nor perceived by the *e*.
Je. 6. 10. Their *e*. is uncir. Ac.
7. 51.
7.24. Nor enclined their *e*. 26.
11. 8--17. 23.
C. 9. 20. *E*. receive the word
25.4. Nor encline yo. *e*. 35. 15.
Da. 9. 18. Encline thine *e*. La.
3. 56.
Am. 3. 12. A piece of an *e*.
Mat. 10. 27. Ye hear in the *e*.
Lu. 12. 3. Have ſpoken in the *e*.
22.50. Cut off his *e*. Joh. 18. 10.
1 Cor. 2. 9. Nor *e*. heard
12. 6. If the *e*. ſhall ſay
Re. 2. 7. He that hath an *e*. 11.
17, 29--3. 6--13. 22.

EARS.

Ge. 44. 18. In my Lords *e*.
50. 4. In the *e*. of Pharaoh
Deu. 29.4. *E*. to hear to this day
1 S. 8. 21. In the *e*. of the L.
2K. 19.28. Com. up into mine *e*.
21. 12. Both his *e*. ſhall tingle
Job 33.16 Open. mens *e*. 36. 15.
Pſ. 18. 6. Even to his *e*.
40.6. Mine *e*. haſt thou opened
115. 6. *E*. but they hear not,
135. 17.
Pr. 21. 13. Whoſo ſtop. his *e*.
23.12. Encline thin. *e*. to the w.
Iſ. 5. 9. In mine *e*. 37. 29.
6. 10. Make their *e*. heavy
11. 3. The hearing of his *e*.
22. 14. Revealed in mine *e*.
P. 30. 21. *E*. ſhall hear a word
32. 3. *E*. of them that hear
33. 15. Stop. his *e*. from blood
P. 35. 5. The *e*. of the deaf
42. 20. Opening the *e*.
43. 8. Deaf that have *e*.
Je. 2. 2. Cry in the *e*. of Je.
5. 21. Have *e*. and hear not
36. 15. Read it in our *e*.
Eze. 3.10. Hear with thin. *e*. 40. 4
8.18. Tho' they cry in mine *e*.
Mi. 7. 16. Their *e*. ſha. be deaf
Za. 7. 11. Stopped their *e*. Ac.
7. 57.
Mat. 11. 15. He that hath *e*. to
hear, 13. 43. Lu. 8. 8--14. 35.
13. 15. *E*. are dull of hearing
Lu. 4. 21. Fulfilled in your *e*.
Ac. 11. 22. Came to t. *e*. of t. C.
Rom. 11. 8. *E*. that they ſhould
2 Ti. 4. 3. Having itching *e*.
4. Shall turn away their *e*.
Ja. 5. 4. Entred into the *e*. of
1 Pe. 3. 12. His *e*. are open

Theſe are,

1. Supernatu. aſcribed to G.
Iſ. 5. 9. Eze. 8. 18.
2. Spiritual; and applied,
1. To C. as Med. Pſ. 40. 6.
9. To Chri. Mat. 13. 16.
3. Natural, Ac. 7. 57.
4. Mental, and ſig. the underſt. De. 29. 4.

It ſig.

1. Hearing, Num. 14. 28.
2 K. 23. 2.

EAR, or EARS of corn.

Ge. 41. 22. Seven *e*. came up
45.6. *E*. nor harveſt, Ex. 34. 21.
Ex. 9. 31. Barley was in the *e*.
Le. 2. 14. Green *e*. of corn
De. 21. 4. Neither *e*. nor ſown
23. 25. May pluck the *e*.
1 S. 8. 12. To *e*. his ground,
Iſ. 30. 24.
Iſ. 17. 5. Reapeth the *e*.
Mat. 12. 1. Pluck the *e*. of corn,
Mat. 2. 23. Lu. 6. 1.

EARLY.

Ge. 19. 27. Gat up *e*. 20. 8.
Pſ. 46--5. Help her--*e*.
57. 8. Will awake *e*.
63. 1. *E*. will I ſeek t. Iſ. 26. 9.
78. 34. Enquire *e*. after G.
127. 2. It is in vain—to riſe *e*.
Pr. 1. 28. Seek me *e*. 8. 17.
Ca. 7. 12. Get up *e*. to the vi.
Iſ. 5. 11. Riſe—*e*.—follow
Je. 7. 13. Riſing *e*. and ſpeaking, 25. 3.
25.4. Riſing *e*. & ſending, 26. 5.
29. 19--32. 33--35. 14--44. 4
Hoſ. 5. 15. They will ſeek me *e*.
6. 4. *E*. dew, 13. 3.
Zep. 3. 7. Roſe *e*. and corrup.
See *Riſe, Roſe, Morning.*

Sig.

1. Speedily, Pſ. 90. 14--101. 8.
2. Conſtantly, Je. 7. 13—25. 3.
3. Diligently, Ca. 7. 12.
4. Neceſſarily, Ja. 5. 7.
5. Earneſtly, Hoſ. 5. 15.

EARNEST.

Ro. 8. 19. *E*. expectation,
Phil. 1. 20.
2 Cor. 1. 22. *E*. of the Spi. 5. 5.
Eph. 1. 14. *E*. of our inher.
See 2Cor. 7. 7--8. 16. He. 2. 1.

EARNESTLY.

Je. 31. 20. I *e*. remember him
Mi. 7. 3. *E*. with both hands
Lu. 22. 44. He prayed *e*. Ja.
5. 17.
C. 1 Cor. 12. 31. But covet *e*.
C. Ju. 3. *E*. contend for t. faith

EARTH.

Ge. 2. 4. G. made t. *e*. Ne. 9 6. Job
38. 4. Pſ. 46. 2. Pr. 3. 19.
Je. 27. 5. 51. 15. Re. 14. 7.
1. 11. Let the *e*. bring forth
6. 11. The *e*. was corrupt
13. I'll deſtroy—the *e*.
P. 8. 22. While the *e*. remain
9. 1. Repleniſh the *e*.
10. 25. Was the *e*. divided
18. 25. Judge of all the *e*.
24. 3. T. G. of the *e*. Za. 14. 9.
Ex. 9. 29. The *e*. is the L.'s,
De. 10. 14. Pſ. 24. 1. 1 Cor.
10. 26. Pſ. 89. 11. 1 Cor.
10. 26. 28.
Num. 14. 21. The *e*. ſhall be
16.30. T. *e*. openeth her mou.
De. 4. 39. On the *e*. beneath
28.10. All the people of the *e*.
25. All the kingdoms of the *e*.
Joſ. 3. 11. L. of all the *e*. Pſ. 97.
5. Iſ. 11. 4. Mi. 4. 13. Zac.
4. 24--6. 3.
2 S. 7. 9. Of the great men on *e*.
1 K. 1. 40. So that the *e*. rent
2. 2. The way of all the *e*.
8. 27. Will G. dwell on the *e*.
2K. 5. 15. No G. in all the *e*. but
2Ch. 6. 18. Dwell with men on *e*.
Job 1. 8. None like him on *e*. 2. 3.
7. 1. Time to man on *e*.
8. 9. Days upon *e*. as
19. 25. Latter day on the *e*.
20. 27. *E*. riſe up
24. 18. Is curſed from the *e*.
26. 7. Hangs the *e*. on nothing
30. 8. Viler than the *e*.
37. 17. He quieteth the *e*.
38. 18. The breadth of the *e*.
41. 33. On the *e*.—not his like
Pſ. 10. 18. The man of the *e*.
Pſ. 16. 3. Saints th. are in the *e*.
P. 25. 13. Shall inherit the *e*.
37. 9, 11, 22. Mat. 5. 5.
33. 14. Looks on all the *e*.
50. 4. To the *e*. that he may
58. 11. G. that judgeth the *e*.
82. 8. Judge the *e*. for
89. 11. The *e*. alſo is thine
97. 5. L. of t. whole *e*. Zac. 6. 5.
102. 19. Did the L. behold t. *e*.
104. 24. *E*. is full of, 119. 64.
115. 16. T. *e*. hath he—given,
Job 9. 24.
146. 4. Returneth to his *e*.
Pr. 3. 19. He hath founded the *e*.
25. 3. And the *e*. for depth
Ec. 5. 9. The profit of the *e*.
7. 20. Not a juſt man on *e*.
11. 2. Shall be upon the *e*.
12. 7. Duſt return to the *e*.
Iſ. 1. 2. Give ear, O *e*. De. 32. 1.
6. 3. The whole *e*. is full
11. 9. The *e*. ſhall be full of,
Ha. 2. 14.
12. 5. Is known in all the *e*.
24. 4. The *e*. mourneth, 33. 9.
Je. 4. 28.
34. 1. Let the *e*. hear, Je. 6. 19.
Mi. 1. 2.
54. 5. The G. of the whole *e*.
61. 11. As the *e*. bring. forth
65. 17. And a new *e*. 16.
Je. 22. 29. O *e*. *e*. *e*. hear
23. 24. I fill heaven and *e*.
27. 5. I made t. *e*. com. 51. 15.
51. 41. Praiſe of the whole *e*.
Eze. 7. 21. Wicked of the *e*.
8. 12. L. hath forſaken the *e*.
34. 27. The *e*. ſhall yield her
43. 2. The *e*. ſhined with
Da. 7. 17. Shall ariſe out of t. *e*.
12. 2. In the duſt of the *e*.
P. Ho. 2. 21. They ſhall hear
the *e*. 22.
P. 23. Sow her--to me in the *e*.
Joe. 2. 30. In the *e*. blood
3. 16. The *e*. ſhall ſhake
Mi. 14. 13. L. of the whole *e*.
Za. 4. 14.
Ha. 3. 3. *E*. full of his praiſe
Zac. 1. 10. To and fro through
the *e*. 11--4. 10.—6. 7.
14. 9. King over all the *e*.
Lu. 21. 26. Are coming on the *e*.
Joh. 3. 31. He that is of the *e*.
1 Cor. 10. 26. The *e*. is t. L. 28.
15. 47. Man is of the *e*. ear. 48.
Eph. 6. 3. Live long on the *e*.
Phil. 2. 10. Things on *e*. under the *e*.
Col. 3. 2. Not on things on t. *e*.
He. 1. 10. Foundation of the *e*.
6. 7. The *e*. which drinketh in
8. 4. If he were on *e*.
Ja. 5. 7. Fruit of the *e*.
2 Pe. 3. 5. T. *e*. ſtanding out of
10. The *e*. and the works
13. And a new *e*. Re. 21. 1.
Re. 6. 4. Take peace from t. *e*.
7. 1. Four corners of the *e*.
10. 6. The *e*. and the things
11. 6. To ſmite the *e*.
12. 4. Caſt them to the *e*.
16. *E*. helped the woman
14. 3. Redeemed from the *e*.
16. The *e*. was reaped, 19.
16. 2. His vial on the *e*. 1.
17. 8. They that dw. on t. *e*.

It's put for,

1. The people on the *e*. Ge.
6. 11-11. 1.
2 K. of the *e*. 1 K. 10. 24.
com. 2. Ch. 9. 23.
3. A country, Mat. 9. 26. Gr.
4. The Antichri. ſtate, Re.
16. 1, 2. 14. 3.
5. The Mili. Church, Re.
3. 10--6. 4.
6. Wicked oppreſſors, Pſ.
10. 18--46. 6.

EARTHEN, EARTHLY, EARTHY.

Le. 6. 28. *E*. veſſels, 2Cor. 4. 7.
Joh. 3. 12. Told you *e*. things
1 Cor. 15. 49. The image of
the *e*. 47. 48.
2 Cor. 5. 1. If our *e*. houſe
Phil. 3. 19. Who mind *e*. things
Ja. 3. 15. *E*. ſenſual, and

EARTHQUAKE.

1 K. 19. 11. Was not in t. *e*.
Iſ. 29. 6. Be viſited with *e*.
Am. 1. 1. Before t. *e*. Zac. 14. 5.
Mat. 24. 7. *E*. in divers places,
Mar. 13. 8. Lu. 21. 11.
Ac. 16. 26. Was a great *e*.
Re. 6. 12--16. 18.
Re. 8. 5. Thunder and *e*. 19.
11. 13. In the *e*. were ſlain

EASE, ED.

De. 23. 13. Wilt *e*. thy ſelf
T. 28. 65. Shalt find no *e*.
Job 12. 5. Of him that is at *e*.
16. 12. I was at *e*. *See* 21. 23.
Pſ. 25. 13. Soul ſhall dwell at *e*.
123. 4. Thoſe that are at *e*.
Iſ. 1. 24. I'll *e*. me of mine adv.
32. 9. Women that are at *e*.
Je. 46. 27. Ret. and—at *e*.
Eze. 23. 42.
48. 11. Mo. hath been at *e*.
Am. 6. 1. Wo.—'em tha. are at *e*.
Zac. 1. 15. The hea. tha. are at *e*.
Lu. 12. 19. Soul take thy *e*.
2Cor. 8. 13. That other men be *e*.

EASIE, ER, LY.

See Camel.

Pr. 14. 6. Knowledge is *e*. to
Mat. 11. 30. My yoke is *e*.
Lu. 5. 23. *E*. to ſay, Mat. 9. 5.
16. 17. *E*. for heav. and earth
1 Cor. 13. 5. Is not *e*. provoked
He. 12. 1. Doth ſo *e*. beſet us

EAST.

Ju. 6. 3. Childr. of t. *e*. 7. 12.
Job 1. 3. Of the men of the *e*.
Pſ. 75. 6. Neither from the *e*.
103. 12. As far as the *e*. is
Iſ. 2. 6. Repleniſhed from t. *e*.
41. 2. Ri. man from t. *e*. i. Abr.
P. 43. 5. Thy ſeed from the *e*.
Za. 8. 7.
Ez. 8. 16. Faces towards t. *e*. *See*
40. 6--43. 5--44. 1--46. 11
Da. 8. 9. Great toward the *e*.
Zac. 14. 4. Bef. Jeruſalem or t. *e*.
Mat. 2. 1. Wiſe men from t. *e*.
P. 8. 11. Come from the *e*. and
weſt, Lu. 13. 29.
Re. 7. 2. Angel aſc. out of t. *e*.
16. 12. K. of—*e*. i. the Jews
com.
See *Side* and *Wind*.

EASTER.

Acts 12. 4. After *E*. (gr. Paſſ.)

EAT.

Ge. 2. 16. Th. may'ſt freely *e*.
C. 17. Shalt not *e*. of it.
T. 3. 5. In t. day ye *e*. thereof
17. In ſorrow ſhalt thou *e*.
22. *E*. and live for ever
C. 9. 4. Blood ſha. you not *e*.
Le. 7. 26.
Ex. 12. 11. Thus ſhall ye *e*. it
16. 15. The L.—you to *e*.
29. 33. A ſtranger ſha. not *e*.
32. 6. Sat down to *e*.
Le. 7. 24. Shall in no wiſe *e*. it
Le. 22. 4. Not *e*. of t. holy thin.
T. 26. 26. *E*. and not be ſatisfied
T. 38. Shall *e*. you up
Nu. 11. 21. May *e*. a whole m.
24. 8. *E*. up the nations
P. 25. 2. Did *e*. and bowed to
De. 11. 15. May'ſt *e*. and be
full, 27. 7.
12. 18. *E*. them before the L.
28. 39. Worms ſhall *e*. them
1S. 9. 13. People will not *e*. till
24. Saul did *e*. with Samuel
1K. 2. 7. That *e*. at thy table
21. 24. The dogs ſhall *e*.
2K. 6. 29. My ſon, and did *e*.
2Ch. 30. 18. They *e*. the paſſo.
Ezr. 2. 63. Not *e*. of the moſt
holy, Ne. 7. 65.
Ne. 8. 10. Go your way *e*. 12.
9. 25. Did *e*. and were filled
Pſ. 14. 4. Who *e*. up my pe. 53. 4
22. 26. Shall *e*. & be ſatisfied,
Iſ. 62. 9. Joe. 2. 26.
41. 9. Wh. did *e*. of my bread
78. 25. Did *e*. Ang. food
102. 4. I forget to *e*. my bread
P. 128. 2. Shall *e* the labour
141. 4. Not *e*. of their dainties
Pr. 13. 2. A man ſhall *e* good
C. 23. 1. When thou ſit, to *e*.
6. *E*. not the bread of him
25. 16 *E*. ſo mu. as is ſufficient
Ec. 3. 13. Every man ſhould *e*.
5. 18. Comely to *e*. & 2. 24
—3. 13—8. 15.
9. 7. *E*. thy bread with joy
10. 16. Pr. *e*. in the morn. 17.
Ca. 4. 16 *E*. his pleaſant fruit
C. 5. 1. *E*. O friends, eat ye
Iſ. 4. 1. We wi. *e*. our own bread
11. 7. Shall *e*. ſtraw like, 65. 25
50. 9. Moth ſhall *e*. 'em, 51. 8.
55. 1. Come buy and *e*. 2.
P. 65. 13. My ſervants ſhall *e*.
T. Je. 5. 17. *E*. up thine harveſt
19. 9. *E*. th. ſons fleſh, La. 2. 20
Eze. 2. 8. *E*. that I give t.
3. 1. *E*. this roll, com. Re. 10. 9.
4. 9. Ninety days ſhalt th. *e*. it
12. 19. *E*. their bread wi. carefulneſs, 18.
39. 18. *E*. the fleſh of the
Hoſ. 4. 8. *E*. the ſin of my peop.
T. 10. *E*. and not have enough
Mi 6. 14. Hag. 1. 6.
Zec. 7. 6. Wh. ye did *e*. did ye *e*.
C. Mat. 6. 25. What ye ſhall *e*. 31
12. 4. Did *e*. of t. ſhew-bread
15. 37. They did al' *e*. Lu. 14. 20
24. 49. To *e*. and drink with,
Lu. 5. 30.
26. 26. Take *e*. this is my body,
Mar. 14. 22.-1Cor. 11. 24.
Mar. 2. 16. Saw him *e*. with pub.
Lu. 7. 36. Wou. *e*. wi. him, 11. 37.
15. 23. Let's *e*. & be merry,
12. 19.
22. 16. I'll not any more *e*.
24. 43. Did *e*. before them
Joh. 4. 32. I have meat to *e*.
6. 49. Yo. fathers did *e*. manna.
See 50, 51, 54, 55, &c.
53. Except ye *e*. the fleſh
Ac. 9. 9. Three days not *e*. nor
10. 13. Ariſe, kill & *e*. 11. 7.
Ro. 14. 2. He may *e*. all things, 23
1Cor. 5. 11. Such—no not to *e*.
8. 8. If we *e*. are we the better
10. To *e*. thoſe things offer.
13. I'll *e*. no fleſh while
10. 3. Did *e*. of the ſame
7. Sat down to *e*. and drink
C. 31. Whether—ye *e*. or dr.
11. 26. As oft as ye *e*. this br.
T. 27.

T. 1Co. 11. 27. Whoſo ſha. *e.* this bread, 29.
15. 32. Let us *e.* & drink, for
2Th. 3. 10. Neither ſhou. he *e.*
12. *E.* their own bread
2 Ti. 2. 17. Their word doth *e.* as
Ja. 5. 3. Shall *e.* your fleſh as
P. Re. 2. 7. *E.* of the tree of life, 17.
T. 17. 16. Shall *e.* her fleſh
Sig.
1. To conſume, Ge. 31. 40. Je. 22. 22.
2. To partake of, Iſ. 3. 10. Ca. 5. 1.
3. To keep company with, 1 Cor. 5. 11.
4. To believe, Joh. 6. 53. 54.
5. To feed on G. word, Iſ. 55. 1
6. To feaſt, Iſ. 22. 13. Ne. 8. 10.
EATEN.
Ge. 3. 11. Haſt thou *e.* of
Ex. 12. 46. In one houſe ſhall it be *e.*
Le. 10. 17. Why have ye not *e.*
11. 47. Beaſts that may be *e.*
C. De. 6. 11. Have *e.* & be full, 8. 10—31. 20.
Job 6. 6. Be *e.* without ſalt
31. 17. Or have *e.* my morſel
Pſ. 69. 9. Zeal hath *e.* me up
102. 9. I have *e.* aſhes
Pr. 9. 17. Bread *e.* in ſecret
23. 8. Haſt *e.* ſhalt thou vomit
Ca. 5. 1. *E.* my honey-comb
Iſ. 3. 14. Have *e.* up the vineg.
5. 5. It ſhall be *e.* up
Je. 10. 25. Have *e.* up Jacob
24. 8. Which cannot be *e.*
31. 29. *E.* ſour grapes
Eze. 18. 6. *E.* on the moun. 15.
34. 18. *E.* up the good paſture
Lu. 13. 26. We have *e.* and
17. 8. Till I have *e.* and dr. it
Sig.
1. To com. ſin gre. Eze. 18. 2.
2. To fill the ſoul. Joh. 2. 17.
3. To deſtroy, Acts 12. 23.
EATER, *ſig.*
1. Figur. a Lyon, Ju. 14. 14. or Deſtroyer, Na. 3. 12.
2. Natur. a Waſter, Pr. 23. 20
Spir. a Receiver of the Wo. of G. Iſ. 55. 10.
EATEST, ETH.
Ge. 2. 17. In the day thou *e.*
Ex. 12. 15. Whoſo *e.* leaven-bread, 19.
Le. 7. 18. The ſoul that *e.* of it
Job 21. 25. Never *e.* with pleaſ.
Pr. 13. 25. The righteous *e.* to
30. 20. She *e.* and wipeth
31. 27. *E.* not the bread of
Ec. 4. 5. *E.* his own fleſh
5. 17. He *e.* in darkneſs
6. 2. A ſtranger *e.* it
Iſ. 29. 8. And behold he *e.* but
59. 5. He that *e.* of their
Mat. 9. 11. Why *e.* yo. Maſter
Lu. 15. 2. Sinners & *e.* wi. 'em
P. Joh. 6. 54. Whoſo *e.* my fleſh, 57.
13. 18. He that *e.* bread wi. me
Ro. 14. 3. Deſpiſe him that *e.* not
6. *E.* to the L.
23. He *e.* not of faith
1Co. 9. 7. *E.* not t. fruit thereof
11. 29. He that *e.* unworthily
EATING.
Ex. 12. 4. According to his *e.* 16. 16.
1 S. 14. 34. Againſt the L. in *e.*

Job 20. 23. Raining on him while he is *e.*
Iſ. 22. 13. Killing ſheep, and *e.* fleſh
Mat. 11. 19. Son of man came *e.* Lu. 7. 34.
24. 38. They were *e.* & drink.
See Lu. 10. 7. 1 Cor. 8. 4--11. 21.
EDEN, *ſig.* PLEASURE.
1. Garden, Ge. 2. 15--3. 23. Joe. 2. 3.
2. Country, Iſ. 37. 12. Eze. 27. 23.
3. Man, 2Ch. 29. 12.--31. 15.
EDGE, ES.
Ec. 10. 10. Do not whet the *e.*
Je. 31. 39. Teeth ſet on *e.* Ezr. 18. 2.
Re. 2. 12. Sword with two *e.* See *Sword.*
EDIFICATION.
Ro. 15. 2. For his good to *Ei*
1 Cor. 14. 3. Speaketh to *e.*
2 Cor. 10. 8. Given us for *e.* 13. 10.
EDIFY, ED, ETH, ING.
Ac. 9. 31. Churches--were *e.*
Ro. 14. 19. *E.* one another
1 Cor. 8. 1. But Charity *e.*
10. 23. All things *e.* not
14. 26. All things be done to *e.*
Sig.
1. To inſtruct, 1 Cor. 14. 4. 17.
2. To build up, Eph. 4. 16. 29
M. 3. To be embolden. 1 Cor. 10. 8.
4. To aſſiſt, 1 Th. 5. 11.
EDOM, *ſig.* RED.
Gen. 25. 30. His name called *E.*
36. 1. Eſau who is *E.*
Nu. 20. 21. *E.* refuſed to give Iſrael paſſage
2 K. 8. 22. *E.* revolted
Pſ. 60. 8. Over *E.* will I caſt, 108. 9.
9. Who will lead me to *E.*
137. 7. Rememb.—t. children of *E.*
Iſ. 63. 1. That cometh from *E.*
Je. 49. 17. Eze. 25. 12. Am. 9. 12. O. 1. 8.
EFFECT.
Pſ. 33. 10. Devices of none *e.*
Iſ. 32. 17. The *e.* of righteouſ.
Eze. 12. 23. *E.* of every viſion
Mar. 7 13. T. word of none *e.* Mat. 15. 6.
Ro. 4. 14. The promiſe—of none *e.* Gal. 3. 17.
1Cor. 1. 17. Cr. of C.—of none *e.*
Sig.
1. Force, Nu. 30. 8. Ga. 3. 17.
2. Bringing to paſs, Je. 48. 30
3. End, purpoſe, 2Ch. 34. 22.
4. Advantage, Gal. 5. 4.
EFFECTUAL, LY.
1Cor. 16. 9. A great door, and *e.*
Ga. 2. 8. Wrought *e.* 1 Th. 2. 13.
Eph. 3. 7. By the *e.* working, 4. 16.
Phile. 6. Faith become *e.*
Ja. 5. 16. *E.* fervent prayer
EGG, EGGS.
Job 6. 6. The white of an *e.*
Iſ. 10. 14. As one gathereth *e.*
Lu. 11. 12. If he aſk an *e.*
De. 22. 6. Iſ. 59. 5. Je. 17. 11.
EGYPT.
Ge. 15. 18. From the river of *E.*
45. 9. L. of all *E.* Ac. 7. 10.
Nu. 11. 18. Well with us in *E.*
14. 19. Forg. this peo. fr. *E.*
De. 7. 15. Diſeaſes of *E.* 28. 60
Joſ. 5. 9. Reproach of *E.* from

Ju. 6. 13. L. bring us—*E.*
1 K. 4. 30. Sol.—excell. the wiſdom of *E.*
Pſ. 105. 38. *E.* was glad when
136. 10. That ſm. *E.* 135. 8.
P. Iſ. 10. 24. Aft. the manner of *E.* 26. Mi. 7. 15. Am. 4. 10
P. 11. 11. Recover the remnant —from *E.*
P. 19. 24. The third with *E.*
25. Bleſſed be *E.* my people
43. 3. Given *E.* for thy ranſ.
Je. 2. 18. In the ways of *E.*
T. Eze. 23. 27. Nor remember *E.* any more
Da. 11. 43. Precious things of *E.*
P. Hoſ. 11. 1. My ſon out of *E.* Mat. 2. 15.
Ac. 7. 17. Multiplied in *E.*
He. 11. 26. The treaſures of *E.*
27. By faith he forſook *E.*
Rome is ſo called, Rev. 11. 8.
EGYPTIAN, ANS.
Ex. 2. 12. He ſlew t. *E.* 2 S. 23. 21
11. 7. Difference bet. *E.* and Iſ.
14. 27. The L. overthrew t. *E.*
9. *E.* purſued
P. 18. *E.* ſhall know—the L.
Ac. 21. 38. Art not thou th. *E.*
EHUD, Two of t. Name.
Ju. 3. 15, to 27, & 4. 1.—1 Ch. 7. 10.
EIGHT, EIGHTEEN.
Mi. 5. 5. *E.* principal men
Lu. 9. 28. *E.* days after, Joh. 20. 26. Lu. 13. 4. 11. 16.
1 Pe. 2. 5. Noah the *e.* perſon
3. 20. *E.* ſouls were ſaved
Re. 17. 11. He is the *e.* i. kind of Gov.
EITHER, *It ſig.*
1. Neither, Ge. 31. 24. Ja. 3. 12
2. Each or both, Rev. 22. 2.
3. Or, 1 K. 18. 27.
See other words.
ELDER.
Ge. 25. 23. *E.* ſhall ſerve the younger, Ro. 9. 12.
Job 15. 10. *E.* than thy father
1 Ti. 5. 1. Rebuke not an *E.*
2. The *e.* women
19. Againſt an *E.* re. not.
1Pe. 5. 1. Who am alſo an *E.* 5.
2 Joh. 1. The *E.* unto, 3 Joh. 1.
ELDERS.
Ex. 3 16. The *E.* of Iſ. 18. 12—24. 1.
19. 7. *E.* of the people, Num. 11. 16. Mat. 21. 23.
Nu. 11. 16. Seventy men of the *E.* 24.
Le. 4. 15. *E.* of the congregat. 1 Ch. 21. 16.
De. 19. 12. *E.* of the city, Ru. 4. 2.
Pſ. 107. 32. Aſſembly of the *E.*
La. 4. 16. Favoured not the *E.*
Mar. 8. 31. Be rejected of t. *E.* Mar. 16. 21.
Ac. 11. 30. And ſent it to t. *E.*
14. 23. Ordain *E.* in ev. Ch. Ti. 1. 5.
15. 22. The Apoſtles and *E.*
21. 18. The *E.* were preſent
Ja. 5. 14. Let him call for t. *E.*
1 Pet. 5. 1. *E.* which are among
Re. 4. 10. The twenty-four *E.* 5. 8, 14—11. 16.
So called are,
1. Magiſtrates, Ru. 4. 2. Pr. 31. 23. Of ſeveral ſorts
2. Legal Prieſts, 2 K. 19. 2. Iſ. 37. 2.
3. Some of the Apoſtles, 1 Pe. 5. 1. 2 Joh. 1.
4. Paſtors of partic. Church. Ac. 15. 2. 4—20. 17.
5. Rulers in Churches, 1 Ti. 5. 17.
6. Forefathers, as Abra. Iſ. Jacob, &c. He. 11. 2.
7. Perſons older in years, Ge. 10. 21. 1 Pet. 5. 5.
ELDEST.
See *Son, Brother,* &c.
ELECT, ED. Are
1. Chriſt, Iſ. 42. 1. 1 Pe. 2. 6.
2. Iſraelites, Iſ. 45. 4--65. 9. 22.
3. All choſen of G. whe. already converted, or yet unconverted, Mat. 24. 22. 24. 31. Mar. 13 20. 22. 27. Lu. 18. 7. Ro. 8. 33. Col. 3. 12. 2 Ti. 2. 10. Tit. 1. 1. 1 Pet. 1. 2--5. 13. 2 Joh. 1. 13.
4. T. holy Angels, 1 Ti. 5. 21.
ELECTION.
Ro. 9. 11. According to *e.* 11. 5
11. 28. Touching *e.* beloved
1 Th. 1. 4. Knowing your *e.*
2 Pet. 1. 10. Make your *e.* ſure
Elected perſons, Ro. 11. 7.
ELEMENTS.
1. Legal Ceremon. Ga. 4. 3. 9.
2. Wor. Rudiments, Col. 2. 8, 20.
3. Fire, Air, Water, Earth, 2 Pe. 3. 10.
ELEVEN.
Ac. 1. 26. *E.* Apoſtles, 2. 14.
See Mat. 28. 16. Mar. 16. 14. Lu. 24. 9.
ELI.
1 S. 1. 9 *E.* the Prieſt, 14. 3.
See 3. 12, 14--4. 13, 14, 15, 16
Mat. 27. 46. *E. E. Lam.* Mar. 15. 34.
ELIAKIM.
2 K. 23. 34. Iſ. 22. 20. Mat. 1. 13.
ELIHU.
1 Ch. 27. 18. Job 32. 2. to 7—34. 1.
ELIJAH, in N. T. ELIAS.
1 K. 17. 1. *E.* ſaid to Ahab
22. Heard the voice of *E.*
18. 8. Behold *E.* is here
27. *E.* mocked 'em, *i.* Ba. Pro.
19. 9. What doſt thou here *E.*
19. *E.*—caſt his mantle
2 K. 2. 11. *E.* went up by a
Mat. 16. 14. Some ſay thou art *E.*
17. 12. *E.* is come, Mar. 9. 13.
Lu. 1. 17. In the ſpirit of *E.*
Joh. 1. 21. Art thou *E.* 25.
Ro. 11. 2. Scripture ſaith of *E.*
Ja. 5. 17. *E.* was—ſubject to like paſſions
ELIPHAZ.
Two of the name, 1 Ch. 1. 35. Job 2. 11--4. 1--42. 7. 9.
ELISHA, in N. T. ELIZEUS.
1 K. 19. 16. *E.* ſha. thou anoint
2. K. 2. 12. *E.* cried, my father
5. 10. *E.* ſent—ſay. Go & waſh
6. 17. Chariots of fire—ab. *E.*
13. 14. *E.* was fallen ſick
20. *E.* died, and they buri. him
21. Bones of *E.* he revived
Lu. 4. 27. Lepers in t. time of *E.*
ELIZABETH.
Only in Lu. c. 1.
ELKANAH.
S. father, 1 S. 1. 1, 4, 8, 21--2. 11, 20.
ELOQUENT.
Ex. 4. 10. Iſ. 3. 3. Ac. 18. 24.
ELSE.
De. 4. 35. G. there is none *e.*

39. 1 K. 8. 60. Iſ. 45. 5, 18. 21. 22--46. 9. Joe. 2. 27. P. 51. 16. Joh. 14. 11. Ro. 2. 15. 1 Cor. 7. 14-- 15. 29--Rev. 2. 5.
EMMAUS, EMPIRE.
Eſ. 1. 20. Lu. 24. 12.
EMPLOY, ED, MENT.
De. 20. 19. 1 Ch. 9. 33. Eze. 39. 14.
EMPTY.
Ex. 3. 21. Shall not go out *e.*
23. 15. None ſhall appear *e.* 34. 20. De. 16. 16.
Iſ. 32. 6. To make *e.* the ſoul
Hoſ. 10. 1. Iſrael is an *e.* vine
Zac. 4. 12. *E.* the golden oil
Mat. 12. 44. He findeth it *e.*
Lu. 1. 53. Sent *e.* away, 20. 10.
For,
1. Poor, Ruth 1. 21.
2. Without ſpoil, 2 S. 1. 22.
3. Waſte, Iſ. 24. 1. Na. 2. 10.
4. Unſupplied, 1 S. 20. 25.
5. Comfortleſs, Job 22. 9.
6. Void of good, Lu. 1. 53.
7. Hungry, Iſa. 29. 8.
8. With true knowl. Iſ. 32. 6.
EMPTIED, ERS, NESS.
Ne. 5. 13. Shaken out and *e.*
Iſ. 19. 6. Shall be *e.* 24. 3.
34. 11. Stones of *e.* com. Zac. 4. 10.
Je. 48. 11. Not *e.* from veſſel
Na. 2. 2. The *e.* have emptied
EMULATION, or JEALOUSY.
Ro. 11. 14. Ga. 5. 20.
ENCAMP, ED, ETH.
Ex. 15. 27. *E.* by the waters
18. 5. *E.* at the mouth of G.
Nu. 33. 10. *E.* by the Red Sea to, 46.
Job 19. 12. *E.* about my taber.
Pſ. 27. 3. Though an hoſt—*e.*
34. 7. The A. of the L.'s *e.*
53. 5. Bones of him that *e.*
ENCLINE, ED, ETH.
Joſ. 24. 23. *E.* yo. heart to t. L.
Pſ. 40. 1. He *e.* unto me, 116. 2.
78. 1. *E.* your ears to
119. 36. *E.* my heart unto, 112.
141. 4. *E.* not my heart to
Pr. 5. 13. Nor *e.* mine ear
Je. 7. 24. Nor *e.* their ear, 26. 11. 8--34. 14.
25. 4. Nor *e.* your ears, 35. 15--44. 5.
ENCLOSE, ED, ING.
Ex. 28. 20. In their *e.* 39. 13.
Pſ. 22. 16. Wicked have *e.* me, 17. 10.
Ca. 4. 12. A garden *e.* is my
8. 9. We will *e.* her
La. 3. 9. *E.* my ways. *See* Lu. 5. 6.
ENCOUNTERED.
Ac. 17. 18. Certain Philiſtines *e.* him
ENCOURAGE, ED.
De. 1. 38. *E.* him, 3. 28. 2 S. 11. 25.
1 S. 30. 6. Dav. *e.* himſ. in t. L.
2 Ch. 31. 4. *E.* in the
35. 2. *E.* himſelf to the ſer.
Pſ. 64. 5. *E.* themſelves in evil, com. Iſ. 41. 7.
END.
Ge. 6. 13. The *e.* of all fleſh
Ex. 12. 41. At the *e.* of 430 y.
Num. 23. 10. Let my laſt *e.* be
De. 8. 16. Good at thy latter *e.*
32. 20. What their *e.* ſhall be
29. Would conſider their latter *e.*

2 S. 2. 26. Bitter in the latter *e.*
Job 6. 11. What is mine *e.*
8. 7. Thy latter *e.* ſhould
16. 3. Vain words ha. an *e.* 18. 2.
34. 36. I may be tried to the *e.*
42. 12. The latter *e.* of Job
Pſ. 7. 9. Wicked come to an *e.*
P. 37. 37. *E.* of that man is peace
T. 38. The *e.* of the wicked
39. 4. Make me to know mine *e.*
61. 2. From the *e.* of the earth
73. 17. Then underſt. I their *e.*
P. 102. 27. Thy years ſha. ha. no *e.*
107. 27. At their wits *e.*
119. 33. Keep it to the *e.* 112.
96. Seen an *e.* of all perf.
Pr. 5. 4. Her *e.* is bitter
16. 25. But the *e.* thereof are
19. 20. Wiſe in thy latter *e.*
T. 20. 21. The *e.* thereof—hot
23. 18, Surely there is an *e.*
25. 8. What to do in the *e.*
Ec. 3. 11. From t. begin. to t. *e.*
4. 8. No *e.* of all his labour
7. 2. That is the *e.* of all men
8. Better is the *e.* of a thing
12. 12. Many books ther. is no *e.*
P. Iſ. 9. 7. There ſha. be no *e.*
16. 4. The extor. is at an *e.*
38. 13. Wilt thou make an *e.*
42. 10. From the *e.* of the earth, 5. 26.
46. 10. Declaring the *e.*
47. 7. Rememb. t. latter *e.* of it
62. 11. To the *e.* of the world
Je. 3. 5. Will he keep it to t. *e.*
4. 27. Not make a full *e.* 5. 10.
5. 31. What will ye do in t. *e.*
12. 4. Nor ſee our laſt *e.*
17. 11. At his *e.* ſha. be a fool
29. 11. Give you an expected *e.*
P. 30. 11. I'll not make a full *e.*
31. 17. There is hope in thine *e.*
51. 13. Thine *e.* is come, 31.
La. 1. 9. Rememb. not her laſt *e.*
Eze. 7. 2. The end is come, 3.
21. 15. Iniquity ſhall have an *e.* 35. 5.
Da. 4. 34. At the *e.* of the days
8. 17. At the time of the *e.*
19. What ſhall be in the *e.*
9. 24. To make an *e.* of ſins
11. 45. He ſhall come to his *e.*
12. 6. How long--to the *e.* 8.
13. Go thy way till the *e.*
T. Am. 3. 15. Houſes ſha. ha. an *e.*
8. 2. The *e.* is come on my peop.
10. The *e.*--as a bitter day
T. Na. 1. 8. Make an utter *e.*
Ha. 2. 3. At t. *e.* it will ſpeak
P. Mat. 10. 22. Endureth to the *e.* 24. 13.
12. 45. *E.* of that man is worſe
13. 40. In t. *e.* of this wor. 24. 3.
24. 6. T. *e.* is not yet, Lu. 21. 9.
31. From one *e.* of heaven
28. 1. *E.* of the ſabbath
20. To the *e.* of the world
P. Lu. 1. 33. Kingdom there ſhall be no *e.*
22. 37. Concern. may ha. an *e.*
Joh. 13. 1. Loved 'em to the *e.*
Ro. 6. 21. *E.* of thoſe things
22. The *e.* everlaſting life
1 Cor. 1. 8. Confirm you to t. *e.*
15. 24. Then cometh the *e.*
2 Cor. 3. 13. Look to the *e.* of
Phil. 3. 19. Whoſe *e.* is deſtruction, com. 2 Cor. 11. 15.
He. 3. 6. Hope firm to the *e.* 14--6. 11.
6. 8. Whoſe *e.* is to be burned
7. 3. Without *e.* of life
9. 26. Once in the *e.* of t. wor.
Ja. 5. 11. Seen the *e.* of the L.
1 Pet. 1. 9. The *e.* of yo. faith
4. 7. The *e.* of all--is at hand
17. What ſhall the *e.* be of
2 Pet. 2. 20. The latter *e.* is worſe
P. Re. 2. 26. Keep. my works to the *e.*

For,

1. Corner, De. 13. 7.
2. Top, 1 S. 14. 27.
3. Utmoſt, Job 34. 36.
4. After, Je. 17. 11.
5. Purpoſe, Amos 5. 18.
6. Scope, 1 Tim. 1. 5.
7. Subſtance, or ſome lot, Ec. 12. 13.
8. Reward, Ro. 6. 21.
9. Meaſure, Na. 1. 8.
10. C. (ſo called) Re. 22. 13.

ENDED, ETH, ING, &c.

Ge. 2. 2. G. *e.* his work
De. 31. 30. Words till they were *e.*
Job 31. 40. Words of Job are *e.*
Pſ. 72. 20. Prayers of Dav. are *e.*
P. Iſ. 60. 20. Days of mourning *e.* See De. 34. 8.
Mat. 7. 28. Je. had *e.* theſe ſay. Lu. 7. 1.
Lu. 4. 13. When the Dev. had *e.* he
He. 7. 16. Endleſs life, *e.* G. 1 Ti. 1. 4.

ENDEAVOURED, ING, &c.

Pſ. 28. 4. Wickedn. of their *e.*
Eph. 4. 3. *E.* to keep the unity
1 Th. 2. 17. *E.* more abund.
2 Pet. 1. 15. I'll *e.* you may be

ENDS, applied to earth.

De. 33. 17. To the *e.* of t. earth
1 S. 2. 10. Lord—judge the *e.*
Pſ. 19. 4. Words to the *e.* of
22. 27. The *e.* of t. earth ſhall
P. 67. 7. E. of the earth ſhall
Pr. 17. 24. Are in the *e.* of the
Iſ. 41. 5. *E.* of the earth were afr.
P. Iſ. 43. 6. Fr. the *e.* of t. earth
45. 22. Sav. all the *e.* of t. ea.
P. Mi. 5. 4. Great to the *e.* of
Ac. 13. 47. Salv. to the *e.* of
Ro. 10. 18. *E.* of the world, 1 Cor. 10. 11.—See *Earth.*

ENDUED. *See* INDUED.

Gen. 30. 20. God hath *e.* me

ENDURE.

Ex. 18. 23. Be able to *e.*
Eſth. 8. 6. How can I *e.*
Job 8. 15. But it ſhall not *e.*
Pſ. 9. 7. The L. ſhall *e.* for ever, 102. 12, 26—104. 31.
P. 72. 17. His name ſha. *e. See* 5
P. 36. His ſeed ſhall *e.* for ever
Eze. 22. 14. Can thy heart *e.*
P. Mat. 24. 13. *E.* to the end, Mar. 13. 13.
Mar. 4. 17. *E.* but for a time
2 Ti. 2. 3. *E.* hardneſs
10, I *e.* all things for
He. 12. 7. If ye *e.* chaſtening
20. Not *e.* what was com.
Ja. 5. 11. Count 'em which *e.* happy
1 Pe. 2. 19. For conſcience *e.* gr.

It ſig. to

1. Continue, Pſ. 30. 5. Pr. 27. 24.
2. Suffer patiently, 2 Ti. 4. 5.
3. Bear up, Eze. 22. 14.

ENDURED, ETH, ING.

1 Ch. 16. 34. His mercy *e.* for ever, 2 Ch. 5. 13—7. 3, 6. Ezr. 3. 11. Pſ. 106. 1. 107. 1. 118. 1, 2, 3, and 136. 1. to the laſt
P. Pſ. 30. 5. His anger *e.* but
52. 1. Goodneſs of G. *e.* con.
100. 5. His truth *e.* 17. 2.
106. 1. His mercy *e.* for ever, 107. 1—118. 1—135. 13. 1 Chr. 16. 34—2 Chr. 5. 13. Je. 33. 11.
111. 3. His righteouſneſs *e.* for ever, 112. 9.
P. Mat. 10. 22. *E.* to the end. See *Endure.*
Joh. 6. 27. That meat which *e.*
1 Cor. 13. 7. *E.* all things
He. 10. 34. *E.* ſubſtance
Ja. 1. 12. That *e.* temptation

ENEMY.

Ex. 15. 9. The *e.* ſaid I'll purſ.
P. 23. 22. An *e.* to thine ene.
Le. 26. 25. The hand of the *e.*
De. 32. 27. Feared the wrath of the *e.*
P. 33. 27. Sha. thruſt out the *e.*
1 S. 18. 29. Saul became Da's *e.* 19. 17.
24. 4. I'll deliver thy *e.*
2 S. 22. 18. From my ſtrong *e.* Pſ. 18. 17.
1 K. 21. 20. Found me, O mi. *e.*
Ezr. 8. 31. Fr. the hand of the *e.*
Eſt. 3. 10. The Jews *e.* 7. 6.—9. 10, 24.
Job 13. 24. Holdeſt me for thy *e.* 33. 10.
Pſ. 7. 4. Without cauſe is my *e.*
9. 6. O thou *e.* deſtruction
41. 11. Bec. mine *e.* doth not
64. 1. From fear of the *e.*
74. 18. The *e.* hath reproach.
P. 89. 22. The *e.* ſhall not exact
106. 10. T. hand of t. *e.* 107. 2.
C. Pr. 24. 17. When thine *e.*
25. 21. If thine *e.* be hungry, Ro. 12. 20.
27. 6. The kiſſes of an *e.* are
P. Iſ. 59. 19. When the *e.* ſhall
63. 10. Turned to be their *e.* La. 2. 4.
P. Je. 15. 11. I'll cauſe the *e.* com. 30. 14.
Eze. 36. 2. The *e.* ſaid, Aha
Mi. 2. 8. Riſen up as an *e.*
7. 8. O mine *e.* See 10.
Zep. 3. 15. Hath caſt out th. *e.*
Mat. 5. 43. And hate thy *e.*
13. 28. *E.* hath done this
P. Lu. 10. 19. Power of the *e.*
1 Cor. 15. 26. T. laſt *e.*—is death
Ga. 4. 16. Am I become yo. *e.*
2 Th. 3. 15. Cou. him not as an *e.*
Ja. 4. 4. Is an *e.* to God

ENEMIES.

Ex. 23. 4. Meet with thine *e.*
Le. 26. 7. Ye ſha. chaſe your *e.*
Nu. 10. 35. Let thine *e.* be ſcattered, Pſ. 86. 1.
De. 32. 31. Our *e.* being jud.
Joſ. 7. 8. Nor ſtand bef. their *e.* 12.
2 S. 7. 1. Reſt from all his *e.* Eſt. 9. 16.
12. 14. Occaſion to the *e.*
18. 19. Avenged him on his *e.*
1 Ch. 17. 10. I will ſubdue all thine *e.*
2 Ch. 1. 11. Life of thine *e.*
Job 19. 11. As of his *e.*
Pſ. 18. 3. From mine *e.*
23. 5. Preſence of mine *e.*
T. 37. 20. The *e.* of the L. 45. 5.
60. 12. Shall tread down th. *e.*
66. 3. Shall thine *e.* ſubmit
92. 9. For lo, thine *e.*
112. 8. His deſire upon his *e.*
139. 22. I count 'em mine *e.*
P. Pr. 16. 7. His *e.* to be at
T. Iſ. 1. 24. Avenge me of mi. *e.*
42. 13. Prevail againſt his *e.*
66. 6. Recompence to his *e.*
Je. 17. 4. To ſerve thine *e.*
20. 5. Hand of their *e.* 34. 20.
La. 1. 5. Her *e.* proſper
C. Mat. 5. 44. Love your *e.* Lu. 6. 27.
Lu. 19. 27. *E.* which would
Ro. 5. 10. When we were *e.*
11. 28. *E.* for your ſake
1 Cor. 15. 25. His *e.* under
Phile. 3. 18. *E.* to the croſs of C.
Col. 1. 21. And *e.* in yo. mind
Re. 11. 5. Devoureth their *e.* 12

ENGEDI.

2 Ch. 20. 2. Ca. 1. 14. Eze. 47. 10.

ENGRAFTED, ENGRAVE.

Zac. 3. 9. 2 Cor. 3. 7. Ja. 1. 21.

ENGRAVER, INGS.

Ex. 28. 11, 21, 36—35. 35.

ENJOY.

Le. 26. 34. Land *e.* her Sab. 43. 2 Chr. 36. 21.
Ec. 2. 1. *E.* t. good of all his, 3. 13.
P. Iſ. 65. 22. Long *e.* the wo. of
1 Ti. 6. 17. Richly all things to *e.*
He. 11. 25. Than to *e.* the plea.

ENJOINED.

Job 36. 23. Phil. 8. He. 9. 20.

ENMITY.

P. Nu. 35. 21. In *e.* ſmite him, 22. Ge. 3. 15.
Ro. 8. 7. Carnal mind is *e.* againſt G.
Eph. 2. 16. Slain t. *e.* i. Cer. L.
Ja. 4. 4. World is *e.* with God

ENOCH.

Ge. 4. 17—5. 21, 24. He. 11. 5. Ju. 14.

ENOUGH.

Ge. 33. 9. Eſau ſaid, I have *e.*
11. (Jacob ſaid) I have *e.*
Ex. 36. 5. Bring more than *e.*
Pr. 27. 27. *E.* for thy food
28. 19. Have poverty *e.*
30. 15. That ſay not, it is *e.*
Iſ. 56. 11. Can never have *e.*
Ho. 4. 10. And not—*e.* Hag. 1. 6.
Mat. 10. 25. It is *e.* for the diſc.
Mar. 14. 41. It is *e.* Lu. 22. 38.
Lu. 15. 17. Have bread *e.* Mat. 25. 9.

ENQUIRE.

Ge. 25. 22. *E.* of the Lord, 2 K. 3. 11—8. 8—2 Ch. 34. 26. Je. 21. 2. Eze. 20. 1.
Ex. 18. 15. To *e.* of G. 1 S. 9. 9. 1 Ch. 21. 30.
1 K. 22. 5. *E.*—at the word, 2 K. 1. 16. 2 Ch. 18. 4.
Pſ. 27. 4. To *e.* in his temple
Ec. 7. 10. Doſt not *e.* wiſely
Iſ. 21. 12. If ye will *e.* come
Mat. 10. 11. *E.* who in it is
Lu. 22. 23. And they began to *e.*

ENQUIRED, EST.

1 S. 23. 2. David *e.* of the L. 30. 8. 2 S. 2. 1—5. 19—21. 1.
1 S. 28. 6. Saul *e.* of the L.
1 Ch. 13. 3. *E.* not at it
Eze. 14. 3. Sho. I be *e.* of, 20. 3.
36. 37. I'll yet be *e.* of
Job 10. 6. That thou *e.* after

Sig. to

1. Search out a thing, De. 17. 4.
2. Seek direction, 1 S. 22. 10.
3. Pray to God, Eze. 36. 37.
4. Make uſe of G.'s Oracle for certain knowl. 2 S. 16. 23.

ENSIGN, ENSIGNS.

For,

1. Warl. banners, or ſigns of victory, Pſ. 74. 4.
2. Chriſt himſelf, Iſ. 11. 10.
3. A deſtroy. Angel, Iſ. 31. 9
4. An Army, Iſ. 5. 26.

ENSNARED, ENSUE.

Job 34. 30. 1 Pet. 3. 11.

ENTER.

Job 22, 4. *E.* with thee, 34. 23.
Pſ. 45. 15. *E.* into the K. pal.
95. 11. They ſhould not *e.* He. 4. 5.
C. 100. 4. *E.* into his gates
118. 20. The righteous ſhall *e.* in
143. 2. *E.* not into judgment
Pr. 4. 14. *E.* not into the paths
Iſ. 2. 10. *E.* into the rock
T. 3. 14. L. will *e.* into judgm.
26. 2. Keepſt. truth may *e.* in
20. *E.*—into thy chambers
59. 14. Equity cannot *e.*
Je. 7. 2. *E.* in at theſe ga. 17. 20
P. 17. 25. Then ſha. there *e.* in
La. 1. 10. They ſho. not *e.* into
Eze. 44. 2. No man ſhall *e.* in
P. Hoſ. 11. 9. I'll not *e.* into
T. Zac. 5. 4. *E.* into t. houſe of
Mat. 5. 20. In no caſe *e.* in, 19. 23.
C. 6. 6. *E.* into thy cloſet
C. 7. 13. *E.* in at t. ſtrait gate, Lu. 13. 24.
18. 3. Not *e.* into t. kingdom, Joh. 3. 5.
Lu. 13. 24. Will ſeek to *e.* in
22. 40. *E.* not into temptation
P. Joh. 10. 9. By me if any man *e.* in
Ac. 14. 22. *E.* into t. kingdom
He. 3. 18. Should not *e.* 19.
4. 3. Have bel. do *e.*
11. Let us labour to *e.* 10. 19
Re. 21. 27. In no wiſe *e.* Mat. 5. 20.
22. 14. May *e.* in through

ENTERTAINED.

He. 13. 2. *E.* ſtrangers

ENTICE, ED, ETH, ING.

Ex. 20. 16. If a man *e.* a maid
Job 31. 27. Hath been ſecretly *e.*
C. Pr. 1. 10. If ſinners *e.* thee
16. 29. *E.* his neighbour
1 Cor. 2. 4. With *e.* words, Col. 2. 4.

Sig.

1. To perſwade or allure, Ju. 14. 15—16. 5. 2 Ch. 18. 20. 21
2. To deceive, Je. 20. 10. Ja. 1. 14.

ENTRANCE.

Pſ. 119. 130. The *e.* of thy
Mi. 5. 6. The *e.* thereof, Eze. 40. 15.
1 Th. 2. 1. Our *e.* in unto
2 Pe. 1. 11. An *e.* ſhall be

ENTREAT, ED, ETH, TY.

Sig. 1. Oppreſs or devour, Job 24. 21.
2. Deſire ear. He. 4. 3. 1 Ti. 5. 1. He. 12. 19.
3. Be perſwaded, Ja. 3. 17.

ENTRED, ETH, ING.

2 Ch. 15. 12. *E.* into covenant, Je. 34. 10. Eze. 16. 8.
Pr. 2. 10. When wiſdom *e.* 17. 10
Eze. 2. 2. Spirit *e.* into me, 3. 24.
Lu. 11. 52. *E.* not in yourſelves, Mat. 23. 13.
22. 3. Satan *e.* into Judas
Joh. 10. 1. *E.* not by the door, 2.
1 Th. 1. 9. Manner of *e.* in He. 4. 1.

He. 4 1. *E.* into his reſt
6. *E.* not in be. of unbe.
6. 20. Is for us *e.* 9. 24.
ENVIED, IES.
Ge. 30. 1. Rachel *e.* her ſiſter
37. 11. His brethren *e.* him, Ac. 7. 9.
Job 5. 2. *E.* ſlayeth the ſilly one
Pſ. 106. 16. *E.* Moſes. Nu. 11. 29
Pr. 3. 31. *E.* not the oppreſſ.
14. 30. *E.*—the rottenneſs of
23. 17. Not thine heart *e.* ſin, 24. 19.
27. 4. To ſtand before *e.*
Ec. 4. 4. *E.* of his neighbour
9. 6. Their *e.* is now periſhed
P. Iſ. 11. 13. *E.* of Ephraim
26. 11. Aſhamed of their *e.*
Mat. 27. 18. Delivered him fr. *e.* Mar. 15. 10.
Ac. 13. 45. Jews filled wi. *e.* 17. 5
Ro. 1. 29. Full of *e.* 1 Ti. 6. 4. Tit. 3. 3.
Phil. 1. 15. Preach Chriſt of *e.*
C. 1 Pet. 2. 1. Laying aſide all *e.*
ENVIETH, ING, OUS.
Pſ. 37. 1. Be not *e.* Pr. 24. 1. 19.
73. 3. I was *e.* at the fooliſh
Ro. 13. 13. Not in ſtrife and *e.*
1 Cor. 13. 4. Charity *e.* not
Ga. 5. 26. *E.* one another, 21. 1 Cor. 3. 3. 2 Cor. 12. 20. Ja. 3. 14. 16.
See *Jealouſy*, *Zeal*, t. ſame in *Heb.* taken in a good, in a bad ſenſe; the *Gr.* word ſig. *Contention.*
EPHAH, *or* BUSHEL.
Ex. 16. 36. Tenth part of an *e.* Le. 5. 11.
T. Iſ. 5. 10. Shall yield an *e.*
Eze. 45. 10. A juſt *e.* Le. 19. 36
Am. 8. 5. Making the *e.* ſmall
Sig.
A proportion of G.'s judgm. Zac. 5. 6. *to* 11.
EPHESIAN, ANS.
Ac. 19. 28, 34, 35—21. 29.
EPHESUS, A City in Little Aſia.
Ac. 18. 19. He came to *E.* 24—19. 1.
1 Cor. 15. 32. Fought wi. beaſts at *E.*
Eph. 1. 1. Saints at *E.* 1 Cor. 16. 8. 2 Ti. 1. 18. Re. 1. 11—2. 1.
EPHOD, of four ſorts.
1. A golden *e.* wh. belonged to the High-Pr. only, Ex. 28. 6.
2. A linen *e.* the other Prieſts wore in their ſervice, 1 S. 22. 18
3. Wore for honour, 2 S. 6. 14.
4. Idolatrous, Ju. 17. 5.
EPHRAIM, a Man, a Tribe.
Ge. 41. 52. Second called he *E.*
48. 20. God make thee as *E.*
De. 33. 17 The 10000 of *E.*
Ju. 5. 14. Out of *E.* was a root
Pſ. 78. 9. Children of *E.*
Je. 7. 15. The whole ſeed of *E.*
31. 9. *E.* is my firſt-born, 20.
18. I heard *E.* bemoan
20. Is *E.* my ſon
Hoſ. 4. 17. *E.* is joined to
5. 3. I know *E.* *See* v. 5. 9. *to* 14.
6. 4. O *E.* what ſha. I do to t.
7. 8. *E.* is as a Cake. *See* 10. 11.
11. 3. I taught *E.* to go
8. Shall I give thee up *E.*
14. 8. *E.* ſhall ſay, what
P. Zac. 9. 13. Filled the bow with *E.*

For
1. The Tribes, Iſ. 11. 16.
2. A partic. Tribe, 2 Ch. 30. 18.
3. A City ſo called, Joh. 11. 54
EPISTLE, ES, *or* LETTERS.
1 Cor. 5. 9. Col. 4. 16. 1 Th. 5. 27. & 2 Th. 2. 15—3. 14, 17. 2 Pet. 3. 1, 16.
1. Fr. the elev. Apoſtles, &c. jointly, Ac. 15. 30.
2. From ſev. Apoſtles in partic. as *Paul*, *Peter*, *James*, *John*, *Jude.*
3. Fr. other Saints, 2 Cor. 3. 1.
4. Fr. a Heathen Ruler, Ac. 23. 33.
5. Figurat. Saints ſo called, 2 Cor. 3. 2, 3.
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Job 28. 17. Cannot *e.* it, 19.
Pſ. 17. 2. Things that are *e.* 55. 13.
Iſ. 40. 25. To whom ſha. I be *e.* 46. 5.
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Lu. 20. 36. *E.* to the Angels
Joh. 5. 18. *E.* with G. Phil. 2. 6.
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EQUITY.
Pſ. 98. 9. Judge—with *e.*
99. 4 Doſt eſtabliſh *e.* Pro. 1. 3—2. 9—17. 26. Ec. 2. 21.
Iſ. 11. 4. And reprove with *e.*
59. 14. *E.* cannot enter, Mi. 3. 9
Mal. 2. 6. Walked with me in *e.*
ERRAND.
Ge. 24. 33. Ju. 3. 19. 2 K. 9. 5.
ERR, ED, ETH.
Le. 5. 18. Igno. wherein he *e.* Nu. 15. 22. *See* Eze. 45. 20.
2 Ch. 33. 9. Manaſſ. made Ju.--*e.*
Job 6. 24. Wherein I ha. *e.* 19. 4.
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21. Do *e.* from thy com. 118.
Pr. 10. 17. That refuſe repro. *e.*
14. 22. They *e.* that deviſe evil
C. 19. 27. Inſtruct. that cauſe to *e.*
Iſ. 9. 16. Leaders cauſe 'em to *e.* 3. 12.
28. 7. They *e.* in viſion
P. 29. 24. They that *e.* in ſpirit
35. 8. Wayfa. men ſha. not *e.*
63. 17. Made us to *e.* from
Hoſ. 4. 12. Who. cauſed 'em to *e.*
Am. 2. 4. Their lyes cauſed 'em to *e.*
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Ja. 5. 20. Recomp. of their *e.*
2 Pe. 2. 18. Them who live in *e.*
1 Joh. 4. 6. The ſpirit of *e.*
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Put for,
1. A miſtake, 2 S. 6. 7. Joh. 19. 4.
2. Sin of infirmity, Pſ. 19. 12
3. Notorious ſins, Ro. 1. 27.
4. Idols, Je. 10. 15—51. 18.
5. Unfaithfulneſs in office, Da. 6. 4.
6. Falſe doctrine, Iſ. 32. 6. 2 Pe. 3. 17.
ESAU, *called alſo* EDOM.
Ge. 25. 25. Called his name *E.* *i.* made
27. *E.* was a cunning hunter
28. Iſaac loved *E.*
P. Ob. 9. The mount of *E.*
Mal. 1. 3. *E.* have I hated, Ro. 9. 13.
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Put for his poſterity, Ob. 6.
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34. 3. Shalt not *e.* 38. 18, 23.
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Mat. 23. 33. How can ye *e.*
Lu. 21. 36. Worthy to *e.*
Ro. 2. 3. *E.* the judgm. of G.
P. 1 Cor. 10. 13. Make a way to *e.*
1 Th. 5. 3. And they ſhall not *e.*
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1 S. 30. 17. There *e.* not a
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12. 25. If they *e.* not
2 Pet. 1. 4. *E.* the cor. 2. 18.
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1 K. 19. 17. Him that *e.* Eze. 24. 16.
Ezr. 9. 14. No remaining or *e.*
Je. 48. 19. Her that *e.* Eze. 24. 16.
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ESPOUSALS, ESPOUSED.
2 S. 3. 14. Which I *e.* to me
Je. 2. 2. The love of thine *e.*
Mat. 1. 18. Mary was *e.* Lu. 1. 27—2. 5.
2 Cor. 11. 2. *E.* you to Chriſt. See *Married.*
ESTABLISH, & STABLISH.
Le. 26. 2. *E.* my Covenant.—See *Covenant.*
De. 28. 9. Shall *e.* thee, 29. 13.
1 S. 1. 23. L. *e.* his word
2 S. 7. 25. *E.* it for ev. Pſ. 48. 8.
1 K. 15. 4. And to *e.* Jeruſ. Pſ. 87. 5.
1 Ch. 17. 11. *E.* his kingd. 22. 10.
2 Ch. 9. 8. G. loved Iſra. to *e.* 'em
Job 36. 7. *E.* them (*i.* right) for ever
P. Pſ. 7. 9. But *e.* the juſt
89. 4. Thy ſeed will I *e.*
90. 17. *E.* the work of our ha.
99. 4. Thou doſt *e.* equity
119. 38. *E.* thy word unto
Pr. 15. 25. *E.* the border of
Iſ. 9. 7. *E.* it with judgment
49. 8. A covenant to *e.* the ear.
C. 62. 7. No reſt till he *e.*
C. Am. 5. 15. *E.* judgment
Ro. 3. 31. We *e.* the law

Ro. 10. 3. *E.* their own righte.
16. 25. To *e.* you, 1 Th. 3. 2.
2 Th. 2. 17. *S.* you in every
3. 3 L. ſhall *ſ.* y. 1 Pe. 5. 10.
He. 10. 9. May *e.* the ſecond
Ja. 5. 8. May *ſ.* your heart, 1 Th. 3. 13.
ESTAB. or STABLISHED.
Ex. 6. 4. *E.* my cov. Ge. 9. 17.
De. 19. 15. Matter ſhall be *e.* 2 Cor. 13. 1.
1 S. 20. 31. Shalt not be *e.*
24. 20. Kingd. *e.* 2 Ch. 17. 5.
2 S. 7. 26. Servant be *e.*
2 Ch. 1. 9. Promiſe be *e.* 17. 5.
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Pſ. 24. 2. *E.* it upon the floods
40. 2. *E.* my goings
93. 1. World is *e.* 96. 10.
112. 8. His heart is *e.*
148. 6. He hath *ſ.* them for ev.
Pr. 4. 26. Thy ways be *e.*
12. 19. Lip of truth be *e.*
P. 16. 3. Thoughts ſhall be *e.*
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7. 9. Shall not be *e.*
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P. 54. 14. In right—be *e.*
Je. 10. 12. *E.* the world, 51. 15.
P. 30. 20. Congrega. ſhall be *e.*
Mat. 18. 16. Ev. wo. may be *e.*
Ac. 16. 5. Churches *e.*
Ro. 1. 11. May be *e.*
Col. 2. 7. *E.* in the faith
He. 8. 6. *E.* upon better pro.
13. 9. Heart *e.* with grace
2 Pe. 1. 12. *E.* in t. preſe. truth
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ESTABLISHETH, STABLISH, MENT.
Nu. 30. 14. He *e.* all her vows
2 Chr. 32. 1. After the *e.*
Pr. 29. 4. King by judgm. *ſ.*
Ha. 2. 12. *S.* a city by iniquity
2 Cor. 1. 21. Who *ſ.* us is God
Sig.
1. To confir. Nu. 30. 13. ſo oft.
2. To ſet faſt, Pr. 15. 25.
3. To perform, Pſ. 119. 138.
4. To ſettle, Am. 5. 15.
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ESTATE *and* STATE.
1 Ch. 17. 17. *S.* of a man of
Pſ. 39. 5. Man in his beſt *e.* is
136. 23. Rememb. us in our low *e.*
C. Pr. 27. 23. The *ſ.* of thy flocks
3. 18. *S.* of the ſons of men
P. Eze. 36. 11. Settle y. in yo. old *e.*
T. Mat. 12. 45. Laſt *ſ.* of that man, Lu. 11. 26.
Lu. 1. 48. The low *e.* of his
C. Ro. 12. 16. Condeſc. to men of low *e.*
Phil. 2. 19. When I know yo. *ſ.*
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1. Condition, Ph. 4. 11. Col. 4. 7, 8.
2. Ability, Eſ. 1. 7—2. 18.
3. Kingdom, Da. 11. 7.
4. Wealth, Ec. 1. 16.
5. Station, Jude 6.
6. Nobles, or Court, Mar. 6. 21.
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De. 32. 15. Lightly *e.* the rock
T. 1 S. 2. 30. Sha. be lightly *e.*
Job 23. 12. I *e.* the words of
Pſ. 119. 128. I *e.* all thy prec.
Iſ. 53. 3. We *e.* him not
La. 4. 2. *E.* as earth. pitch.
Lu. 16. 15. Is highly *e.*
Ro. 14. 5. *E.* one day, 14.

1 Cor. 6. 4. Who are leaſt *e.*
He. 11. 26. *E.* the reproa. of C.
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See of her in the 2, 4, 5, 6, 7, 8 & 9 chap. of Eſ.
ESTIMATE, ATION.
Le. 5 & 27 ch. & Nu. 18. 16.
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Job 19. 13. Acquaint. are *e.* Eze. 14. 5.
Pſ. 58. 3. *E.* from the womb
78. 30. Not *e.* from their
ETERNAL, ETERNITY.
De. 33. 27. The *e.* God is thy
Iſ. 57. 15. That inhabit. *e.*
P. 60. 15. An *e.* excellency
Mar. 3. 29. *E.* damnat. Jude 7.
Ro. 1. 20. His *e.* power
2 Cor. 4. 17. *E.* weight of glory
18. Things—not ſeen—*e.*
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1 Ti. 1. 17. The King *e.*
2 Ti. 2. 10. To—*e.* glory, 1 Pe. 2. 10.
He. 5. 9. *E.* ſalvation
9. 12. *E.* redemption
14. *E.* ſpirit, *e.* inh. 15.
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Mat. 19. 16. Ha. *e.* l. Mar. 10. 30.
25. 46. Unto l. *e.* Joh. 4. 36.
Lu. 10. 25. Do to inherit *e.* l. 18. 18.
Joh. 3. 15. Have *e.* l. 6. 54—10. 28.
12. 25. Keep it unto *e.* life
17. 2. Should give *e.* life, 1 Joh. 5. 11.
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Ac. 13. 48. Ordained to *e.* life
Ro. 2. 7. Seek for *e.* life
6. 23. Gift of G. is *e.* life, *See* 5. 21.
1 Ti. 6. 12. Lay hold on *e.* l. 19.
Tit. 1. 2. In hope of *e.* l.
3. 7. Heirs of *e.* life
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5. 13. That ye have *e.* l. 3. 15.
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P. Pſ. 68. 31. *E.* ſhall ſtretch
Iſ. 18. 1. Beyond t. river of *E.* Zep. 3. 10.
43. 3. I gave *E.* for thee
Jer. 13. 23. The *E.* change
38. 7. Ebed-melech the *E.* 39. 16.
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Gen. 3. 20—4. 1. 2 Cor. 11. 3. 1 Tim. 2. 13.
EVEN, *for* EVENING.
Ex. 12. 18. Nu. 9. 3. Ju. 21. 2. Mat. 8. 16. Mar. 13. 35. Joh. 6. 16.
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2. Diminution, Phil. 2. 8.
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18. 13. Morning unto *e.*
27. 21. From *e.* to morning

De. 24. 11. When *e.* cometh
Jos. 10. 26. On trees till *e.*
Ju. 19. 9. Draweth toward *e.*
1 S. 14. 24. Any food till *e.*
17. 16. Near morning and *e.*
30. 17. *E.* of the next day
2 K. 16. 15. *E.* meat-offer.
1 Ch. 16. 40. Morning and *e.*
2 Ch. 13. 11. Every morn. & *e.*
Ezr. 9. 4. Till *e.* ſacrifice
5. At the *e.* ſacrifice
Eſ. 2. 14. *E.* ſhe went
Job 4. 20. From morning to *e.*
Pſ. 55. 17. *E.* morn. & at noon
59. 6. They return at *e.*
14. At *e.* let them return
65. 8. Of the morn. and *e.*
90. 6. In the *e.* it is cut down
104. 23. Labour till the *e.*
141. 2. As the *e.* ſacrifice
Pr. 7. 9. In the *e.* in the black
Ec. 11. 6. *E.* withhold not
Iſ. 17. 14. At *e. tide*, trouble
T. Je. 6. 4. Shadows of the *e.*
Eze. 33. 22. Upon me in the *e.*
46. 2. Not to be ſhut till *e.*
Da. 8. 26. Viſion of the *e.*
9. 21. The *e.* oblation
Hab. 1. 8 The *e.* wolves
Zep. 2. 7. Shall lie down in *e.*
3. 3. Are *e.* wolves
P. Zac. 14. 7. *E.* time light,
Mat. 14. 15. When it was
e. 16. 2.
Je. 5. 6. Wolf of the *e.*
Ge. 24. 63. Meditate at *e. tide*
Joſ. 7. 6. Until *e. tide*
8. 29. On a tree till *e. tide*
2 S. 11. 2. In an *e. tide*
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For,

1. The laſt times, Ge. 49. 27.
2. A whole night, Ge. 1. 5.
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3. The afternoon, Da. 9. 21.
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Ge. 3. 22. Eat and live for *e.*
43. 9 Let me bear blame for *e.*
Ex. 3. 15. This is my name for *e.*
15. 18. Lord ſha. reign for *e.*
19. 9. And believe thee for *e.*
21. 6. And ſhall ſerve him for *e.*
28. 43. Shall be a ſtatute for *e.*
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Nu. 10. 8. An ordinance for *e.*
18. 19. A covenant of ſalt for *e.*
23. A ſtatute for *e.*
24. 20. That he periſh for *e.*
De. 5. 29. Their children for *e.*
12. 28. Thy children for *e.*
13. 16. Shall be an heap for *e.*
18. 5. Him and ſons for *e.*
19. 9. Walk *e.* in his ways
23. 3. Shall not enter for *e.*
6. Proſperity all—days for *e.*
29. 29. To our children for *e.*
Joſ. 4. 7. Child. of Iſrael for *e.*
8. 28. Made an heap for *e.*
14. 9. Thy childrens for *e.*
1 S. 2. 32. In thy houſe for *e.*
35. Mine anointed for *e.*
3. 13. I'll judge—houſe for *e.*
14. Nor offering for *e.*
13. 13. Kingd. on Iſrael for *e.*
1 S. 20. 15. Fr. my houſe for *e.*
23. Between me & thee for *e.*
27. 12. Sha. be my ſerv. for *e.*
28. 2. Keeper of mi. head for *e.*
2 S. 2. 26. Sha.—ſword devour
for *e.*
3. 28. Before the Lord for *e.*
7. 24. A people to thee for *e.*
26. Name—magnified for *e.*
29. May continue for *e.*
1 K. 1. 31. Let K. David live
for *e.*
2. 33. Of his ſeed for *e.*
There ſha. be peace for *e.*
5. 1. *E.* a lover of David
8. 13. For t. to abide in for *e.*
Pſ. 44. 23. Caſt us not off for *e.*
co. 74. 1--77. 7, 8--103. 9.
La. 3. 31.
45. 2. Hath bleſſed thee for *e.*
51. 3. My ſin is *e.* before me
P. 68. 16. Dwell in it for *e.*
79. 5. Wilt thou be angry for *e.*
85. 5.
89. 1. Mercies of the L. for *e.*
See *Mercy.*
93. 5. Become th. houſe for *e.*
110. 4. Thou art a Prieſt for *e.*
He. 5. 6--6. 20--7. 17, 21.
132. 14. This is my reſt for *e.*
Pr. 27. 24. Riches are not for *e.*
Ec. 3. 14. G. doth, it ſhall be
for *e.*
Iſ. 9. 7. Henceforth even for *e.*
C. 26. 4. Truſt in the L. for *e.*
P. 40. 8. Shall ſtand for *e.*
51. 8. Right—for *e.* 2 Cor. 9. 9.
Je. 3. 12. Not keep anger for *e.*
32. 39. May fear me for *e.*
Da. 7. 18. The Kingdom for *e.*
Mi. 4. 5. Lu. 1. 33.
Zac. 1. 5. Do they live for *e.*
Mat. 6. 13. For *e.* amen, Ro. 1.
25--9. 5--11. 36. 2 Pe. 3.
18. Ju. 25.
24. 21. Nor *e.* ſhall be
Joh. 8. 35. Abide. not in the
houſe for *e.*
12. 34. Chriſt abideth for *e.*
14. 16. Abide with you for *e.*
2 Joh. 2.
Ro. 9. 5. G. bleſſed for *e.* 1. 25.
1 Th. 4. 17. Be *e.* with the L.
C. 5. 15. *E.* follow that—is good
He. 10. 12. For *e.* ſat down on
1 Pe. 1. 25. T. word—end. for *e.*
1 Joh. 2. 17. Will of G. abideth
for *e.*

For EVER and EVER.

Pſ. 48. 14. Our G. for *e.* & *e.*
Iſ. 30. 8. Je. 7. 7—25. 5
Da. 12. 3.
Re. 4. 9. Liveth for *e.* & *e.* 5.
14--10. 6--15. 17.

For EVER and EVER, Amen.

Ga. 1. 5. Phil. 4. 20. 1 Ti. 1. 17.
2 Ti. 4, 18. He. 13. 21. 1
Pe. 5. 11. Re. 1. 6.

For,

1. Eternity, very oft.
2. The time of the Law, Le.
10. 15.
3. Till the year of Jubilee,
Ex. 21. 6.
4. A man's life time, 1 S. 1.
22. & 27. 12.
5. Before, Pr. 8. 23. Da. 6. 24
6. Always, Lu. 15. 31.
7. A long time, Joſ. 4. 7.
2 Tim. 3. 7.

It is uſed ſeveral other ways.

EVERLASTING.

Ge. 21. 33. The *e.* God, Iſ. 40.
28. Ro. 16. 26.
De. 33. 27. *E.* arms
Pſ. 24. 7. *E.* doors, 9.
41. 13. God from *e.* to *e.* 106.
48. Ha. 1. 12.
90. 2. Fr. *e.* to *e.* thou art G.
93. 2. Thou art from *e.*
100. 5. His mercy is *e.* 103. 17
P. 112. 6. In *e.* remembrance
119. 142. Thy right is *e.* 144.
Pr. 8. 23. I was ſet up from *e.*
Iſ. 9. 6. The *e.* Father
26. 4. Jeho. is *e.* ſtrength
45. 17. *E.* ſalvation
51. 11. *E.* joy, 35. 10--61. 7.
63. 12. *E.* name. *See* 16.
Je. 10. 10. *E.* King
31. 3. *E.* love
Da. 4. 34. *E.* kingdom, 7. 27.
3. *E.* dominion, 7. 14.
Hab. 3. 6. *E.* mountains
Mat. 18. 8. *E.* fire, 25. 41.
25. 46. *E.* puniſhm. 2 Th. 1. 9.
2 Th. 2. 6. *E.* conſolation
2 Pe. 1. 11. *E.* kingdom of
Re. 14. 6. The *e.* Goſpel.

EVERLASTING LIFE.

Da. 12. 2. Some to *e. l.* Mat.
19. 29.
Joh. 3. 16. Have *e. l.* 36. 5, 24.
6. 27. Endureth to *e. l.*
40. Believe have *e. l.* 1 Ti. 1.
16.
12. 50. Com. is *l. e.*
Ac. 13. 46. Unworthy of *e. l.*
Ro. 6. 22. End *l.* ever. co. Ga.
6. 8.

It ſig. alſo,

1. Fr. the begin. of the wo.
Ge. 49. 26.
2. The time of the Law,
Ex. 40. 15.
3. Immoveable, Pr. 10. 25.

EVERMORE.

2 S. 22. 51. To his ſeed for *e.*
Pſ. 16. 11. Pleaſures for *e.*
77. 8. Promiſe fail for *e.*
P. 89. 28. Keep for him for *e.*
105. 4. Seek his face *e.*
133. 3. Even life for *e.*
Joh. 6. 34. *E.* give us this
Re. 1. 18. I am alive for *e.*

EVIDENT, ENCE, ENTLY.

Je. 32. 10. Subſcribed the *e.* 14.
Ac. 10. 3. In a viſion *e.*
Ga. 3. 11. It is *e.* Job 6. 28.
Phil. 1. 28. He. 7. 14. 15.

EVIL.

Ge. 2. 9. Knowledge of good
and *e.* 17--3. 5, 22.
6. 5. Only *e.* continually
44. 4. Rewarded *e.* for good,
1 S. 25. 21. Pſ. 35. 12.
109. 5.
47. 9. Few and *e.* have t. days
48. 16. Redeem me fr. all *e.*
50. 20. Ye thought *e.* aga. me
Ex. 23. 2. Fo. not a multitude
to do *e.*
32. 14. L. rep. of this *e.* 2 S.
24. 16.
Nu. 13. 32. Brought an *e.* report
14. 27. This *e.* congreg. 35. 37.
De. 1. 35.
De. 13. 5. Put away the *e.* 17. 2.
19. 19--21. 21. Ju. 20. 13.
15. 9. Thine eye be *e.* 28. 54.
29. 21. Separate him unto *e.*
Ju. 2. 11. *E.* in the ſight of the
Lord, 3. 7--4. 1--6. 1.
3. 12. Did *e.* again in, 10. 6.
1 S. 12. 19. This *e.* of aſk. a K.
16. 14. An *e.* ſpirit fr. the L.
19. 9.
15. *E.* ſpirit fr. G. 16--18. 10.
1 S. 25. 28. *E.* not found in me,
29. 6.
2 K. 6. 33. This *e.* is from the
13. 2. Was *e.* in the L.'s ſight
1 Ch. 4. 10. Would'ſt keep me
from *e.*
Ch. 12. 14. He did *e.* becauſe
Ezr. 9. 13. For our *e.* deeds
Neh. 6. 13. For an *e.* report
Eſ. 8. 6. The *e.* that ſha. come
Job 2. 20. Sha. we not receive *e.*
P. 5. 19. Sha. no *e.* touch thee
8. 20. He help the *e.* doers
35. 12. Pride of *e.* men
Pſ. 5. 4. Sha. *e.* dwell wi. thee
23. 4. I will fear no *e.*
36. 4. He abhorreth not *e.*
37. 8. In any wiſe to do *e.*
49. 5. In the days of *e.*
78. 49. By ſending *e.* Angels
90. 15. Wherein we ha. ſeen *e.*
P. 91, 10. No *e.* befal thee, 121. 7.
97. 10. Love the L. hate *e.*
112. 7. Afraid of *e.* tidings
119. 101. From every *e.* way
140. 1. Me from the *e.* man
11. *E.* ſhall hunt the—man
Pr. 1. 16. Feet run to do *e.*
P. 33. Quiet from fear of *e.*
3. 29. Deviſe not to do *e.* *See*
14. 22.
4. 27. Remove thy foot fr. *e.*
5. 14. Almoſt in all *e.* in
8. 13. Fear of the L. is to
hate *e.*
11. 19. He that purſueth *e.*
P. 12. 21. There ſha. no *e.* hap.
13. 21. *E.* purſueth ſinners
14. 16. And departeth fr. *e.*
19. *E.* bow bef. the good
15. 15. Days of the af. are *e.*
19. 23. Not be viſited with *e.*
20. 8. Scattereth away *e.*
22. 3. Man foreſeeth t. *e.* 27. 12.
28. 10. Go aſtray in an *e.* way
30. 32. If thou haſt thought *e.*
31. 12. Do him good, and not *e.*
Ec. 2. 21. Vanity and a great *e.*
5. 1. Conſider not that they do *e.*
5. 13. There is a ſore *e.*
8. 3. Stand not in an *e.* thing
11. Fully ſet to do *e.*
12. Tho' a ſinner do *e.* a 100.
9. 12. Taken in an *e.* net.
11. 2. What *e* ſhall be
12. 1. *E.* days come not.
14. Good, or whe. it be *e.*
Iſ. 1. 16. The *e.* of your doings.
5. 20. That call *e.* good.
7. 5. Have taken *e.* counſel.
7. 16. Sha. know to refuſe *e.*
T. 13. 11. Pun. t. wo. for their *e.*
14. 20. T. ſeed of *e.* doers, 1. 4.
33. 15. His eyes from ſeeing *e.*
41. 33. Do good, or do *e.* *See*
Zep. 1. 12.
45. 7. I make peace & create *e.*
56. 2. His hand from doing *e.*
57. 1. From the *e.* to come
59. 7. Their feet run to do *e.*
15. He that departeth fr. *e.*
65. 12. Did *e.* bef. mine eyes,
66. 4.
Je. 2. 19. It is an *e.* thing and
3. 5. Spoken & done *e.* things
17. Their *e.* heart, 7. 24—
13. 10—18. 12.
4. 22. Are wiſe to do *e.* but
9. 3. Proceed from *e.* to *e.*
11. 15. When thou doſt *e.* then
T. 12. 14. All my *e.* neighbours
13. 23. Are accuſtom. to do *e.*
17. 17. My hope in t. day of *e.*
P. 18. 8. Turn from their *e.*
P. I'll repent of the *e.* 26. 19.
42. 6. Jon. 3. 10.
21. 10. For *e.* and not f. good,
39. 16.
24. 3. The *e.* very *e.*
25. 5. From his *e.* way, 26. 3.
35. 15.--36. 3, 7.
29. I begin to bring *e.* 6. 19.
29. 11. Of peace, & not of *e.*
42. 6. It be good or *e.* we will
T. 44. 27. Watch over 'em for *e.*
51. 64. Shall not riſe fr.—*e.*
La. 3. 38. Proceedeth not *e.*
Eze. 7. 5. An *e.* an only *e.* is
36. 31. Your own *e.* ways
Da. 9. 12. On us a great *e.*
13. All this *e.* is come on us
Joe. 2. 13. Repent. himſ. of t. *e.*
Je. 18. 8. Ex. 32. 14.
Jon. 3. 10.
Am. 3. 6 Sha. there be *e.* in the
5. 13. It is an *e.* time, Mi. 2. 3.
Pſ. 37. 19. Ec. 9. 12.
15. Hate the *e.* Pſ. 97. 10.
6. 3. That put far the *e.* day
T. 9. 10. The *e.* ſha. not overta.
Jon. 3. 10. G. repented of the *e.*
Mi. 3. 2. Hate--good, & love *e.*
11. None *e.* can come on us
Na. 1. 11. Imagine *e.* aga. the L.
Hab. 1. 13. Purer eyes than to
behold *e.*
Zep. 3. 15. Shall not ſee *e.*
C. Zac. 1. 4. Turn fr. yo. *e.* ways
7. 10. Let none—imag. *e.* 8. 17
Mal. 1. 8. It is not *e.*
2. 17. Every one that doth *e.*
Mat. 5. 11. All man. of *e.* ſayings
37. Cometh of *e.*
39. That ye reſiſt not *e.*
6. 13. Deliver us from *e.*
7. 11. If ye then bei. *e.* know
9. 4. Wherefore think ye *e.*
12. 35. An *e.* man out of the
39. An *e.* and adulterous generation
15. 19. Proceed *e.* thoughts
20. 15. Is thine eye *e.* becauſe
24. 48. That *e.* ſervant ſha. ſay
27. 23. What *e.* hath he done,
Lu. 23. 22.
Lu. 6. 22. Caſt out your names
as *e.*
16. 25. Likewiſe Lazarus *e.*
Joh. 3. 19. Bec. their deeds were *e.*
20. Every one that doth *e.*
7. 7. The works thereof are *e.*
17. 15. Keep 'em from the *e.*
18. 23. If I have ſpoken *e.*
Ac. 9. 13. How much *e.* he hath
19. 9. Spake *e.* of that way
13 Which had *e.* ſpirits.
23. 5. Thou ſhalt not ſpeak *e.*
Ro. 2. 9. Soul that doth *e.*
3. 8. That ſay, Let us do *e.*
7. 19. The *e.* which I wou. not
21. *E.* is preſent with me
9. 11. Having done good or *e.*
12. 9. Abhor that which is *e.*
17. To no man *e.* for *e.* 1 Th.
5. 15. 1 Pe. 3. 9.
21. Be not overcome of *e.*
13. 4 Wrath—him that—*e.*
10. Works no *e.* to his neigh.
14. 16. Good be *e.* ſpoken of
16. 19. Simple concerning *e.*
1 Cor. 10. 16. Luſt not after *e.*
13. 5. Charity thinketh no *e.*
2 Cor. 13. 7. That ye do no *e.*
Ga. 1. 4. This preſent *e.* world
C. Eph 4. 31. Clamour & *e.* ſpeak.
5. 16. The days are *e.* *See* 6. 13.
1 Th. 5. 22. Fr. all appea. of *e.*
2 Th. 3. 3. And keep you fr. *e.*

1Tim.6.10. Is the root of all *e.*
2Tim.3.13.*E.* men, co. Ph.3.2.
4. 14. Did me much *e.*
He.3.12. An *e.* heart, Je.16.12.
5.14. To discern both good&*e.*
Ja. 1. 13. Cannot be tempted with *e.*
3. 8. Is an unruly *e.*
1Pe.3.11. Let him esch. *e.* *See* 10
1Pe.2.12.*E.* doers, 3.16.-4.15. Iſ. 1. 4. 37. 1, 9.
2 Pe.2.10. Speak *e.* of, Jude 8.
1 Joh.3.12. Own works were *e.*
2 Joh.11. Partaker of his *e.* deeds
3 Joh.11. Follow not that which is *e.*
Re.2.2. Not bear--'em tha. are *e.*

EVILS.

De. 31. 17. Many *e.* & tro. 21.
Pſ. 40. 12. Innumerable *e.*
Je.2.13. My people com. two *e.*
Eze. 6.9. *E.* which they have
Lu. 3. 19. For all the *e.* that

Put for,

1. Sin in general, Ro. 7. 21. Ja. 1. 13.
2. Affliȼt. in gen. Job 2.10 Iſ. 45. 7.
3. Temptations, Joh.17.15. Mat. 6. 13.
4. Wrong, Mat. 5. 39. Ac. 9. 13.
5. Envious, De. 15. 9. Mat. 20. 15.
6. Diſpleaſing, Ge. 28. 8—48. 17.
7. Troubleſome, Ge. 47. 9.

EVIL-MERODACH, EUNICE

2K.25.27. Je.52.31. 2Ti.1.5.

EUNUCH, EUNUCHS.

Iſ. 56. 4. Saith t. L. unto the *e.*
2 K. 9. 32. Looked out two or three *e.*
Je.29.2.*E.* were departed, 34.19
Da. 1. 7. Prince of the *E.* 8, 9, 10, 11.
Ac. 8. 36. *E.* ſaid, Here is wa.
There are three ſorts, Mat. 19.12.
1. Uſed for a gelded man, Iſ. 39. 7.
2. A Chamberlain, Eſ. 2. 3.—4. 4.
3. An Officer or Courtier, Ge. 39. 7—40. 2.

EUPHRATES.

1. A great River in Molopo. Ge. 2. 14. De. 1. 7. Je. 13. 4, 5. 7.
2. Strong and mighty Peop. Re.9.14--16.12. co. with Iſ.8.7

EUROCLIDON, EUTICHUS.

Ac. 27. 14—20. 9.

EWE, *or* EWES.

Ge.21. 28, 29--31. 38. Le. 14. 10.--22. 28. 2 S. 12. 3. Pſ. 78. 71.

EXACT, ED, ETH.

C. De.15.2. He ſhall not *e.* it, 3.
Ne. 5. 7. Ye *e.* uſury. v. 10, 11
Job 11. 6. God. *e.* of thee leſs
P. Pſ. 89. 22. The enemy ſha. not *e.*
Iſ. 58. 3. Ye *e.* all yo. labours
Lu. 3. 13. *E.* no more than is ap.

EXACTION, ONS, ORS.

Ne. 10. 31. Iſ. 60. 17. Eze. 45. 9.

EXALT.

Ex. 15. 2. And I will *e.* him
Job 17. 4. Shalt thou not *e.* them
Pſ. 34.3. *E.* his name together
P. 37. 34. He ſhall *e.* thee
Pſ. 66. 7. *E.* themſelves, 140.8. Eze. 31. 14. Da. 11. 14
C. 99. 5. *E.* ye the L. 9--107. 32.
118. 28. My G. I will *e.* thee, Iſ. 25. 1.
Pr. 4. 8. *E.* her, and ſhe ſhall
Eze. 21. 26. *E.* him that is low
Hoſ. 11. 7. None at all wou. *e.*
T. Ob. 4. Tho' thou *e.* thy
T. Mat. 23. 12. Who. doth *e.* himſelf
1 Pe. 5. 6. That he may *e.* you in

EXALTED.

P. Nu. 24. 7. His kingdom ſhall be *e.*
2 S. 22. 47. *E.* be the G. of
1 K. 1. 5. Adonijah *e.* himſ.
14. 7. I *e.* thee from, 16. 2.
2 K. 19. 22. Aga. whom haſt thou *e.*
Ne. 9. 5. *E.* above all bleſſing
Job 5. 11. That—mourn. may be *e.*
24. 24. *E.* for a little while
36. 7. They (i. the righteous) are *e.* Pſ. 75. 10.
Pſ. 12. 8. Vileſt men are *e.*
21. 13. Be thou *e.* 57. 5.
46. 10. I will be *e.*
47. 9. He is greatly *e.*
89. 16. Shall they be *e.* 17.
97. 9. *E.* above other gods
118. 16. Hand of the L. is *e.*
Pr. 11. 11. The City is *e.*
P. Iſ. 2. 2. *E.* above the hills, Mi. 4. 1.
11. The L. alone ſhall be *e.* 17—5. 16.
30.18. *E.* that he may have m.
P. 33. 10. Now will I be *e.*
P. 40. 4. Ev. valley ſhall be *e.*
P. 52. 13. He (*i.* C.) ſhall be *e.*
Eze. 17. 24. *E.* the low tree, 31. 5.
Hoſ. 13. 1. Ephraim *e.* himſelf
6. Their hea. was *e.*
Mat. 11. 23. *E.* to Heaven. Lu. 10. 15.
P. 23. 12. Shall be *e.* Lu. 14. 11—18. 14.
Ac. 2. 33. By the—hand of G. 5. 31. Ph. 2. 9.
Ja. 1. 9. Rejoice that he is *e.* See *Horn.*

EXALTEST, ETH.

Ex. 9. 17. *E.* thou thyſelf
Job 36. 22. G. *e.* by his power
Pſ. 148. 14. *E.* the horn of
Pr. 14. 34. Righte. *e.* a nation
2 Cor. 10. 5. That *e.* itſelf
2 Th. 2. 4. *E.* himſelf above all

EXAMINE, ED.

Pſ. 26. 2. *E.* me, O L.
Lu. 23. 14. I have *e.* him, com. Ac. 22. 24.
1 Cor. 11. 28. Let a man *e.* himſelf
2 Cor. 13. 5. *E.* yourſelves

EXAMINATION, ING.

Ac. 25. 26—24. 8.

EXAMPLE, ES.

Mat. 1. 19. To make her a public *e.*
Joh. 13. 15. I have given you an *e.*
1 Cor. 10. 6. Theſe were our *e.* 11.
Ph. 3. 17. Us for an *e.* 2 Th. 3. 9.
1 Ti. 4. 12. Be an *e.* 1 Pe. 5. 3. com. 1 Th. 1. 7. Ja. 5. 10.
Heb. 4. 11. Fall after the ſame *e.*
8. 5. *E.* of heavenly things
1Pe. 2. 21. C. ſuffered leaving an *e.*
2 Pet. 2. 6. Making 'em an *e.*

EXCEED, ED.

De 25.3. Forty ſtripes, & not *e.*
1 K. 10. 23. Sol. *e.* all Kings, 2 Ch. 9. 6.
Job 36. 9. That they have *e.*
Mat.5.20. Except your righ. *e.*
2 Cor. 3. 7. *E.* in glory

EXCEEDING.

P. Gen. 15. 1. *E.* great reward
Ex. 1. 7. Iſrael waxed *e.* migh.
2 Ch. 16. 12. Diſeaſe—*e.* great
32. 27. *E.* much riches
Pſ. 21. 6. Made him *e.* glad
43. 4. God my *e.* joy
119. 96. Com. are *e.* broad
Pro. 30. 24. *E.* wiſe
Je. 48. 29. Moab is *e.* proud
Eze. 9. 9. Iniquity is *e.* great
Da. 7. 19. Fourth beaſt—*e.* dreadful
Jon. 3. 3. *E.* great City
P. Mat. 5. 12. Rejoice & be *e.* glad, co. 1 Pe.4.13. Ju. 24
Ro. 7.13. Sin become *e.* ſinful
2Cor.7.4. I am *e.* joyful, 4. 17.
9. 14. *E.* grace of God
Eph. 1. 19. *E.* greatneſs of
3. 20. Do *e.* abundantly
1 Ti. 1. 14. Grace—was *e.*
2 Pe. 1. 4. *E.* precious prom.

EXCEEDINGLY.

Ge. 13. 13. Sinners before the Lord *e.*
30. 43. Jacob encreaſed *e.* co. 1 Ch. 29. 25--2 Ch. 17.12.
Pſ. 68. 3. Which *e.* rejoice, Job 3. 22.
Jon. 1.10. *E.* afraid, Mat. 19.25
16. Feared the Lord *e.*
Mar. 15. 14. Cried out—*e.*
Ac. 26. 11. *E.* mad againſt, Ga. 1. 14.
1 Th. 3. 10. Praying *e.* com. Ne. 1. 6.
2 Th. 1. 3. Faith groweth *e.*
He. 12.21. I *e.* fear and trem.

EXCEL, ED, &c.

Ge. 49. 4. Thou ſhalt not *e.*
1 K. 4. 30. Sol. wiſdom *e.*
Pſ.103.20. Ang. that *e.* in ſtren.
Pr. 31. 29. But thou *e.* 'em all
Ec. 2. 13. Wiſdom *e.* folly
2 Cor. 3. 10. The glory that *e.*

EXCELLENCY.

Ex. 15. 7. Greatneſs of thy *e.*
De. 33. 29. Sword of thy *e.*
Job 13. 11. *E.* make y. afraid
Pſ.62.4. Caſt him—from his *e.*
68. 34. His *e.* over Iſrael
Ec. 7. 12. *E.* of knowledge, Phi. 3. 8.
P. Pſ. 60. 15. An eternal *e.*
Am. 6. 8. *E.* of Jac. Pſ. 47. 4.
1 Co. 2. 1. *E.* of ſpeech, *e.* of power, 2 Co. 4. 7.

Put for,

1. God himſelf, Am. 8. 7.
2. Highneſs, Ex. 15. 7. Pſ. 62. 4.
3. Pride, Am. 6. 8. Na. 2. 2
4. Power, De. 33. 26. Job 37. 4.
5. Glory or beauty, Iſ. 35.2.

EXCELLENT.

Job 37. 23. Almighty is *e.* in power
Pſ. 8. 1. How *e.* is thy name, 9. 148. 13.
16. 3. And to the *e.*
36. 7. How *e.* is thy loving
76. 4. More *e.* than the mount
Pr. 12. 26. More *e.* than his
17. 7. *E.* ſpeech become not
27. Of an *e.* ſpirit
22. 20. *E.* things, Iſ. 12. 5.
Iſ. 4. 2. Fruit ſhall be *e.*
28. 29. *E.* in working
Da. 5. 12. *E.* wiſdom is found
6. 3. *E.* ſpir. was--in him, 5, 12.
Ro. 2. 18. Things that are *e.* Phi. 1. 10.
1 Cor. 12. 31. A more *e.* way
He. 1. 4. More *e.* name, *See* 11. 4.
2 Pe. 1. 17. From the *e.* glory

EXCEPT, ED.

Ge. 32. 26. *E.* thou bleſs me
De. 32. 30. *E.*—the Lord had
Pſ.127.1. *E.* the L. build the h.
Iſ. 1. 9. *E.* the Lord had left
Am. 3. 3. *E.* they are agreed
Mat. 5. 20. *E.* your righteouſ.
18. 3. *E.* ye be convert. Jo.3.3.
24. 22. *E.* thoſe days be ſhort
Lu. 13. 3. *E.* ye repent, 5 Re. 2. 5. 22.
Joh. 3. 27. *E.* it be given him
6. 44. *E.* the father draw him
53. *E.* ye eat the fleſh
15. 4. *e.* it abide in the vine
19. 11. *e.* it were given thee
Rom. 9.29. *e.* the Lord had left
1 Cor. 15. 27. He is *e.* which
2 Cor. 13. 5. *e.* ye be reprobates
2 Tim. 2. 5. *e.* he ſtrive lawfully

It implies,

1. A Cauſe, Ge. 31. 42. De. 32. 30.
2. A Condition, 1 S. 25. 34.
3. A Sign, 2 Theſſ. 2. 3.
4. Unleſs, Eſ. 2. 14.
5. Beſides, Da. 2. 11.
6. Until, 2 Theſſ. 2. 3.

EXCESS.

Ma.23.25. Eph.5.18. 1Pe.4.3.4.

EXCHANGE, ERS.

Le. 27. 10. The *e.* ſhall be holy
Eze.48.14. Not ſell it, neither *e.*
Mat. 16. 26. In *e.* for his ſoul, Mar. 8. 37.
25. 27. Money to the *e.*

EXCLUDE, ED.

Ro. 3. 27. Ga. 4. 17.

EXCUSE, ED, ING.

Lu.14.18. All began to make *e.*
Ro. 1. 20. Are without *e.* 2. 15.
2 Cor. 12. 19. That we *e.* our

EXECRATION.

Je. 42. 18. Shall be an *e.* 44. 12. Ac. 23. 12.

EXECUTE.

T. Ex. 12. 12. I'll *e.* judg. De. 10. 18.
1 K. 6. 12. If thou *e.* my
Pſ. 149. 9. To *e.* up. them judg.
Iſ. 16. 3. *e.* judg. Je. 21. 12.
P. Je. 33. 15. He ſhall *e.* judg.
P. Hoſ.11.9. Not *e.*—mine ang.
T. Mi. 5. 15. I'll *e.* vengeance
Zec. 7. 9. *e.* true judg. 8. 16.
Joh. 5. 27. To *e.* judg. Ju. 15.
Ro. 13. 4. To *e.* wrath

EXECUTED.

De. 33. 21. *e.* the juſtice of
Ec. 8. 11. Be. ſentence is not *e.*
Je. 23. 20. Until he have *e.*
Lu. 1. 8. *E.* the Prieſts office
See *Judgment, ments.*

EXECUTEDST, EST.

1 S. 28. 18. Pſ. 99. 4.

EXECUTETH, ING.

2 K. 10. 30. Done well in *e.*
Pſ. 9. 16. Judg. which he *e.*
103. 6. L. *e.* righteouſneſs
Je. 46. 11. That *e.* my coun.
Joel 2. 11. That *e.* his word

EXECUTION, ER.

Eſ. 9. 1. Mar. 6. 27.

EXERCISE, ED, ETH.

Pſ. 131. 1. Do I *e.* myſelf
Ec. 1. 13. *e.* therewith, 3, 10.
Je. 9. 24. Wh. *e.* lov. kind.
Ma. 20. 25. *e.* dominion, Mar. 10. 42. Lu. 22. 25.
Ac. 24. 16. I *e.* myſelf
1 Ti. 4. 7. *e.* thyſelf to godlin.
He. 5. 14. *e.* to diſcern between
12. 11. which are *e.* thereby
2 Pe. 2. 14. An heart *e.*
Re. 13. 12. *e.* the power of

EXHORT.

Ac. 2. 40. Many words did he *e.*
1 Th. 4. 1. We *e.* 5. 14. 2 Th. 3. 12.
1 Ti. 2. 1. I *e.* Ac. 27. 22. 1 Pe. 5. 1.
6. 2. Teach and *e.* 2 Ti. 4. 2.
See Tit. 1. 9.—2, 6, 9, 15.
C. He. 3. 13. *e.* one ano. daily

EXHORTATION.

Lu. 3. 18. In his *e.*
Ac. 13. 15. Any word of *e.*
20. 2. Given them much *e.*
Ro. 12. 8. That exhorteth--on *e.*
1 Cor. 14. 3. Unto men to *e.*
1 Ti. 4. 13. Give attend. to *e.*
He. 12. 5. Forgotten the *e.*
13. 22. The word of *e.*

For

1 Doȼtr. in gen. Lu. 3. 18. 1 Theſſ. 2. 3.
2. Conſolation oft in *Greek*
3. A deſire or requeſt, 2 Cor. 8. 17.

EXHORTED.

Ac. 11. 23—15. 32. 1 Th. 2. 11.

EXHORT, ING.

Ac. 14. 22—18. 27. He. 10. 25. 1 Pet. 5. 12.

EXILE, EXORCISTS.

2 S. 15. 19. Iſ. 51. 14. Ac. 19. 13.

EXPECTATION.

P. Pſ. 9. 18. The *e.* of the
62. 5. My *e.* is from him
Pr. 10. 28. *E.* of the wicked, 11. 23.
11. 7 His *e.* ſhall periſh
P. 23. 18. *E.* not cut off, 24. 14.
T. Iſ. 20. 5. Aſhamed of their *e.* Zec. 9. 5.
Ro. 8. 19. *E.* of the creature
Ph. 1. 20. My earneſt *e.*

EXPECTED, ING.

Je. 29. 11. Ac. 3. 5. He. 10. 13.

EXPEDIENT.

Joh. 11. 50. It is *e.* 16. 7—18. 14.
1 Cor. 6. 12. All things are not *e.* 1 Co. 10. 23.

Sig.

Meet or profitable, 2 Cor. 8. 10.—12. 1.

EXPEL, LED.

Joſ. 23. 5. 2 S. 14. 14. Ac. 13. 50.

EXPERIENCE.

Ge. 30. 27. Ec. 1. 16. Ro. 5. 4.

EXPERIMENT, EXPERT.

1 Ch. 12. 33. *E.* in war, 35. Ca. 3. 8.
Je. 50. 9. *E.* man
Ac. 26. 3. *E.* in cuſtoms
2 Cor. 9. 13. *E.* of this admi.

EXPIRED.

Eſ. 1. 5. Days were *e.* Eze. 43. 27.

Ac. 7. 30. Years were *e.* Re. 20. 7

EXPLOITS.

Da. 11. 28. Sha. do. *e.* 32

EXPOUND, ED.

Jud. 14. 19. Which *e.* t. riddle
Mar. 4. 34. *E.* all things, Lu. 24. 27
See Ac. 11. 4—18. 26—28. 23

EXPRESS, ED.

2 Ch. 31. 19. Ezr. 8. 20. He. 1. 3

EXPRESSLY.

Ez. 1. 3. Word came *e.*
1 Tim. 4. 1. Spirit ſpeaketh *e.*

EXTEND, ED, ETH.

Ezr. 7. 28. Hath *e.* mercy, 9. 9
Pſ. 16. 2. Goodneſs *e.* not to th.
109. 12. None—*e.* mercy, to him

EXTINCT.

Job 17. 1. Iſa. 43. 17

EXTOL, ED.

Pſ. 30. 1. I'll *e.* thee, O Lord,
145. 1. *See* 66. 17—68. 4
P. Iſ. 52. 13. My ſerv ſha. be *e.*
Da. 4. 37. I Ne. *e.* the K. of He.

EXTORTION, ERS.

Ez. 22. 12. Gained by *e.*
Ma. 23. 25. Within are full of *e.*
Pſ. 109. 11. Let the *e.* catch all
Iſ. 16. 4. The *e.* is at an end
Lu. 18. 11. As other men are *e.*
See 1 Cor. 5. 10. 11. & 6. 10

EXTREME, EXTREMITY.

De. 28. 22. With an *e.* burning
Job. 35. 15. Not in great *e.*

EYE.

Ex. 21. 24. *E.* for *e.* Lev. 21. 20 De. 19. 21
De. 19. 13. Thine *e.* ſha. not pity
Ezr. 5. 5. The *e.* of their G. was
De. 34. 7. His *e.* was not dim
Job 7. 7. Mine *e.* ſha. no—ſee
16. 20. Mine *e.* poureth out
17. 7. Mine *e.* alſo is dim
28. 10. His *e.* ſeeth every—pre
42. 5. Mine *e.* ſeeth thee
Pſ. 11. 4. His *e.* lids try
18. 24. Clean in his *e.* ſight, 2 S. 22. 25
P. 32. 8. Guide thee with mine *e.*
33. 18. *E.* of the L. is on, 25. 15
88. 9. Mine *e.* mourn, Jer. 13. 17
92. 11. Mine *e.* ſha. ſee, 54. 7
94. 9. He that formed the *e.*
Pro. 20. 12. And the ſeeing *e.*
P. 22. 9. The bountiful *e.* ſha. be
23. 6. That hath an evil *e.* 28. 22
T. 30. 17. The *e.* that mocketh at
Ec. 1. 8. The *e.* is not ſatisfied
P. Iſ. 52. 8. They ſhall ſee *e.* to *e.*
64. 4. Nor hath the *e.* ſeen
La. 1. 16. Mine *e.* runneth down, 3. 48, 49
3. 51. Mine *e.* affect. my heart
Eze. 7. 4. Mine *e.* ſhall not ſpare, 5. 11—8. 18—9. 10
16. 5. None *e.* pitied thee
Mic. 4. 11. Our *e.* look on Zion
T. Zec. 11. 17. Upon his right *e.*
C. Mat. 5. 29. If thy right *e.* offend 18. 9. Mar. 9. 47
6. 22. The light—is the *e.*
23. If thi. *e.* be evil
7. 3. Mote in thy brother's *e.* 4, 5
19. 24. The *e.* of a needle
20. 15. Is thine *e.* evil becauſe
Mar. 7. 22. An evil *e.*
Lu. 1. 2. *E.* witneſſes, 2 Pe. 1. 16
1 Cor. 2. 9. *E.* hath not ſeen
12. 16. Becauſe I am not the *e.*
15. 52. The twinkling of an *e.*
Ep. 6. 6. Not with *e.* ſervice Co. 3. 22
P. Rev. 1. 7. Every *e.* ſhall ſee him
3. 18. Thine *e.* with *e.* ſalve

EYES.

Ge. 3. 7. The *e.* of them were
6. 8. Grace in the *e.* of the L.
20. 16. A covering of the .
21. 19. G. opened her *e.*
22. 4. Abra. lift up his *e.* 24. 63
34. 11. Grace in your *e.*
Ex. 13. 9. Bet. thine *e.* De. 6. 8. —11. 18
Le. 20. 4. People—hide their *e.*
Num. 24. 3. Whoſe *e.* are open
33. 55. Pricks in your *e.* Joſ. 23. 13. Hag. 2. 3
De. 1. 30. In Egypt before your *e.*
12. 8. Right in your own *e.*
16. 19. A gift doth blind the *e.*
21. 7. Nei. ha. our *e.* ſeen, 30. 13
28. 31. Slain before thine *e.*
65. And failing of *e.*
29. 4. Not given your--*e.* to ſee
34. 4 To ſee it with thine *e.*
Joſ. 24. 7. Your *e.* have ſeen
Jud. 17. 6. Right in his own *e.* 21. 25
1 Sa. 11 2. Thruſt out your right *e.*
14. 27. His *e.* were enlightened
26. 21. Was precious in thine *e.*
2 Sam. 22. 28. *E.* are on the haugh.
1 Ki. 1. 20. *E.* of all Iſrael
9. 3. Mine *e.* and my heart
15. 5. Right in the *e.* of the L. 11—22. 43. 2 Ch. 14. 2
16. 25. Evil in the *e.* of the L. 2 Ch. 21. 6—29. 6
2 Ki. 4. 34. And—his *e.* upon his *e.*
6. 20. L. open the *e.* of
19. 16. Open L. thine *e.* 2 Ch. 6. 20. Ne. 1. 6. Da. 9. 18
25. 7. Put out Zedekiah's *e.*
1 Ch. 13. 4. In the *e.* of—the peo.
2 Ch. 7. 15. Mine *e.* & my h.
16. 9. The *e.* of the L. run
20. 12. Our *e.* are upon thee
Ezra 9. 8. May lighten our *e.*
Eſt. 8. 5. Be pleaſing in his *e.*
Job 7. 8. Thine *e.* are upon me
10. 4. Haſt thou *e.* of fleſh
14. 3. Doſt thou open thine *e.*
19. 27. Mine *e.* ſhall behold
24. 23. His *e.* are upon
28. 21. From the *e.* of all living
29. 15. I was *e.* to the blind
31. 1. A cove. with mine *e.*
7. Walk after mine *e.*
34. 21. His *e.* are upon the ways Jer. 32. 19. Amos 9. 8
36. 7. He withdraws not his *e.*
39. 29. Her *e.* behold afar off
Pſ. 11. 4. His *e.* behold
13. 3. Lighten mine *e.*
15. 4. In whoſe *e.* a vile perſon
17. 2. Let thine *e.*
25. 15. *E.* are ev.—towards t. L. 141. 8
26. 3. Is before mine *e.*
34. 15. T. *e.*--are upon, 1 Pe. 3. 12
36. 1. No—bef. his *e.* Ro. 3. 18
66. 7. His *e.* behold the nations
69. 23. Let their *e.* be darkened
77. 4. Holdeſt mi. *e.* waking
P. 91. 8. Only with thine *e.*
101. 3 No wicked thing. bef. mi. *e.*
6. Mine *e.* ſha. be. upon
115. 5. *E.* but ſee not, 135. 16. Je. 5. 21
116. 8. Mine *e.* from tears
118. 23. Marvellous in our *e.* Mat. 21. 42
119. 18. Open thou mine *e.*
37. Turn away mine *e.*
123. 1. Lift I up mine *e.*
141. 8. Mine *e.* are unto thee
145. 15. The *e.* of all wait
Pro. 3. 7. Not wiſe in thy own *e.*
Pro. 21 Not dep. from thy *e.* 4. 21
C. 4. 25. *E.* look right on
5. 21. Before the *e.* of the L.
6. 4. Not ſleep to thine *e.*
12. 15. Right in his own *e.* 21. 2
15. 3. The *e.* of the L. are in
16. 2. Clean in his own *e.*
17. 8. In the *e.* of him that
24. The *e.* of a fool are
22. 12. The *e.* of the L. preſerve
23. 5. Wilt thou ſet thine *e.*
27. 10. The *e.* of a man are
28. 27. He that hideth his *e.*
29. 13. Lighteneth both their *e.*
30. 12. Pure in their own *e.*
30. 13 Lofty are their *e.* Iſ. 5. 15
Ec. 2. 10. Whatever my *e.* de.
14. The wiſe man's *e.* are in
5. 11. Of them with th. *e.*
6. 9. Better is the ſight of the *e.*
11. 7. For the *e.* to behold
Can. 4. 9. With one of thine *e.*
5. 12. The *e.* of doves, 1. 15
6. 5. Turn away thine *e.*
T. Iſa. 1. 15. Hide mine *e.* from
3. 8. The *e.* of his glory
5. 21. Are wiſe in their own *e.*
6. 5. Mine *e.* have ſeen the K.
10. Leſt they ſee with their *e.*
P. 17. 7. *E.* ſhall have reſpect
29. 10. Hath cloſed your *e.*
P. 18. The *e.* of the blind ſha. ſee, 35. 5—42. 7
33. 15. Shutteth his *e.* from ſee.
P. 17. Thine eyes ſha. ſee t. K.
43. 8. Blind people that have *e.*
44. 18. He hath ſhut their *e.*
49. 5. Glo. in the *e.* of the L.
18. Lift up thine *e.* 51. 6—60. 4
65. 12. Evil before mine *e.* 66. 4
Jer. 3. 2. Lift up thine *e.* to
5. 3. Are not thine *e.* upon
9. 1. *E*—a fountain of tears
18. *E.* may run down, 14. 17
T. 16. 17. *E.* are upon--all,
22. 17. Thine *e.*—are for thy co.
P. 24. 6. Set mine *e.* upon them
39. 7. Put out Zedekiah's *e.*
42. 2. Thine *e.* do behold us
La. 4. 17. Our *e.* as yet failed
Eze. 1. 18. Were full of *e.* 10. 12. Re. 4. 6, 8
18. 6. His *e.* to the idols, 20. 24
24. 16. The deſire of thine *e.*
P. 36. 23. In you before their *e.*
Dan. 7. 8. Like the *e.* of a man
10. 6. His *e.*--as lamps of fire
Ho. 13. 14. Hid from mine *e.*
T. Amo. 9. 4. Set mine *e.* on them
8. The *e.* of the L.—are
Mic. 7. 10. Mine *e.* ſha. beh. her
Hab. 1. 13. Thou art of purer *e.*
Zec. 1. 18. Lift I up mine *e.* 2. 1—5. 1—5. 9—6. 1
3. 9. Shall be ſeven *e.* Rev. 5. 6
8. 6. Marvellous in t. *e.*
9. 1. When the *e.* of man
T. 12. 4. I'll open mi. *e.* upon
Mal. 1. 5. Your *e.* ſhall ſee
Mat. 9. 29. He touched the. *e.* 20. 34
13. 16. Ble. are your *e.* Lu. 10. 23
20. 33. That our *e.* may be open
Mar. 8. 18. Having *e.* ſee ye not
14. 40. Their *e.* were heavy
Lu. 2. 30. For mine *e.* ha. ſeen
4. 20. The *e.* of all
16. 23. He lift up his *e.* being
18. 13. Not lift up ſo much as his *e.*
24. 31. And their *e.* were opened
John 9. 6 Anointed the *e.* of
11. 41. J. lifted up his *e.* 17. 1
Ac. 9. 18. There fell from his *e.*
Ac. 13. 9. Saul ſet his *e.* on him
26. 18. To open their *e.*
Ro. 11. 8. *E.* that they ſhou. not ſee
10. Let their *e.* be darkened
Ga. 4. 15. Plucked out your—*e.*
2 Pet. 2. 14. *E.* full of adultery
1 Joh. 1. 1. Have ſeen with our *e.*
2. 11. Darkneſs ha. blinded his *e.*
16. The luſt of the *e.*
Re. 1. 14. *E.* as a flame, 2. 18—19. 12
C. 3. 18. Anoint thi. *e.* with eye-ſalve.
4. 6. Beaſts full of *e.* 8
7. 17. Tears from their *e.* 21. 4

Eyes applied to God, and Creatures.

1. To *G.* and put for his
   1. Know. Pro. 15. 3. He. 4. 13
   2. Provi. 2 Ch. 16. 9. Prov. 22. 12
   3. Spirit and its fulneſs, Zec. 3. 9. Rev. 5. 6
   4. Affect and compa. 1 Kin. 8. 29. Jer. 24. 6
   5. Sight and preſence, Gen. 6. 8—19. 19
2. To *Men*, and is put for,
   1. Spiritual knowl. Eph. 1. 18
   2. Spiritual mind. Ac. 26. 18. —28. 27
   3. The whole man, Pr. 30. 17.
   4. A caſt of the eye, Pr. 20. 8.
   5. A guide or counſ. Job 29. 15
   6. That which is deareſt to them, Gal. 4. 15
3. To the earth, for face or ſurface. Exo. 10. 5.

Ezekiel.

Chap. 1. 3. & 24. 24

Ezra.

A Prieſt and Scribe.
Ezra. 7. 1, 6. 10—10. 1, 10. Neh. 8. 1

FABLES.

C. 1. TIM. 1. 4. Not heed to *fab.* 4. 7. Tit. 1. 14.
2 Tim. 4. 4. Turned unto *f.*
2 Pet. 1. 16. Not follow devi. *f.*

FACE.

T. Gen. 3. 19. The ſweat of thy *f.*
17. 3. Abraham fell on his *f.* 17
19. 13. Bef. the *f.* of the L.
32. 20. I will ſee his *f.*
33. 10. Thy *f.* as—the *f.* of G.
43. 3. Sha. not ſee my *f.* 5. Ex. 10. 28. 2 Sa. 3. 13.—14. 24
Ex. 2. 15. Fled from the *f.* of Pharaoh
33. 11. Speak to Moſes *f.* to *f.* com. Deu. 5. 4. & 34. 10
23. My *f.* ſhall not be ſeen
34. 29. Skin of his *face* ſhone, 30
33. Put a veil on his *f.* 2. Co. 3. 13
Le. 17. 10. Set my *f.* aga. 20. 3, 5, 6—26, 17
De. 1. 17. Not afraid of the *f.*
6. 15. From off the *f.* of the earth 1 S. 20. 15. 1 K. 13. 34
7. 10. Repay him to his *f.*
Jud. 6. 22. An angel *f.* to *f.*
1 K. 13. 6. Intreat the *f.* of the L.
18. 42. *F.* between his knees
2 K. 8. 15. Spread it on his *f.*
13. 14. Wept over his *f.*
14. 8. Look one anoth in the *f.*
1 Ch. 16. 11. Seek his *f.* con. co. 2. Ch. 7. 14 Pſ. 27. 8--105. 4.
Ezr. 9. 7. Confuſion of *f.* Dan. 9. 8
Job 1. 11. Curſe thee to thy *f.* 2. 5
Job *P.* 11. 15. Shalt—lift up thy *f.*
T. 21. 31. Declare his way to his *f.*
30. 10. To ſpit in my *f.*
33. 26. See his *f.* with joy
38. 30. *F.* of the deep, Pr. 8. 27
Pſ. 5. 8. Before my *f.*
17. 15. I will behold thy *f.*
21. 12. Aga. t. face of them
27. 8. Seek ye my *f.* See 9
30. 7. Didſt hide thy *f.* 119. 135.
31. 16. Ma. thy *f.* to ſhine, 80. 3. 7
34. 16. *F.* of t. L. is ag. 1 Pe. 3. 12
41. 12. Setteſt me before thy *f.*
44. 15. The ſhame of my *f.*
84. 9. Look upon the *f.* of
89. 14. Shall go before thy *f.* 23
104. 30. *F.* of t. earth
Pro. 7. 15. Dilig. to ſeek thy *f.*
21. 29. Hardeneth his *f.* co. 29. 1.
27. 19. As—*f.* anſwereth *f.*
Ec. 8. 1. Maketh his *f.* to ſhine
Iſa. 6. 2. He covered his *f.*
25. 7. The *f.* of the covering
50. 6. I hid not my *f.* from
7. Set my *f.* as a flint
54. 8. I hid my *f.* from thee
65. 3. Continually to my *f.*
Jer. 2. 27. Back & not the *f.* 18. 17.—32. 33
16. 17. Not hid from my *f.*
21. 10. Set my *f.* aga. 44. 11. Ez. 14. 8—15. 7
La. 2. 19. Bef. t. *f.* of t. L. 3. 35
Eze. 3. 8. I made thy *f.* ſtrong
14. 7. His iniquity before his *f.*
43. 3. Fell on my *f.* 44 4. Da. 8. 17
Da. 9. 3. I ſet my *f.* to t. L.
Hoſ. 5. 5 Doth teſtify to his *f.* 7. 10
15. And ſeek my *f.* in their
Mat. 6. 17. And waſh thy *f.*
11. 10. Meſſeng. bef. thy *f.* Mar. 1. 2. co. Lu. 1. 76--9. 52
17. 2. His *f.* did ſhine as
18. 10. Behold the *f.* of my fa.
Ac. 6. 15. As the *f.* of an Angel
20. 25. Sha. ſee my *f.* no more. 38
25. 16. Accuſers *f.* to *f.*
1 Cor. 13. 12. But then *f.* to *f.*
14. 25. Falling down on his *f.*
2 Cor. 3. 18. We all with open *f.*
Ga. 1. 22. Unknown by *f.* Col. 2. 1
1 Th. 2. 17. Might ſee your *f.* 3. 10
Ja. 1. 23. Behold. his nat. *f.*
2 Joh. 12. And ſpeak *f.* to *f.*
Re. 4. 7. Had a *f.* like a man
6. 16. Hide us from the *f.*
P. 22. 4. They ſha. ſee his *f.*

Aſcribed to G. it ſig.

1. Eſſence & glory. Ex. 33. 18. 20
2. Preſ. 1 S. 26. 20. Pſ. 139. 7
3. Favour, 1 K. 13. 6. Pſ. 31. 16
4. Worſh. Ge. 4. 14, Pſ. 27. 9, 4
5. Wrath, Pſ. 34. 16--21. 9
6. Sight, Pſ. 51. 9. Jer. 17. 16

See HID, HIDE, COVERED.

Aſcribed to Chriſt, *it ſig.*

1. Himſ. Mat. 11. 10. co. Mal. 3. 1
2. His glorious count. Rev. 10. 1.
3. His anger, Rev. 6. 16

When referred to men, it oft ſignifies their *perſons* or diſpleaſure.

FACES.

Le. 9. 24. They fell on their *f.* 16. 22, 45.—20. 6
1 Ch. 12 8. Like the *f.* of Lions
Pſ. 34. 5. *F.* were not aſhamed
83. 16. Fill their *f.* with ſhame
Iſa. 3. 15. Grind the *f.* of t. poor
13. 8. Their *f.* ſhall be as flames
P. 25. 8. Tears from all *f.*
53. 3. We hid as it were our *f.*
Jer. 1. 8. Not afraid of their *f.* 17
5. 3. Made their *f.* harder
7. 19. Confuſion of their *f.*

Jer. 50. 5. Their f. thitherward
La. 5. 12. The f. of the elders
Eze. 10. 22. Likeneſs of their f.
10. 14. Every one had four f.
41. 18. Cherub had two f. Exo. 25. 20
Da. 1. 10. Should he ſee your f.
9. 7. To us confuſion of f.
Joel 2. 6. All f.—gather dark Nah. 2. 10. com. Je. 30. 6.
Mat. 6. 16. They disfigure their f.
Lu. 24. 5. Bowed—their f.

FADE, ETH, ING.

T. 2 Sa. 22. 46. Sha. f. away, Pſ. 18. 45
Iſ. 1. 30. Whoſe leaf f. Jer. 8. 13
24. 4. The earth—f. away
28. 1. Beauty as a f. flower, 4
40. 7. The flower f. 8
64. 6. We alſo f. as a leaf
1 Pe. 1. 4. Inherit. that f. not, *See* 5. 4

FAIL.

P. De. 28. 32. Eyes f. with look
31. 6. he will not f. thee, Joſ. 1. 5. He 13. 5
Joſ. 3. 10. Without f. drive out
Jud. 11. 30. Without f. deliv.
1 Sa. 17. 32. Let no man's heart f.
P. 1 Kings 2. 4. There ſhall not f. thee, 8. 25—9. 5
17. 16. The cruſe of oil f.
1 Ch. 28. 20. He will not f. thee
2 Ch. 6. 16. A man f. in his ſight
P. 7. 18. Not f.—a man to be a
Eſt. 6. 10. Let nothing f. of all
Job 11. 20. Eyes of the wi. ſhall f. 17. 5
Pſa. 12. 1. The faithful f. com. Iſ. 57. 1
69. 3. Mine eyes f. 119. 82, 123 Iſa. 38. 14. La. 2. 11
77. 8. Doth his promiſe f.
89 33. Nor—my faithfuln. to f.
T. Pro. 22. 8. Rod of his anger ſhall f.
Ec. 12. 5. And deſire ſhall f.
Iſa. 19. 3. Spirit of Egypt ſhall f.
32. 6. Drink of the thirſty to f.
34. 6. Not one of theſe f.
P. 42. 4. He ſhall not f, nor
57. 16. Spirit—f. before me
58. 11. Whoſe waters *fail* not
Je. 14. 6. Their eyes did f. beca.
15. 18. Be as waters that f.
La. 2. 11. Mine eyes f. with tears
3. 22. His compaſſions f. not
Amos 8. 4. Poor of the land to f.
Hab. 3. 17. Labour of the ol.—f.
Lu. 16. 9. When ye f. they may
22. 32. That thy faith f. not
1 Cor. 13. 8. Propheſies—ſhall f.

It ſig. to

1. Be wanting, 1 K. 2. 4. & 8. 25
2. Neglect, Ezra 4. 22. Eſt. 9. 28
3. Be taken away, Pſ. 12. 1.
4. Faint, 1 S. 17. 32. Pſ. 40. 12
5. Grow weary, Pſ. 119. 82, 123
6. Come to nothing, Iſ. 19. 3—31. 3
7. Come ſhort, Heb. 12. 15
8. Have an end, Heb. 1. 12.

FAILED, ETH, ING.

Gen. 42. 28. Hearts f. Job 21. 20
Joſh. 21. 45. F. not any good thing
23. 14. Not one thing hath f.
Job 19. 14. My kinsfolks have f.
Pſ. 31. 10. My ſtrength f. 38. 10—71. 9. co. Iſ. 44. 12. Je. 51. 30
40. 12. My heart f. 73. 26
73. 26. My fleſh f. co. Ca. 5. 6
Ec. 10. 3. His wiſdom f.
Iſ. 40. 26. Not one f.
59. 15. Truth f.
La. 4. 17. Our eyes f. co. Deu. 28. 65
Eze. 12. 22. Every viſion f.
Zeph. 3. 5. He f. *not*
Lu. 12. 33. In the hea. that f. not
1 Co. 13. 8. Charity never f.

FAIN, ED, &c.

1 S. 21. 13. And f. himſ. mad
2 S. 14. 2. And f. thyſelf
Pſ. 17. 1. F. lips,

It ſig.

1. To imagine, Ne. 6. 8
2. Deſire, Job 27. 22. Lu. 15. 16
3. Hypocritical, Je. 3. 10.

FAINT, FAINTNESS.

Lev. 26. 36. I'll ſend a f.
De. 20. 3. Let not your hearts f. 31. 8. co. Je. 51. 46
8. *Faint*-hear. Iſ. 7. 4. Je. 49. 23
Joſh. 2. 9. F. becauſe of you. *See* 24.
Ju. 8. 5. For they be f. 4
1 S. 14. 28. Th. peo. were f. 30. 10
Pro. 24. 10. F. in the day of
Iſ. 1. 5. And the whole heart f.
13. 7. All hands be f. co. 29. 8
40. 29. Giveth power to the f.
P. 31. Shall walk and not f.
Je. 8. 18. My heart is f. La. 1. 22. co. 5. 17. Eze. 21. 15
La. 2. 19. That f. for hunger
Eze. 21. 7. Every ſpirit ſhall f.
Am. 8. 13. Young men f. Iſ. 40. 30
Mat. 15. 32. Leſt they f. in, Mar. 8. 3
Lu. 18. 1. To pray and not to f.
2 Co. 4. 1. We f. not, 16
Ga. 6. 9. Reap if we f. not
Ep. 3. 13. I deſire that ye f. not
He. 12. 3. And f. in your mi. 5.

FAINTED, EST, ETH.

Ge. 45. 26. Jacob's heart f.
Job 4. 5. Come on th. and thou f.
Pſ. 27. 13. I had f. unleſs
84. 2. My ſoul f. for, 119. 81
107. 5. Their ſoul f. in them
Iſ. 40. 28. Creator—f. not. *See* 10. 18—51. 20
Je. 45. 3. I f. Dan. 8. 27
Jon. 4. 8. He f. &c. com. 2. 7
Mat. 9. 36. Becauſe they f.
Re. 2. 3. Laboured, and haſt not f.

FAIR, FAIRER, EST.

Ge. 6. 2. Saw that they were f.
12. 14. The woman was f. co. 24. 16—26. 7. 2 S. 13. 1—14. 27. Eſth. 1. 11—2. 7
1 S. 17. 42. F. counten. 2. 14. 2 S. 14. 27
2 S. 13. 1. A f. ſiſter, co. Jud. 15. 2
1 K. 1. 3. A f. damſel, 4. Gen. 24. 16. co. Amos 8. 13
Job 37. 22. F. weather, Mat. 16. 2
42. 15. No women found ſo f.
Pſ. 45. 2. F. than the chil. of
Pro. 7. 21. F. ſpeech, Ro. 16. 18
11. 22. F. women without diſcr.
Can. 1. 8. F. among wom. 5. 9—6. 1
15. Thou art f. my love, 4. 1. 7
16. Art f. my beloved
2. 10. My love, my f. one, 13
4. 7. Thou art all f. co. 7. 6
6. 10. F. as the moon
Iſ. 54. 11. Stones with f. colour
Eze. 16. 17. F. jewels, 39—23. 26
Acts 7. 20. Moſes—was exceed. f. co. Dan. 1. 15. 1 S. 17. 42.

It ſig.

1. Beautiful, Eſt. 2. 2, 3
2. Sumptuous, Iſ. 5. 9
3. Friendly, Je. 12. 6
4. Fat, and ſmooth, Ho. 10. 11
5. Plauſible, Gal. 6. 12.

FAIRS.

Ezek. 27, 12, 14, 16, 17.

FAITH.

De. 32. 20. Child in whom is no f.
Hab. 2. 4. Juſt ſhall live by his f. Ro. 1. 17. Ga. 3. 11. He. 10. 38
Mat. 6. 30. O ye of little f. 8.
8. 10. Not fou. ſo gre. f Lu. 7. 9
9. 22. Thy f.—made th. whole, Mar. 5. 34—10. 52. Lu. 17. 19
29. According to your f.
14. 31. O thou of little f. 8. 26 Mat. 9. 2—16. 8. Lu. 12. 28.
15. 28. Great is thy f. co. 8. 10
17. 20. If ye have f. 21. 21.—Lu. 17. 6
Mat. 23. 23. Judgm. mercy & f.
Mar. 2. 5. When J. ſaw their f. Lu. 5. 20
4. 40. That ye have no f.
C. 11. 22. Have f. in God
Lu. 7. 50. Thy f ha. ſaved th. 18. 42
8. 25. Where is your f.
17. 5. L. increaſe our f.
18. 8. Shall he find f. on earth
22. 32. That thy f. fail not
Acts 3. 16. Through f. in his
6. 5. A man full of f. 7—11, 24
13. 8. From the f.
14. 22. To continue in the f.
27. The door of f.
15. 9. Purify their hearts by f.
16. 5. Chur. eſtabliſhed in the f.
20. 21. F towards our L. J.
Re. 1. 5. For obedience to the f.
8. That your f. is ſpoken
17 From f. to f.
3. 22. By the f. of J. com. 2 Ti. 3. 15
4. 5. F. is counted for righte.
11. Of t. righte. of f. 13—9. 32
14. F. is made void
16. Therefore it is of f.
5. 1. Being juſtified by f. com. 3. 28. Ga. 2. 16—3. 24
2. We have acceſs by f.
9. 32. Sought it not by f.
10. 8. The word of f.
17. F. comes by hearing
11. 20. Thou ſtandeſt by f.
12. 3. The meaſure of f. 6
14. 1. Weak in the f.
23. What is not of f. is ſin
16. 26. For the obedience of f.
1 Co. 2. 5. Your f. ſhould not
13. 2. Though I have all f.
13. Now abideth f. hope
15. 14. Your f. is alſo vain
C. 16. 13. Stand faſt in the f.
2 Co. 1. 24. Domi. over your f.
4 13. Same ſpirit of f.
5. 7. We walk by f.
10. 15. When your f. is encr.
13. 5. Whether you be in the f.
Gal. 1. 23. Now preacheth the f.
3. 9. Which be of the f.
12. The law is not of f.
14 Of the ſpirit through f.
See 22, 23, 24, 25, 26—5. 5.
5. 6. F. which worketh by love
22. Gentleneſs, goodneſs, f.
6. 10. The houſhold of f.
Eph. 2. 8. Ye are ſaved by f.
3. 12. By the f. of him
17. Dwell in your hearts by f.
4. 5. One Lord, one f.
13. In the unity of the f.
6. 16. Taking the ſhield of f.
23. Love wi. f. 1 Ti. 1. 14—2 T. 1. 13
Col. 1. 4. Heard of your f. com. Rom. 1. 8. 1 Th. 1. 8
23. Continue in t. f. 1 Ti. 2. 15
2. 5. Stedfaſtneſs of your f.
7. Stabliſhed in the f.
12. F. of the operation of G.
1 Th. 1. 3. Your work of f.
5. 8. The breaſt-plate of f.
2 Th. 3. 2. All men have not f. com. Joh. 6. 64. & Acts 28. 24. Ro. 15. 31
1 Ti. 1. 5. F. unfeigned, 2 Ti. 1. 5
19. The f. made ſhipwrak
19. F. and a good conſcience
3. 9. The myſtery of f.
13. Great boldneſs in the f.
4. 1. Shall depart from the f.
12. In charity, in ſpirit, in f.
5. 8. He hath denied the f.
6. 11. Follow—f. &c. 2 Ti. 2. 22
2 Tit. 2. 18. Overthrow f. of ſome
3. 8. Reprobate concern. the f.
4. 7. I have kept the f.
Tit. 1. 1. F. of God's elect
4. Common f. (*i.* to all S.)
13. Sound in the f. 2. 2
He. 4. 2. Not—mixed with f.
6. 12. Through f. and patience
10. 22. In full aſſurance of f.
23. The profeſſion of our f.
11. 1. F. is the ſubſtance of
6. Without f. it is impoſſible. *See* 7, 8, 9, 11, 20, to 33
13. Theſe all died in the f.
33. Through f. ſubdued king.
Ja. 1. 3. The trying of your f.
6. Let him aſk in f.
2. 5. Poor—rich in f.
14. Though a man ſay he hath f.
18. Shew me thy f. without
20 F. without works is dead, *v.* 17, 26
22. By works f. is perfected
1 Pe. 1. 5. Through f. unto ſal.
7. The trial of your f.
9. The end of your f.
21. That your f. and hope
5. 9. Reſiſt ſtedfaſt in the f
2 Pe. 1. 1. Obtain like precious f.
1. 5. Add to your f. virtue
1 Joh. 5. 4. Victory, even your f.
C. Ju. 20. Your moſt holy f.
Rev. 2. 13. Haſt not denied my f.
19. Service and f.
13. 10. Patience & f. of the
14. 12. The f. of Jeſus

Note, A two-fold faith, true & falſe, Tit. 1. 1. Ja. 2. 20

Taken,

1. For C. Ga. 3. 23, 25. co Ro. 9. 32. 1 Ti. 1. 1
2. For the Goſpel, Ac. 6. 5.—24. 24. Gal. 1. 23—3. 2
3. For the profeſſion of faith, Ac. 14. 22. Ja. 2. 1
4. For the ſaving grace of f. which is the gift of G. and the fruit of the Spirit, Eph. 2. 8. Ga. 5. 22
5. For perſuaſion, true or falſe. Ac. 20. 21. Ja. 2. 14, 18
6. For faithfulneſs, De. 32. 20 Mat. 23. 23. 1 Tim. 5. 12
7. Miraculous f. 2 Co. 12. 2. Lu. 17. 6
8. For knowledge, or t. dictates of conſcience, Rom. 14. 22

FAITHFUL.

Nu. 12. 7. F. in all my houſe, He. 3. 2
De. 7. 9. The f. of G.
1 S. 22. 14. Who is ſo f.
Neh. 7. 2. A f. man, co. 13. 13 Prov. 28. 20. Dan. 6. 4
Pſ. 12. 1. The f. fail, com. Iſ. 57. 1
31. 23. Lord preſerveth the f.
101. 6. Eyes upon the f.
119. 86. Com. are f. 138
Pro. 11. 13. A f. ſpirit
14. 5. A f. witneſs, Je. 42. 5
25. 13. A f. meſſenger, 13. 17
Pro. 27. 6. F. are the wounds
Iſ. 1. 21. F. city, 26
Ho. 11. 12. F. with the ſaints
Mat. 25. 21. F. ſervant, *See* 23
Lu. 12. 42. F.—ſteward, co. 1 Co. 4. 2.
16. 10. F. in much. 11. 12
Ac. 16. 15. Judged me f. He. 11. 11
1 Co. 1. 9. G. is f. 10. 13—2 Ti. 2. 2
7. 25. Mercy to be f.
Ga. 3. 9. F. Abraham
Ep. 1. 1. F. in Chriſt
Col. 1. 2. F. brethren, 4. 9. com. 1 Tim. 6. 2. 1 Pe. 5. 12
7. F. miniſter, 4. 7
1 Th. 5. 24. F. is he, co. 2 Th. 3. 3
1 Tim. 1. 12. Counted me f.
15. A f. faithful ſaying, 4. 9—2 Ti. 2. 2. 11. Tit. 3. 8
1 Ti. 3. 11. F. in all things
2 Tim. 2. 13. He abideth f.
Tit. 1. 6. Having f. children
9. The f. word
Heb. 2. 17. F. high-prieſt
10. 23. F. that puniſhed
1 Pe. 4 19. Unto a f. Creator
1 Joh. 1. 9. He is f. & juſt
Re. 1. 5. The f. witneſſes, 3. 14
2. 10. Be thou f.
17. 14. Choſen and f.
19. 11. Called f. and true
22. 6. Theſe ſayings are f.

FAITHFULLY.

2 K. 12. 15. They dealt f. 22. 7
2 Ch. 19. 9. In the fear of the L. f.
Pro. 29. 14. That f. judgeth
Je. 23. 28. Speak my word f.
3 Joh. 5. Thou doſt f.

FAITHFULNESS.

1 S. 26. 23. His uprightneſs & f.
Pſ. 5. 9. There is no f.
36. 5. Thy f. 89. 1, 2, 5, 8
40. 10. I have declared thy f.
92. 2. Thy f. every night
119. 75. In f. haſt thou. *See* 90
143. 1. In f. anſwer me
Iſ. 11. 5. F. is the girdle
25. 1. Are f. and truth
La. 3. 23. Great is thy f.
P. Hoſ. 2. 20. Unto me in f.

FAITHLESS.

Mat. 17. 17. F. generation, Mar. 9. 19. Lu. 9. 41
Joh. 20. 27. Be not f.

FALL.

Ex. 5. 3. Leſt he f.
Nu. 14. 32. Shall f. in this wil.
2 S. 14. 11. Hair—f. to
1 Chr. 21. 13. Let me now f. into
2 Chr. 21. 15. Thy bowels f. out
25. 8. God ſhall make thee f.
Eſt. 6. 13. Begun to f. thou ſha. f.
Job 13. 11. His dread f. upon you
Pſ. 5. 10. Let them f. by, 35. 8
9. 3. They ſhall f. & periſh
P. 37. 24. Though he f. he ſhall not
T. 45. 5. Shall f. under thee
82. 7. F. like one of the Princes
91. 7. A thouſand ſhall f. at
118. 13. That I might f. but
141. 10. Let the wicked f. into
145. 14. Upholds them that f.
Pro. 4. 16. They cauſe ſome to f.
10. 8. A prating fool ſhall f.
T. 11. 5. Wicked ſhall f. *See* 28
16. 18. Haughty ſpirit before a f.
T. 24. 16. Shall f. into miſchief 28. 14
P. 29. 16. Shall ſee their f.

Ec. 4. 10. If they *f.* one will
10. 8. Shall *f.* into it
11. 3. If t. tree *f.*
Iſ. 10. 4. Shall *f.* under the ſlain
34. *F.* by a mighty one
13. 15. *F.* by the ſword, 37. 7. Ez. 17. 21. *See* Sword.
30. 13. As breach ready to *f.*
31. 3. He that helpeth ſhall *f.*
40. 30. Young men ſhall *f.* Je. 49. 26
54. 15. Shall *f.* for thy ſake
Je. 3. 12. Mine anger not to *f.*
6. 15. Therefore they ſhall *f.* 8. 12
25. 27. *F.* and riſe no more
46. 16. He made many to *f.*
Eze. 31. 16. At the ſound of his *f.*
Da. 3. 5. *F.* down & worſhip, 10
P. 11. 35. Shall *f.* to try them
T. Hoſ. 4. 5. The Prop. ſhall *f.*
5. 5. *F.* in their iniquity
10. 8. To the hills *f.* on us
14. 9. Tranſgreſſors ſhall *f.*
Am. 8. 14. *F.* and never riſe
Mat. 7. 27. Great was the *f.* of it
T. 21. 44. Shall *f.* on this ſtone
Lu. 2. 34. For the *f.* and riſing
T. 6. 39. *F.* into the ditch, Mat. 15. 14
8. 13. In the time of temptation *f.* away
Ro. 11. 12. If the *f.* of them
1 Co. 10. 12. Take heed leſt he *f.*
1 Tim. 3. 6. *F.* into condemnation, Ja. 5. 12
6. 9. *F.* into temptation, Ja. 1. 2
He. 6. 6. If they *f.* away
10. 31. To *f.* into the hands
P. 2 Pe. 1. 10. Ye ſhall never *f.*
3. 17. *F.* from your own ſted.

It ſig.

1. To die, Nu. 14. 32. Pſ. 91. 7
2. To happen, Ru. 3. 18
3. To come to nothing, 1 Sam. 3. 19. Mat. 10. 29
4. To be afflicted, Pſ. 37. 24. Pro. 24. 16
5. To commit one's ſelf, 2 S. 24. 14. 1 Ch. 21. 13
6. To ſeize upon, Je. 3. 12

FALLEN.

Ge. 4. 6. Thy countenance *f.*
Joſ. 2. 9. Terror is *f.* on us
1 S. 5. 3. Dagon was *f.*
31. 8. *F.* in Mount Gilboa
Pſ. 7. 15. *F.* into the ditch
16. 6. The lines are *f.* in
20. 8. Brought down and *f.*
36. 12. Workers of iniquity *f.*
55. 4. Are *f.* upon me, 69. 9
Iſ. 3. 8. Judah is *f.*
9. 10. The bricks are *f.*
14. 12. How art thou *f.*
21. 9. Babylon is *f.* is *f.* Re. 18. 2
59. 14. Truth is *f.* in the ſtreet
La. 5. 16. The crown is *f.*
Hoſ. 7. 7. All her Kings are *f.*
14. 1. *F.* by thi. iniquity
Am. 5. 2. Virgin of Iſrael is *f.*
9. 11. The tabernacle—is *f.* Ac. 15. 16
Ga. 5. 4. Ye are *f.* from grace
Ph. 1. 12. Have *f.* out
Re. 2. 5. From whence thou art *f.*

FALLETH, ING.

2 S. 3. 34. As a man *f.* before
Job 4. 4. Upholden him that was *f.*
13. Deep ſleep *f.* 33. 15
Pſ. 56. 13. My feet from *f.*
Pro. 13. 17. *F.* into miſchief, 17. 20
24. 16. A juſt man *f.* ſeven times
17. When thine enemy *f.*
Ec. 4. 10. When he *f.* See 9. 12
Ec. 11. 3. Where the tree *f.*
Lu. 22. 44. *F.*—to the ground
1 Co. 14. 25. *F.* down his face
2 Th. 2. 3. There come a *f.* away
Jude 24. To keep you from *f.*

FALLOW.

1 K. 4. 23. *Fallow deer*
Je. 4. 3. *Fallow-ground*, Hoſ. 10. 12

FALSE.

Ex. 23. 7. From a *f.* matter
Pſ. 119. 104. *F.* way
120. 3. *F.* tongue
Je. 37. 14. It is *f.*
Zec. 8. 17. Love no *f.* oath
10. 2. Told *f.* dreams
Mal. 3. 5. Againſt *f.* ſwearers
2 Co. 11. 26. *F.* brethren, Ga. 2. 4
2 Pe. 2. 1. *F.* teachers
See Balance, Accuſers.

FALSE PROPHET, ETS.

Mat. 7. 15. Beware of *f.* prophets
24. 11. *F.* proph. ſhall riſe, 24
See Lu. 6. 26. 2 Co. 11. 13. 2 Pe. 2. 1. 1 Joh. 4. 1
Re. 16. 13. *F.* prophets, 19. 20. Acts 13. 6

FALSE WITNESS, NESSES.

C. Ex. 20. 16. Not bear *f.* witn. Mat. 19. 18. Ro. 13. 9
Pſ. 27. 12. *F.* witneſſes are riſen, 35. 11. Mat. 26. 60
Pro. 6. 19. A *f.* witneſs, 12. 17. 14. 5—19. 5—21. 28
Acts 6. 13. Set up *f.* witneſs
1 Co. 15. 15. Are found *f.* witn.

FALSEHOOD.

2 S. 18. 13. Have wrought *f.*
Pſ. 7. 14. Brought forth *f.*
119. 118. Their deceit is *f.*
144. 8. Iſ. 28. 15—59. 13. Je. 10. 14
Je. 13. 25. Truſted in *f.*
Mi. 2. 11. In the ſpirit and *f.*

FALSELY.

Le. 6. 3. Sweareth *f.* 5 Je. 7. 9 Hoſ. 10. 4
19. 11. Not deal *f.* com. Je. 6. 13—8. 10
Pſ. 44. 17. *F.* in thy covenant
Je. 5. 31. Propheſy *f.* 29. 9
40. 16. Speakeſt *f.* 43. 2
Mat. 5. 11. *F.* for my ſake, com. 1 Pe. 3. 16
C. Lu. 3. 14. Nor accuſe any *f.*
1 Tim. 6. 20. *F.* ſo called

FAME.

Joſ. 9. 9. Heard the *f.* of him, com. Eſt. 9. 4
1 K. 10. 1. The *f.* of Sol. 4. 31
1 Ch. 14. 17. The *f.* of David
Job 28. 22. Heard the *f.* thereof, Je. 6. 24
Iſ. 66. 19. Not heard my *f.*
Zep. 3. 19. I'll get 'em praiſe & *f.*
Mat. 4. 24. His *f.* went out, 9. 31. Mar. 1. 28. Lu. 4. 14, 37—5. 15

FAMILY, IES.

Ge. 12. 3. All the *f.* of the earth, 28. 14. Zec. 14. 17
Le. 20. 5. And againſt his *f.*
Ex. 6. 17. According to—*f.* Joſ. 7. 14
1 S. 9. 21. Leaſt of all the *f.*
Ne. 4. 13. After their *f.*
P. Pſ. 68. 6. The ſolitary of *f.*
107. 41. Maketh him *f.*
Je. 3. 14. And two of a *f.*
T. 10. 25. Upon the *f.* which
31. 1. The God of all the *f.*
Mi. 2. 3. Againſt this *f.*
Zec. 12. 12. Every *f.*—apart

Put for,

1. A whole nation, Am. 3. 1
2. A tribe, Jud. 18. 2—11. 19
3. Kindred, Ge. 28. 14. Le. 20. 5
4. Houſhold, Eſt. 9. 28
5. Chriſt's univerſal Church, Ep. 3. 15

FAMILIAR, ARS.

1. Friends, Job. 19. 14. Pſ. 41. 9. called in Hebrew, *Men of peace*, Je. 20. 10
2. Spirits, Le. 19. 31.—20 6. De. 18. 11. 1 S. 28. 3. 2 K. 21. 6. Iſ. 8. 19—19. 3—29. 4

FAMINE, FAMINES.

Ge. 12. 10. A *f.* in the land, 26. 1
41. 27. Seven years of *f.* 2 S. 24. 13
43. 1. The *f.* was ſore, 47. 13
Ru. 1. 1. There was a *f.* in
2 S. 21. 1. A *f.* in the days of
1 K 8. 37. If there be a *f.*
18. 2 A ſore *f.* in Samaria
2 K. 8. 1. The L. called for *f.*
1 Ch. 21. 12. Either three years *f.*
P. Job 5. 20. In *f.* he ſhall red. thee, 22. com. Pſ. 33. 19—37. 19. Eze. 12. 16
Pſ. 105. 16. He called for a *f.*
Je. 5. 15. The *f.* ſhall not be
11. 22. Shall die by the *f.* 14. 12—21. 9—42. 17. Eze. 6. 12
14. 12. Conſume them by—*f.* 16. 4—44. 18. Eze. 5. 12
29. 18. I'll perſecute with *f.*
Mat. 24. 7. There ſhall be *f.* Lu. 21. 11
Lu. 15. 14. Aroſe a mighty *f.*
Rom. 8. 35. Shall—*f.*
T. Rev. 18. 8. Death, mourn, & *f.*

It is put for,

1. Miſery in gen. Iſ. 14. 30
2. Scarcity of G.'s word, Am. 8. 11
3. Want of outward food oft.

FAMISH, ED.

Ge. 41. 55. Pro. 10. 3. Iſ. 5. 13. Zec. 2. 11

FAMOUS.

Nu. 16. 2. *F* in the congregation
Ru. 4. 11. Be thou *f.* in Beth. 14
1 Ch. 5. 24. *F.* men, 12. 30
Pſ. 136. 18. And ſlew *f.* Kings

Men were,

1. For place, Nu. 26. 9. 1 Ch. 5. 24
2. For ſome action, Pſ. 74. 5
3. For puniſhment, Eze. 23. 10

FAN, ERS.

Iſ. 30. 14. Winnowed with a *f.*
P. 41. 16. Thou ſhalt *f.* them
Je. 4. 11. Not to *f.* nor
T. *Fanners* that ſhall *f.*

Put for,

1. The Goſpel, Mat. 3. 12. Lu. 3. 17
2. God's judgment, Je. 15. 7

FAREWELL.

Lu. 9. 61. Acts 15. 29—18. 21—2 Co. 13. 11

FAR.

Ex. 8. 28. Not go very *f.*
De. 12. 21. Too *f.* for thee, 14. 24
T. 28. 49. Againſt thee from *f.*
1 S. 2. 30. Be it *f.* from me, 22. 15
Job 5. 4. Are *f.* from ſafety
C. 11. 14. Put it *f.* away
21. 16. Is *f.* from me, 20. 18
34. 10. *F.* be it from G.
Pſ. 10. 5. *F.*—out of his ſight
22. 1. Why art thou ſo *f.*
19. Be not—*f.* from me, 35. 22. 38. 21—71. 12
27. 9. Thy face *f.* from me
73. 27. That are *f.* from thee
Pſ. 88. 18. Haſt put *f.* from me
P. 103. 12 As *f.* as the eaſt
119. 150. *F.* from thy law
155. *F.* from the wicked, Pro. 15. 29
Pro. 4. 24. Put *f.* from thee
19. 7. Go *f.* from him
Ec. 7. 23. It was *f.* from me
Iſ. 10. 3. Shall come from *f.* 49. 12
P. 43. 6. Bring my ſons from *f.* 60. 4
49. 1. Hearken ye people from *f.*
19. Shall be *f.* away
P. 54. 14. *F.* from oppreſſion
Je. 2. 5. Are gone *f.* from me, Eze. 44. 10
Eze. 11. 15. *F.* from the Lord
Am. 6. 3. That put *f.* away the
T. Hab. 1. 8. Shall come from *f.*
Mat. 15. 8. Heart is *f.* from me
Mar. 12. 34. Thou art not *f.* from
Acts 17. 27. Tho' he be not *f.* from
Phil. 1. 23. With Chriſt, which is *f.* better

FAR OFF, AFAR OFF.

Pro. 27. 10. Than a brother *f.* off
Ec. 7. 24. That which is *f.* off
Iſ. 33. 13. Hear ye that are *f.* off
P. 46. 13. It ſhall not be *f.* off
P. 57. 19. Peace be to him that is *f.* off
59. 11. It is *f.* off from us
La. 3. 17. *F.* off from peace
Eze. 11. 16. I have caſt them *f.* off
12. 27. Times that are *f.* off
Da. 9. 7. That are—*f.* off
Joel 3. 8. To a people *f.* off
P. Zec. 6. 15. That are *f.* off
Mat. 26. 58. Followed him *af.* off, Mar. 14. 54
Lu. 16. 23. See. Abra. *af.* off
18. 13. Standing *af.* off, 23. 49
P. Acts 2. 39. To all that are *af.* off
Ep. 2. 13. Sometimes were *af.* off, 17
He. 11. 13. Having ſeen them *af.* off
2 Pe. 1. 9. And cannot ſee *af.* off

It ſig.

1. Be it not, Ge. 18. 25. Mat. 16. 22
2. Much, Phil. 1. 23. *See* Afar

FARTHING.

Mat. 5. 26.—10. 29. Mar. 12. 42. Lu. 15. 6

FASHION, ED, &c.

Ex. 32. 4. *F.* it. Iſ. 22. 11—44. 12—45. 9
Job 10. 8. And *f.* me. Pſ. 119. 73
31. 15. Did not he *f.* us
Eze. 16. 7. Thy breaſts are *f.*
43. 11. Shew them the—*f.* thereof
Phil. 2. 8. Found in *f.* as a man
3. 21. *F.* like unto his
C. 1 Pe. 1. 14. Not *f.* yourſelves

It ſig.

1. An inward form, Pſ. 33. 15
2. An external figure without ſubſtance, 1 Co. 7. 31
3. An outward ſubſtant. form, Phil. 2. 8

FAST, *i.* QUICK.

Ezr. 5. 8. This work goeth *f.* on

FAST, *i.* FIRM OR CLOSE.

Ge. 10. 18. *F.* cloſed up the wo.
Jud. 15. 13. We will bind thee *f.* 16. 11
Job 38. 38. Clods cleave *f.* toge.
Pſ. 65. 6. Setteth *f.* the mount.
P. Pro. 4. 13. *F.* hold of inſtruct.
See more, Je. 48. 16—50. 33. Jon. 1. 5. Acts 16. 24—27. 41.

FASTEN, ED.

1 Ch. 10. 10. *F.* his head
Job 38. 6. The foundation—*f.*
Ec. 12. 11. As *f.* nails
P. Iſ. 22. 23. *F.* as a na. 25
41. 7. *F.* it with nails, Je. 10. 4
Lu. 4. 20. Their eyes were *f.* *See* Acts 3. 4

FAST, *i.* ABSTAIN FROM FOOD.

2 S. 12. 21. Thou didſt *f.*
1 K. 21. 9. Proclaim a *f.*
2 Ch. 20. 3. Proclaimed a *f.* Ez. 8. 21. Je. 36. 9. Jon. 3. 5
Iſ. 58. 3. In the day of your *f.* *See* 5. 6
6. Is not this the *f.* I
Je. 14. 12. When they *f.* I will not
C. Joel 1. 14. Sanctify ye a *f.* 2. 15
Zec. 7. 5. Did ye—*f.* unto me.
8. 19. The *f.* of the fourth mo.
C. Mat. 6. 16. When ye *f.* be not
18. Appear not to men to *f.*
9. 14. We and the Phariſees *f.* Mar. 2. 18. Lu. 5. 33
15. Then ſhall they *f.*
Lu. 18. 12. I *f.* twice in the week

FASTED.

Jud. 20. 26. *F.* that day, 1 S. 7. 6
1 S. 31. 13. And *f.* ſeven days, 1 Ch. 10. 12
2 S. 12. 16. David *f.* com. Ne. 1. 4
1 K. 21. 27. *F.* and lay in ſackcloth
Ez. 8. 23. So we *f.*
Acts 13. 2. Miniſtered to the L. and *f.* 3

FASTING, INGS.

Ne. 9. 1. Aſſembled with *f.* Eſt. 4. 3
Pſ. 35. 13. Soul with *f.* 69. 10
109. 24. Weak through *f.*
Je. 36. 6. Upon the *f.* day
Da. 6. 18. Paſſed [illegible] *f.*
9. 3. With *f.* ſackcloth, com. Joel 2. 12
Mat. 17. 21. But by prayer & *f.*
Lu. 2. 37. Served God with *f.*
Acts 14. 23. Had prayed with *f.*
1 Co. 7. 5. Give yourſelves to *f.*
2 Co. 6. 5. In watchings, in *f.* 11. 27

It ſig.

To abſtain from food, either wholly or in part, and either for divers days, one day, or part of a day, Da. 9. 3 2 S. 1. 12. Ac. 10. 30

The ſeveral ſorts of faſting.

1. Religious, Ne. 9. 1
2. Hypocrit. Iſ. 58. 4. Mat. 6. 16
3. Natural, Acts 27. 33
4. Supernatural or miraculous, Mat. 4. 2
5. Deviliſh, 1 K. 21. 12

FAT.

Ge. 4. 4. Of the *f.* thereof
41. 2. And *f.* fleſhed
45. 18. Eat the *f.* of the land
P. 49. 20. His bread ſhall be *f.*
Ex. 29. 13. Shall take all the *f.*
Le. 3. 17. Not eat the *f.* 7. 23
4. 26. Shall burn all his *f.* 6. 12 1 S. 2. 16
Nu. 13. 20. Whether it be *f.* or
De. 31. 20. And waxen *f.*
32. 14. With *f.* of lambs.
15. Jeſurun waxed *f.*
32 38. Did eat the *f.* of
Jud. 3. 17. Eglon was a very *f.* man
1 S. 2. 16. Make yourſelves *f.*
2 S. 1. 22. The *f.* of the mighty
Ne. 8. 10. Eat the *f.* and drink
9. 25. *F.* land, 35
Pſ. 17. 10. Inclo. in their own *f.*

Pſ. 22. 29.

Pſ. 22. 29. That be *f.* on earth
37. 20. As the *f.* of lambs
92. 14. They ſhall be *f.* and
119. 70. *F.* as greaſe, com. Iſ.
6. 10
P. Pro. 11. 25. Shall be made *f.*
13. 4
15. 30. Maketh the bones *f.*
Iſ. 5. 17. Waſte places of the *f.*
ones
T. 10. 16. Among his *f.* ones lean
P. 25. 6. A feaſt of *f.* things
30. 23. *F.* and plenteous
43. 24. *F.* of thy ſacrifices
P. 58. 11. And make *f.* thy bones
Je. 5. 28. Are waxen *f.* 50. 11
Eze. 34. 3. Ye eat the *f.* See 39. 19
45. 15. *F.* paſtures of Iſrael
Am. 5. 22. *F.* beaſts

It ſig.

1. The beſt, Ge. 4. 4—27. 28
2. Rich, Je. 21. 14
3. Fruitful, Je. 9. 25. Iſ. 28. 1
4. To abound in good, Pro. 28. 25
5. Evil or cor. of nature, Pſ.
119. 70
6. Spiritual Ordinances, Iſ. 25. 6

FATLINGS.

1 S. 15. 9—2 S. 6. 13. Pſ. 66. 15
Iſ. 11. 6. Mat. 22. 4

FATNESS, EST.

Ge. 27. 28. *F.* of the earth
Job 15. 27. Covers — with *f.*
36. 16
Pſ. 36. 8. The *f.* of thy houſe
73. 7. Eyes ſtand out with *f.*
78. 31. Slew the *f.* of them
See 109. 24. Iſ. 17. 4—34. 6, 7
P. Je. 31. 14. Prieſts with *f.*
Rom. 11. 17. *F.* of the olive

It ſig.

1. Oil, Jud. 9. 9
2. Variety & delicacy, Job 36. 16
3. Fair & comely, Da. 1. 15
4. Heavenly pleaſure, Pſ. 63. 5

FATS.

Joel 2. 24—3. 13

FATTED, FATTER.

1 K. 4. 23. Je. 46. 21. Da. 1. 15
Lu. 15. 23, 27, 30

FATHER.

Ge. 2. 24. A man leave his *f.*
Mat. 19. 5.
17. 4. *F.* of many nations, Ro.
4. 17
27. 34. Bleſs me,—O my *f.*
28. 7. Jacob obeyed his *f.*
31. 5. The God of my *f.* 42.
—32. 9
43. 7. Is your *f.* yet alive
46. 3. The God of thy *f.*
47. 12. Joſeph nouriſhed his *f.*
Ex. 20. 12. Honour thy *f.* &c.
De. 5. 16. Mat. 15. 4.—19. 19
Ep. 6. 2
21. 15. He that ſmiteth his *f.*
17. That curſeth his *f.* Le. 20.
9. Pro. 20. 20—30. 11
22. 17. If her *f.* utterly refuſe
Nu. 11. 12. As a nurſing *f.* bear
27. 3. Our *f.* died in the wil.
De. 21. 18. Not obey the voice
of his *f.*
24. 16. The *f.* ſhall not be,
Eze. 18. 17
27. 16. Setteth light by his *f.*
Eze. 22. 7
32. 6. Is not he thy *f.*
7. Aſk thy *f.* and he will
33. 9. Who ſaid to his *f.*
Joſ. 2. 12. My *f.* houſe
6. 25. And her *f.* houſehold
24. 3. I took your *f.* Abraham
Jud. 6. 15. The leaſt in my *f.* houſe
Ru. 2. 11. Haſt left thy *f.*
1 S. 10. 12. Who is their *f.*
17. 34. Kept his *f.* ſheep
2 S. 7. 14. I'll be his *f.* 1 Ch.
17. 16—26. 10—28. 6. He.
1. 5
2 S. 15. 34. Been thy *f.* ſervant,
16. 19
1 K. 15. 3. In all the ſins of his
f. com. 22. 52. & 2 K. 21. 21
18. 18. Thou & thy *f.* houſe
2 K. 2. 12. My *f.* my *f.*
1 Ch. 28. 9. The God of thy *f.*
Job 15. 10. Much elder than thy *f.*
17. 14. Thou art my *f.*
29. 16. I was a *f.* to the poor
31. 18. With me as with a *f.*
38. 28. Hath the rain a *f.*
42. 15. Their *f.* gave them
Pſ. 27. 10. When my *f.* & mother forſake me
45. 10. And thy *f.* houſe
68. 5. A *f.* of the fatherleſs
103. 13. As a *f.* pitieth
Pro. 1. 8. Inſtruction of thy *f.*
4. 1—13. 1—23. 22
3. 12. As a *f.* the ſon, com. He.
—12. 6, 7
10. 1. Maketh a glad *f.* 15. 20,
—23, 24, 25
15. 5. A fool deſpiſeth his *f.*
17. 21. The *f.* of a fool
25. Is a grief to his *f.*
19. 13. The calamity of his *f.*
26. That waſteth his *f.*
20. 20. Whoſo curſeth his *f.*
30. 11
23. 24. The *f.* of the righteous
27. 10. And thy *f.* friend
28. 7. Shameth his *f.*
24. Whoſo robbeth his *f.*
T. 30. 17. That mocks his *f.*
Iſ. 9. 6. The everlaſting *f.*
38. 19. The *f.* to the children
43. 27. Thy firſt *f.* hath ſinned
45. 10. That ſaith unto his *f.*
P. 58. 14. Herit. of Jacob thy *f.*
63. 16. Doubtleſs thou art our *f.*
Je. 2. 27. Thou art my *f.*
3. 4. Cry to me, my *f.* See 19
16. 7. To drink for their *f.*
31. 9. I am a *f.* to Iſrael
35. 6. Our *f.* commanded us
Eze. 16. 3. Thy *f.* was an Am. 45
18. 4. As the ſoul of the *f.* ſo,
19 Bear t. iniquity of his *f.* 2
Am. 2. 7. A man & his *f.* will
Mi. 7. 6. Son diſhonour.—*f.*
T. Zec. 13. 3. His *f.* ſhall thruſt
Mal. 1. 6. A ſon honoureth his *f.*
6. If then I be a *f.*
2. 10. Have we not all one *f.*
Mat. 3. 9. Have Abraham to our *f.*
5. 16 And glorify your *f.* which
45. Children of your *f.*
C. 48. Perfect as your *f.*—is
C. 6. 6. Pray to thy *f.*
8. Your *f.* knoweth
9. Our *f.* which art in heaven,
Lu. 11. 2
14. Your heavenly *f.* 32
P. 7. 11. Much more ſhall your *f.*
21. Doth the will of my *f.*
8. 21. Go and bury my *f.*
32. Before my *f.*—33
10. 37. He that loveth *f.*
11. 25. I thank thee, O *f.* See 26
27. Knows the ſon but the *f.*
12. 50. Do the will of my *f.*
13. 43. Kingdom of their *f.*
15. 6. Honour not his *f.*
16. 17. My *f.* which is in heaven, 18. 10, 14. 19
18. 14. Nor the will of your *f.*
Mat. 19. 29. Siſters, or *f.* or mother
23. 9. Call no man your *f.* on
24. 36. No man but my *f.* only
25. 34. Come, ye bleſſed of my *f.*
28. 19. In the name of the *f.*
Lu. 1. 32. Throne of his *f.* D.
2. 48. Thy *f.* and I ſought thee
49. About my *f.* buſineſs
11. 11. Any of you that is a *f.*
12. 32. Your *f.* good pleaſure
15. 12. Said to his *f.* *Father*
18. I'll go to my *f.*
16. 24. *F.* Abraham, 30
23. 34. *F.* forgive them
46. *F.* into thy hands
24. 49. The promiſe of my *f.*
Acts 1. 4
Joh. 4. 12. Greater than our *f.*
23. Shall we worſhip the *f.*
5. 17. My *f.* worketh hitherto
18. That God was his *f.*
20. The *f.* loves the ſon, 10. 29
36. Which the *f.* hath given
43. Come in my *f.* name
P. 6. 37. The *f.* giveth
39. This is the *f.* will
46. Hath ſeen the *f.*
6. 57. As the living *f.*
8. 16. The *f.* that ſent me, 18
19. Know me nor my *f.*
41. We have one *f.*
44. Of your *f.* the Devil
49. I honour my *f.* See 54
10. 29. My *f.* that gave them
30. I and my *f.* are one
11. 41. *F.* I thank thee
See 12. 26, 27, 28, 49, 50—13. 1
14. 2. In my *f.* houſe are
6. Cometh unto the *f.*
8. Lord ſhew us the *f.*
10. I am in the *f.* 11—17. 21
28. My *f.* is greater than I
15. 23. Hates my *f.* alſo
16. 3. Not known the *f.*
P. 25. Shew you—of the *f.*
17. 5. O *f.* 1, 11, 21, 24, 25
20. 17. To my *f.* and your *f.*
Acts 1. 4. Promiſe of the *f.* 2. 33
Ro. 1. 7. God our *f.* Gal. 1. 4
Ep. 1. 2
4. 11. The *f.* of all—11. 31
11. 28. Belo. for the *f.* ſake
15. 6. The *f.* of our Lord Jeſus
Chriſt, 2 Co. 1. 3—11. 31.
Ep. 3. 14
2 Co. 1. 3. The *f.* of mercies
P. 6. 18. I'll be a *f.* unto you
Gal. 1. 3. From God the *f.*
4. God and our *f.* Ep. 1. 17.
—1 Co. 1. 3
Ep. 2. 18. By one ſpirit unto the *f.*
4. 6. One God and *f.*
5. 20. Unto God and the *f.*
31. A man leave his *f.*
6. 23. God the *f.* Phil. 2. 11
Phil. 2. 22. As a ſon with t. *f.*
Col. 1. 19. It pleaſed the *f.* that
1 Th. 1. 1. In God the *f.* 2. 11
2 Th. 2. 16. God our *f.* Col. 2. 2
1 Tim. 5. 1. Entreat him as a *f.*
He. 7. 3. Without *f.*
12. 9. The *f.* of ſpirits
James 1. 17. The *f.* of lights
27. Before God and the *f.*
3. 9. God even the *f.* See *Even*
1 Pe. 1. 17. Ye call on God the *f.*
1 Joh. 1. 2. Which was with the *f.*
2. 13. Ye have known the *f.*
15. The love of the *f.*
23. Hath not the *f.*
24. Continue in the—*f.*
3. 1. What—love the *f.*
4. 14. *F.* ſent the ſon
5. 7. The *f.* word, and ſpirit
2 Joh. 9. Hath both the *f.* and
Re. 1. 6. To God and his *f.* 14. 1
2. 27. Received of my *f.*
3. 5. Before my *f.* See 21

Put for,

1. Author or Inventor, Ge. 4.
20. John 8. 44
2. Creator, De. 32. 6
3. Governor, 1 Ch. 4. 14. Iſ.
22. 21. Job 29. 16
4. Grandfather, Ex. 2. 18. 2 K.
14. 3—16. 2. Da. 5. 2, 11
5. Father-in-law, 1 S. 24. 11.
See Lu. 2. 48
6. One we give reverence to,
Ge. 41. 43. 2 K. 2. 12—5. 13
7. An old man, 1 Tim. 5. 1.
Ge. 36. 43

FATHERS.

Ex. 15. 2. My *f.* God
20. 5. Iniquity of the *f.* 34. 7.
Nu. 14. 18. De. 5. 9
Nu. 32. 14. Riſen in your *f.* ſtead
De. 4. 37. He loved thy *f.* 10. 15
13. 6. Thou nor thy *f.* 28. 36
24. 16. *F.*—not—put to death
for the children, 2 K. 14. 6.
2 Ch. 25. 4
32. 17. Your *f.* feared no
Joſ. 4. 21. Shall aſk their *f.*
24. 17. Brought up our *f.* 1 S.
12. 6
Jud. 6. 13. Our *f.* told us of
1 K. 2. 10. Slept with his *f.*
8. 57. Was with our *f.*
C. 2 Ch. 30. 7. Be not like your
f.
Ezr. 9. 7. Since the days of our *f.*
Ne. 9. 34. Nor our *f.* kept thy L.
13. 18. Did not your *f.* thus
Job. 15. 18. Told from their *f.*
30. 1. Whoſe *f.* I would have
Pſ. 22. 4. Our *f.* truſted in
39. 12. As all my *f.* were
44. 1. Our *f.* have told us,
78. 3
49. 19. To the gener. of his *f.*
78. 57. Unfaithful, like their *f.*
106. 6. Have ſinned with our *f.*
Pro. 17. 6. Of chil. are their *f.*
19. 14. Inheritance of *f.*
Iſ. 14. 21. Iniquity of their *f.* Je.
14. 20—32. 18. Da. 9. 16
P. 49. 23. Kings ſhall be thy
nurſing *f.*
64. 11. Were our *f.* praiſed
Je. 6. 21. The *f.* and ſons ſhall
fall
7. 18. The *f.* kindle—fire
11. 4. Which I com. your *f.*
31. 29 *F.* have eaten ſour
La. 5. 7. Our *f.* have ſinned
Eze. 20. 24. After their *f.* idols
Zec. 1. 4. Be not as your *f.*
5. Your *f.* where are they
Mal. 4. 6. Hearts of the *f.* to,
Lu. 1. 17
Mat. 23. 30. Days of our *f.*
Lu. 11. 48. The deeds of your *f.*
Acts 7. 51. As your *f.* did, ſo
26. 6. Promiſe made to our *f.*
Ro. 9. 5. Whoſe are the *f.*
1 Co. 4. 15. Have not many *f.*
10. 1. All our *f.* were under
C. Ep. 6. 4. *F.* provoke not
He. 1. 1. In time paſt to the *f.*
3. 9. Your *f.* tempted me
12. 9. *F.* of our fleſh

Put for,

1. Anceſtors, very oft
2. The Patriarchs, *Abraham,*
Iſaac, &c. John 7. 22. Ro. 11. 28
3. Aged perſons, 1 John 2. 13

FATHER-IN-LAW.

Ge. 38. 13. Jud. 19. 4, 7. 1 Sa.
4. 19, 21. John 18. 13

FATHERLESS.

C. Ex. 22. 22. Not afflict the *f.*
De. 10 18. Judgment of the *f.*
Job 6. 27. Ye overwhelm the *f.*
24. 9. The *f.* from the bre.
See 29. 12—31. 17, 21
Pſ. 10. 14. Art helper of the *f.*
68. 5. Father of the *f.* 10. 18
82. 3. Defend the *f.* com. Iſ. 1.
17, 23. Zec. 7. 10
109. 10. Let his children be *f.*
Iſ. 9. 17
C. Pro. 23. 10. Not the field of
the *f.*
Iſ. 1. 23. They judge not the *f.*
Je. 5. 28
Je. 5. 28. Judge the cauſe of the
f. Iſ. 9. 17—10. 2. Eze.
22. 7
P. 49. 11. Leave thy *f.* child.
Eze. 22. 7. They vex the *f.*
Hoſ. 14. 3. The *f.* finds mercy
Mal. 3. 5. That oppreſs the *f.*
Ja. 1. 27. Viſit the *f.* in affliction

Put for,

Any in diſtreſs, Pſ. 146. 9.
La. 5. 3.

FAULT, FAULTS.

Ge. 41. 9. I do remember my *f.*
De. 25. 2. According to his *f.*
Pſ. 19. 12. From my ſecret *f.*
Da. 6. 4. No occaſion, nor *f.* in
him
C. Mat. 18. 15. Go and tell him
his *f.*
Mar. 7. 2. They found *f.*
Lu. 23. 4. I find no *f.* in this
man, John 18. 38—19. 4, 6.
1 S. 29. 3
Ro. 9. 19. Why doth he yet find *f.*
1 Co. 6. 7. There is a *f.* among you
Ga. 6. 1. Overtaken with a *f.*
He. 8. 8. Finding *f.* with them
M. 9. 14. Without *f.* to God
C. Ja. 5. 16. Confeſs your *f.*
1 Pe. 2. 20. Buffetted for your *f*
Re. 14. 5. Without *f.* before G.

FAULTLESS.

He. 8. 7. Jude 24

FAULTY.

M. Nu. 35. 31. 2 S. 14 13.
Hoſ. 10. 2

FAVOUR.

Ge. 39. 21. Gave him *f.*
P. Ex. 3. 21. I'll give this people *f.*
11. 3. Gave the people *f.* 12. 36
De. 28. 50. Nor ſhew *f.* to
1 S. 16. 22. Found *f.* in my ſight
25. 8. *F.* in thy ſight, Ru. 2. 13
Eſt. 2. 15. Eſther obtained *f.* 17.
17—5, 2
5. 8. If I have found *f.* 7. 3
Pſ. 5. 12. With *f.* wilt thou
30. 5. In his *f.* is life, See 7
35. 27. That *f.* my righ. cauſe
44. 3. Becauſe thou hadſt a *f.*
P. 45. 12. Sh. entreat thy *f.*
89. 17. In thy *f.* our horn
106. 4. Remember me with the *f.*
119. 58. I entreat. thy *f.*
P. Pro. 3. 4. Find *f.* See 13. 15
P. 8. 35. Obtain *f.* 18. 22. *See* 12. 2
11. 27. Procureth *f.* See 13. 15
14. 9. Righteous there is *f.*
19. 12. His *f.* is as dew, com. 16. 15
21. 10. No *f.* in his eyes
29. 26. Seek the Rulers *f.* 19. 6
Ec. 9. 11. Nor *f.* to men of ſkill
Iſ. 26. 10. Let *f.* be ſhewed to
27. 11. Shew them no *f.* Je.
16. 13
Ca. 8. 10. As one that found *f.*

Da. 1. 9. God brought Daniel into *f.* com. Acts 7. 10
Lu. 1. 3. Found *f.* with God, Acts 7. 46
2. 52. In *f.* with God and man, 1 S. 2. 26
Acts 2. 47. In *f.* with all the

Put for,

1. Good will, De. 33. 23
2. Kindneſs, Job 10. 12. Pſ. 112. 5
3. Comelineſs, Pro. 31. 30. c. Neh. 3. 4
4. Opinion, Pro. 22. 1
5. Acceptable, Pro. 3. 4. Ec. 10. 12
6. Tender love, Dan. 1. 9
7. Delight, Pſ. 44. 3
8. Mercy, Pſ. 109. 12. Iſa. 60. 10

FEAR.

Ge. 15. 1. *F.* not Abraham
20. 11. T. *f.* of G. 2 Ch. 20. 29. Neh. 5. 15
26. 24. *F.* not, 35. 17—50. 19
31. 42. The *f.* of Iſaac, 53
42. 18. For I *f.* G.
Ex. 9. 30. Not yet *f.*—G.
14. 13. *F.* not, ſtand ſtill
18. 21. Such as *f.* G.
20. 20. That his *f.* may be bef. you
P. 23. 27. I'll ſend my *f.* before
Le. 19. 14. But ſhall *f.* thy G. 32—25. 17, 36, 43
Nu. 14. 9. *F.* them not, Joſ. 10. 8
21. 34. *F.* him not
De. 4. 10. Learn to *f.* 14. 23. 17 19—31. 13
5. 29. O that they would *f.* me
6. 2. Mighteſt *f.* th. L.
13. Thou ſha. *f.* the L. 10. 12. Joſ. 4. 24. 1 S. 12. 14. 2 K. 4. 1. Pſa. 15. 4—22. 23. Pro. 3. 7. Je. 5. 24. Ho. 3. 5. Jon. 1. 9
11. 25. G. ſha. lay the *f.* of you
C. 13. 4. And *f.* him, & keep
11. Sha hear and *f.* 17. 13. 19. 20—21. 21
28. 58. Mayeſt *f.* this glo. name
T. 66. Shalt *f.* day and night
67. For *f.* of thine heart
31. 8. *F.* not, nor be diſmayed
Joſ. 8. 1. *F.* not, 10. 25
1 Sa. 11. 7. The *f.* of the L. fell
21. 10. The *f.* of S. 23. 26
2 Sa. 23. 3. Ruling in the *f.* of G.
1 K. 8. 40. May *f.* thee all
18. 12. *F.* the L. from my youth
2 K. 4. 1. Did *f.* the L.
17. 28. How they ſho. *f.* t. L.
1 Chr. 16. 30. *F.* before him all
2 Ch. 17. 10. The *f.* of the L. fell
19. 9. Do in the *f.* of the L.
20. 29. The *fe.* of the L. was
Ne. 1. 11. Deſire to *f.* thy name
5. 9. In the *f.* of our G.
6. 14. To put me in *f.* 19
Eſt. 8. 17. *F.* of the Jews fell, 9. 2. 3
Job 1. 9. Doth Job *f.* G. for nought
4. 6. Is not this thy *f.*
9. 34. Not his *f.* terrify me
P. 11. 15. Stedfaſt, & ſhall not *f.*
25. 2 Dom. and *f.* are with thee
28. 28. T. *f.* of th. L. is the beginning of, Pſ. 111. 10. Pro. 1. 7—9. 10
31. 34. Did I *f.* a—multitude
37. 24. Men do theref. *f.* him
Pſ. 2. 11. Serve the L. with *f.*
5. 7. In thy *f.* will I worſhip
9. 20. Put them in *f.* O Lord
Pſ. 14. 5. Were they in great *f.*
15. 4. Them that *f.* the L. *See* 22. 23
19. 9. The *f.* of the L. is clean
23. 4. I will *f.* no evil, 49. 5—96. 4
25. 14. With them that *f.* him
27. 1. Whom ſhall I *f.* See 3
C. 33. 8. All the earth *f.* th. L.
18. On them that *f.* him, 34. 9
34. 7. About them that *f.* him
C. 9. O *f.* the L. ye his ſaints
P. 11. Teach you the *f.* of the L.
36. 1. No *f.* of G. before his
P. 40. 3. Shall ſee it and *f.* 52. 6
46. 2. Will not we *f.*
48. 6. *F.* took hold on them
53. 5. Where no *f.* was
55. 19. Therefore they *f.* not G.
60. 4. To th. that *f.* thee
61. 5. That *f.* thy name
64. 1. From *f.* of the enemy
66. 16. All ye that *f.* G.
72. 5. They ſhall *f.* thee
P. 85. 9. Nigh them that *f.* him.
86. 11. Unite my heart to *f.*
96. 9. *F.* before him, Ha. 1. 12.
103. 11. Pitieth them that *fe.* him
17. That *f.* him, 145. 19
105. 38. The *f.* of them fell
111. 10. T. *f.* of t. L. Pro. 1. 7.—9. 10.
115. 11. Ye that *f.* th. L. 135. 20
13. Bleſs them that *f.* the L.
118. 6. I'll not fear what man
119. 38. Devoted to thy *f.*
63. All them that *f.* thee
147. 11. Pleaſ. in them th. *f.* him
T. Pro. 1. 26. When your *f.* com.
33. From *f.* of evil
2. 5. Underſtand the *f.* of the L.
3. 7. *F.* the L. & depart, 8. 13. 16. 6
25. Be not afraid of ſudden *f.*
T. 10. 24. The *f.* of the wicked
14. 27. The *f.* of t. L. is a fountain, 13. 14
14. 26. In the *f.* of the L.
15. 16. A little with the *f.* of t.
19. 23. The *f.* of the L. tendeth
20. 2. The *f.* of a K. is
22. 4. By the *f.* of the L. 16. 6
P. 23. 17. In t. *f.* of the L. all
C. 24. 21. *F.* the L. & t. K.
29. 25. *F.* of man bringeth a ſnare
Ec. 3. 14. Should *f.* before him, Da. 6. 26
5. 7. But *f.* thou G. 12. 7
8. 12. Well with them that *f.* G. *f.* before G. Hag. 1. 12
Ca. 3. 8. Bec. of *f.* in the night
Iſ. 2. 10. For *f.* of the L. 19. 21
7. 4. *F.* not, nor be afraid
C. 8. 12. Neither *f.* ye therefore
13. Let him be your *f.*
11. 2. And of the *f.* of the L.
3. In the fear of the L.
21. 4. He turned into *f.* to me
33. 6. The *f.* of the L. is his
C. 35. 4. *F.* not, 41. 10, 13, 14—43. 5. 44. 2—54. 4. Jer. 30. 10—46. 27, 28. Eze. 3. 9. Da. 10. 12. Hag. 2. 5. Zec. 8. 13, 15. Joh. 12. 15
P. 54. 14. Thou ſhalt not *f.*
59. 19. Shall they *f.* the name
P. 60. 5. Thine heart ſhall *f.*
63. 17. Our hearts from thy *f.*
Jer. 2. 19. My *f.* is not in thee
5. 22. *F.* ye not me
24. Let us now *f.* the L.
10. 7. Who would not *f.* thee, Re. 15. 4
Jer. 20. 10. *F.* on every ſide, 46. 5
26. 19. Did he not *f.* the L.
32. 39. That they may *f.* me
P. 40. Put my *f.* in their hearts
48. 43. *F.* & the pit, Iſa. 24. 17
49. 5. I'll bring a *f.* on thee
La. 3. 47. *F.* & a ſnare are come
T. Eze. 30. 13. I'll put a *f.* in the
P. Hoſ. 3. 5. Shall *f.* the L & his goodneſs
Am. 3. 8. Roared who will not *f.*
T. Mi. 7. 17. Shall *f.* becauſe
T. Ze. 9. 5. Shall ſee it & *f.*
Mal. 1. 6. Where is my *f.*
2. 5. The *f.* wherewith he fear
3. 5. And *f.* not me, ſaith th. L.
4. 2. Unto you that *f.* my name
C. Mat. 10. 26. *F.* not them, 28. 31
21. 26. We *f.* the people
C. 28. 5. *F.* not ye, Lu. 12. 7
Lu. 1. 13. *F.* not Zac. co. 30. Re. 1. 17
50. Is on them that *f.* him
65. *F.* came on all them, 7. 16
74. Serve them without *f.*
5. 26. Were all filled with *f.* 8. 37
8. 50. *F.* not, believe only
18. 4. Though I *f.* not G.
21. 26. Hearts fail for *f.*
23. 40. Doſt thou not *f.* G.
Joh. 7. 13. For *f.* of the Jews, 19. 38—20. 19
Ac. 2. 43. *F.* came on every *ſoul*, 5. 5, 11—19. 17
9. 31. Walk. in the *f.* of
Rom. 3. 18. No. *f.* of God before
8. 15. Of bondage to *f.* again
C. 11. 20. Not high-minded but *f.*
13. 7. *F.* to whom *f.* bel.
1 Cor. 2. 3. In weakneſs and *f.*
2 Cor. 7. 11. Yea, what *f.*
Ep. 5. 21. One to another in *f.*
Ph. 1. 14. Speak the word with *f.*
2. 12. With *f.* and trembling, Eph. 6. 5
1 Tim. 5. 20. That others may *f.*
2 Tim. 1. 7. The ſpirit of *f.*
Heb. 11. 7. Moved with *f.*
12. 21. I exceedingly *f.*
28. With reverence & godly *f.*
1 Pet. 1. 17. Sojourn. here in *f.* 3. 2
2. 17. *F.* G. Rev. 14 7
3. 15. In meekneſs & *f.*
1 Joh. 4. 18. There is no *f.* in love Perfect love caſts out *f.*
Jude 12. Feeding th. without *f.*
Re. 2. 10. *F.* none of thoſe things
14. 7. *F.* G. & give glory, 15. 4
18. 10. For *f.* of her torment
19. 5. That *f.* him, ſmall & great

Fear is put for,

1. G. himſelf, Ge. 31. 42, 53. Iſ. 8. 13
2. Piety, Job 4. 6. Heb. 5. 7. *mar.*
3. Worſh. Deu. 10. 20—6. 13. Iſ. 25. 3.
4. Doctrine, Pſ. 19. 7, 9
5. The thing feared, Pro. 1. 26, 27—10. 24. Iſa. 66. 4. Job 39. 22
6. Doubting, Ruth 3. 11
7. Terror, Ge. 35. 5. 1 Sa. 11. 7
8. Reverence, Ro. 13. 7. Ep. 6. 5

Several objects of fear, as

1. G. becauſe of his
   1. Preſence, 1 Sa. 4. 7
   2. Jud. Iſ. 2. 10—19. 21
   3. Goodneſs, Ho. 3. 5
2. Men, good or bad, Gen. 32. 11. Jer. 22. 25
3. Idols. 2 K. 17. 37, 38
4. Death, Heb. 2. 15

There are Fears; as

Divine, Natural, Civil, Idolatrous, Deviliſh, *&c.*

FEARED.

Ge. 26. 7. *F.* to ſay ſhe is my w.
Ex. 1. 17. The midwives *f.* G. 21. com. Neh. 7. 2
2. 14. Moſes *f.*
9. 20. That *f.* the word of
14. 31. The people *f.* the L.
De. 25. 18. He *f.* not G.
32. 17. Your fathers *f.* not
27. Were it not that I *f.*
Joſ. 4. 14. *F.* him as th. *f.* Moſes
1 S. 12. 18. Th. people greatly *f.*
14. 26. People *f.* the oath
15. 24. I *f.* the people
1 K. 3. 28. They *f.* the King
18. 3. Obediah *f.* the L.
2 K. 17. 7. Had *f.* other G.
32. So th. *f.* the L. 33
1 Ch. 16. 25. Is to be *f.* above Pſ. 96. 4
2 Ch. 20. 3. Jehoſaphat *f.*
Neh. 7. 2. *F.* G. above many
Job 3. 25. Greatly *f.* Joſ. 10. 2. 1 Sa. 12. 18. Pſ. 89. 7
Pſ. 76. 7. Thou art to be *f.* 11—96. 4—89. 7
130. 4. That thou mayeſt be *f.*
Iſ. 41. 5. Saw it and *f.*
51. 13. Haſt *f.* continually
57. 11. Afraid or *f.*
Je. 3. 8. Judah *f.* not. *See* 44. 10.
42. 16. Sword which ye *f.* Eze. 11. 8
Da. 5. 19. *f.*—before him
Ho. 10. 3. *F.* not the L.
Jon. 1. 16. *F.* th. L.
Mal. 2. 5. Wherewith he *f.*
3. 16. They that *f.* the L. ſpake
Mat. 14. 5. *F.* the mult. Ac. 5. 26
27. 54. *F.* greatly, Mar. 4. 41
Mar. 6. 20. Herod *f.* John. *See* 11. 18
Lu. 18. 2. Which *f.* not G.
19. 21. I *f.* thee bec. Mat. 25. 25

FEARFUL, LY, NESS.

Ex. 15. 11. *F.* in praiſes
De. 20. 8. That is *f.* com. Jud. 7. 3
Pſ. 55. 5. *F.* and trembling
139. 14. I am *f.* & wond. made
Iſa. 21. 4. *F.* affrighted me
33. 14. *F.* hath the Hyp.
Mar. 4. 40. Why are you ſo *f.*
Lu. 21. 11. And *f.* ſights
Heb. 10. 27. A certain *f.* look
31. A *f.* thing to fall into
Re. 21. 8. The *f.* & unbelieving

FEARS, EST.

Pſ. 34. 4. From all my *f.*
Ecc. 12. 5. *F.* ſha. be in the way
Iſ. 57. 11. Thou *f.* me not
T. 66. 4. Bring their *f.* on them
Je. 22. 25. Whoſe faces thou *f.*
2 Cor. 11. 5. Within were *f.*

FEARETH, ING.

Joſ. 22. 35. From *f.* the L.
Job 1. 1. One that *f.* G. 8—2. 3. Ac. 10. 22
Pſ. 25. 12. He that *f.* the L.
P. 112. 1. That *f.* the L. 128. 1
Pro. 13. 13. That *F.* the com.
14. 2. *F.* the L.
16. A wiſe man *f.*
28. 14. Man that *f.* alway
31. 30. A woman that *f.* the
P. Ec. 7. 18. He that *f.* G.
8. 13. That *f.* not before G.
9. 2. He that *f.* an oath
Iſ. 50. 10. Among you that *f.* the L. Ac. 13. 26
Ac. 10. 35. He that *f.* him, and
Col. 3. 22. Singleneſs of heart *f.* the L.
He. 11. 27. Not *f.* the wrath of
1 Joh. 4. 18. He that *f.* is.

FEAST.

Ge. 19. 3. Made a *f.* 26. 30—29. 22
21. 8. Abraham made a good *f.* co. Da. 5. 1
Ex. 5. 1. May hold a *f.* to me, 10. 9
12. 14. You ſhall keep—a *f.*
23. 14. Shalt keep a *f.* to me
15. *F.* of unleavened bread, 34. 18
16. *F.* of harveſt
32. 5. To-morrow—a *f.* to t. L.
34. 22. The *f.* of weeks, De. 16. 10
25. *F.* of the paſſover, Mat. 26. 2. Lu. 2. 41. Joh. 13. 1
Le. 23. 34. The *f.* of tabernacles, De. 16. 16. Zec. 14. 16, 18, Joh. 7. 2
39. A *f.* to the L. 41
Jud. 21. 19. There is a *f.* of the L. Hoſ. 9. 5
1 S. 25. 36. Like the *f.* of a K.
1 K. 3. 15. A *f.* to all his ſerv.
12. 32. Jeroboam ordained a *f.*
2 Ch. 7. 8. The *f.* 7 days. Ne. 8. 18
Eſt. 1. 3. A—*f.* to all his princes, 2. 18
8. 17. A *f.* & a good day
Pſ. 81. 3. In our ſolemn *f.* La. 2. 7
Pro. 15. 15. Hath a continual *f.*
Ec. 10. 19. A *f.* is made for
P. Iſ. 25. 6. A *f.* of fat things
Hoſ. 2. 11. *F.* days
Am. 5. 21. I deſpiſe your *f.* days
Mat. 26. 5. Not on the *f.* day
Lu. 5. 29. Made him a great *f.*
C. 14. 13. When thou makeſt a *f.*
Joh. 5. 1. After this there was a *f.*
7. 11. Sought him at the *f.*
37. The great day of the *f.*
10. 22. The *f.* of dedication
12. 20. To worſhip at the *f.*
Ac. 18. 21. Keep this *f.* See 1 Cor. 5. 8
Jude 12. When they *f.* with you

It ſig.

1. A ſolemn time for G. ſervice
2. By a Syn. an offering, Ex. 23. 18. The ſame word in *Heb.*
3. Inward joy and content. Pro. 15. 15
4. Spiritual refreſhment. Iſ. 25. 6
5. Chriſt. fellowſhip & walking, 1 Cor. 5. 8

FEASTS.

Lev. 23. 4. The *f.* of the L. 37. 44
Nu. 15. 3. Solemn *f.* La. 1. 4. Eze. 36. 38. Ho. 2. 11. Mal. 2. 3
29. 39. Set *f.* 1 Chr. 23. 31. Ezra
Pſ. 3. 5. Neh. 10. 33
35. 16. Mockers at *f.*
Iſ. 1. 14. Appointed *f.*
5. 12. Wine are in their *f.*
Eze. 45. 17. *F.* and new moons
T. Am. 8 10. Turn your *f.* to mourning.
Mat. 23. 6. Chief rooms at *f.* Lu. 20. 45
Jude 12. Spots in your *f.*

FEASTED, ING.

Eſth. 9. 17. A day of *f.* 18, 19
Job 1. 4. His ſons went & *f.* 5
Ec. 7. 2. The houſe of *f.* Je. 16. 8.

FEATHERED, FEATHERS.

Pſ. 68. 13. *F.* with yellow gold
78. 27. *F.* fowls, Eze. 39. 17
Eze. 17. 3. Full of *f.* 7
See Lev. 1. 16. Job 39. 13. Da. 4. 33

FED.

Ge. 47. 17. *F.* them with bread
48. 15. God which *f.* me
De. 8. 3. *F.* thee with manna.

Ex. 16. 32
1 K. 18. 4. *F.* them with bread
Pſ. 37. 3. Verily thou ſhalt be *f.*
78. 72. He *f.* them. *See* 81. 16
Je. 5. 7. When I had *f.* them
8. They were as *f.* horſes
Eze. 16. 19. Honey wherewi. I *f.*
34. 8. *F.* themſelves, not my flock
Zach. 11. 7. I *f.* the flock
Mat. 25. 37. Hungered, & *f.* thee
Lu. 16. 21. Deſir. to be *f.* with
1 Co. 3. 2. I have *f.* you with milk

FEEBLE.

De. 25. 18. Smote all that were *f.*
1 S. 2. 5. Is waxen *f.* See 2 S. 4. 1
2 Ch. 28. 15. Carried all the *f.*
Ne. 4. 2. What do theſe *f.* Jews
Pſ. 38. 8. I am *f.*
105. 37. Not one *f.* perſon
Iſ. 16. 14. Remnant ſhall be—*f.*
35. 3. Confirm t. *f.* knees, Job 4. 4
Je. 6. 24. Our hands wax *f.* 49. 24——50. 43. Eze. 7. 17—21. 7
Zech. 12. 8. He that is *f.* ſhall be
1 Co. 12. 22. Whi. ſeem—more *f.*
1 Theſſ. 5. 14. Comfort the *f.* mind
Heb. 12. 12. Lift up—the *f.* knee.

FEEBLER, FEEBLENESS.

Ge. 30. 42. Je. 47. 3.

FEED.

Ge. 25. 30. *F.* me, I pray thee
46. 32. Hath been to *f.* cattle
Ex. 22. 5. *F.* in another—field
1 S. 17. 15. To *f.* his father's ſheep
2 S. 5. 2. Thou ſhalt *f.* my peo. 7. 7. 1 Ch. 11. 2—17. 6. Pſ. 78. 71
Job 24. 20. The worms ſhall *f.* ſweetly
Pſ. 28. 9. *F.* them alſo, and
49. 14. Death ſhall *f.* on them
Pro. 10. 21. Lips of the righteous *f.* many
30. 8. *F.* me with food conv.
Can. 1. 8. And *f.* thy kids
4. 5. Which *f.* among the lilies
Iſ. 5. 17. The lambs ſhall *f.*
P. Iſ. 11. 7. The cow and bear ſhall *f.*
30. 23. Shall *f.* in large paſtures
40. 11. Shall *f.* his flocks like a ſhepherd
T. 49. 26. I will *f.* them that op.
P. Je. 3. 15. Shall *f.* you with knowledge
T. 9. 15. I will *f.* them with wormwood
23. 2. The paſtors that *f.* my pe.
La. 4. 5. They that did *f.* delic.
Eze. 34. 3. But ye *f.* not the flo.
P. 15. I will *f.* my flock
Dan. 11. 26. They that *f.* of the
Ho. 4. 16. I will *f.* them as a
9. 2. The wine-preſs ſhall not *f.*
Jon. 3. 7. Let them not *f.* nor dr.
Mic. 5. 4. He ſhall ſtand and *f.*
7. 14. *F.* thy peo. with thy rod
Zeph. 3. 13. Shall *f.* and lie down
T. Zech. 11. 9. I will not *f.* you
Lu. 15. 15. Sent him—to *f.* ſwine
C. John 21. 16. He ſaith—*F.* my
Acts 20. 28. *F.* the Church of G.
1 Co. 13. 3. Goods to *f.* the poor
Re. 7. 17. The lamb ſhall *f.* them
12. 6. They ſhould *f.* her

It is put for,

1. To preſerve natur. life, La. 4. 5
2. To pamper ſenſually, Ju. 12
3. To inſtruct, John 21. 15. Act 20. 28
4. To afflict, 1 K. 22. 27. Eze. 34. 16.

FEEDEST, ETH, ING.

Pſ. 80. 5. Thou *f.* them with
Can. 1. 7. Where thou *f.* thy
Iſ. 44. 20. He *f.* on aſhes
Ho. 12. 11. Ephraim *f.* on w.
Lu. 12. 24. And God *f.* them
1 Cor. 9. 7. Who *f.* a flock
Mat. 8. 30. A herd of ſwine *f.*
Jude 13. *F.* without fear.

FEEL, ING.

Ge. 27. 12. That I may *f.* thee
Judg. 16. 26. That I may *f.* the pillar
P. Ec. 8. 5. Shall *f.* no evil thi.
Acts 17. 27. Might *f.* after him
Eph 4. 19. Being paſt *f.*
He. 4. 15. *F.* of our infirmities.

FEET.

Ge. 49. 33. Gathered up his *f.*
C. Ex. 3. 5. Thy ſhoes from--thy *f.*
12. 11. Your ſhoes on your *f.*
Joſh. 3. 15. Prieſts *f.* dipt in Jor.
9. 5. Clouted upon their *f.*
10. 24. Put—*f.* upon the necks
Jud. 1. 7. Thumbs of hands & *f.*
5. 27. At her *f.* he bowed
Ruth 3. 14. She lay at his *f.* till
1 S. 2. 9. He will keep the *f.* of his
2 S. 4. 4. That was lame of his *f.*
22. 10. Darkneſs was under his *f.*
34. My *f.* like hinds feet
1 K. 14. 16. Heard t. ſound of her *f.*
12. When thy *f.* enter into the c.
9. 35. Found no more--than t. *f.*
Job 29. 15. *F.* was I to the lame
33. 11. Putteth my *f.* in the ſto.
Pſ. 8. 6. All things under his *f.*
22. 16. Pierced my hands and my *f.*
40. 2. And ſet my *f.* on a rock
56. 13. My *f.* from falling, that I
66. 9. Not our *f.* to be moved
73. 2. My *f.* were almoſt gone
115. 7. *F.* have they, but w. not
116. 8. And my *f.* from falling
119. 59. And turned my *f.* unto
C. Prov. 4. 26. Ponder the path of thy *f.*
5. 5. Her *f.* go down to death
7. 11. Her *f.* abide not in her h.
Cant. 5. 3. I have waſhed my *f.*
7. 1. How beautiful are thy *f.*
Iſ. 3. 16. A tinkling with their *f.*
26. 6. Even the *f.* of the poor
49. 23. Lick up the duſt off their *f.*
52. 7. Are the *f.* of him that br.
60. 13. The place of my *f.* glor.
Je. 18. 22. And hid ſnares for my *f.*
La. 1. 13. Spread a net for my *f.*
3. 34. To cruſh under his *f.* all
Eze. 2. 2. Spirit ſet me on my *f.*
32. 2. Troubl.—waters with—*f.*
Dan. 2. 33. His *f.* part iron, and
Mal. 4. 3. Under the ſoles of —their *f.*
C. Mat. 10. 14. Shake off the duſt of your *f.*
18. 8. Rather than having two *f.*
Lu. 1. 79. To guide our *f.* into
7. 44. She hath waſhed my *f.*
24. 39. Beh. my hands and my *f.*
John 12. 3. Wiped his *f.* with
13. 5. To waſh his diſciples *f.*
T. Acts 5. 9. Behold the *f.* of them
7. 58. At a young man's *f.*
13. 25. Whoſe ſhoes of his *f.* I
16. 24. And made his *f.* faſt in
22. 3. At the *f.* of Gamaliel
P. Rom. 16. 20. Under your *f.*
Eph. 6. 15. And your *f.* ſhod with
He. 12. 13. Strait paths for your *f.*
Re. 12. 1. And moon under her *f*
19. 10. And I fell at his *f.*

Put for,

1. The whole man, Pſ. 8. 6. 119. 101. Ro. 3. 15
2. Will, affections, purpoſes, Pro. 4. 26. Ec. 5. 1.
3. Succourers, Job 29. 15
4. Common people, Iſa. 7. 20

FELL.

Gen. 4. 5. His countenance *f.*
Num. 11. 9. Dew *f.* the manna
De. 9. 18. I *f.* down bef. the L.
Joſ. 22. 20. Wrath *f.* on the con.
1 S. 4. 18. Eli *f.* from his ſeat
11. 7. The fear of the L. *f*
31. 4, 5. He *f.* on his ſword
1 K. 18. 38. The fire of the L. *f.*
2 K. 2. 13. Mantle of Elijah *f.*
6. 5. T. ax head *f.* into the wa.
2 Ch. 21. 19. And his bow. *f.* out
Ezr. 9. 5. I *f.* upon my knees &
Pſ. 27. 2. They ſtumbled & *f.*
Je. 46. 16. One *f.* upon another
La. 5. 13. T. chil. *f.* under the wood
Da. 4. 31. There *f.* a voice from heaven
10. 7. A great quaking *f.* on them
Mar. 9. 20. *F.* on the ground fo.
Lu. 6. 49. And immediately it *f.*
10. 30. 36. *F.* among thieves
15. 20. *F.* on his neck & kiſſed
Ac. 1. 25. *F.* by tranſgreſſion
9. 18. *F.* from his eyes ſcales
12. 7. Chains *f.* off
20. 9. *F.*—from the third loft
Rom. 11. 22. On them that *f.* ſev.
Rev. 6. 13. Stars *f.* from heaven
Iſa. 14. 8. No. *f.* is come up agai.
Eſt. 8. 17. Of t. Jews *f.* upon 'em

FELLOW.

Jud. 7. 13. Told a dream to his *f.*
1 Kings 22. 27. Put this *f.* in t.
Ze. 13. 7. The man that is my *f.*
Mat. 12. 24. This *f.* doth not caſt out
24. 49. Begin to ſmite his *f.* ſerv.
Ac. 24. 4. Found this man a peſtilent *f.*
Ro. 16. 7. And my *f.* priſoners
Ep. 2. 19. *F.* citizens with the
3. 6. Should be *f.* heirs of the
3. Joh. 8. Might be *f.* helpers to t.
Re. 19. 10. I am thy *f.* ſervant, &

FELLOWSHIP.

Pſ. 94. 20. Have *f.* with thee
Ac. 2. 42. The Apoſtles doctrine & *f.*
1 Cor. 1. 9. To the *f.* of his Son
2 Co. 6. 14. What *f.* ha. light with
Gal. 2. 9. The right hand of *f.*
Ep. 5. 11. And have no *f.* with
C. Phil. 1. 5. For your *f.* in the G.
2. 1. If any *f.* of the Spirit
3. 10. That the *f.* of his ſuffer.
1 Joh. 1. 3. That ye alſo may ha. *f.*
6. If we ſay we have *f.*
7. Walk in light we have *f.*

FELT.

Ex. 10. 21. Darkneſs that may be *f.*
Pro. 23. 35. *F.* is not—when

FENCE, FENCED.

De. 9. 1. *F.* up to heaven
2 S. 23. 7. Muſt be *f.* with iron
Job 19. 8. Hath *f.* up my way
Pſ. 62. 3. As a tottering *f.*
Iſ. 5. 2. And he *f.* it
Zep. 1. 16. Againſt the *f.* cities

FERVENT, LY.

Ac. 18. 25. And being *f.* in ſpirit
Ro. 12. 11. *F.* in ſpirit ſerv.
2 Co. 7. 7. Your *f.* mind towards me
P. Ja. 5. 16. The effect. *f.* pray.
C. 1 Pe. 4. 8. Ha. *f.* charity among
2 Pe. 3. 10. Sha. melt with *f.* heat
Col. 4. 12. Labouring *f.* for the
1 Pe. 1. 22. With a pure heart *f.*

FET, FETCH, FETCHED.

2 S. 9. 5. Sent & *f.* him
1 Kin. 7. 13. *F.* Hirom out
9. 28. *F.* from thence gold
Nu. 20. 10. Muſt we *f.* you w.
1 Sa. 4. 3. Let us *f.* the ark
2 Sa. 14. 13. *F.* home his ban.
1 K. 17. 10. *F.* me—a little w.
2 Ch. 18. 8. *F.* quickly Mic.
Ac. 16. 37. Let them *f.* us out
Ge. 18. 7. *F.* a calf, tender
1 S. 7. 1. And *f.* the ark
2 S. 14. 2. 2 K. 3. 9

FETTERS.

P. Pſ. 149. 8. Their nobles with *f.*
Lu. 8. 29. Bound with chains & *f.*

Put for,

Spiritual reſtraint, Pſ. 149. 8.

FEVER.

De. 28. 22. And with a *f.* and with
Lu. 4. 38. Was taken with a *f.*
39. And—the *f.*—left her

FEW, ER, EST, NESS.

Ge. 29. 20. Seemed but a *f.* days
47. 9. *F.* & evil have the d.
Le. 26. 22. Make you *f.* in num.
De. 33. 6. Let not his men be *f.*
Joſ. 7. 3. For they were but *f.*
1 S. 17. 28. Left thoſe *f.* ſheep
C. 2 K. 4. 3. Borrow not a *f.*
1 Ch. 16. 19. But a *f.* even a *f.*
Job 14. 1. Is of *f.* days, & full of
Pſ. 109. 8. Let his days be *f.*
Ec. 5. 2. Let thy words be *f.*
9. 14. And a *f.* men in it
12. 3. The grinders—*f.*
Je. 42. 2. Left bu. *f.* of many
P. Mat. 25. 21. Faith. over a *f.* thin.
T. Lu. 12. 48. Sha. be beaten with *f.*
13. 23. Are there *f.* that be ſaved
Ac. 17. 4. And of women not a *f.*
24. 4. Of thy clemency a *f.* words
He. 12. 10. They—for a *f.* days
1 Pe. 3. 20. A *f.* that is 8 ſouls
T. Re. 2. 14. I ha. a *f.* things ag.
3. 4. Thou haſt a *f.* names
C. Nu. 34. 54. *F.* give leſs
C. Lev. 25. 16. *F.* of people
De. 7. 7. Ye were *f.* of all people
T. Iſ. 9. 5. And *f.* of fire
T. 19. People as *f.* of the fire
Eze. 15. 4. Caſt into fire, for *f.*
6. Given to the fire for *f.*
T. 21. 32. Shall be *f.* to the fire

FIDELITY.

Tit. 2. 10. Shewing all good *f.*

FIELD.

Ge. 24. 63. To meditate in t. *f.*
27. 27. Is as the ſmell of a *f.*
47. 20. Sold every man his *f.*
Le. 19. 9. The corners of the *f.*
De. 22. 25. Find a damſel in t. *f.*
28. 3. Bleſſed ſha. thou be in the *f.*
Ru. 2. 8. Go not to—another *f.*
P. Job 5. 23. With the ſtones of t. *f.*
Pro. 24. 30. I went by the *f.* of the
31. 16. She conſidereth a *f.* and
Ec. 5. 9. The K. is ſerved by t. *f.*
T. Iſa. 5. 8. That lay *f.* to *f.* till
Jer. 9. 22. As dung on the open *f.*
26. 18. Sha. be ploughed like a *f.*
Ze. 10. 1. Rain to every graſs of the *f.*
Mat. 6. 28. Conſider the lilies of the *f.*
13. 38. The *f.* is the world
44. To a treaſure hid in a *f.*
Mat. 24. 18. Nor let him th. is in t. *f.*
40. Two ſha. be in t. *f.*
27. 10. Gave them for t. potters *f.*
Lu. 12. 28. Which is to day in the *f.*
Acts 1. 19. That is to ſay, the *f.* of blood
Hab. 3. 17. The *f.* ſhall yield
John 4. 35. And look on the *f.*
Ja. 5. 4. Have reaped your *f.*

FIERCE, NESS.

Ge. 49. 7. For it was *f.* & there
De. 28. 50. Of a *f.* countenance
1 S. 28. 18. His *f.* wrath
Job 4. 10. The voice of the *f.* lion
41. 10. None is ſo *f.* that dare on
P. Iſ. 33. 19. Shalt not ſee a *f.* people
T. Da. 8. 23. A king of a *f.* countenance
Hab. 1. 8. *F.* than even—wolves
Mat. 8. 28. Exceeding *f.* ſo that
2 Tim. 3. 3. Incontinent, *f.*
Ja. 3. 4. Driven of *f.* winds

FIERY.

Nu. 21. 6. Sent *f.* ſerpents among
8. Make thee a *f.* ſerpent
De. 33. 2. Went a *f.* law for the
Pſ. 21. 9. As a *f.* oven in the time of
Da. 3. 6. Of a burning *f.* furnace
He. 10. 27. And *f.* indignation
C. 1 P. 4. 12. Concerning the *f.* trial

FIG-TREE, FIGS.

Ge. 3. 7. They ſewed *fig-leaves*
Jud. 9. 10. Said to the *fig-tree*
Ca. 2. 13. The *fig-tree* putteth forth
Iſ. 34. 4. Falling *f.* from t. *fig-tree*
Hoſ. 9. 10. The firſt ripe in the *fig-tree*
Joel 1. 12. The *fig-tree* languiſh.
Mat. 21. 19. The *fig-tree* withered
24. 32. Learn a parable of the *fig-tree*
John 1. 50. I ſaw thee under the *fig-tree*
Ja. 3. 12. Can a *fig-tree* my bre.
Re. 6. 13. As a *fig-tree* caſteth her
2 K. 20. 7. Take a lump of *figs* Iſ. 38. 21.
Je. 24. 1. Two baſkets of *figs*
T. 29. 17. Make them like vile *figs*
Mat. 7. 16. Or *figs* of thiſtles. Lu. 6. 44

FIGHT.

P. Ex. 14. 14. The Lord ſhall *f.* for you
C. De. 1. 42. Go not up nor *f.* for I
1 S. 4. 9. Quit you like men & *f.*
18. 17. And fight the L. battles
1 K. 12. 24. Not *f.* againſt your brethren
22. 31. *F.* againſt neither ſmall nor great
2 Ch. 15. 12. *F.* ye not againſt the Lord
P. 20. 17. Ye ſhall not need to *f.*
Ne. 4. 14. And *f.* for your bre.
20. Our God ſhall *f.* for us
Pſ. 35. 1. *F.* againſt them that *f.* againſt me
144. 1. And my fingers to *f.*
Iſ. 29. 8. That *f.* againſt mount Z.
Je. 21. 5. I myſelf will *f.*
John 18. 36. Then would my ſervants *f.*
Acts 5. 39. Found to *f.* againſt G.
23. 9. Let us not *f.* againſt G.
1 Co. 9. 26. So *f.* I not as one that
1 Tim. 6. 12. *F.* the good *f.* of F.
2 Tim. 4. 7. I have fought a good *f.*

He. 10. 32. A great *f.* of afflict.
11. 34. Waxed valiant in *f.*
Ja. 4. 2. Ye *f.* and war, yet he
Re. 2. 16. Will *f.* againſt 'em with

FIGHTETH, ING.

Ex. 14. 25. The L. *f.* for them
Joſ. 23. 10. That *f.* for you
Pſ. 56. 1. He *f.* daily oppreſ.
2 Co. 7. 5. Without were *f.*
Ja. 4. 1. Whence come wars & *f.*

FIGURE.

De. 4. 16. The ſimilitude of any *f.*
Acts 7. 43. *F.* which ye made
Ro. 5. 14. Who is the *f.* of him
He. 9. 9. Was a *f.* for the time
24. Which are *f.* of the true
11. 19. Received him in a *f.*
1 Pe. 3. 21. The like *f.* where

FILL.

Ge. 42. 25. Commanded to *f.* their ſacks
1 K. 18. 33. *F.* four barrels with water
P. Pſ. 81. 10. Thy mouth wide, and I'll *f.* it
Iſ. 8. 8. Shall *f.* the breadth of thy
56. 12. *F.* ourſelves with drink
T. Je. 13. 13. I will *f.* all the inh.
23. 24. Do not I *f.* heaven and earth
Zep. 1. 9. *F.* their maſters houſes
P. Hag. 2. 7. I will *f.* — with glory
Mat. 23. 32. *F.* ye up the meaſure
John 2. 7. *F.* the water-pots
Ro. 15. 13. *F.* you with all joy and p.
Ep. 4. 10. That he might *f.* all
C. Col. 1. 24. *F.* up that which is behind
1 Theſ. 2. 16. To *f.* up their ſins
T. Rev. 18. 6. *F.* to her double

FILLED.

Ge. 6. 13. *F.* with violence
21. 19. She *f.* the bottle
Ex. 1. 7. The land—*f.* with them
28. 3. *F.* with wiſdom
31. 3. *F.*—with—ſpirit
40. 34. Glory--*f.* the tabernacle
De. 31. 20. Shall have eaten & *f.*
Joſ. 9. 13. Theſe bottles were *f.*
1 K. 18. 35. *F.* the trench with water
2 K. 21. 16. And *f.* Jeruſalem with blood
Job 16. 8. *F.* me with wrinkles
Pſ. 38. 7. My loins are *f.* with
71. 8. Mouth *f.* with—praiſe
72. 19. Earth—*f.* with—glory
T. Pro. 1. 31. *F.* with their own
5. 10. *F.* with thy wealth
T. 20. 17. Shall be *f.* with gravel
Ec. 6. 7. Yet the appetite--not *f.*
Can. 5. 2. My head—*f.* with dew
Iſ. 6. 1. His train *f.* the temple
33. 5. He hath filled Zion with judgment
65. 20. That hath not *f.* his days
Je. 15. 17. *F.* me with indig.
51. 5. Land was *f.* with ſin
La. 3. 15. He hath *f.* me with bitterneſs
Eze. 10. 3. The cloud *f.* the--court
Da. 2. 35. And *f.* the whole ear.
Ho. 13. 6. They were *f.* and
Hab. 2. 14. The earth ſhall be *f.*
Hag. 1. 6. But ye are not *f.*
Mat. 5. 6. For—ſhall be *f.*
27. 48. And *f.* it with vinegar
Mar. 2. 21. The new piece that *f.* it
7. 27. Let the children firſt be *f.*
Lu. 1. 15. *F.* with the holy ghoſt
53. He hath *f.* the hungry
Lu. 4. 28. They were *f.* with wrath
14. 23. That my houſe be *f.*
15. 16. Would fain have *f.*
John 16. 6. Sorrow--*f.* your hearts
Acts 5. 3. Satan *f.* thy heart
Ro. 1. 29. *F.* with all unright.
2 Co. 7. 4. I am *f.* with comfort
Ep. 3. 19. *F.* with all the fulneſs of
C. 5. 18. But be *f.* with the Sp.
Phil. 1. 11. *F.* with the fruit of righteouſneſs
2 Tim. 1. 4. *F.* with joy
Ja. 2. 16. Be ye *f.* and warm.
Re. 15. 1. In them is *f.* up the wrath of God

FILLETH, EDST.

De. 6. 11. Which *f.* not
Pſ. 17. 14. Whoſe belly thou *f.*
107. 9. *F.* the hungry ſoul
129. 7. *F.* not his hand
Pſ. 147. 14. *F.* with fineſt wheat
Ep. 1. 23. That *f.* all in all

It ſig.

1. To cover, Pſ. 83. 16
2. To make drunk, Iſ. 43. 24
3. To confirm or ſtrengthen, Zec. 9. 13
4. To beſtow largely, Lu. 1. 53
5. To finiſh, Col. 1. 24

FILLING.

Acts 14. 17.

FILTH, THY, NESS.

Iſ. 4. 4. Waſhed away the *f.* of
Na. 3. 6. I will caſt abominable *f.* upon
1 Co. 4. 13. As the *f.* of the wor.
1 Pe. 3. 21. Not the putting away the *f.*
Job 15. 16. Much more--*f.* is man
Pſ. 14. 3. Altogether become *f.*
Iſ. 64. 6. Righteouſ.—as *f.* rags
Zep. 3. 1. Woe to her that is *f.*
Zec. 3. 3. Clothe me with *f.* gar.
Col. 3. 8. *F.* communic. out of
1 Tim. 3. 3. *F.* lucre
2 Pe. 2. 7. With the *f.* conver.
Jude 8. *F.* dreamers
Re. 22. 11. Let him be *f.* ſtill
Ezr. 6. 21. From the *f.* of the
Eze. 24. 13. In thy *f.* is lew.
Be purged from—thy *f.*
36. 25. Clean from—your *f.*
2 Co. 7. 1. From all *f.* of the fleſh
Ep. 5. 4. Neither *f.* nor fooliſh
Ja. 1. 21. Lay a part all *f.* and
Re. 17. 4. And *f.* of her fornic.

It is put for, and ſpoken of

1. Idols, 2 Ch. 29. 5. La. 1. 9
2. Corporal and ſpiritual whoredom, Eze. 16. 36.—22. 15
3. Impurity of heart and ways, Pro. 30. 12
4. Gluttony and drunkenneſs, Iſ. 28. 8.

Antichriſtian idolat. Re. 17. 4

FIND.

Ge. 19. 11. Wearied--to *f.* the door
T. Nu. 32. 23. Your ſin will *f.* you out
De. 4. 29. Thou ſhalt *f.* him if thou
T. 31. 17. Troubles ſhall *f.* them
Ru. 1. 9. Lord grant you--*f.* reſt
1 S. 24. 19. If a man find his en.
Job 23. 3. Where I might *f.* him
34. 11. *F.* according to his ways
Pſ. 10. 15. Till thou *f.* none
132. 5. Till I find out a place for
T. Pro. 1. 28. But they ſhall not *f.* me
8. 17. That ſeek me early ſhall *f.*
20. 6. A faithful man who can *f.*
Ec. 7. 14. Should *f.* not. after
Ec. 12. 10. *F.* out acceptable words
Can. 5. 6. But I could not *f.* him
Iſ. 58. 3. Ye *f.* pleaſure & exact
Je. 2. 24. In her month—ſhall *f.* her
5. 1. If you can *f.* a man
6. 16. *F.* reſt to your ſouls
P. 29. 13. And *f.* me when you ſhall
La. 2. 9. Prophets *f.* no viſion
Da. 6. 4. To *f.* occaſion againſt
Hoſ. 12. 8. Shall *f.* no iniquity
P. Mat. 7. 7. Seek and ye ſhall *f.*
14. And few there be that *f.*
P. 11. 29. Shall *f.* reſt to your
21. 2. Ye ſhall *f.* an aſs
24. 46. Shall *f.* ſo doing
Mar. 13. 36. Leſt--he *f.* you ſleep.
Lu. 6. 7. Might *f.* an accuſation
13. 7. And *f.* none cut it down
15. 8. Diligently till ſhe *f.*
18. 8. Shall he *f.* faith on t. earth
John 10. 9. In & out and *f.* pa.
Acts 17. 27. Seek after him, & *f.*
23. 9. We *f.* no evil in this
Ro. 9. 19. Why doth he yet *f.* fault
2 Co. 9. 4. *F.* you unprepared
2 Tim. 1. 18. *F.* mercy in that day
He. 4. 16. *F.* grace to help in
Re. 9. 6. Seek death, & not *f.* it

FINDETH, ING.

Pro. 8. 35. Whoſo *f.* me *f.* life
Ec. 9. 10. Whatſoever thy hand *f.*
Hoſ. 14. 3. The fatherleſs *f.* mercy
Mat. 12. 44. And *f.* it empty ſwept
Ge. 4. 15. Leſt any *f.* him
Job 9. 10. Things paſt *f.* out
Iſ. 58. 13. Not *f.* thi. own plea.

Put for,

1. To come to. Job 3. 22
2. To underſta. fully, Job 11. 7
3. To perform & do, Iſ. 58. 13
4. To ſeek, Job 33. 10
5. To deviſe, Ge. 36. 24
6. To receive, Ge. 26. 12
7. To have proof of God's fa. Ge. 6. 8

FINER, EST, ING.

Pro. 25. 4. Pſ. 81. 16.
Pſ. 147. 14. *F.* of the wheat
Fining, Pro. 17. 3.—27. 21

FINGER, FINGERS.

Ex. 8. 19. This is the *f.* of God
31. 18. Written with the *f.* of G.
Le. 4. 6. The prieſt ſhall dip his *f*
16. 14. With his *f.* ſeven times
1 K. 12. 10. My little *f.* ſhall be heavier
Iſ. 58. 9. Putting forth of the *f.*
Lu. 11. 20. If I with the *f.* of God
John 20. 25. Put my *f.* into the

Spoken of,

1. God's works, Ex. 8. 19
2. His ſpirit, De. 9. 10
3. The leaſt degree of man's power, Mat. 23. 4

2 S. 21. 20. On every hand ſix *f.*
Pſ. 8. 3. The work of thy *f.*
Pro. 7. 3. Bind them on thy *f.*
Can. 5. 5. My *f.* with

FINISH, ED.

Da. 9. 24. To *f.* the tranſgreſ.
Zec. 4. 9. His hands alſo ſha. *f.* it
Lu. 14. 30. Not able to *f.* it
Jo. 5. 36. Father—given to *f.*
17. 4. I have *f.* the work
2 Tim. 4. 7. I have *f.* my cour.
He. 12. 2. And *f.* of our faith
Ja. 1. 15. Sin when it is *f.*
Re. 11. 7. When they ſhall have *f.*
20. 5. The 1000 years—finiſhed

FIRE.

Ge. 22. 7. Behold—*f.* and—wood
Ex. 9. 24. *F.* mingled with hail
35. 3. Ye ſhall kindle no *f.*
Le. 6. 13. *F.* ever burning
10. 1. Offered ſtrange *f.*
18. 21. To paſs through the *f.*
Nu. 11. 2. Prayed--*f.* was quench.
Pſ. 66. 12. We went through *f.*
97. 3. *F.* goeth before him
Pro. 6. 27. Can a man take *f.*
26. 20. No wood—*f.* goeth out
P. Iſ. 43. 2. Walkeſt through *f.*
66. 16. By *f.*—the Lord plead
Je. 5. 14. Words in thy mouth *f.*
Da. 3. 27. *F.* had no power
T. Hab. 2. 13. Labour in the very *f.*
P. Zec. 2. 5. A wall of *f.* about
Mal. 3. 2. Like a refiner's *f.* and
T. Mat. 3. 10. And caſt into the *f.*
11. He ſhall bapt. you with—*f.*
25. 41. Ye curſed into everlaſt. *f.*
Lu. 12. 49. Come to ſend *f.*
C. Rom. 12. 20. Coals of *f.* on his
1 Co. 3. 13. *F.*—try every man
2 Th. 1. 8. In flaming *f.* taking
Ja. 3. 5. A matter, a little *f.*
1 Pe. 1. 7. Be tryed with *f.*
2 Pe. 3. 7. Reſerved unto *f.* agai.
Jude 23. Pulling—out of *f.*
Re. 3. 18. Gold tried in the *f.* that
11. 5. *F.* proceeded out of their
15. 2. A ſea of glaſs—with *f.*

FIREBRAND.

Jud. 15. 4. And he took *f.*
Pro. 26. 18. Who caſteth *f.*
C. Iſ. 7. 4. Theſe ſmoking *f.*

Put for,

1. Raging men, as in Iſaiah, 7. 4.
2. One in danger of deſtruction. Am. 4. 11

FIREPANS.

Ex. 27. 3.—38. 3
2 K. 25. 15. Je. 52. 19.

FIRST WEEK, DAY.

Ge. 1. 5. Morning were the *f. day*
2 Ch. 17. 3. Walked in the *f.*
Ez. 3. 12. That had ſeen the—*f.*
P. Iſ. 1. 26. Thy judges as at the *f.*
41. 4. I the Lord the *f.* and with
Hoſ. 2. 7. And return to my *f.* hu.
Mic. 7. 1. Deſired the *f.* ripe fruit
D. Mat. 5. 24. *F.* be reconciled to
C. 6. 33. Seek *f.* the kingdom of God
Lu. 9. 59. Suffer me *f.* to go and
17. 25. But *f.* muſt he ſuffer
Ro. 11. 35. Who hath *f.* given
C. 1 Co. 14. 30. *F.* hold his peace
2 Co. 8. 5. *F.* gave their own ſel.
12. There be *f.* a willing mind
He. 5. 12. Which be the *f.* prin.
Ja. 3. 17. *F.* pure, then peaceable
1 John 4. 19. Becauſe he *f.* lo. us
T. Re. 2. 4. Left thy *f.* love
20. 6. Part in the *f.* reſurrect.
Mat. 28. 1. *F.* day of the week
Acts 20. 7. Upon the *f.* day of
26. 23. C. ſhould be the *f.*

FIRST-FRUITS.

Ro. 8. 23. The *firſt fruits* of the ſpirit
1 Co. 15. 20. *Firſt-fruits* of them
Re. 14. 4. Being the *firſt-fruits* unto God

Put for,

1. The graces of God's ſpirit, Ro. 8. 23.
2. One converted to Chriſt before others, Ro. 16. 5
3. Holy forefathers, He. 11. 16
4. God's elect, Re. 14. 4
5. Chriſt, 1 Co. 15. 20, 23

FIRSTLING.

Ex. 13. 13—34. 19, 20. *f.* of an aſs
Le. 27. 26. Nu. 18. 15. *f.* of beaſts
De. 15. 19—33. 17. *f.* of bullocks
12. 6, 17. *f.* of the herds

FISH, FISHERS.

Ge. 1. 26. Over the *f.* of the ſea
Nu. 11. 5. Remember the *f.*
22. All the *f.* of the ſea
De. 4. 18. Likeneſs of any *f.*
Pſ. 105. 29. And ſlew their *f.*
Iſ. 50. 2. Their *f.* ſtinketh
Jon. 1. 17. Prepared a *f.*
Mat. 7. 10. If thy ſon aſk a *f.*
17. 27. *F.* that firſt cometh
T. Iſ. 19. 8. The *f.* ſhall mourn
P. Je. 16. 16. I will ſend—*f.*
P. Eze. 47. 10. *F.* ſhall ſtand
Mat. 4. 18. They were *f.*
Mar. 1. 16. *P.* 19. Make *f.* of men
Lu. 5. 2. *F.* gone out
John 21. 7. Girt his *f.* coat
Fiſhgate. 2 Ch. 33. 14. Ne. 3. 3. 12. 39. Zep. 1. 10
Fiſh-hooks. Am. 4. 2
Fiſh-pools. Ca. 7. 4
Fiſh-ſpears. Job 41. 7

FIST.

Ex. 21. 18. Or with his *f.*
Pro. 30. 4. Wind in his *f.*
Iſ. 58. 4. *F.* of wickedneſs

FITCHES.

Iſ. 28. 25. Caſt abroad *f.*
27. The *f.* are not threſhed
Eze. 4. 9. Millet and *f.*

FIT, TED, LY.

Le. 16. 21. Hand of a *f.* man
1 Ch. 12. 8. *F.* for the battle
Job 34. 18. Is it *f.* to ſay to a King
Lu. 9. 62. *F.* for the king. of God
Col. 3. 18. As it—*f.* in the Lord
Pro. 22. 18. *F.* in thy lips
Iſ. 44. 13. *F.* it with planes
Ro. 9. 22. *F.* to deſtruction
Pro. 25. 11. A word *f.* ſpoken
Ca. 5. 12. Eyes—*f.* ſet
Ep. 2. 21. Building *f.* framed

FIXED.

Pſ. 57. 7. My heart is *f.*
112. 7. His heart is *f.*
Lu. 16. 26. A great gulf *f.*

FLAGS.

Ex. 2. 3. Moſes laid in the *f.*
Job 8. 11. Can the *f.* grow
Iſ. 19. 6. Reed and the *f.*

FLAGGONS.

Ca. 2. 5. Stay me with *f.*
Hoſ. 3. 1. Love *f.* of wine

FLAME.

Jud. 13. 20. Angel aſcended in *f.*
Pſ. 106. 18. *F.* burnt up the wicked
P. Iſ. 10. 17. Holy one for a *f.*
Ob. 18. Houſe of Joſeph a *f.*
Lu. 16. 24. Tormented in this *f.*
He. 1. 7. Miniſters a *f.* of fire

For

1. Heat of the ſun, Joel 1. 19
2. Deſtroy. means, Joel 2, 3, 5

FLAT.

Le. 21. 18. That hath a *f.* noſe
Nu. 22. 31. *F.* on his face
Joſ. 6. 5. Fall down *f.*

FLATTER, RY, ING.

Pſ. 5. 9. *F.* with their tongues

Pro. 20.

Joſ. 6. 20. Wall fell down *f.*

FLATTER, RY, ING.

Pſ. 5. 9. *F.* with their tongues
78. 36. *F.* with their mouth
T. Job 17. 5. He that ſpeaketh *f.*
32. 21. Give not *f.* titles
Pſ. 12. 2. With *f.* lips
Pro. 26. 28. A *f.* mouth
Da. 11. 32. Sha.—corrupt by *f.*
1 Th. 2. 5. Uſed we *f.* words

FLAX.

Joſ. 2. 6. With the ſtalks of *f.*
Ju. 15. 4. Became as *f.*
Prov. 31. 13. Seeketh wool & *f.*
T. Iſ. 19. 9. In fine *f.*
P. Iſ. 42. 3. Smoaking *f.*
Hoſ. 2. 5. My wool & *f.*
Flay, Mi. 3. 3.
Flea, 1 S. 24 14—26. 20
Fleece, Jud. 6. 37

FLED, FLEE, ETH, ING.

Joſ. 7. 4. *F.* bef. the men of Ai.
1 Sa. 4. 10. *F*, every m. to his T.
19. 10. So David *f.* & eſcaped
Pſ. 114. 3. The ſea ſaw it & *f.*
Mat. 26. 56. All forſook him & *f.*
Ac. 19. 16. *F.* out of th. houſe
He. 6. 18. Have *f.* for refuge
Re. 20. 11. The heaven *f.* away
Ne. 6. 11. Such a man as I *f.*
Pro. 28. 1. The wicked *f.* when
Mat. 10. 23. *F.* into another city
Joh. 10. 5. But will *f.* from him
1 Cor. 10. 14. *F.* from idolatry
2 Tim. 2. 22. *F.* youthful luſts
Ja. 4. 7. Devil—will *f.* from
Re. 9. 6. Death ſh. *f.* from them
Job 14. 2. *Fleeth* as a ſhadow
T. Iſ. 24. 18. He who *f.* from
T. Jer. 48. 44. *F.* from the fear
T. Amos 9. 1. *F*—not *f.* away
Joh. 10. 13. The hireling *f.*
Le. 26. 36. As *f.* from a ſword
Job 14. 2. *F.* alſo as a ſhad.

FLESH, FLESHLY.

Ge. 2. 23. She is *f.* of my *f.*
6. 12. All *f.* corrupted their w.
Nu. 11. 3. *F.* was between
T. 2 Kings 9. 36. Shall dogs eat *f.*
Job 19. 26. In my *f.* ſha. I ſee G.
Pſ. 16. 9. My *f.* ſha. reſt in hope
56. 4. What *f.* can do unto me
Ec. 12. 12. Wearineſs to the *f.*
C. Iſ. 58. 7. Self from thi. own *f.*
P. Ez. 11. 19. Give an heart of *f.*
P. Joe. 2. 28. My ſpirit on all *f.*
Mi. 3. 3. Eat *f.* of my people
C. Ze. 2. 13. Be ſilent, O all *f.*
Mat. 16. 17. *F.* & blood hath not
19. 5. Twain one *f.*
24. 22. Should no *f.* be ſaved
26. 41. But the *f.* is weak
P. Lu. 3. 6. All *f.*—ſee ſalvation
Joh. 3. 6. Born of the *f.* is *f.*
6. 51. That I will give is my *f.*
63. The *f.* profiteth nothing
P. Ac. 2. 17. My ſpirit on all *f.*
Rom. 3. 20. Shall no *f.* be juſti.
8. 1. Walk not after the *f.*
T. 13. Live after the *f.* ſha. die
13. 14. No proviſion for the *f.*
1 Cor. 1. 26. Wiſe men after the *f.*
8. 13. I will eat no *f.* while
15. 50. *F.* & blood cannot
2 Cor. 5. 16. No man after the *f.*
7. 1. All filthineſs of the *f.*
10. 3. Tho' we walk in the *fl.*
12. 7. Given me a thorn in t. *f.*
Gal. 2. 20. I now live in the *f.*
5. 16. Not fulfil—luſts of the *f.*
6. 18. He that ſoweth to t. *f.*
1 Tim. 3. 16. God manifeſt. in t. *f.*
Heb. 9. 13. Purifying of the *f.*

Put for,

1. The body of man, Ge. 2. 24. Mat. 19. 5.
2. Frail, ſad. Pſa. 78. 39. Iſa. 31. 3.
3. Outward things, Rom. 4. 1
4. Man's nat. ſtrength, Mat. 26. 41
5. Man's nat. judgment, Mat. 16. 17
6. Cor. nature, Rom. 7. 25. Ga. 5. 13
7. *Membrum Virile*, Lev. 15. 2. Eze. 16. 26
8. Outward appear. Joh. 8. 15
9. Kindred, Gen. 37. 27
13. Filthineſs of Idolatry, Eze. 23. 30
11. The body glorified, Job 19. 26
12. C. whole perſ. Joh. 6. 55. 63

FLESHLY.

2 Cor. 1. 12. Not with *f.* wiſ.
3. 3. *F.* tables of the heart
Col. 2. 18. By his *f.* mind
C. 1 Pet. 2. 11. Abſtain from *f.* luſts
Fleſh-hook, Ex. 27. 3—38. 3
Nu. 4. 14. 1 S. 2. 13. 14
Fleſh-pots, Ex. 16. 3

FLEW.

1 Sam. 14. 32. *F.* upon the ſpoil
Iſ. 6. 6. *F.* one of the ſeraphins

FLY, ETH, ING, IGHT.

Job 5. 7. As the ſparks *f.* upward
Pſ. 139. 7. Whither ſhall I *f.*
143. 9. I *f.* to thee to hide me
Pro. 23. 5. Riches *f.* away as
Hab. 1. 8. Shall *f.* as an eagle
Zec. 5. 1. Behold a *f.* roll 2
C. Mat. 10. 23. City *f.*—to an.
De. 28. 49. As the eagle *f.*
P. Pſ. 91. 5. Arrow that *f.*
Na. 3. 16. And *f.* away
Le. 26. 8. Put 10000 to *flight*
Iſa. 52. 12. Nor go by *f.*
C. Mat. 24. 20. Your *f.*—not in w.

For,

1. To be greedy, 1 Sam. 15. 19
2. To aſcend, Job 5. 7
3. To make gr. haſt, Pſ. 143. 9
4. To run away, Eze. 13. 20

FLIES.

T. Ex. 8. 21. Swarms of *f.*
Pſa. 78. 45. Divers ſorts of *f.*
Ec. 10. 1. Dead *f.* cauſe
T. Iſ. 7. 18. I will hiſs for the *f.*

FLUX.

Ac. 28. 8.

FLINT, TY.

De. 8. 15. The rock of the *f.*
32. 13. The *f.* rock
Pſ. 114. 8. *F.* into a fountain
Iſ. 5. 28. Counted like *f.*
50. 7. Face as a *f.*
Ez. 3. 9. Harder than *f.*

FLOCK.

Gen. 4. 4. Firſtling of the *f.*
Pſ. 107. 41. Families like a *f.*
Ca. 1. 8. Foot-ſteps of the *f.*
P. Iſ. 40. 11. Feed his *f.* like
Je. 23. 2. Scattered my *f.*
Ez. 34. 22. I'll ſave my *f.*
Mal. 1. 14. Hath in his *f.* a male
Lu. 12. 32. Fear not little *f.*
1 Pet. 5. 3. Enſamples to the *f.*

Put for,

1. Chriſtian believers, 1 Pe. 5. 2
2. Whole Ch. on ear. Lu. 12. 32
3. Company of enemies, Jer. 49. 20
4. A particular Ch. Ac. 20. 28

FLOOD.

Gen. 6. 17. I do bring a *f.*
9. 11. The waters of a *f.*
Job 14. 11. The *f.* decayeth
Pſ. 29. 10. Sitteth upon the *f.*
66. 6. Went through the *f.*
90. 5. As with a *f.* they
P. Iſa. 59. 19. Come in like a *f.*
Je. 46. 8. Egypt—like a *f.*
T. 47. 2. Overflowing *f.*
Da. 9. 26. End—be with a *f.*
11. 22. With arms of a *f.*
T. Nah. 1. 8. An overrunning *f.*
Mat. 24. 39. Till the *f.* came
Lu. 17. 37. And the *f.* came
2 Pe. 2. 5. Bringing in the *f.*

FLOODS.

Ex. 15. 8. The *f.* ſtood upright
2. Sam. 22. 5. *F.* of ungodly M.
Job 28. 11. He bindeth the *f.*
Pſ. 18. 4. The *f.* of ungodly
32. 6. *F.* of great waters
69. 2. The *f.* overflow me
93. 3. The *f.* have lifted up
Ca. 8. 7. The *f* drown it
P. Iſ. 44. 3. *F.* upon dry ground
Ez. 31. 15. I reſtrained the *f.*
Jon. 2. 3. The *f.* compaſſed me
Mat. 7. 27. And the *f.* came

FLOOR, S.

C. De. 15. 14. Out of thy *f.*
Iſ. 21. 10. Corn of my *f.*
Hoſ. 9. 1. Upon every corn *f.*
Mic. 4. 12. Sheaves into the *f.*
Da. 2. 35. Summer threſhing *f.*
P. Joel 2. 24. *F.*—full of wheat.

FLOTES.

1 K. 5. 9. By ſea in *f.*
2. Ch. 2. 16. Wood in *f.* by ſea

FLOURISH, ING.

Pſ. 72. 7. Shall the righteous *f.*
92. 7. Workers of iniquity *f.*
92. 14. Shall be flat. & *f.*

FLOW.

Job 20. 28. Goods ſhall *f.* away
Pſ. 147. 18. The waters *f.*
Ca. 4. 16. The ſpices may *f.*
P. Iſ. 2. 2. All nations ſhall *f.*
48. 21. The waters to *f.*
P. 60. 5. Thou—ſee and *f.*
P. Jer. 31. 12. Shall *f.* to goodn.
51. 44. Nations ſhall not *f.*
Joel 3. 18. Hills ſha. *f.* with milk
P. Mic. 4. 1. People ſhall *f.* unto it
P. John 7. 38. Out of his belly ſhall *f.*

FLOWED, ETH, ING.

Joſ. 4. 18. Jordan *f.* over
La. 3. 54. Waters *f.* over
P. Lev. 20. 24. *F.* with milk
And Nu. 13. 27—14. 8—16. 13.
Ex. 3. 8. A land *f.* with milk
Pro. 18. 4. As a *f.* brook
P. Iſ. 66. 12. A *f.* ſtream
Je. 18. 14. Cold *f.* waters
49. 4. The *f.* valley of

FLOWER.

Job 14. 2. He come.—a *f.*
Pſ. 103. 15. As a *f.* of the field
Fluttereth, Deu. 32. 11
Foal, Ze. 9. 9. Matt. 21. 5.
Fodder, Job 6. 5

FOES.

Pſ. 27. 2. Enemies & my *f.*
30. 1. Not made my *f.* rejoice
89. 23. Beat down his *f.*
Mat. 10. 36. *F.*—of his own houſe
Ac. 2. 35. Thy *f.* thy footſtool.

FOLD, S.

He. 1. 12. *F.* them up
P. Iſ. 65. 10. Sharon—a *f.*
P. Ez. 34. 14. In a good *f.*
Joh. 10. 16. Not of this *f.*
P. Jer. 23. 3. Bring—to their *f.*
P. Zep. 2. 6. *F.* for flocks
T. *F.*—Thorns, Nah. 1. 10
F. his hands, Ec. 4. 5
F. the hands, Prov. 6. 10

FOLK.

Pro. 30. 26. Conies—feeble *f.*
Je. 51. 58. *F.*—in the fire

FOLLOW, ED, ETH, ERS, ING.

C. Ex. 23. 2. Not *f.* a multitude
1 Ki. 18. 21. *F.* Baal, then *f.*
P. Hoſ. 6. 3. If ye *f.* on to know
C. Mat. 16. 24. Take--his croſs & *f.*
Joh. 10. 4. The ſheep. *f.* him
Ph. 3. 12. But I *f.* after if that
1 Th. 5. 15. Ever *f.* what is good
C. Heb. 12. 14. *F.* peace with all
13. 7. Whoſe faith *f.*
1 Pe. 1. 11. Glory that ſhould *f.*
2. 21. That ye ſhould *f.* his
Re. 14. 13. Their works—*f.* them
Nu. 14. 24. Hath *f.* me fully
1 S. 13. 7. *F.* him trembling
Mat. 19. 27. Left all, *f.* him
1 Cor. 10. 4. Rock that *f.*
Re. 19. 14. Armies *f.* him
1 Cor. 11. 1. Be ye *f.* of me
C. Ep. 5. 1. Be—*f.* of G. as
P. 1 Pe. 3. 13. If *f.*—of good
Pſ. 63. 8. My ſoul. *f.* hard
Pro. 12. 11. That *f.* vain perſons
De. 7. 4. From *f.* me
Joſ. 22. 16. *F.* the L.
Ju. 2. 19. *F.* other G.
Mat. 16. 20. The ſigns *f.*
2. Pe. 2. 15. *F.* t. way of Balaam

It is put for,

1. To imitate, 2 Theſſ. 3. 7, 9
2. To practiſe, Pſ. 38, 20
3. To attend up. Pſ. 45. 14. 94. 16
4. To be led away with, Ez. 13. 3
5. To truſt in, 1 K. 18. 18
6. To purſue, 1 S. 31. 2
7. To endeavour, Ph. 3. 12
8. To keep company with, 1 S. 30. 21

FOLLY.

Joſ. 7. 15. Wrought *f.* in Jer.
1 S. 25. 25. And *f.* is with him
Pſ. 49. 13. Their way is their *f.*
C. 85. 8. Not turn again to *f.*
Pro. 14. 8. The *f.* of fools is de.
T. 18. The ſimple inherit *f.*
17. 12. Then a fool in his *f.*
26. 4. According to his *f.*
Ec. 2. 13. Wiſdom excelleth *f.*
10. 1. So doth a little *f.*
Iſ. 9. 17. Every mouth ſpeak. *f.*
2 Tim. 3. 9. Their *f.* ſhall be ma.

It is ſpoken of,

1. An haſty anſwer, Pro. 18. 13
2. Men of baſe condition, Ec. 10. 6.
3. Falſe Prophets, Je. 23. 13 2 Ti. 3. 9
4. Of rich and mercileſs, 1 S. 25. 25
5. Of men vain in thoughts, Pſ. 49. 13

Put for,

1. Theft, Joſ. 7. 15
2. Raviſhm. Jud. 20. 6—19. 23
3. Inceſt. 2 S. 13. 12
4. A ſinful courſe, Pro. 14. 8
5. Filthineſs, Pr. 26. 11

FOMING.

Mar. 9. 20. Wallowed *f.*
Ju. 13. *F.* out their ſhame.

FOOD.

Ge. 3. 6. Tree was good for *f.*
De. 10. 18. In giving him *f.*
2 S. 9. 10. May have *f.* to eat.
Job 23. 12. Than my neceſſary *f.*
Pſ. 136. 25. Giveth *f.* to all fle.
146. 7. Giveth *f.* to the hungry
Pro. 6. 8. Gathereth her *f.* in
30. 8. Feed me with *f.* conven.
2 Cor. 9. 10. Miniſter br. for your *f.*
C. 1 Tim. 6. 8. Having *f.* & raim.

FOOL, FOOLS.

1 Sam. 26. 21. I have play. the *f.*
Pſ. 14. 1. The *f.* hath ſaid
49. 10. Dye, likewiſe the *f.*
Pro. 7. 22. As a *f.* to the correct.
10. 23. It is a ſport to a *f.* to do
12. 15. The way of a *f.* is right
14. 16. But the *f.* rageth
15. 5. A *f.* deſpiſeth his fathers
17. 16. Price in hand of a *f.*
24. The eyes of a *f.* are unto
26. 3. A rod for the *f.* back
12. More hope of a *f.*
27. 22. Bray a *f.* in a mortar
28. 26. In his own heart is a *f.*
29. 11. A *f.* uttereth all his mind
20. More hope of a *f.*
Ec. 2. 14. *F.* walketh in darkneſs
10. 14. A *f.* alſo is full of words
T. Je. 17. 11. His end ſha. be a *f.*
Mat. 5. 22. Shall ſay, thou *f.*
Lu. 12. 20. Thou *f.* this night
C. 1. Co. 3. 18. Let him become a *f.*
2. Co. 11. 16. Yet as a *f.* receive me
Pſ. 75. 4. I ſaid unto the *f.* deal
94. 8. Ye *f.* when will ye be
Pro. 1. 7. *F.* deſpiſe wiſdom
8. 5. And ye *f.* be of an
14. 9. *F.* make a mock at ſin
19. 29. Stripes—for the *f.* back.
C. Ec. 5. 1. The ſacrifice of *f.*
7. 4. The heart of *f.* is
P. Iſ. 35. 8. Tho. *f.* ſhal not err
1 Cor. 4. 10. *F.* for C. ſake
C. Ep. 5. 15. Not as *f.*

Two ſorts,

1. In opinion of men, 1. Co. 3. 18.—4. 10
2. Really & indeed ſo

FOOLISH, NESS.

De. 32. 6. O *f.* people and
Job 5. 3. I have ſeen the *f.*
T. Pſ. 5. 5. The *f.* ſha. not ſtand
73. 3. I was envious at the *f.*
Pro. 9. 6. Forſake the *f.* & live
17. 25. A *f.* ſon is a grief
Je. 4. 22. My people are *f.* they
T. Ez. 13. 3. Wo to *f.* prophets
Mat. 25. 2. Five were *f.*
T. Ro. 10. 19. By a *f.* nation
Ep. 5. 4. Nor *f.* talking nor
2 Tim. 2. 23. *F.* & unlearned
Tit. 3. 3. *F.* diſobedient
Pſ. 38. 5. Becauſe of my *f.*
Pro. 14. 24. The *f.* of fools is
1 Co. 1. 21. By *f.* of preaching
2. 14. Are *f.* to him
3. 19. Is *f.* with G.

It is two-fold.

1. That which is ſo indeed, as
1. The wiſdom of this world, 1 Cor. 3. 19
2. Sinful evils, Pro. 14. 24
2. Judged ſo by vain men
1. Preaching the croſs of C. 1 Cor. 1. 18. 21. 23
2. The things of the ſpirit, 1 Cor. 2. 14
3. God's wiſdom is ſaving by C. crucified, 1 Co. 1. 25

FORBAD.

De. 2. 37. Our G. *f.* us
Mat. 3. 14. But John *f.* him
Mar. 9. 38. We *f.* him
2 Pe. 2. 16. *F.* the madneſs

FORBARE.

1 S. 23. 13. He *f.* to go
2 Chr. 25. 16. The prophet *f.*

FORBEARANCE.

Ro. 2. 4. Goodneſs & *f.*
3. 25. The *f.* of G.

FORBEAR, ETH, ING.

1 K. 22. 6. 2 Ch. 18. 14. Shall I *f.*
25. 16. *F.* why ſhouldeſt thou
Je. 44. 22. No longer *f.*
Eze. 2. 5. They will *f.*
2 Co. 12. 6. How ſhall I *f.*
1 Th. 3. 1. No longer *f.*
Pro. 25. 15. By long *f.*
Je. 20. 9. Weary with *f.*
Ez. 3. 27. He that *f.*
C. Ep. 4. 2. *F.* one another
6. 9. *F.* threatening

Forbid.

Ge. 44. 17. God *f.* that I ſhould
Nu. 11. 28. Moſes *f.* them
Joſ. 24. 16. God *f.* that we
1 S. 12. 23—14. 45—20. 2
24. 6. The Lord *f.*
1 Ch. 11. 19. God *f.* it me
Mar. 9. 39. *F.* him not
Acts 10. 47. Can any man *f.*
C. 1 Co. 14. 39. *F.* not to ſpeak

Forbidden, Forbidding.

Le. 5. 17. Things *f.*
Acts 16. 6. *F.* of the holy ghoſt
3 John 10. *F.* them that
Lu. 23. 2. *F.* tribute
Acts 28. 31. None *f.* him
1 Th. 2. 16. *F.* us to ſpeak

Force, ed.

De. 22. 25. The man *f.* her
34. 7. His natural *f.*
1 S. 2. 16. Take it by *f.*
2 S. 13. 12. Do not *f.* me
Eſt. 7. 8. Will he *f.* the queen
Je. 18. 21. *F.* of the ſword
Am. 2. 14. Strengthen his *f.*
Mat. 11. 12. Violent take—by *f.*
John 6. 15. Take him by *f.*
He. 9. 17. Teſtament is of *f.*
Jud. 20. 5. *F.* that ſhe is dead
1 S. 13. 12. I *f.* myſelf
Pro. 7. 21. Lips ſhe *f.* him

Forces.

Job 36. 19. The *f.* of ſtrength
Da. 11. 10. Of great *f.*
38. The God of *f.*
Obad. 11. Captive his *f.*
Forcible, Job 6. 25
Forcing, De. 20. 19
Forecaſt, Da. 11. 24, 25

Forefathers.

Je. 11. 10. Iniquities of *f.*
2 Tim. 1. 3. From my *f.*

Forehead, Foreheads.

Ex. 28. 38. Upon Aaron's *f.*
1 S. 17. 49. Sunk in his *f.*
Je. 3. 3. A whore's *f.*
Ez. 16. 12. Jewel on thy *f.*
Re 14. 9. Mark—in his *f.*
17. 5. *F.* a name written
Eze. 9. 4. Mark on the *f.*
Re. 7. 3—13. 16—22. 4
Foreknew, Ro. 11. 2
Foreknow, Ro. 8. 29
Foreknowledge, Acts 2. 23. 1 Pe. 1. 2
Foreordained, 1 Pe. 1. 20
Forepart, 1 K. 6. 20. Acts 27. 41
Forerunner, He. 6. 20
Foreſaw, Acts 2. 25
Foreſeeth, Pr. 22. 3
Foreſeeing, Gal. 3. 8

Forgat.

Ge. 40. 23. But *f.* Joſeph
Jud. 3. 7. And *f.* the Lord
1 S. 12. 9. They *f.* the Lord
Pſ. 78. 11. And *f.* his works
106. 13. Soon *f.* his works
21. *F.* God their ſaviour
La. 3. 17. I *f.* proſperity
Hoſ. 12. 13. And *f.* me

Forgave, est.

Pſ. 32. 5. *F.* the iniquity of
Pſ. 78. 38. *F.* their iniquities
99. 8. God that *f.* them
Mat. 18. 27. *F.* him the debt
Lu. 7. 42. Frankly *f.* them
2 Co. 2. 10. If I *f.* any

Forged.

Job 13. 4. Pſ. 119. 69

Forget.

Ge. 41. 51. Made me to *f.*
C. De. 4. 9. Leſt thou *f.* things
C. 6. 12. Leſt thou *f.* the Lord
C. 8. 11. 14. Beware thou *f.* not
C. 25. 19. Thou ſhalt not *f.*
Job 8. 13. Of all that *f.* God
11. 16. *F.* thy miſery
24. 20. The womb ſhall *f.* him
Pſ. 9. 17. Nations that *f.* God
10. 12. *F.* not the humble
C. 45. 10. *F.* thine own people
59. 11. Leſt my people *f.*
74. 23. *F.* not the voice
78. 7. Not forget the works
103. 2. *F.* not all his benefits
119. 16. Not *f.* thy word
Verſe 93, 141, 153, 176
137. 5. If I *f.* Jeruſalem
Iſ. 49. 15. Can a woman *f.*
Je. 2. 32. Can a maid *f.*
T. 23. 39. I will utterly *f.* you
P. Amos 8. 7. I will never *f.*
He. 6. 10. To *f.* your work
13. 16. To communicate *f.* not

Forgettest, eth.

Iſ. 51. 13. And *f.* the Lord
Job 39. 15. *F.* that the foot
Pſ. 9. 12. *F.* not the cry
Ja. 1. 24. *F.* what manner

Forgive.

Ge. 50. 17. *F.* I pray thee
Joſ. 24. 19. He will not *f.*
1 K. 8. 30. Thou heareſt *f.*
See *verſe* 34. 36, 39, 50
2 Ch. 6. 27. *F.* the ſin of
39. And *f.* thy people
Pſ. 25. 18. *F.* all my ſins
86. 5. And ready to *f.*
Iſ. 2. 9. *F.* them not
Je. 18. 23. *F.* not iniquity
P. 31. 34. I will *f.* their iniq.
Da. 9. 19. O Lord *f.*
Mat. 6. 12. *F.* us our debts
14. 15. If we *f.* men
9. 6. On earth to *f.*
18. 21. And I *f.* him
35. Your hearts *f.* not
Mar. 2. 7. Who can *f.* ſins
Lu. 6. 37. *F.* & ye ſhall be
11. 4. *F.* us our ſins
17. 3. If he repent, *f.* him
23. 34. Father *f.* them for
2 Co. 2. 7. Rather to *f.* him
12. 13. *F.* me this wrong
1 John 1. 9. To *f.* us our ſins

Forgiven.

Pſ. 32. 1. Tranſgreſſion is *f.*
85. 2. Thou haſt *f.* the
Iſ. 33. 24. Shall be *f.* their
Mat. 9. 2. Thy ſins are *f.*
12. 32. It ſhall be *f.* him
Mar. 4. 12. Sins ſhould be *f.*
Lu. 7. 47. Are many are *f.*
Acts 8. 22. Heart may be *f.*
Rom. 4. 7. Iniquities are *f.*
Ep. 4. 32. Hath *f.* you
Col. 2. 13. Having *f.* you
Ja. 5. 15. Shall be *f.* him
1 John 2. 12. Your ſins are *f.*

Forgiveth, ing.

Ex. 34. 7. Who *f.* iniquity
Pſ. 103. 3. *F.* all thine
Lu. 7. 49. That *f.* ſins
Ep. 4. 32. *F.* one another

Forgiveness.

Pſ. 130. 4. *F.* with thee
Da. 9. 9. Mercy & *f.*
Mar. 3. 29. Hath never *f.*
Acts 5. 31. *F.* of ſins
26. 18. Receive *f.*
Ep. 1. 7. Col. 1. 14. *f.* of ſin

Forgot.

De. 24. 19.

Forgotten.

Ge. 41. 30. Plenty—*f.*
De. 26. 13. Nor have I *f.*
31. 21. Shall not be *f.*
32. 18. Haſt *f.* God that
Pſ. 9. 18. Not always—*f.*
10. 11. God hath *f.* he
31. 12. I am *f.* as dead
42. 9. Why haſt thou *f.*
44. 20. If we have *f.*
77. 9. Hath God *f.* to be
119. 61. I have not *f.*
Iſ. 17. 10. Thou haſt *f.*
44. 21. Shall not be *f.*
49. 14. My Lord hath *f.*
65. 16. Troubles are *f.*
Je. 2. 32. My people have *f.*
3. 21. They have *f.* the Lord
13. 25. Thou haſt *f.* me
18. 15. Hath *f.* me
20. 11. Shall never be *f.*
23. 27. Fathers have *f.*
30. 14. Lovers have *f.*
44. 9. Have ye *f.* the wicked
50. 5. Shall not be *f.*
6. Have *f.* their reſt.
La. 2. 6. Sabbaths to be *f.*
Ez. 22. 12. And haſt *f.* me
23. 35. Thou haſt *f.* me
Hoſ. 4. 6. Haſt *f.* the law
8. 14—13. 6. *F.* his make
Lu. 12. 6. Not one is *f.*
He. 12. 5. Have *f.* the exhort.

Form.

1 S. 28. 14. What *f.* is he of
2 S. 14. 20. This *f.* of ſpeech
2 Ch. 4. 7. According to their *f.*
Job 4. 16. Not diſcern the *f.*
Iſ. 45. 7. I *f.* the light
52. 14. And his *f.*—more than
53. 2. He hath no *f.* nor com.
Je. 4. 23. The earth without *f.*
Ez. 10. 8. *F.* of a man's hand
43. 11. The *f.* of the houſe
Da. 2. 31. The *f.*—terrible
3. 19. The *f.* of his viſage
25. The *f.* of the fourth
Mar. 16. 12. Appear. in another *f.*
Ro. 2. 20. The form of knowled.
6. 17. The *f.* of doctrine
Phil. 2. 6. In the *f.* of God
2 Tim. 1. 13. *F.* of ſound words
3. 5. The *f.* of Godlineſs

Formed.

Ge. 2. 7. The Lord *f.* man
De. 32. 18. God that *f.* thee
2 K. 19. 25. I have *f.* it
Pſ. 90. 2. Hadſt *f.* the earth
94. 9. He that *f.* the eye
T. Iſ. 27. 11. He that *f.* them
37. 26. That I have *f.* it
43. 1. He that formed thee, O Iſrael
54. 17. No weapon *f.* againſt
Je. 1. 5. Before I *f.* thee
Ro. 9. 20. The thing *f.* ſay
Gal. 4. 19. Till Chriſt be *f.* in
1 Tim. 2. 13. Adam was firſt *f.*
Former of all things, Je. 10. 16. 51. 19

Former.

Iſ. 41. 22. Shew *f.* things
42. 9. *F.* things come
65. 7. Their *f.* works
Hoſ. 6. 3. Joel 2. 23. *F.* rain
Zec. 1. 4. The *f.* prophets
Acts 1. 1. The *f.* treatiſe
Re. 21. 4. *F.* things are paſt

Fornication.

Mat. 5. 32. Cauſe of *f.*
Acts 15. 20. From *f.*
1 Cor. 5. 1. *F.* among you
6. 18. Flee *f.*
Ep. 5. 3. *F.* & all unclean
Re. 17. 2. Wine of her *f.*
19. 2. Earth with her *f.*
See *Avoid*, *Commit*, *Committed.*

Fornicators.

1 Co. 5. 10. *F.* of—world
6. 9. Neither *f.* nor idol.
He. 12. 16. Leſt any *f.*

Foreigner, &c.

Ex. 12. 45. *F.* and hired ſer.
De. 15. 3. *F.* mayſt exact
Obad. 11. *F.* entered gates
Ep. 2. 10. Stranger and *f.*

Forest.

1 S. 22. 5. Came into the *f.*
1 K. 7. 2. Houſe of the *f.* 10. 17, 21
2 K. 19. 23. *F.* of his Carmel
2 Ch. 9. 20. *F.* of Lebanon
Iſ. 9. 18. Thickets of the *f.*
10. 18—37. 24. Glory of his *f.*
22. 8. Houſe of the *f.*
29. 17. Eſteemed as a *f.*
Je. 5. 6. Lion out of the *f.*
10. 3. Tree out of the *f.*
12. 8. A lion in the *f.*
21. 14. A fire in the *f.*
26. 18. High places in the *f.*
Hoſ. 2. 12. Make them a *f.*
Am. 3. 4. Lion roar in the *f.*
Zec. 11. 2. *F.* of the vintage
See *Beaſt*, *Beaſts.*

Forsake.

De. 4. 31. He will not *f.* thee
31. 6, 8. Fail nor *f.* thee
16. 17. *F.* me, them
Joſ. 1. 5. I will not fail thee, nor *f.*
24. 16, 20. *F.* the Lord
Jud. 9. 11. *F.* my ſweetneſs
1 S. 12. 22. Not *f.* his people
1 K. 8. 57. Not leave nor *f.* us
1 Ch. 28. 20. Not fail—nor *f.*
2 Ch. 15. 2. If he *f.* him
Ez. 8. 22. Them that *f.* him
Ne. 9. 31. Nor *f.* them for
10. 39. Not *f.* the houſe
Pſ. 27. 9. Neither *f.* me
10. Father & mother, *f.* me
71. 9. 18. *F.* me not
89. 30. Children *f.* my law
94. 14. Not *f.* his inherit.
119. 53. Wicked *f.* thy law
138. 8. *F.* not the works
Pro. 4. 2. *F.* not my law
9. 6. *F.* the fooliſh and
T. Iſ. 1. 28. They that *f.* the L.
41. 17. G. of Iſr. will not *f.* them
55. 7. Let the wicked *f.* his way
65. 11. They that *f.* the Lord
Je. 17. 13. All that *f.* thee
23. 33. I will *f.*
51. 9. *F.* her, and let us go
La. 5. 20. *F.* us ſo long
Da. 11. 30. *F.* the holy one
He. 13. 5. Leave—nor *f.* thee

Forsaken.

De. 28. 20. Thou haſt *f.* me
Jud. 6. 13. The Lord hath *f.* us
10. 10. We have *f.* our God
13. Yet ye have *f.* me
1 S. 8. 8. They have *f.* me
12. 10 We have *f.* the Lord
2 K. 22. 17. They have *f.* me
2 Ch. 12. 5. Ye have *f.* me
13. 10, 11. We have *f.* him
24. 20. He hath alſo *f.* you
Ez. 9. 9. God hath not *f.* us
Ne. 13. 11. Houſe of God *f.*
Pſ. 9. 10. Haſt not *f.* them
22. 1. Why haſt thou *f.* me
71. 11. God hath *f.* him
Iſ. 1. 4. They have *f.* the Lord
2. 6. Therefore thou haſt *f.*
49. 14. The Lord has *f.* thee
54. 6, 7. A woman *f.*
60. 15. Thou haſt been *f.*
62. 4. No more termed *f.*
Je. 1. 16. Who have *f.* me
2. 13. They have *f.* me
17. Haſt *f.* the Lord
5. 19. As ye have *f.* me
15. 6. Thou haſt *f.* me
19. 4. Becauſe they have *f.* me
Mat. 27. 44. Why haſt thou *f.* me
2 Co. 4. 9. Perſecuted, not *f.*
2 Tim. 4. 10. Demas haſt *f.* me
2 Pe. 2. 15. *F.* the right way

Forsaketh.

Job 6. 14. *F.* the fear of
Pſ. 37. 28. *F.* not his ſaints
Pro. 2. 17. *F.* the guide of
15. 10. That *f.* the way
Lu. 14. 33. That *f.* not all

Forsaking.

Iſ. 6. 12

Forsook.

De. 32. 15. Jeſurun *f.* God
Jud. 2. 12. *F.* the Lord God
10. 6. 1 K. 9. 9
2 Ch. 7. 22. They *f.* the Lord
Mar. 14. 50. They all *f.* him
2 Tim. 4. 16. All men *f.* me

Forsookest.

Ne. 9. 17, 19

Forswear.

Mat. 5. 35

Fortify, ed.

Ne. 3. 8. *F.* Jeruſalem
4. 2. Will they *f.* themſelves
Je. 51. 53. He ſhould *f.*
Na. 2. 1. *F.* thy power

Fortress.

2 S. 22. 2. And my *f.*
Pſ. 18. 2—31. 3—71. 3—91. 2—144. 2
Iſ. 17. 3. *F.* ſhall ceaſe
25. 12. *F.* of the fort
Je. 27 6.—10. 17—16. 19—Da. 11. 10
Am. 5. 9. Mi. 7. 12

Forward.

Nu. 10. 35. Ark ſet *f.*
1 S. 16. 13—30. 25
2 Ch. 34. 12. Ezr. 3. 9.
That day *f.*
Job 30. 13. *F.* my calamity
23. 8. Behold I go *f.*
2 Co. 8. 10. *F.* a year ago
17. Being more *f.*
Gal. 2. 10. I alſo was *f.*

Forwardness.

1 Co. 8. 8—9. 2

Foot, Feet, Stool.

De. 11. 10. Wateredſt with—*f.*
29. 5. Not waxen—thy *f.*
32. 35. Their *f.* ſhall ſlide
C. Joſ. 5. 15. Shoes from—*f.*
2 S. 21. 20. On every *f.* ſix toes
T. Pſ. 9. 15. Is their own *f.*
94. 18. When my *f.* ſlippeth
P. Pro. 3. 23. Thy *f.* ſha. not ſtu.
Ec. 5. 1. Keep thy *f.* when
Iſ. 58. 13. If thou turn thy *f.*
Mat. 5. 13. Trodden under *f.* of m.
C. 18. 8. If thy *f.* offend thee
2 Co. 12. 15. If thy *f.* ſhall ſay
He. 10. 29. Trodden under *f.* the
Re. 10. 2. Right *f.* on the ſea
Iſ. 66. 1. The earth is my *f.* 1.
P. Mat. 22. 4. Enemies thy *f.* 2.
Ja. 2. 3. Sit under my *f.* 1.
Footſtool ſpoken of God, and is called

1. The Temple, or Ark in it, 1 Ch. 28. 2. La. 2. 1
2. The ſanctuary, Pſ. 99. 5
3. The earth, Mat. 5. 35. Ac. 7. 49
4. The enemies of C. Pſ. 110. 1. He. 1. 13

FOUGHT.
Ex. 17. 10. *F.* with Amalek
Nu. 21. 1. *F.* with Iſrael
Joſ. 10. 42. *F.* for Iſrael
23. 3. God *f.* for you
Jud. 5. 20. *F.* from heaven
9. 17. My father *f.* for you
Pſ. 109. 3. They *f.* againſt me
Iſ. 63. 10. He *f.* againſt me
Je. 34. 1. *F.* againſt Jeruſalem
Zec. 14. 3. As when he *f.* in
1 Co. 15. 32. *F.*—beaſts at Ep.

FOUL.
Job 16. 16. My face is *f.*
Eze. 34. 18. *F.* the reſidue
Mat. 16. 3. It will be *f.* weather
Mar. 9. 25. Rebuked *f.* ſpirit
Rev. 18. 2. Every *f.* ſpirit

FOWLS. *See* Air.
Ge. 15. 11. The *f.* came down
Le. 20. 25. Unclean *f.* and clean
Pſ. 50. 11. *F.* of t. mountains
Mat. 13. 4. The *f.* came and
Re. 19. 17. To all the *f.* that fly

FOWLER.
Pſ. 91. 3—124. 7—Hoſ. 9. 8
Snare of the *f.*
Pro. 6. 5. Hand of the *f.*

FOUND, ATION, ED, ER.
C. Iſ. 55. 6. While may be *f.*
P. 65. 1. *F.* of them that ſought
Phil. 3. 9. And be *f.* in him
Lu. 6. 48. *F.* on a rock
1 Co. 3. 11. *F.* can no—lay
1 Tim. 6. 19. Laying a good *f.*
2 Tim. 2. 19. *F.*—ſtands ſure
He. 6. 1. Not laying again *f.*
Pſ. 24. 2. *F.*—on the ſeas
89. 11. Thou haſt *f.* them
See Pſ. 104. 8—119. 152
Iſ. 14. 32. Lord—*f.* Zion
23. 13. Aſſyrian *f.* it
Am. 9. 6. *F.* his troop
Mat. 7. 25. *F.* on a rock
Je. 6. 29. The *f.* melteth it
10. 9. Hands of the *f.*
14. *F.* is confounded
Foundation is put for,
1. Chriſt, 1 Co. 3. 10
2. Proph. & Apoſt. Ep. 2. 20
3. The doctrine of Ch. He. 6. 1
4. Firmneſs of the elect, 2 Tim. 2. 19
5. Rulers of the earth, Pſ. 82. 5
6. Sincerity of heart, Lu. 6. 48
7. Firſt preaching of Chriſt, Rom. 15. 20
8. Ground of aſſu. 1 Tim. 6. 19
9. G. unchangeableneſs, He. 11. 10

FOUNTAIN, S.
Ge. 16. 7. *F.* in the way
Le. 11. 36. A *f.* or pit
20. 18. Uncovered the *f.*
Pſ. 36. 9. *F.* of life
68. 26. *F.* of Iſrael
74. 15. Cleave the *f.*
114. 8. Flint into a *f.*
Pro. 5. 18. *F.* be bleſſed
13. 14. A *f.* of life
25. 26. A troubled *f.*
Ca. 4. 12. A ſealed *f.*
15. A *f.* of gardens
Je. 2. 13. *F.* of living waters
9. 1. Mine eyes a *f.*
Hoſ. 13. 15. *F.* ſhall be dried up
Joel 3. 18. A *f.* ſhall come
Zec. 13. 1. A *f.* opened for
Ja. 3. 11. A *f.* ſend. forth
Re. 21. 6. *F.* of water of life
Ge. 7. 11. *F.*—great deep
Pro. 8. 24. There was no *f.*
Iſ. 41. 18. *F.* in midſt
Re. 7. 17—8. 10—14. 7—16. 4
Fourbiſhed, Je. 46. 4. Ez. 21. 9. 10. 11
Fourfold, 2 S. 12. 6. Lu. 19. 8
Fourſquare, Re. 21. 16

FOX, FOXES.
Jud. 15. 4. Three hundred *f.* and
Ne. 4. 3. If a *f.* go up, and
Pſ. 63. 10. A portion for *f.*
Can. 2. 15. Take the *f.*
La. 5. 18. *F.* walk upon it
Ex. 13. 4. *F.* in the deſerts
Mat. 8. 20. *F.* have holes
Lu. 13. 32. Go tell that *f.*

FRAGMENTS.
Mat. 14. 20. Mar. 6. 43. John 6. 12. 13

FRAIL.
Pſ. 39. 4

FRAME, ED, ETH.
Jud. 12. 6. Not *f.* to pronounce
Pſ. 103. 14. He knoweth our *f.*
Je. 18. 11. I *f.* evil againſt
Eze. 40. 2. *F.* of a city
Iſ. 29. 16. The thing *f.*
He. 11. 3. Worlds were *f.*
Pſ. 50. 19. Thy tongue *f.*
94. 20. *F.* miſchief by

FKANKLY.
Lu. 7. 42

FRAY.
De. 28. 26. Je. 7. 33. Zec. 1. 21

FREE.
Ex. 21. 2. Shall go out *f.* De. 15. 12
2 Ch. 29. 31. Of a *f.* heart
Job 3. 19. Servant is *f.*
Pſ. 51. 12. With thy *f.* ſpirit
Mat. 17. 26. Children are *f.*
John 8. 32. Truth make you *f.*
See *verſe* 33, 36
Acts 22. 28. I was *f.* born
Ro. 6. 18. Made *f.* from
See Ro. 7. 3—8. 2. 1 Co. 7. 21. 22.
1 Co. 9. 1. 19. Gal. 4. 22, 23, 26, 30

FREED.
Joſ. 9. 23. Ro. 6. 7

FREEDOM.
Le. 19. 20. Acts 22. 28

FREELY.
Ge. 2. 16. Thou mayſt *f.* eat
Ezr. 2. 68. Offered *f.* for
Pſ. 54. 6. I will *f.* ſacrifice
Hoſ. 14. 4. Love them *f.*
Mat. 10. 8. *F.* ye received
Ro. 3. 24. Juſtified *f.* by Gra.
8. 32. *F.* give us all
1 Co. 2. 12. *F.* given to us

FREQUENT.
2 Co. 11. 23

FRESH, ER.
Nu. 11. 8. Taſte of *f.* oil
Job 29. 20. Glory—*f.* in me
Ja. 3. 12. Salt water & *f.*

FRET, ED, ETH.
1 S. 1. 6. To make her *f.*
Pſ. 37. 1. 7. *F.* not thyſelf
T. Iſ. 8. 21. *F.* themſelves
Eze. 16. 43. Haſt *f.* me in
Pro. 19. 3. Heart *f.* ag.

FRIEND, FRIENDS.
Ex. 33. 11. Speaks to his *f.*
2 S. 16. 7. Kindneſs to *f.*
2 Ch. 20. 7. Abram thy *f.*
Job 6. 14. Shewed from his *f.*
Pro. 6. 3. Make ſure thy *f.*
17. 17. *F.* love. at all t.
18. 24. *F.*—ſticketh cloſer
19. 6. Every man is a *f.*
Pro. 27. 6. Wounds of a *f.*
See *verſes* 9, 10, 14, 17
Ca. 5. 16. This is my *f.*
Iſ. 41. 8. Abraham my *f.*
Hoſ. 3. 1. Beloved of her *f.*
Mi. 7. 5. Truſt not a *f.*
Mat. 22. 12. *F.* how cameſt
26. 50. *F.* wh. art thou
Lu. 11. 5. Have a *f.*
John 3. 29. *F.* of the bridegroom
11. 11. Our *f.* Lazarus
19. 12. Not Cæſar's *f.*
Ja. 2. 23. Called *f.* of God
4. 4. A *f.* of the world
Job 19. 19. My inward *f.*
21. Pity me, O ye my *f.*
Pro. 14. 20. Rich—many *f.*
Can. 5. 1. Eat, O *f.* drink
Zec. 13. 6. Houſe of my *f.*
Lu. 12. 4. I ſay to you my *f.*
14. 12. Call not thy *f.*
16. 9. Make ſelves *f.*
23. 12. Pilate & Herod—*f.*
John 15. 13. Life for thy *f.*
14. 15. *v.* Ye are my *f.*

FRIENDLY.
Jud. 19. 3. Ru. 2. 13. Pro. 18. 24

FRIENDSHIP.
Pro. 22. 24. Ja. 4. 4

FROGS.
Ex. 8. 2. Pſ. 78. 45.—105. 30. Re. 16. 13

FRONTLETS.
De. 6. 8—11. 18

FROWARD.
De. 32. 20. A *f.* gener.
2 S. 22. 27. With the *f.*
See Pſ. 18. 26
Pſ. 101. 4. A *f.* heart
Pro. 2. 12. *F.* things
15. *F.* in their paths
3. 32--4. 24--6. 12--8. 8. 13--11. 20--16. 28. 30--17. 20--21. 8.—22. 5. 1 Pe. 2. 18

FROWARDLY.
Iſ. 57. 17

FROWARDNESS.
Pro. 2. 14—6. 14—10. 32

FRUIT.
Le. 19. 24. *F.* ſhall be holy
Nu. 13. 27. This is the *f.* of
P. De. 7. 13. Bleſs the *f.*
Jud. 9. 11. My good *f.*
Pſ. 72. 16. *F.* ſhall ſhake
92. 14. Bring forth *f.*
104. 13. *F.* of thy work
Pro. 10. 16. *F.* of the wicked
11. 30. *F.* of the righteous
12. 14. *F.* of his mouth
31. 16. *F.* of her hands
Ca. 2. 3. *F.* was ſweet
8. 11. The *f.* thereof
Iſ. 3. 10. *F.* of their doings
P. 4. 2. *F.* of the earth
27. 9. This is all the *f.*
37. 31. Bear *f.* upward
Je. 6. 19. *F.* of their thoughts
11. 16. Of goodly *f.*
Hoſ. 10. 1. *F.* to himſelf
Am. 6. 12. *F.* of righteouſneſs
Mi. 7. 1. Firſt ripe *f.*
Ha. 3. 17. *F.* in the vines
T. Mat. 3. 10. Not good *f.*
See Cha. 7. 17. Lu. 6. 43
12. 33. And his *f.* good
21. 19. Let no *f.* grow
26. 29. *F.* of the vine
Mar. 4. 7. Yielded no *f.*
12. 2. The *f.* of the vine.
Lu. 1. 42. Bleſſed is t. *f.*
8. 14. No *f.* to perfection
15. *F.* with patience
13. 6. Sought *f.* thereon
20. 10. The *f.* of the vineyard
John 4. 36. *F.* unto life
15. 2, 4, 5, 16
Acts 2. 30. *F.* of his loins
Ro. 1. 13. Have ſome *f.*
6. 21. What *f.* had ye, 22
7. 4. *F.* unto God, 5
Gal. 5. 22. The *f.* of the ſp—
See Ep. 5. 9
Phil. 1. 22. The *f.* of my labour
4. 17. I deſire *f.* that
He. 12. 11. The peaceable *f.*
13. 15. *F.* of our lips
Ja. 3. 18. The *f.* of right—
5. 7. Precious *f.* of the earth
Jud. 12. Without *f.* twice
Re. 22. 2. Yielded her *f.*

FRUITFUL.
P. Ge. 17. 6. Exceeding *f.* 20
26. 22. We ſhall be *f.*
28. 3—35. 11—41. 52—48. 4—49. 22. Ex. 1. 7. Le. 26. 9
Pſ. 107. 34. A *f.* land
128. 3. A *f.* vine by
Iſ. 5. 1. A very *f.* hill
32. 12. The *f.* vine
Je. 4. 26. The *f.* place
P. 23. 3. They ſhall be *f.*
Eze. 17. 5. In a *f.* field
19. 10. She was *f.*
Hoſ. 13. 15. Though he be *f.*
Acts 14. 17. *F.* ſeaſon
Col. 1. 10. *F.* in every good

FRUITS.
Ge. 43. 11. Ex. 23. 10
Le. 26. 20. 2 S. 9. 10
2 K. 8. 6
Pſ. 107. 37. May yield *f.*
Ec. 2. 5. All kinds of *f.*
Ca. 4. 13. With pleaſant *f.*
6. 11. The *f.* of the valley
Mat. 3. 8. *F.* meet for repent.
7. 16. 20—21. 34, 41
Lu. 3. 8. *F.* worthy of re.
12. 17. 2 Co. 9. 10
Phil. 1. 11. Filled with the *f.*
2 Tim. 2. 6. Partaker of the *f.*
Ja. 3. 17. And good *f.*
Re. 13. 14—22. 2

FRUSTRATE, ETH.
Iſ. 44. 25. *F.* the tokens
Gal. 2. 21. I do not *f.*

FRYED, FRYING-PAN.
1 Ch. 23. 29. Le. 2. 7—7. 9

FUGITIVE, &c.
Ge. 4. 12. A *f.* and a vag.
14. I ſhall be a *f.*
Jud. 12. 4. Gilead. are *f.*
2 K. 25. 11. *F.* that fell away
T. Iſ. 15. 5. His *f.* ſhall flee
Eze. 17. 21. And all his *f.*

FULL, NESS.
Pro. 27. 7. *F.* ſoul loatheth
T. Lu. 6. 25. Woe be to you that be *f.*
John 1. 16. Of his *f.* have
Ep. 3. 19. *Filled* with—*f.*
Phil. 4. 12. Both to be *f.* and
Spoken,
1. Of God, meant of his graces, Ep. 3. 19
2. Of Chriſt, Ep. 4. 13. Col. 1. 19
3. Of Chriſt's church, Ex. 1. 23
4. Of the Godhead, Col. 2. 9
5. Of the time of Chriſt coming in the fleſh, Gal. 4. 4
6. The bleſſing of the Goſpel, Ro. 15. 29
7. Genti. conver. Ro. 11. 25
8. The Jews reſtoring, Ex. 22. 3

FURIOUS, LY.
2 K. 9. 10. He driveth *f.*
Pro. 22. 24. With a *f.* man
29. 22. A *f.* man aboundeth
Eze. 5. 15. In *f.* rebukes
23. 25. Shall deal *f.*
Da. 2. 12. Na. 1. 2

FURNACE.
Ge. 15. 17. A ſmoaking *f.*
Ex. 19. 18. Smoak of a *f.*
De. 4. 20. Iron *f.* 1 K. 8. 51
Ne. 3. 11. Tower of the *f.*
Pſ. 12. 6. Tried in a *f.*
Pro. 17. 3. The *f.* for gold
Iſ. 31. 9. *F.* in Jeruſalem
48. 10. The *f.* of affliction
Je. 11. 4. From the iron *f.*
Ez. 22. 18. Midſt of the *f.*
Da. 3. 19. Heat the *f.*
Mat. 13. 42. A *f.* of fire

FURNISH, ED.
De. 15. 14. *F.* him liberally
Pſ. 78. 19. Can God *f.* a
Pro. 9. 2. She alſo hath *f.*
Iſ. 65. 11. *F.* the drink off—
Je. 46. 19. *F.* thyſelf
Mat. 22. 10. Was *f.* with gue.
Mar. 14. 15. Upper room *f.*
2 Tim. 3. 17. Thoroughly *f.*

FURNITURE.
Ge. 31. 34. The camel's *f.*
Ex. 31. 8, 9—39. 33
Na. 2. 9. The pleaſant *f.*
Further, Job 38. 11

FURTHER, ED.
Ezr. 8. 36. *F.* the people
Pſ. 140. 8. *F.* not his wick—

FURTHERANCE.
Ph. 1. 12. 25

FURROW, S.
Job 31. 38. The *f.* likewiſe
Pſ. 65. 10. Settleſt the *f.*
129. 3. Made long *f.*
Ez. 17. 7. By the *f.* of
10. Wither in the *f.*
Ho. 10. 4. *F.* of the field
10. Their two *f.*
12. 11. *F.* of the field

FURY.
Iſ. 27. 4. *F.* is not in me
51. 13. *F.* of the oppreſſor
63. 5. My *f.* it upheld me
Je. 6. 11. I am full of the *f.*
T. 7. 20. My *f.* ſhall be poured
Ez. 20. 33. With *f.*—will I rule
Ze. 8. 2. Jealous with *f.*
It is put for,
1. A great plague, Eze. 16. 42
2. Zeal in t. cauſe of G. Je. 6. 11
3. A mad rage, Da. 3. 19

GAD.
1 S. 22. 5. AND t. prophet G. 1 Ch. 21. 9. The L. ſpake unto G.
29. 29. The book of G. t. Seer

GADARINES.
Ma. 5. 1. The country of the G.
Lu. 8. 26, 37. At the cou. of t. G.

GADDEST.
Je. 2. 36. Why *g.* thou about

GAIN.
Ju. 5. 19. Took no *g.* of mo.
Job 22. 3. It is *g.* to him
T. Pr. 1. 19—15. 27. Gree. of
Iſ. 33. 15. *G.* of oppreſſion
56. 11. Every one for his *g.*
Mat. 16. 26. Shall *g.* the world
Ac. 16. 16. Brought—*g.* unto
2 Co. 12. 17. A *g.* of you
Phi. 1. 21. To die is *g.*
1 Tim. 6. 6. Godlineſs—great
Ja. 4. 13. Sell & get *g.*
Two ſorts,
Lawful, Lu. 19. 15
Unjuſt, Pro. 28. 8
1. Diſhoneſty, Eze. 22. 13. 27
2. Oppreſſion, Iſ. 33. 15
3. Defrauding, 1 Theſ. 4. 6
4. Rapine, Mic. 4. 13
5. Unlawful

5. Unlawful acts, Ac. 16.16
6. *Deceit*, Pro. 20. 17
F. Covetouſneſs, Hab. 2. 9
GAIN, ETH.
Job27. 8. Hypocrite *g.*
Eze. 22. 12. Greedily *g.*
Mat. 25. 17. *G.* other two
1 Co. 9. 20. *G.* the Jews
2 Joh. 8. Things were *G.*
It is put for,
1. Increaſed, Lu. 19. 16, 18
2. To avoid loſs, Ac. 27. 21
3. To get, Mat. 16. 26
4. To let ſlip, Dan. 2. 8
5. To convert, 1 Cor. 9. 19
GAINSAY, ERS, ING.
Lu. 21. 15. Not able to *g.*
Ro. 10. 21. A *g.* people
Jude 11. The *g.* of Kore
GAIUS.
Ro. 16. 23. *G.* mine hoſt
3 Joh. 1. The well-beloved *G.*
GALL.
Pſ. 69. 21. They gave me *g.*
Mat. 27. 34. Joh. 19. 29
It is put for,
1. Great miſery, Job 16. 13. La.
3. 5. 19. Je. 9. 15—23. 15
2. Sin, De. 29. 18
3. Great impiety, Ac. 8. 23
4. Wrong, injuſtice, Amos, 6. 12
GALLERY, IES.
Ca. 1. 17. *G.* of fir, *marg.*
7. 5. Held in the *g.*
Three ſorts.
1. Common, C. 1. 17
2. Sacred, Eze. 41. 15
3. Myſtical, Ca. 7. 5
GALILEE.
Mat. 3. 13. Cometh J. from *G.*
21. 11. Pro. of Naz. of *G.*
28. 7. Before you into *G.*
Mar. 1. 9. Came from Naz. of *G.*
Joh. 7. 41. Sha. C. come out of *G.*
Ac. 1. 11. Men of *G.* why ſtand ye
5. 37. Roſe up Judas of *G.*
GALILEAN, ANS.
Mar. 14. 70. Art a *G.* and
John 4. 45. The *G.* received him
Ac. 2. 7. That ſpeak *G.*
GALLANT, Iſ. 33. 21
GALLEY, Iſ. 33. 21
GALLIO, Ac. 18. 12. 17
GARDEN.
Ge. 3. 8. Walking in the *g.*
Ca. 4. 12. A *g.* encloſed is
6. 2. Gone into his *g.*
Iſ. 1. 8. In a *g.* of cucumbers
51. 3. Like the *g.* of the L.
58. 11. Be like a watered *g.*
Joel 2. 3. As the *g.* of Eden
John 18. 26. Did not I ſee in *g.*
It is taken,
1. Properly, Ge. 2. 8
2. Myſtically, Ca. 4. 12—5. 1
GARMENT, ENTS.
Ge. 25. 25. A hairy *g.*
39. 12. Caught him by the *g.*
De. 22. 5. On a woman's *g.*
11. A *g.* of—ſorts
of. 7. 21. A—Babil. *g.*
z. 9. 3. I rent my *g.*
Pſ. 69. 11. Sackcloth my *g.*
73. 6. Violence as a *g.*
102. 26. Old as a *g.*
104. 2. Light as—a *g.*
109. 18. Curſing as a *g.*
ro. 20. 16. Take his *g.* that is
ſ. 61. 3. A *g.* of praiſe
e. 7. 9. A *g.*—ſnow
e. 3. 3. Clothed with filthy *g.*
al. 2. 16. Violence with his *g.*
at. 9. 16. To an old *g.*
20. Hem of his *g.*

22. 11. A wedding *g.*
27. 35. And parted his *g.*
Jude 23. The *g.* ſpotted
It is put for,
1. The juſtice of God, Da. 7. 9
2. Outw. conv. Re. 3. 4.—16. 15
GARNER, ERS.
Lu. 3. 17. Pſ. 144. 13. Joel 1. 17.
It is put for,
HEAVEN, Mat. 3. 12
GARNISH, ED.
2. Ch. 3. 6. He *g.* the H.
Job 26. 13. *G.* the Heav.
Mat. 12. 44. Swept and *g.*
23. 29. *G.* the ſepulchres
GATE, S.
Ge. 22. 17. Poſſeſs the *g.*
Iſ. 14. 31. Howl, O ye *g.*
28. 6. Battle to the *g.*
Am. 5. 10. Rebuketh in the *g.*
Mat. 7. 14. Wide is the *g.*
Lu. 16. 18. *G.* of Hell ſhall not
16. 20. Laid at his *g.*
Ac. 12. 10. Iron *g.* opened
He. 13. 12. Suffered without *g.*
Spoken of,
1. A city, Gen. 23. 10
2. Heaven, Ge. 28. 17
3. Righteouſneſs, Pſ. 118. 19
4. Hell, Mat. 16. 18
It is put for,
1. Place of magiſtrates, Ge.
34. 20. Exod. 20. 10. Ruth 4. 1.
Am. 5. 10
2. Strict converſation, Mat. 7. 13
3. Judgm. Iſ. 3. 26
4. Strength, Eze. 26. 2
GATHER, ED, EST, ETH.
Ex. 5. 12. To *g.* ſtubble inſ.
Pſ. 26. 9. *G.* not my ſoul
39. 6. Knows not who—*g.*
50. 5. *G.* my ſaints together
T. Pro. 13. 11. He that *g.* by
28. 8. Shall *g.* it for him
P. Iſ. 40. 11. Shall *g.*—lambs
54. 7. With gr. mercies—*g.* thee
Joel 3. 11. *G.* yourſelves together
Mat. 7. 16. Do men *g.* grapes
12. 30. He that *g.* not
23. 37. Would I have *g.*
Ex. 16. 17. *G.* ſome more
Nu. 11. 32. *G.* quails
15. 32. *G.* ſticks
Iſ. 5. 2. *G.* out ſtones
49. 5. Iſrael be not *g.*
Jud. 19. 18. Thus *g.* me
Pſ. 41. 16. *G.* iniquity
Pr. 10. 5. *G.* in ſummer
Jer. 17. 11. Partridge *g.*
Mat. 23. 37. As a hen *g.*
Put for,
1. To deſtroy, Pſ. 26. 9.
2. To receive, Iſ. 54. 7
3. To advance, Mat. 12. 30
4. To get, Ge. 12. 5
5. To die, Ge. 25. 8
6. To be comforted, 2 K. 22. 20
GATHERING, S.
Ge. 49. 10. *G.* of the people
1 Cor. 16. 2. No *g.* when I come
2 Theſ. 2. 1. Our *g.* together
GAVE.
Ge. 3. 12. *G.* me of the tree
14. 20. *G.* him tithes
25. 5. Abraham *g.* all
Joſ. 21. 44. Lord *g.* them reſt
Neh. 8. 8. *G.* the ſenſe
Ec. 12. 7. To God that *g.* it
Iſ. 50. 6. I *g.* my back to
Mat. 10. 1. J. *g.* them power
Joh. 3. 16. *G.* his only Son
Ac. 2. 4. *G.* them utterance
2 Cor. 8. 5. *G.* their—ſelves
Gal. 2. 20. *G.* himſelf for me

Ep. 4. 8. *G.* gifts to men
Tit. 2. 14. *G.* himſelf for us
Re. 2. 21. I *g.* her ſpace
13. 2. Dragon *g.* power
GAVEST.
Ne. 9. 20. *G.* alſo thy good
Pſ. 74. 14. *G.* him to be meat
John 17. 4. Work thou *g.* me
22. Glory thou *g.* me
GENDER, ED, ETH.
Le. 19. 19. Thy cattle *g.*
Job 21. 10. Their bull *g.*
38. 29. Who hath *g.* it
Ga. 4. 24. *G.* unto bondage
2. Tim. 2. 23. Do *g.* ſtrife
GENEALOGY, IES.
1 Chr. 5. 1—9. 22. 2 Ch. 12. 15--
2 Ch. 31. 17. 18. Ezr. 8. 1. Neh.
7. 5. 1 Tim. 1. 4. Tit. 3. 9.
General. 1 Ch. 27. 34
GENERAL, LY.
2 S. 17. 11. *G.* gathered
Je. 48. 38. *G.* upon all
He. 12. 23. *G.* aſſembly
GENERATION.
Ge. 6. 9. Perfect in his *g.*
7. 1. Righteous in their *g.*
De. 23. 2. To his tenth *g.*
Pſ. 78. 8. A—rebellious *g.*
95. 10. Grieved with this *g.*
Pro. 30. 11. A *g.* that curſeth
Ec. 1. 4. One *g.* paſſeth
Mat. 11. 16. Liken this *g.*
24. 34. This *g.*—not paſs
Lu. 16. 8. Wiſer in their *g.*
Ac. 13. 36. Served his—*g.*
1 Pe. 2. 9. A choſen *g.*
Two ſorts.
1. Evil, De. 1. 35. called
1. Crooked, froward, De. 32. 5
2. Stubborn, Pſ. 78. 8
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4 Faithleſs, Mat. 17. 17
5. Sinful, Mar. 8. 38
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There is a Generation of
1. Vipers, Mat. 23. 33
2. Of his wrath, Jer. 7. 29
Their hearts not ſtedf. Pſ. 78. 8
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Called the Generation,
1. Of the upright, Pſ. 112. 2
2. The righteous, Pſ. 14. 5
3. Serving God, Pſ. 22. 30
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5. God's children, Pſ. 73. 15
Put for,
1. An hiſtory, Gen. 25. 19
2. Original of a thing, Ge. 24. 51
3. Men of that age, Lu. 11. 30
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GENTILE, TILES.
P. Iſ. 11. 10. Shall the *G.* ſeek
42. 6. A light to the *G.*
60. 3. *G.* ſha. come to
See 62. 2. Jer. 16. 19
Mat. 6. 32. Theſe—*G.* ſeek
12. 21. Name—*G.* truſt
T. Ac. 13. 46. Turn to the *G.*
Ro. 3. 9. Jew & *G.* under ſin
11. 25. Fulneſs of the *G.* be
Ep. 4. 17. Not as other *G.* w.
Re. 11. 2. Given to the *G.*
It is put for,
1. The unconverted, Jer. 14. 22
2. The converted, Ac. 10. 45
3. Falſe Chriſtians, Rev. 11. 2.
GENTLE, LY, NESS.
2 S. 18. 5.—22. 36. Pſ. 18. 35
Iſ. 40. 11. 2 Cor. 10. 1. Ga. 5. 22
1 Th. 2. 7. We were *g.* among you
2 Tim. 2. 24. Be *g.* to all. Ja. 3.
17. 1 Pe. 2. 18
GHOST.

Ge. 49. 33. Yielded up the *g.*
Job 3. 11. Give up the *g.*
10. 18.—11. 20--13. 19--14. 10
Jer. 15. 9. Give up the *g.*
La. 1. 19. Gave up the *g.*
Mat. 27. 50. Ac. 5. 5, 10
GIANT, S.
Ge. 6. 4. Were *g.* in the—
Nu. 13. 33. We ſaw the *g.*
Joſ. 12. 4. Remnant of—*g.*
Job 16. 14. Like a *g.*
GIFT.
Ex. 23. 8. Take no *g.*
De. 16. 19. *G.* blindeth the eye
Pſ. 45. 12. Sha. be there with a *g.*
Pro. 17. 23. Wick. tak. a *g.*
18. 16. *G.* maketh room
21. 14. A *g.*—pacifieth
C. Mat. 5. 24. Leave there thy *g.*
23. 19. Whether greater the *g.*
Joh. 4. 10. Kneweſt the *g.*
Ro. 6. 23. *G.* of G.—eternal life
2 Co. 8. 4. Would receive the *g.*
Ep. 2. 8. It is the *g.* of G.
1 Tim. 4. 14. Neglect not the *g.*
2 Tim. 1. 6. Stir up the *g.*
Ja. 1. 17. Every perfect *g.*
2 Pe. 4. 10. Hath received the *g.*
GIFTS.
C. Eſt. 9. 22. *G.* to the poor
Pſ. 68. 18. Received *g.* for
Pro. 15. 27. He that hateth *g.*
19. 6. That giveth *g.*
29. 4. That receiveth *g.*
Iſ. 1. 23. Every one loveth *g.*
Eze. 20. 31. When ye offer your *g.*
22. 12. Taken *g.* to ſhed blood
Da. 5. 17. *G.* be to thyſelf
Mat. 7. 11. Give—*g.* to your
Rev. 11. 10. Shall ſend *g.* one
Diverſity of gifts.
1. Spiritual, Rom. 1. 11
2. Free, Ro. 5. 15, 16, 18
3. Proper, 1 Cor. 7. 7
4. Unſpeakable, 2 Co. 9. 15
5. Heavenly, He. 6. 4.
6. Holy, Ex. 28. 38
7. Great, 2 Ch. 21. 3
8. Good, perf. Mat. 7. 11. Ja. 1. 17
9. Falſe, Pro. 25. 14
Effects of gifts.
1. Maketh room, Pro. 18. 16
2. Pacifieth anger, Pr. 21. 14
3. Deſtroyeth the heart, Ec. 7. 7
It is put for,
1. Reward, Dan. 5. 17
2. Marriage portion, Ge. 34. 12
3. A bribe, Ex. 23. 8
4. An oblation, Mat. 5. 23
5. An office, Nu. 18. 7.
6. Inheritance, Eze. 46. 16
7. Jeſus Chriſt, Joh. 4. 10
8. Holy Ghoſt, Ac. 8. 20--10
45—11. 17
9. Pardon of ſin, Ro. 5. 16
10. Eternal life, Ro. 6. 23
11. Utterance, 1 Cor. 1. 7
12. Continency, 1 Co. 7. 7
13. Deliverance, 2 Cor. 1. 11
14. Liberality, 2 Co. 8. 4
15. Miniſtry, Ep. 3. 7—4. 11
GIRD, ETH.
Jud. 3. 16. 1. 1 S. 25. 13--2 S. 22. 40
2 K. 4. 29. Pſ. 45. 3. Iſ. 8. 9 Pſ. 18. 32
C. 1 Pe. 1. 13. *G.* up the loins
It is put for,
1. To tie about, Le. 8. 7. Re. 15. 6
2. To gather ſtrength, Job 38. 3.
Jer. 2. 17
3. To put on, 1 K. 20. 11
4. To tuck up, Lu. 17. 8
5. Reſtraint on luſts, 12. 35
GIRDLE, GIRDLES.
2 K. 1. 8. A leather *g.*

T. Iſ. 3. 24. Of a *g.* a rent
Da. 5. 6. *G.* of—loins
Ac. 21. 11. Took Paul's *g.*
It is put for,
1. Strength, Iſ. 23. 10
2. Authority, 22. 21
3. God's people, Jer. 13. 11
Three ſorts.
1. Sacred, Ex. 28. 39
2. Myſtical, Re. 1. 13
3. Common, Pro. 31. 24
GIRL, LS.
Joel, 3. 3. The *g.* for wine
Zec. 8. 5. Boys & *g.*
GIRT.
1 S. 2. 4. *G.* with ſtrength
Ep. 6. 14. Your loins *g.*
Re. 1. 13. *G.* about the
GIVE.
P. Ex. 3. 21. I'll *g.* you favour
17. 2. *G.* us water
30. 15. Rich--not *g.* more
C. De. 15. 10. Shalt ſurely *g.* him
Joſ. 15. 19. *G.* me alſo ſprings
1 Sa. 8. 6. *G.* us a K. to judge
21. 9. None—that *g.* it
1 K. 3. 9. *G.*—underſtanding
1 Ch. 16. 28. *G.* to L.—glory
2 Ch. 1. 10. *G.*—now wiſdom
Ezr. 9. 8. *G.* us a nail
Job 2. 4. *G.* for his life
P. Pſ. 2. 8. *G.*—the heathen
37. 4. *G.* thee the deſire
Pr. 3. 28. To-morrow I will *g.*
23. 26. Son *g.* me thy heart
Iſ. 48. 11. Not *g.* my glory
Jer. 32. 39. *G.* them one heart
Eze. 3. 17. *G.* them warning
Hoſ. 4. 18. With ſhame—love *g.*
11. 8. How ſhall I *g.* thee up.
Zec. 10. 1. *G.* them ſhowers
11. 12. *G.* me my price
Mat. 7. 6. *G.* not that—holy
16. 19. *G.* thee the keys
25. 8. *G.* us of your oil
Joh. 4. 15. *G.* me this water
14. 27. My peace I *g.* to
Ac. 13. 34. *G.*—ſure mercies
20. 35. More bleſſed to *g.*
Rom. 8. 32. Freely *g.* us all
1 Cor. 10. 32. *G.* none offence
Ep. 4. 28. *G.* to him that needs
Re. 2. 17. *G.*—a white ſtone
11. 3. *G.* pow.—2 witneſſes
GIVEN.
Mat. 25. 29. That hath—*g.*
Lu. 12. 48. Much is *g.* of
Joh. 6. 39. Which he hath *g.* me
Ro. 11. 35. Hath firſt *g.* to
Eph. 5. 2. *G.* himſelf for us
Put for,
1. To decree, 2 Tim. 1. 9
2. To beſtow freely, Joh. 3. 16
3. To conſecrate, 2 Co. 8. 5
4. To diſtribute, Ro. 12. 8
5. To put into, 1 Th. 4. 8
6. To beget, Ge. 30. 1
GIVETH.
De. 12. 10. *G.* you reſt
Job 34. 29. *G.* quietneſs
Pro. 28. 27. *G.* the poor
Joh. 14. 27 Not as the world *g.*
Ro. 12. 8. *G.* with ſimplicity
1 Tim. 6. 17. *G.* richly all
Ja. 4. 6. *G.* more g.
GLAD.
Pſ. 16. 9. My heart is *g.*
32. 11. Be *g.* in the L.
46. 4. Streams make *g.*
68. 3. Righteous be *g.*
107. 30. *G.* becauſe quiet
P. Zec. 10. 7. See it,—be *g.*
Lu. 1. 19. *G.* tidings
GLADLY.

Mar. 6. 20. Heard John g.
12. 37. Heard C. g.
Ac. 2. 42. G. received the w.
2 Cor. 12. 15. G. ſpend and
It is applied unto
1. Hearing the word, Mar. 6. 20
2. Entertaining ſaints, Ac. 2. 41
3. Glorying in infirm. 2 Cor. 12. 9.
4. To the Min. laying out himſelf for the Goſpel, 2 Co. 12. 15

GLADNESS.

Pſ. 4. 7. G. in my heart
45. 7. Oil of g.
51. 8. Joy and g.
97. 11. G.--for the upright, Pſ. 100. 2
Mar. 4. 16. Received it with g.
It is
1. Natural, Ac. 14. 17
2. Corporal, Eſther 8. 16
3. Spiritual, De. 28. 47
4. Mixt, 2 Sam. 6. 12
5. Irreligious, Iſ. 22. 13

GLASS, ES.

Ex. 38. 8. The looking-g.
1 Cor. 13. 12. See through a g.
2 Cor. 3. 18. As in a g. the
Ja. 1. 23. His—face in a g.
Re. 15. 2. A ſea of g.
21. 18. Unto clear g.
21. Tranſparent g.

GLEAN.

Le. 19. 10. Not g. thy vineyard
Iſ. 24. 13. As the g. of grapes

GLEANING, INGS.

C. Lev. 19. 9. Not gather thy g.
Jud. 8. 2. Not g. the grapes
P. Iſ. 17. 6. Yet g. grapes
T. Jer. 49. 9. Leave ſome g.
Mic 7. 1. The grape g.

GLISTERING.

Job 20. 25. Lu. 9. 29

GLITTER, ING.

Job 39. 23. Eze. 21. 10. 28
Na. 3. 3. Hab. 3. 11.

GLOOMINESS.

Jo. 2. 2. Zep. 1. 15

GLORY.

Ex. 33. 18. Shew me thy g.
Nu. 14. 21. Filled with the g.
Joſ. 7. 19. Give g. to the L.
Pſ. 24. 7. King of g.
73. 24. Receive me to g.
145. 11. G. of thy kingdom
Pro. 3. 35. Shall inherit g.
19. 11. G. to paſs over in
20. 29. G. of young men
Iſ. 6. 3. Earth full of his g.
10. 3. Where—leave your g.
23. 9. Stain—pride of—g.
42. 8. My g. I'll not give
Joh. 17. 22. G. thou gaveſt me
Ac. 12. 23. Gave not G. the g.
Ro. 4. 20. Giving g. to G.
2 Cor. 4. 17. Weight of g.
Ph. 3. 19. G. is—their ſhame
1 Th. 2. 6. Of men ſought g.
2 Th. 1. 9. G. of his power
Heb. 2. 10. Many ſons to g.
1 Pe. 4. 14. Spirit of g. reſteth
Put for,
1. Praiſe, Ro. 11. 36. Lu. 2. 14
2. Majeſty of Kings, Mat. 6. 29
3. Mercy of God, Ep. 3. 16
4. The Ark, 1 S. 4. 21. Ro. 9. 4
5. Army of a King, 1 S. 18. 7
6. The tongue, Pſ. 16. 9
7. Grace, 2 Co. 3. 18
8. Heaven, 1 Tim. 3. 16
9. Perfection required, Ro. 3. 23
10. Man's authority, 1 Co. 11. 7
11. T. D. eſſence, Ex. 33. 18
12. Doctrine of C. Joh. 1. 14
13. Matter of glorying, 1 Th. 2. 20. Jude 25

GLORY, Verb.

Pſ. 64. 10. Upright ſhall g.
Ro. 4. 2. Hath whereof to g.
1 Cor. 1. 31. G. in the Lord
2 Co. 12. 9. G. in infirmities
Ja. 3. 14. Strife in—g. not
It is twofold.
1. Lawful.
1. In G. Iſ. 41. 16.—45. 25
2. In his holy name, 2 Ch. 16. 10
3. With G. inheritance, Pſa. 106. 5
4. In know. of the Lord, Jer. 9. 24
5. In croſs of Chriſt, Ga. 6. 14
6. In tribulation, Ro. 5. 3
7. In faith & pa. 1 The. 1. 4
8. In behalf of min. 2 Cor. 5. 12
9. Perſonat. another, 2 Co. 12. 5
2. Unlawful.
1. In wiſdom, riches, Jer. 9. 23
2. In men, 1 Cor. 3. 21
3. Juſtifica. by works, 1 Co. 1. 29
4. In that we have received, 1 Co. 4. 7
5. In what neceſſity binds us to, 1 Co. 9. 16.
6. In appear. 2 Co. 11. 12
7. After in fleſh
Gal. 6. 13.

GLORIFY, ED, EST, OUS.

Pſ. 50. 15. And thou ſhalt g. me
86. 12. Will g. thy name
Iſ. 24. 15. G. ye the Lord in
Joh. 13. 32. G. him in himſelf
16. 14. He ſhall g. me for
17. 1. G. thy Son
Ro. 8. 30. Them alſo he g.
1 Pe. 2. 12. G. God in the day
Re. 18. 7. She hath g herſelf
Iſ. 49. 3. In whom I will be g.
Da. 5. 23. God haſt thou not g.
Lu. 4. 15. Being g. of all
Joh. 7. 39. Jeſus was not yet g.
12. 28. Have both g. it and
Ac. 13. 48. G. the word of the L.
Ro. 1. 21. G. him not as G.
2 Th. 1. 10. To be g. in his ſaints
1 Pe. 4. 14. But on your parts g.
Iſ. 49. 5. Yet ſhall I be g.
Eze. 27. 25. Made very g. in.
Ro. 8. 21. The g. liberty
2 Cor. 3. 8. The ſpirit rather g.
Col. 1. 11. According to his g.

GLUTTON, ONS.

De. 21. 20. Pr. 23. 20, 21—28. 7
Eze. 16. 49. Mat. 11. 19. Tit. 1. 12

GNASH, ED, ETH, ED, ING.

Job 16. 9. G. on me with
Pſ. 35. 16. G. upon me
37. 12. G. on him with
112. 10. He ſhall g. with
La. 2. 16. Hiſs & g.
Mat. 8. 12. Weeping & g.
13. 12. 50—22. 13--24. 51.--25. 30. Lu. 13. 28
Ac. 7. 54. G. on him with
Gnaw, Zep. 3. 3

GOD.

Ex. 6. 7. Be to you a g.
De. 4. 7. Hath G. ſo nigh
1 S. 17. 46. A G. in Iſrael
1 K. 18. 39. Lord he is the G.
Ne. 9. 17. G. ready to pardon
Iſ. 12. 2. G.—my ſalvation
45. 22. G. and—none elſe
P. Je. 32. 38. I will be their G.
Hoſ. 11. 9. G. and not man
Mic. 7. 18. Who is G. like me
Mat. 6. 24. Not ſerve G. & Mam.
Mat. 19. 17. None good but—G.
Joh. 4. 24. G. is a ſpirit, and
17. 3. Thee the only true G.
20. 17. My G. and your G.
Ac. 5. 29. To obey G. rather
10. 34. G. no reſpecter of
Ro. 3. 4. Let G. be true and
15. 5. The G. of patience
2 Co. 4. 4. The G. of this world
13. 11. The G. of love and pa.
1 Tim. 3. 16. G. manifeſt in--fleſh
Tit. 1. 16. Profeſs to know G.
1 John. 1. 5. G. is light and
4. 12. Hath ſeen G. at
It is taken,
1. Properly; and that,
1. Eſſentially for the Trinity, John. 4. 24.
2. Or perſonally,
1. For t. Father, Eph. 1. 3
2. For the Son, John 1. 1
3. For t. Ho. Ghoſt, Ac. 5. 4
2. Improperly; for,
1. An Idol, Ex. 22. 20. Jud. 11. 24.
2. The ark, 1 S. 4. 7
3. Magiſtrates, Ex. 22. 28
4. A choſen inſtr. Ex. 4. 16-7. 1
5. Satan, 2 Cor. 4. 4.
6. Belly of the wic. Ph. 3. 19
7. The man of ſin, 2 Th. 3. 4

GODHEAD.

Ac. 17. 29. Ro. 1. 20. Col. 2. 9

GODLY, NESS.

Pſ. 32. 6. That is g. pray
Mic. 7. 2. G. man—periſhed
Mal. 2. 15. Seek a g. ſeed
2 Cor. 7. 10. G. Sorrow worketh
2 Tim. 3. 12. That will live g.
Ti. 2. 12. Soberly and g. in
1 Tim. 2. 2. Life in all g. and
10. Women profeſſing g.
3. 16. Myſtery of g.
4. 8. G. is profitable
6. 5. Suppoſing gain is g.
2 Pe. 1. 3. Pertaining to life & g.
It is put for,
1. The worſhip of G. 1 Tim. 5. 5
2. True fear of G. 1 Tim. 2. 2
3. Summary of t. Goſpel, 3. 16
4. Godly practice, 4. 7

GOINGS.

Job 34. 21. Seeth all his g.
Pſ. 17. 7. Hold up my g.

GOLD.

Ex. 20. 23. Nor make gods of g.
Joſ. 8. 21. A wedge of g.
Job 23. 10. Come forth as g.
31. 24. Made g. my hope
Pſ. 45. 9. Queen in g. of Ophir
119. 127. Yea, above fine g.
Pr. 11. 22. As a jewel of g.
Iſ. 13. 12. Precious than fine g.
Hag. 2. 8. The g. is mine
Ze. 9. 3. G. as the mire in
13. 9. As the g. is tried
Mat. 10. 9. Provide neither g.
23. 16. Swear by the g.
Ac. 3. 6. And g. have I none
1 Co. 3. 12. G. ſilver precious
Ja. 2. 2. With a g. ring
5. 3. Your g. cankered
1 Pe. 1. 7. More precious--g.
18. And g. from your vain
3. 3. Wearing of g. or of
It is put for,
1. Chriſt's benefits, Re. 3. 18.
2. Graces of God's ſpirit, Pſ. 45. 13
3. Sound doctrine, 1 Cor. 3. 12
4. Coſtly preſents, Pſ. 72. 15. Iſ. 60. 17.
5. Glory of the heavenly life, Re. 21. 18.

GOLDEN.

Eſt. 4. 11. Out—g. ſcepter
Da. 3. 5. G. image
He. 9. 4. G. pot
Re. 1. 13. G. girdle
5. 8. G. vials
Put for,
1. Like g. Ec. 12. 6. Zec. 4. 12
2. An exacter of g. Iſ. 14. 4
3. Alluring means, Je. 51. 7. Re. 17. 4

GONE.

Ge. 31. 30. Would needs be g.
34. 17. We will be g.
Ex. 9. 29. As ſoon as I am g.
De. 9. 9. When I was g.
27. 4. Be g. over Jordan
1 S. 14. 17. See who is g.
2 S. 3. 7. Haſt thou g. in
24. He is quite g.
1 K. 14. 10. Till it be all g.
18. 12. I am g. from thee
Job 28. 4. They are g. away
Pſ. 14. 3. They are all g.
47. 5. God is g. up
Je. 2. 23. Not g. after Baal
34. 21. G. up from you
Eze. 9. 3. G. up from the che.
37. 21. Whither they be g.
Da. 2. 5. The thing is g.
Am. 8. 5. New moon be g.
Mat. 10. 23. Sha. not ha. g. over
John 4. 8. Diſciples were g.
12. 19. The world is g.

GO.

Ge. 13. 9. I will g. to the right
32. 26. Me g. for the day
Ex. 3. 19. Not let you g.
4. 23. Let my ſon g.
10. 9. G. with our young ones
33. 14. My preſence ſhall g.
Nu. 16. 46. G. quickly into t. c.
De. 4. 40. May g. well with
Jud. 6. 14. G. in this thy might
Ru. 1. 16. Goeſt, I will g.
1 K. 2. 2. G. the way of all
Pſ. 84. 7. G. from ſtrength to
139. 7. G. from thy preſence
Iſ. 38. 6. G. & ſay to Hezekiah
P. Je. 29. 12. G. and pray unto
50. 4. G. and ſeek the Lord
Eze. 1. 12. The ſpirit was to g.
Da. 12. 9. G. thy way Daniel
Hoſ. 2. 5. 7. Will g. and return to
5. 14. Tear and g. away
Zec. 8. 21. G. ſpeedily to pray
P. Mal. 4. 2. G. forth & grow up
C. Mat. 5. 41. G. with him twain
9. 13. G. ye and learn
25. 6. G. ye—to meet
28. 19. G.—and teach
Mar. 5. 34. G. in peace
Lu. 9. 53. Would g. to Jeruſalem
14. 19. G. to prove them
John 6. 67. Ye alſo g. away
7. 33. I g. to him that ſent
8. 11. G. and ſin no more
14. 3. G. and prepare a
Acts 1. 25. G. to his place
4. 21. They let them g.
Ja. 5. 1. G. to ye rich men
P. Re. 3. 12. G. no more out

GOOD.

P. Ge. 32. 12. Surely do thee g.
50. 20. Meant it to g.
De. 8. 16. G. at thy latter end
1 S. 24. 17. Rewarded g.
2 S. 10. 12. As ſeemeth—g.
16. 12. Requite g.
Job 2. 10. Receive g.
5. 27. Know it for thy g.
7. 7. No more ſee g.
Pſ. 4. 6. Shew us any g.
Pſ. 14. 1. None doth g.
25. 8. G. & upright is the Lord
34. 10. Not want g.
73. 1. God is g. to Iſrael
84. 11. No g. thing will
119. 68. Art g. & doeſt g.
C. Pro. 3. 27. Withhold not g.
Iſ. 52. 7. Glad tidings of g.
Je. 5. 25. Sins withholden g.
8. 15. No g. came
17. 6. Not ſee when g. cometh
18. 10. Repent of the g.
Am. 5. 14. Seek g. and not
Mic. 7. 2. G. man is periſhed
Zep. 1. 12. Lord will not do g.
Mat. 5. 16. See your g. wor.
17. 4. It is g.—to be here
19. 17. None g. but—God
Lu. 16. 25. Received thy g.
John 2. 10. Set forth g. wine
10. 11. I am the g. ſhepherd
Acts 9. 36. Full of g. works
Ro. 8. 28. Work together for g.
13. 3. Terror to g.
Gal. 6. 10. Do g. to all
1 Th. 5. 21. Hold faſt—is g.
2 Th. 2. 16. G. hope—grace
17. Every g. word and
1 Tim. 1. 8. That the law is g.
2. 10. But with g. works
4. 6. Shalt be a g. miniſter
6. 18. That they do g.
2 Tim. 2. 3. As a g. ſoldier
Tit. 2. 7. Pattern of g. works
3. 8. To maintain g. works
He. 6. 5. Taſted the g. word
10. 1. A ſhadow of g.
13. 18. We have a g. conſcience
Ja. 1. 17. Every g. gift
1 Pe. 2. 18. Not only to the g.
3. 21. Anſwer of a g. conſcience
4. 10. As g. ſtewards
3 John 11. Doth g. is of God
Put for,
1. God's bounty, Ro. 2. 4
2. God's ſatisfying his, Ex. 33. 19
3. What is beſt in man, Pſ. 16. 2
4. Shew of good, Hoſ. 6. 4
5. Fruitful country, Hoſ. 10. 1

GOODLY.

Ge. 27. 15. G. raiment
39. 6. Joſeph a g. perſon
49. 21. Giveth g. words
Nu. 24. 5. G. are thy tents
Deu. 3. 25. G. mountain
6. 10. Great and g. cities
8. 12. Built g. houſes
Joſ. 7. 21. A g. Bab. garment
1 S. 9. 2. Young man & a g.
16. 12. G. to look to
2 S. 23. 21. A g. man
2 Ch. 36. 10. The g. veſſel, 19
Pſ. 16. 6. A g. heritage
80. 10. The g. cedar
Je. 3. 19. A g. heritage
11. 16. Of g. fruit with
Eze. 17. 23. Be a g. cedar
Hoſ. 10. 1. Made g. images
Joel 3. 5. G. pleaſant things
Zec. 11. 13. A g. price that I

GOODLIEST, NESS.

1 S. 8. 16. G. young man
Iſ. 40. 6. The g. thereof

GOODS.

Mat. 12. 29. And ſpoil his g.
24. 47. Ruler over his g.
Lu. 11. 21. G. in peace
16. 1. Waſted his g.
19. 8. Half of my g. I give
Acts 2. 45. Sold g.—parted them
He. 10. 34. Spoiling of—g.
Re. 3. 17. Increaſed in g.

GOSPEL.

Mat. 11. 5. Poor have the *g.*
Ro. 10. 16. Obeyed the *g.*
1 Co. 9. 23. For the *g.* ſake
2 Co. 4. 3. If our *g.* be hid
8. 18. Praiſe is in the *g.*
Ga. 1. 6. Unto another *g.*
Eph. 1. 13. *G.* of your ſalvat.
2 The. 2. 14. Put in truſt with--*g.*

It is put for,

1. The hiſtory of C. Mar. 1. 1
2. Covenant with Abr. Ga. 3. 8
3. The preaching it, Ro. 1. 9
4. Doct. of free grace, Ro. 11. 28

Got, Pſ. 44. 3

Gotten.

Ge. 4. 1. I have *g.* a man
12. 5. Souls that they had *g.*
See 31. 1, 18
Ex. 14. 18. *G.* me honour.
De. 8. 17. *G.* me this wealth
Pſ. 98. 1. *G.* him the victory
Pr. 13. 11. Wealth *g.* by van--
Da. 9. 15. *G.* thee renown

Govern, ment.

Job 34. 17. That hateth right *g.*
Pſ. 67. 4. And *g.* the nations
Iſ. 9. 6. The *g.* ſhall be
22. 21. I will commit thy *g.*
1 Co. 12. 28. Helps in *g.*

Governor, ors.

Ge. 45. 26. He is *g.* of all
Pſ. 22. 28. And he is the *g.*
Mal. 1. 8. Offer it—to thy *g.*
Mat. 27. 11. J. ſtood before—*G.*
Jud. 5. 9. Towards the *g.* of
1 Pe. 2. 14. Unto *g.* as unto

Gourd, &c.

2 K. 4. 39. Wild *g.* his
Jon. 4. 6. Prepared a *g.*
Verſe 7, 9, 10

Grace.

Ez. 9. 8. *G.* hath been ſhewed
Pſ. 45. 2. *G.* is poured into
P. 84. 11. Give *g.* & glory
Pro. 1. 9. An ornament of *g.*
3. 22. *G* to thy neck
34. Giveth *g.* to the lowly
Ze. 4. 7. Crying, *g. g.*
12. 10. The ſpirit of *g.*
John 1. 16. And *g.* for *g.*
17. But *g.* and truth
Ac. 4. 33. Great *g.* was upon
Ro. 1. 5. Received *g.*
3. 24. Juſtified—by his *g.*
4. 4. Not reckoned of *g.*
1 Co. 15. 10. By *g.* I am that
P. 2 Co. 12. 9. My *g.* is ſuffi.
Ga. 2. 9. Perceived t. *g.* given
Ep. 2. 5. By *g.*—ſaved
4. 29. May miniſter *g.*
Col. 3. 16. Singing with *g.*
4. 6. Speech alway—*g.*
2 Theſ. 2. 16. Good h. thro. *g.*
2 Tim. 2. 1. Be ſtrong in the *g.*
Ti. 3. 7. Juſtified by his *g.*
Ja. 4. 6. He giveth more *g.*
5. 10. The G. of all *g.*
2 Pe. 3. 18. But grow in *g.*
Rev. 22. 21. The *g.* of our L. Jeſus Chriſt

It is put for,

1. God's eternal favour, 2 Tim. 1. 9. Ro. 11. 6
2. Juſtification, Ro. 5. 17. 20. 21
3. Sanctification, Ro. 6. 14, 15.
4. Reconciliation, Ro. 5. 2.
5. Outward profeſſion, 1 Pe. 5. 12
6. Gifts of the Spirit, Joh. 1. 16
7. Spirit. worſhip, He. 13. 9.
8. Liberality, 2 Co 8 9—9. 8
9. Doctrine of the Goſpel, Ti. 2. 11
10. Spiritual inſtruction, Eph. 4. 29
11. Heavenly wiſd. 2 Cor. 1. 12
12. Chriſt's good. to us, 2 Co. 8. 9
13. Fav. with men, Ge. 19. 19
14. Preſence of the Spirit, 1 Co. 15. 10
15. Affliction for C. Ph. 1. 7
16. Comfortable teaching, Pſa 45. 2
17. Apoſtleſhip, Ro. 12. 3
18. Acceptation, Ja. 4. 6
19. Eternal bleſſedneſs, 1 Pe. 1. 13
20. Free forgiven. Joh. 3. 16

Gracious.

Ge. 43. 29. God be *g.* to thee
Ex. 33. 19. Will be *g.* unto
Job 33. 24. Then he is *g.* to
Pr. 116. 5. *G.* is the L. and
Iſ. 30. 19. Will be—*g.* unto
Ho. 14. 2. Received us *g.*
Lu. 4. 22. Wondered at the *g.*
1 Pe. 2. 3. Taſted—Lord is *g.*

Graciously.

Ge. 33. 5. Hath *g.* given
11. Dealt *g.* with me

Graff, ed, ted.

Ro. 11. 17. Wert *g.* in among, ver. 19. 23. 24
Ja. 1. 21. The *engr.* word

Grain.

Am. 9. 9. Not the leaſt *g.*
Mat. 13. 31. A *g.* of muſt—
1 Co. 15. 37. But bare *g.*
Grandmother, 2 Tim. 1. 5

Grant, ed,

Le. 25. 24. *G.* a redempt—
Ru. 1. 9. Lord *g.* you
1 S. 1. 17. *G.* thee thy pet—
Ne. 1. 11. *G.* him mercy
Job 6. 8. God would *g.*
Lu. 1. 74. Would *g.* to us
Ep. 3. 16. Would *g.* you
1 Ch. 4. 10. God *g.* him
Ez. 7. 6. The King *g.* him
Eſt. 7. 2. It ſha. be *g.* 8. 11—9. 12
Job 10. 12. *G.* me life
Ac 11. 18. *G.* repentance
14. 3. *G.* ſigns and wond—
Re. 19. 8. To her was *g.*

Grape, es.

Iſ. 5. 2. Bring forth the ripe *g.*
Ez. 18. 2. Eaten ſour *g.*
Mat. 7. 16. *G.* of thorns
Re. 14. 18. Her *g.*—fully ripe

It is put for works,

1. Good, Ca. 2. 13. Iſ. 5. 2
2. Bad, Iſ. 5. 4

Grass.

De. 32. 2. As ſhowers on *g.*
Pſ. 23. 2. As tender *g.*
37. 2. Cut down—*g.*
72. 6. Upon mown *g.*
90. 5. *G.* that groweth
T. 129. 6. As *g.* on the houſe
Iſ. 40. 6. All fleſh is *g.*
P. Ze. 10. 1. Every one *g.* of
Mat. 14. 19. Sit on the *g.*
Re. 9. 4. Not hurt the *g.*

It ſets out,

1. Man's frailty, Ja. 1. 10
2. His days, Pſ. 103. 15.

Grasshopper.

Le. 11. 22. The *G.* after his
Nu. 13. 33. Sight as *g.*
Jud. 6. 5. Came as *g.*
7. 12. Valley like *g.*
Job 39. 20. Afr. as the *g.*
Ec. 12. 5. *G.* a burden
Iſ. 40. 22. Je. 46. 23
Am. 7. 1. Na. 3. 17

Grate.

Ex. 35. 16. 38. 4. 30. 39. 39

Graveth, ing.

Iſ. 22. 16. Ze. 3. 9

Grave.

Ge. 42. 38. Sorrow to the *g.*
1 K. 2. 6. To the *g.* in peace
Job 14. 13. Hide me in—*g.*
Pſ. 30. 3, Soul from the *g.*
31. 17. Silent in the *g.*
49. 14. Laid in the *g.*
141. 7. Scattered—*g.* mouth
Iſ. 38. 18. *G.* cannot praiſe
53. 9. Made his *g.* with
Ho. 13. 14. Power of the *g.*
John 11. 17. In the *g.* four days
1 Co. 15. 55. O *g.* where—ſting

Graves.

Mat. 27. 52. The *g* were opened
John 5. 28. All that are in the *g.*
Re. 11. 9. Bodies to be put in *g.*

Grave, ity.

1 Tim. 3. 4, 8, 11
Ti. 2. 2. 7

Grave.

Ex. 28. 9. *G.* on them
2 Ch. 2. 7. Skill to *g.* 14

Gravel.

Pro. 20. 17. Filled with *g.*
La. 3. 16. Teeth with *g.*

Graven.

Ex. 20. 4. Any *g.* images
De. 12. 3. Hew—their *g.*
Iſ. 10. 10. Whoſe *g.* images
42. 8. Praiſe to *g.* images
T. 17. Truſt in *g.* images
49. 16. I have *g.* thee
Je. 10. 14. Confound by *g.*
Na. 1. 14. Cut off *g.*
Ha. 2. 18. What profit. the *g.*

Gray.

1 S. 12. 2. I am old and *g.*
Pro. 20. 29. Of old—is—*g* head
Ho. 7. 9. *G.* hairs are here and
See Hairs.
Grayhound, Pro. 30. 31.
Greaves, 1 S. 17. 6

Great.

Gen. 6. 5. Wickedneſs--was *g.*
12. 2. Make—a *g.* nation
39. 9. This *g.* wickedneſs
Ex. 3. 3. See this *g.* ſight
32. 31. Sinned a *g.* ſin
De. 4. 7. What nation is ſo *g.*
Joſ. 7. 9. Do to thy *g.* name
Jud. 5. 15. *G.* thoughts of him
2 S. 14. 15. A very *g.* trem.
7. 19. For a *g.* while to come
24. 14. I am in a *g.* ſtrait
1 Ch. 16. 25. *G.* is the L. and G.
2 Ch. 6. 32. Thy *g.* name's ſake
Ezr. 10. 9. For the *g.* rain
Pſ. 19. 11. There is *g.* reward
25. 11. Iniquity, for it is *g.*
37. 35. Wicked in *g.* power
P. 119. 165. *G.* peace have they
Pro. 13. 7. Yet hath *g.* riches
Ec. 10. 4. Pacifieth *g.* offences
Iſ. 2. 9. The *g.* man humbleth
53. 12. A portion with the *g.*
Je. 5. 5. Get me unto the *g.* men
32. 18. The *g.* and mighty G.
44. 26. Sworn by *g.* name.
45. 5. And ſeekeſt thou *g.*
Da. 2. 35. Became a *g.* mount
7. 25. Shall ſpeak *g.* words
8. 21. The *g.* horn
Ho. 1 2. Great whoredom
Zec. 4. 7. O *g.* mountain
12. 11. Great mourning
Mal. 1. 14. I am a *g.* King.
Mat. 5. 12. *G.* is your reward
13. 46. Pearl of *g.* price
20. 26. Will be *g.* among
Lu. 2. 10. Tidings of *g.* joy
9. 48. The ſame ſhall be *g.*
Ac. 4. 33. *G.* grace was upon
2 Co 7. 4. *G.* is my bold.
Col. 4. 13. Hath a *g.* zeal for
1 Tim. 3. 16. *G.* is the myſtery
2 Tim. 2. 20. But in a *g.* houſe
He. 10. 35. Hath *g.* recompence
2 Pe. 1. 4. *G.* and precious pro.
13. 5. Speaking *g.* things
17. 1. Judgment of the *g.* w.
19. 17. Supper of the *g.* G.
20. 11. A *g.* white throne

Greater.

Ge. 41. 40. Will I be *g.* than thou
Ex. 18. 11. L. is *g.* than all
2 S. 13. 15. Was *g.* than the love
La. 4. 6. *G.* than the puniſh.
Mat 11. 11. Is *g.* than he
12. 42. A *g.* than Solomon
John 5. 20. Shew him *g.* works
14. 28. My father is *g.* than I
15. 13. *G.* love hath no man
1 John 4. 4. *G.*—he that is in you
5. 9. Witneſs of G. is *g.*

Greatly, ness.

Nu. 14. 39. People mourned *g.*
2 S. 24. 10. I have ſinned *g.*
Pſ. 48. 1. *G.* to be praiſed
62. 2. Not be *g.* moved
Ze. 1. 14. Haſteth *g.*
2 Tim. 4. 15. *G.* withſtood
1 Pe. 1. 6. Wherein—*g.* rejoice
See Ashamed, Feared.
2 Ch. 29. 11. Thine, O L. is—*g.*
Pſ. 66. 3. Through the *g.* of
145. 3. His *g.* unſearchable
Iſ. 40. 26. By—*g.* of his might
63. 1. *G.* of his ſtrength
Da. 7. 27. The *g.* of thy k.
Ep. 1. 19. *G.* of his power

Grecia, ans.

Da. 8. 21. The King of *G.*
10. 20. The King of *G.*
11. 2. The realm of *G.*
Joel 3. 6. Sold unto the *G.*
Ac. 6. 1. Mur.—of the *G.*
11. 20. Speak unto the *G.*
Greece, Zec. 9. 13. Thy ſon, O *G.*
Ac. 20. 2. Came into *G.*

Greedy.

Pſ. 17. 12. Is *g.* of his prey
Iſ. 56. 11. Are *g.* dogs
Ep 4. 19. Uncleanneſs with *G.*
1 Tim. 3. 3. Not *g.* of filthy

Greek, &c.

Mar. 7. 26. Woman was a *G.*
John. 12. 20. Were certain *G.*
Ac. 14. 1. The *G.* believed
16. 1. His father was a *G.*
17. 4. The devout *G.*
20. 21—21. 28. 37
Ro. 1. 14. Debtor—to the *G.*
16. Alſo to the *G.*
10. 12. The Jew and the *G.*
1 Co. 1. 22. *G.* ſeek after
23. Unto the *G.* fooliſh—
Ga. 2. 3—3. 28. Col. 3. 11

Green.

De. 12. 2. Under every *g.* tree
Jud. 16. 7. Seven *g.* withes
Pſ. 52. 8. Like a *g.* olive-tree
Pſ. 57. 5. Under every *g.* tree
Ez. 17. 24. Dried up the *g.* tree
Ho. 14. 8. A *g.* fir. tree
Lu. 23. 31. Theſe things in a *g.* t.

It is put for,

1. Tough, Jud. 16. 7, 8
2. Flouriſh, Ca. 1. 16. Pſ. 23. 2
3. Not ripe, Ca. 2. 13
4. Innocent perſ. Lu. 23. 14

Greenish.

Le. 13. 49.—14. 37.
Greenneſs, Job. 8. 12

Greet, ing.

1 S. 25. 5 *G.* in my name
Ro. 16. 11. *G.* them of—houſh
1 Co. 16. 20. *G.* ye one another
Lu. 11. 43. *G.* in the markets

Grew.

Ge. 26. 13. *G.*—till great
Ex. 1. 12. They multiplied & *g.*

It is put for,

1. To become rich, Ge. 26. 13
2. Multip. of peo. Ac. 7. 17
3. Effectual working of the w. Ac. 12. 24—19. 20

Grief, ved.

Ge. 26. 35. Were a *g.* of mind
Job 2. 13. His *g.*—very great
Pſ. 69. 26. Talk to the *g.* of
Ec. 2. 23. And his travel *g.*
Am. 6. 6. Not *g.* for the
Ep. 4. 30. *G.* not the H. S.
Iſ. 54. 6. And *g.* in ſpirit
Je. 5. 3. But they have not *g.*
He. 3. 17. He was *g.* 40 years

We are to grieve,

1. For wickedneſs, Ge. 6. 6
2. Injury offer. to a friend, 1 S. 20. 3
3. Affliction of God's people, Jud. 10. 16
4. Others calamity, Job. 30. 25
5. Hardneſs of m. hea. Mar. 3. 5

We are not to grieve,

1. At proſperity of godly, Pſ. 112. 10. Nor the wicked, 73. 21
2. At preach. the word, Ac. 4. 2

Grieveth, ing.

Ru. 1. 13. It *g.* me much
Pro. 26. 15. It *g.* him to
Eze. 28. 24. Any *g.* thorn

Grievous.

Ge. 18. 10. Sin is very *g.*
21. 11. The thing—very *g.*
12. Let it not be *g.*
41. 31. Shall be very *g.*
Pſ. 10. 5. Are always *g.*
31. 18. Speak *g.* things
Pro. 15. 1. *G.* words ſtir up
Ec. 2. 17. Is *g.* unto me
Iſ. 15. 4. Life ſhall be *g.*
T. 21. 2. A *g.* viſion is
Je. 10. 19. Wound is *g.*

Grievously.

Iſ. 9. 1. *G.* afflict her
Je. 23. 19. Fall *g.* upon
La. 1. 8. *G.* ſinned
20. I have *g.* rebelled
Eze. 14. 13. Treſpaſſing *g.*

Grievousness.

Iſ. 10. 1. That write *g.*
21. 15. The *g.* of war

Grind.

Jud. 16. 21. *G.* in priſon
Job 31. 10. My wife *g.* to
Mat. 21. 44. *G.* thee to powder

It is put for,

1. Mercileſs dealing, Iſ. 3. 15
2. Act of adultery, Job. 31. 10
3. To cruſh in piec. Mat. 21. 44
4. Chewing meat, Ec. 12. 3.

Grinder, ing.

Ec. 12. 3. The *g.* ceaſe
4. Sound of the *g.*
Mat. 24. 41. *G.* at the mill

Groan, ing.

Ro. 8. 23. *G.* within ourſelves
2 Co. 5. 2. We *g.* earneſtly
Ex. 2. 24. Heard their *g.*
Jud. 2. 18. Becauſe of their *g.*
Pſ. 6. 6. Weary with *g.*
38. 9. My *g.*—not hid
102. 20. To hear the *g.* of
John 11. 38. *G.* in himſelf
Ro. 8. 26. *G.* that cannot be

Grope.

T. De. 28. 29. *G.* at noon.
Job 5. 14. Grope in the noon
12. 25. *G.* in the dark

Iſ. 59. 10. We *g.* for the wall
GROVE, ES.
C. De. 16. 21. Shalt not pl. a *g.*
2 K. 13. 6. Remained the *g.*
2 Ch. 15. 16. An idol in a *g.*
Mic. 5. 14. I will pluck up the *g.*
It was a place,
1. Where Idol wor. 2 K. 17. 16
They had,
1. Their altars. 2 Ch. 34. 7.
2. Images, 2 Ch. 33 19
3. Idols, 1 K. 15. 13
4. Prophets, 1 K. 18. 19
GROUND.
Ge. 38. 9. Spilled it on the *g.*
Ex. 3. 5. Standeſt is holy *g.*
16. 14. Hoar froſt on the *g.*
Nu. 16. 31. *G.* clave aſunder
2 S. 14. 14. As wat ſpilt on the *g.*
C. 2 K. 13. 18. Smite on the *g.*
Job 5 6. Troubled ſpring—*g.*
Pſ. 74. 7. Thy name to the *g.*
La. 2. 10. Sit upon the *g.*
Da. 8. 10. Stars to the *g.*
Zec. 8. 12. The *g.* ſhall give
John 8. 6. Wrote on the *g.*
GROW.
2 S. 23. 5. He maketh it not to *g.*
Job 31. 40. Let thiſtles *g.*
Iſ. 17. 11. Make thy plant *g.*
Ez. 44. 20. Their locks to *g.*
47. 12. *G.* all trees for meat
P. Ho. 15. 5. Shall *g.* as the lily
Jon. 4. 10. Neither madeſt it *g.*
Zec. 6. 12. He ſhall *g.* up
Ep. 4. 15. Many *g.* up unto him
1 Pe. 2. 2. Ye may *g.* thereby
2 Pe. 3. 18. But *g.* in grace
GROWN.
Ex. 2. 11. Moſes was *g.*
9. 32. They were not *g.*
Ru. 1. 13. Till they were *g.*
2 S. 10. 5. 1 K. 12. 8
1 Ch. 19. 5. Ezr. 9. 6
Pr. 24. 31. Iſ. 37. 27
Je. 50. 11. Da. 4. 22
GROWETH, GROWTH.
Le. 25. 11. *G.* of itſelf
Ju. 19. 9. *G.* to an end
Job 38. 38. *G.* into hardn.
Pſ. 90. 6. And *g.* up
129. 6. Before it *g.* up
P. Iſ. 37. 30. *G.* of itſelf
Am. 7. 1. Latter *g.*
Mar. 4. 32. It *g.* up and
Ep. 2. 21. *G.* unto an holy
2 Th. 1. 3. Faith *g.* exceed—
Grow, Ac. 5. 24.
GRUDGE, ING, LY.
Le. 19. 18. Not bear any *g.*
2 Co. 9. 7. Not *g.*
Ja. 5. 9. *G.* not one againſt
1 Pe. 4. 9. One to another—*g.*
GUARD.
1 K. 14. 27. Chief of the *g.*
28. The *g.* bare them
2 K. 11. 6—11. 4, 11, 13, 19
1 Ch. 11. 25. 2 Ch. 12. 10
Ne. 4. 22. 23. Eze. 38. 7
GUIDE.
P. Pſ. 25. 9. Meek will be *g.*
31. 3. Lead me and *g.* me
32. 8. *G.* thee with my eye
Iſ. 51. 18. None to *g.* her
Je. 3. 4. The *g.* of my youth
John 16. 13. *G.* you into all truth
It is put for,
1. An huſband, Pr. 2. 17
2. Teachers, Ro. 2. 19
3. God, Pſ. 48. 14. Je. 3. 4
Guiding, Ge. 48. 14.
GUILE.
Ex. 21. 24. To ſlay him with *g.*
Pſ. 32. 2. In whoſe ſpirit—no *g.*
C. Pſ. 34. 13. Lips from ſpeaking *g.*
John 1. 47. In whom was no *g.*
In the
1. Spirit, Pſ. 32. 2.
2. The lips, 34. 13
3. The actions, 55. 11
GUILTY.
Ge. 42. 21. We are verily *g.*
Ro. 3. 19. Become *g.* before G.
Ja. 2. 10. He is *g.* of all
Guiltineſs, Ge. 26. 10.
GUILTLESS
Ex. 20. 7. Not hold him *g.*
Nu. 5. 31. The man be *g.*
32. 22. *G.* before the L.
De. 5. 11. Hold him *g.*
Joſ. 2. 19. Will be *g.*
2 S. 3. 28. Kingdom are *g.*
14. 9. His throne be *g.*
1 K. 2. 9. Him not *g.*
Mat. 12. 7. Cond. the *g.*
Gulf, Lu. 16. 26
GUSH, ED.
1 K. 18. 28. Blood *g.* out
Pſ. 78. 20. Waters *g.*
105. 41. Waters *g.* out
119. 136. Iſ. 48. 21
Je. 9. 18. Eye-lids *g.* out
GUTTERS.
Ge. 30. 38, 41.
2 S. 5. 8

HABITABLE.
Prov. 8. 31. IN the habitable part.
HABITATIONS.
Gen. 36. 43. 49. 5 1 Chr. 4. 33 Jer. 49. 20. Ez. 6. 14. } their habitations
Exod. 12. 20. 35. 3. Lev. 23. 17. Numbers 15. 2. } your habitations
Pſ. 74. 20. *H.* of cruelty
Je. 9. 10. *H.* of the wild.
25 37. Peaceable *h.* are
La. 2. 2. *H.* of Jacob
Lu. 16. 19. Everlaſting *h.*
Hadadrimmon, Zec. 12. 11
Haft, Judges 3. 22
Hagar, Ge. 16. 1. to 16.—21. 9, 14, 17—25. 12.
HABITATION.
Ex. 15. 2. Prepare him an *h.*
C. De. 12. 5. *H.* ſha. ye ſeek
2 S. 15. 25. Shew me his *h.*
2 Ch. 29. 6. *H.* of the L.
Job 5. 24. Viſit thy *h.*
Pſ. 26. 8. Loved the *h.* of thy hou.
71. 3. My ſtrong *h.*
89. 14. *H.* of thy throne
91. 9. Moſt high thy *h.*
Pro. 3. 33. The *h.* of the juſt
Iſ. 33. 20. Jeruſalem a quiet *h.*
63. 15. *H.* of thy holineſs
Lu. 16. 9. Everlaſting *h.*
Ep. 2. 22. *H.* of G.
Ju. 6. Left their own *h.*
Put for,
1. A dwel. pl. Ex. 15. 2. 12. 20
2. A defence, Pſ. 91. 9—71. 3
3. The ſaints, Eph. 2. 22
HAIR, &c.
T. De. 32. 25. The man of gray *h.*
Pſ. 40. 12. The *h.* of my head
T. Iſ. 3. 24. Inſtead of well ſet *h.*
P. 46. 4. To hoar *h.*
Mat. 10. 30. The *h.* of your head
Lu. 21. 18. Not a *h.* of—per.
1 Co. 11. 14. Long *h.* is a ſhame
15. If a woman have long *h.*
1 Pe. 3. 3. Plaiting of the *h.*
Put for,
The compa. of the faithf. Ca. 4. 1
Thus the people of Iſr. Eze. 5. 1
HAILSTONES.
Joſ. 10. 11. Caſt—great *h.*
Iſ. 30. 30. Tempeſt and *h.*
Eze. 13. 11. O great *h.*
HAIRY.
Ge. 25. 25. Like an *h.* garm.
27. 11. An *h.* man and
2 K. 1. 8. An *h.* man
T. Pſ. 68. 21. *H.* ſcalp of
HALE, ING.
Lu. 12. 58 Leſt he *h.* thee
Acts 8. 3. And *h.* men and
Judg.-Ha. Joh. 18. 28. 33.—19. 9
Hallelujah, Re. 19. 1, 3, 4
HALF.
Da. 12. 7. Lu. 19. 8. Re. 8. 11
Put for,
1. Greateſt part, 1 K. 10. 7
2. A lar. port. Eſt. 5. 3. Mar. 6. 23
3. Almoſt, Lu. 10. 30
4. A ſhort time, Pſ. 55. 23
5. A great many, Eze. 16. 51
HAIL.
Mat. 26. 49. *H.* maſter and
28. 9. Saying all *h.*
Lu. 1. 28. *H.* thou that
John 19. 3. *H.* king of
HAIL.
Ex. 9. 18. Grievous *h.*
v. 19, 22, 23, 24, 25, 26, 29, 33, 34
Job 38. 22. Treaſures of *h.*
Pſ. 78. 47. Vines with *h.*
48. Cattle alſo to the *h.*
See 109. 32. 148. 8.
Iſ. 28. 2. A tempeſt of *h.*
T. 17. The *h.* ſhall ſweep
32. 19. Shall *h.* coming
Re. 11. 19. 16. 21
HALLOW, ED.
Ex. 20. 11. Sabbath day & *h.*
Le. 22. 32. I will be *h.*
1 S. 21. 6. Gave him *h.* bread
1 K. 9. 3. I *h.* this houſe
C. Eze. 20. 20. *H.* my ſabbaths
Mat. 6. 9. *H.* be thy name
HALT, ED, ING.
Ge. 32. 31. *H.* upon his thigh
P. Zep. 3. 19. Will ſave her that *h.*
For,
1. Counterfeiting, 1 K. 18. 21
2. To be betwixt Law & Goſp. He. 10. 23. marg.
3. Infirmities, Pſ. 35. 15—38. 7. marg. Je. 20. 10
HAMMER, S.
Jud. 4. 21. Took an *h.* in her
Je. 41. 7. Smootheth with the *h.*
For,
1. The word, Je. 23. 29
2. Kings of Babylon, 50. 23
HAND, HANDS.
Ge. 39. 6. In Joſeph's *h.*
Nu. 11. 23. Is the L. *h.* waxed
De. 6. 8. For a ſign on thine *h.*
C. 15. 7. Nor ſhut thine *h.*
C. 8. Shalt open thine *h.* *v.* 11
2 S. 24. 14. Let us f. into the *h.*
Ne. 4. 17. Other *h.* held—we.
Job 9. 24. Into the *h.* of the w.
T. 34. 20. Taken—without *h.*
37. 7. He ſealeth up the *h.*
Pſ. 36. 11. *H.* of the wicked
149. 6. Sword in their *h.*
Pro. 3. 27. In the power of thy *h.*
17. 16. A price in the *h.*
26. 9. Thorn—into the *h.*
Iſ. 10. 5. Staff in their *h.*
13. 2. Shake the *h.*
14. 26. The *h.* that is ſtretched out
P. Iſ. 41. 13. God will hold thy—*h.*
50. 2. Is my *h.* ſhortened
59. 1. Lord's *h.* is not ſhortened
Je. 23. 33. I am a God at *h.*
26. 14. I am in your *h.*
38. 5. He is in your *h.*
La. 5. 12. Hanged by their *h.*
Eze. 16. 49. Strengthen the *h.* of the needy
Mic. 2. 1. Power of their *h.*
C. Mat. 5. 30. Right *h.* offend
C. 6. 3. Let not thy left *h.* know
Mar. 16. 19. On the right *h.* of
Lu. 9. 62. Put his *h.* to the plough
John 3. 35. All things into his *h.*
P. 10. 28. Out of my *h.* See *v.* 29
1 Co. 12. 21. Eyes can. ſay to the *h.*
Job 9. 30. And make my *h.* ne.
10. 8. *H.* have made and
Pſ. 22. 16. They pierced my *h.*
P. 24. 4. He that hath—*h.*
26. 6 I will waſh my *h.*
Pro. 6. 10. Folding of the *h.* to
P. 12. 14. Recompence of—*h.*
Ec. 4. 6. *H.* full with travail
Iſ. 49. 16. Upon the palms of my *h.*
65. 2. I have ſpread out my *h.*
Hoſ. 14. 3. To the work of our *h.*
2 Co. 5. 1. Not made with *h.*
C. 1 Th. 4. 11. Work with your *h.*
C. 1 Tim. 2. 8. Lift. up holy *h.*
He. 12. 12. Lift up the *h.* which
1 John 1. 1. Our *h.* have handl.
Applied,
1. To God, ſignifying,
1. His eter. purp. Acts 4. 28
2. His actual power, 30
3. His protection, Pſ. 104. 28
4. His vengea. 31. 15—32. 4
5. His diſpoſing, 31. 15
6. His help, 74. 11
7. His ſpirit, Eze. 1. 3 1 K. 18. 46
8. His providence, Job 2. 10
9. His ſpec. favour, Lu. 1. 66
2. To man, ſignifying,
1. A miniſtry, Ex. 4. 13. Hag. 1. 1. marg.
2. A man himſelf, Ge. 43. 9
3. His power, Ec. 9. 10
4. His help, 2 K. 15. 19
5. Poſſeſſion, 1 K. 11. 31
6. Advice, 2 S. 14. 19
It is put for,
1. To become rich, Ge. 26. 13
2. Multiplying of people Nu. 15. 30. High *h.* *marg.*
AT HAND.
Mar. 3. 2. King. of heaven *at h.* ch. 4. 17. and 10. 7
26. 18 My time is *at h.*
45. Hour is *at h.*
46. He is *at h.* that
Phil. 4. 5. The Lord is *at h.*
2 Theſ. 2. 2. Day of Chriſt—*at h.*
2 Tim. 4. 6. My depart. *at h.*
See 2 Pe. 1. 14
Broken-handed, Le. 21. 19
Handbreadth, 1 K. 7. 26
2 Ch. 4. 5. Pſ. 39. 5.
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HANDFUL, HANDFULS.
C. Le. 5. 12. Take his *h.*
C. 6. 15. Take—his *h.*
9. 17.—16. 12. Nu. 5. 26
1 K. 17. 12. An *h.* of meal
Pſ. 72. 16. An *h.* of corn
Ec. 4. 6. Better is an *h.*
Ex. 9. 8. Ru. 2. 16
1 K. 20. 10. Eze. 13. 19
Handy-work, Pſ. 19. 1
Handkerchiefs, Acts 19. 12
HANDLE, ETH, ED.
Pſ. 115. 7. Hands, but *h.* not
Lu. 24. 39. *H.* me and ſee
Put for,
1. To be ſkilful, Pro. 16. 29
1. In muſic, Ge. 4. 21
2. In writing, Jud. 5. 14
2. Interpreters of the word, Je. 2. 8. 2 Co. 4. 2
3. To touch. Col. 2 21. 1 John 1. 1
4. Abuſed, Mar. 12. 4
Handles, Ca. 5. 5
HANDWRITING.
Col. 2. 14. *Handwr.* of ordinances
Handſtaves, Eze. 39. 9
HANG, ED, ETH, ING.
Ge. 40. 19. *H.* on a tree
Nu. 25. 4. *H.*—before the Lord
De. 21. 23. *H.* is accurſed
T. Mat. 18. 6. Bet. a millſt. were *h.*
27. 5. Went and *h.* himſelf
Lu. 19. 48. *H.* on him to hear
Uſed for,
1. To put in a high pla. Pſ. 137. 2
2. To put to death, Mat. 27. 5
3. To depend upon, 22. 40
HAP, LY.
Ru. 2. 3. Her *h.* was to
1 S. 14. 30. *H.* the people
HAPPEN, ED.
1 S. 6. 9. That *h.* to us
28. 10. Puniſhment *h.*
2 S. 1. 6. As I *h.* by ch.
20. 1. *H.* to be there
Eſt. 4. 7. All that *h.* unto
P. Pro. 12. 21. No evil *h.*
Acts 3. 10. Had *h.* unto
Ro. 11. 25. In part is *h.*
Phil. 1. 12. Things which *h.*
HAPPY.
De. 33. 29. *H.* art thou, O Iſrael
Job 5. 17. *H.* is the man whom *g.*
Pſ. 137. 8. *H.*—that reward—thee
Mal. 3. 15. Call the proud *h.*
1 Pe. 3. 14. For right—*h.*
4. 14. For the name of Chriſt *h.*
Men are happy,
1. In their own conceit, Ge. 30. 13. marg.
2. In others opinion, Je. 12. 1
3. Really, Pſ. 144. 15—146. 5
HARD.
Jud. 9. 52. Went *h.* to
1 S. 31. 2. *H.* upon Saul
2 S. 1. 6. *H.* after him
Pſ. 63. 8. Followeth *h.*
Job 41. 24. As *h.* as a piece
Eze. 3. 7. Impudent and *h.*
Ge. 18. 14. Too *h.* for the Lord
Pſ. 94. 4. Speak *h.* things
John 6. 60. An *h.* ſaying
Acts 9. 5. *H.*—to kick againſt
He. 5. 11. *H.* to be uttered
2 Pe. 3. 16. *H.* to be underſtood
Jude 15. All—*h.* ſpeeches
Put for,
1. Difficult; as,
1. Cauſes, Ex. 18. 26
2. Queſtions, 1 K. 10. 1
3. Labour, Ge. 35. 16
4. Sentences, Da. 5. 12
2. Grievous; as,
1. Bondage, Ex. 1. 14. Iſ. 14. 3
2. Wrath, Pſ. 88. 7
3. Irkſome, De. 15. 18
4. Strong, 2 S. 3 39
5. Dangerous, Pro. 13. 15
6. Unknown, Eze. 3. 5, 6
7. Churliſh, Mat. 25. 24
3. In war, 1 Ch. 12. 8. Je. 46. 9. Eze. 21. 11—38. 4
4. In navigation, Eze. 27. 29
5. In archery, Am. 2. 15
6. In huſbandry, Je. 50. 16

HARDEN, ED, ETH, &c.
T. Ex. 4. 21. I'll *h.* Pha. h.
C. De. 15. 7. Shalt not *h.* thy h.
C. Pſ. 95. 8. *H.* not your hearts
C. Iſ. 63. 17. And—*h.* our heart
T. Je. 19. 15. They *h.* their necks, 7. 26.
Ro. 9. 18. Whom he will he *h.*

Spoken of,

1. Man's hardening, 2 K. 17 14 2 Ch. 36. 13. Job 9. 4. Pſ. 95. 8
2. God's hardening, Ro. 9. 18
3. Of ſin hardening, He. 3. 13

HARDER.
Je. 5. 3. Faces *h.* than a rock
Eze. 3. 9. *H.* than flint

HARDLY.
Ge. 16. 6 Sarah dealt *h.*
Iſ. 8. 21. *H.* beſtead
Mar. 10. 23. How *h.* ſhall
Lu. 9. 39. *H.* departeth

HARDNESS.
Mar. 19. 8. *H.* of your hearts
Mar. 3. 5.—10. 5.—16. 14
Ro. 2. 5. After thy *h.* 2 Tim. 2. 5

HARLOT, HARLOTS.
Ge. 34. 31. As with an *h.*
38. 21. Where is the *h.* 24
Joſ. 2. 1. Into an *h.* houſe
6. 17. Only Rahab the *h.*
Jud. 11. 1. Son of an *h.*
16. 1. Saw there an *h.*
Pro. 7. 10. Attire of an *h.*
Iſ. 1. 21. Become an *h.*
Je. 2. 10. Playing the *h.*
Je. 3. 6. Eze. 16. 15. 28, 31. 35. 41—23. 44
Joel 3. 3. A boy for an *h.*
See Am. 7. 17. Na. 3. 4
1 Co. 6. 15. He. 11. 31, Ja. 2. 25
Pro. 29. 3. Company wi. *h.*
1 K. 3. 16. That were *h.*
Je. 5. 7. In the *h.* houſes
Hoſ. 4. 14. Sacrificed with *h.*
Mat. 21. 31. Pub. and *h.*
Lu. 15. 30. Thy living with *h.*
Re. 17. 5. Mother of *h.*

HARM, LESS.
Nu. 35. 23. Neither ſought—*h.*
C. Pſ. 105. 15. Prophets no *h.*
Acts 16. 28. Do thyſelf no *h.*
28. 6. Saw no *h.* come to him
1 Pe. 3. 13. Who is he will *h.*
Mat. 10. 16. And *h.* as doves
Phil. 2. 15. *H.* the ſons of God
He. 7. 26. Holy, *h.* undefiled

HARNESS, ED.
Ex. 13. 18. *H.* out of
1 K. 20. 11. Gird. on his *h.*
22. 34. Joints of his *h.*
Je. 46. 4. *H.* the horſes

HARP, HARPERS.
1 S. 16. 23. David took an *h.*
Job 30. 31. My *h.* is turned to
Pſ. 57. 8. Awake pſaltry & *h.*
Iſ. 5. 12. The *h.* & the viol are
16. 11. Bowels ſound like an *h.*
T. 24. 8. Joy of the *h.* ceaſeth
1 Co. 14. 7. Whether pipe or *h.*
Re. 14. 2. The voice of *h.*
T. 18. 22. Voice of *h.*—heard no
Pſ. 137. 2. We hanged our *h.*
Rev. 15. 2. Having the *h.* of G.

HARROW, HARROWS.
Job 39. 10. Will he *h.* the valleys
T. 2 S. 12. 31. Under—*h.* of iron
T. 1 Ch. 20. 3. With—*h.* of iron

HART, HARTS.
Pſ. 42. 1. As the *h.* panteth
P. Iſ. 35. 6. Lame leap as an *h.*
La. 1. 6. Princes—like *h.*

HARVEST.
C. Ex. 34. 21. In *h.* thou ſhalt
Pro. 10. 5. That ſleepeth in *h.*
Iſ. 17. 11. The *h.* ſhall be a heap
Je. 8. 20. The *h.* is paſt
T. 51. 33. Her *h.* ſhall come
Mat. 9. 37. *H.* is truly plentiful
Re. 14. 15. The *h.* of the earth

Put for,

1. People ready for the word, Mat. 9. 37. 38
2. End of the world, 13. 30. 39
3. Seaſonable time for buſineſs, Pro. 6. 8—10. 5
4. Vengeance, Je. 51. 33

HARVESTMAN.
Iſ. 17. 5. As when the *h.*
Je. 9. 22. After the *h.*

HASTE, ED, EN, ETH, NED, NETH.
Pſ. 31. 22. I ſaid in my *h.* I am
116. 11. In my *h.* all men are
P. Iſ. 52. 12. Shall not go out in *h.*
Joſ. 4. 10. People *h.* and paſſed
Pſ. 104. 7. They *h.* away
Acts 20. 16. *H.* if it were poſ.
T. Pſ. 16. 4. *H.* after another G.
Iſ. 5. 19. *H.* his work, that we
P. 60. 22. Will *h.* it in his time
P. Je. 1. 12. *H.* my word to per.
Ge. 19. 15. Angels *h.* Lot
Je. 17. 16. I have not *h.* from
P. Iſ. 51. 14. Captive exile *h.*
Pro. 19. 2. *H.* with his feet
28. 22. *H.* to be rich
T. Zep. 1. 14. Near and *h.* greatly

HASTY, ING.
Pro. 14. 29. That is *h.* of ſpirit
29. 20. A man that is *h.*
C. Ec. 5. 2. Not thine heart be *h.*
C. 7. 9. Be not *h.* in thy ſpirit
T. Hab. 1. 6. And *h.* nation, which
P. Iſ. 16. 5. And *h.* righteouſ.
C 2 Pe. 3. 12. *H.* unto the co.

HATCH, ETH.
Iſ. 59. 5. *H.* cockatrice
Je. 17. 11. And *h.* them

HATE.
C. Le. 19. 17. Shall not *h.*—bro.
T. 26. 17. *H.* you ſhall reign
T. De. 7. 10. Repay—them that *h.*
P. 30. 7. On them that *h.* thee
2 Ch. 19. 2. Love—that *h.* Lord
T. Pſ. 34. 21. *H.* the righteous
44. 10. They wh. *h.* us ſpoil for
129. 5. Turned back that *h.* Zion
139. 21. I *h.* them, O L. that *h.*
Pro. 6. 16. Six things doth the Lord *h.*
Am. 5. 10. They *h.* him that reb.
John 7. 7. World cannot *h.* you
15. 18. If the world *h.* you
T. Re. 17. 16. Shall *h.* the whore

It referreth,

1. To God; and ſignifieth,
   1. To reject, Ro. 9. 13
   2. To abhor actually, Am. 5. 21. Pro. 6. 16
2. To men; and ſignifieth,
   1. To wiſh evil out of malice, 1 K. 22. 8
   2. A leſs degree of love, Lu. 14. 26
   3. A wrong love, Pro. 13. 24
   4. To neglect, Mat. 6. 24
   5. To flee from, John 3. 20
   6. To ſlight, Pro. 14. 20

HATED.
Ge. 27. 41. Eſau *h.* Jacob
Eſt. 9. 1. Rule—them that *h.*
Pro. 1. 29. They *h.* knowledge
Hoſ. 9. 15. There I *h.* them
Mat. 10. 22. Shall be *h.* of all
John 15. 18. It *h.* me before
25. They *h.* me without a cauſe
17. 14. The world hath *h.* them
Ro. 9. 13. Eſau have I *h.*
Ep. 5. 29. Ever yet *h.* his own

HATEFUL, LY.
Pſ. 36. 2. Iniquity be found—*h.*
Tit. 3. 3. *H.* and hating
Re. 18. 2. Unclean and *h.*
T. Eze. 23. 29. Deal with thee *h.*

HATERS, EST, ETH.
Pſ. 81. 15. The *h.* of the Lord
Ro. 1. 30 *H.* of God
Pſ. 5. 5. *H.* all—workers of
45. 7. *H.* wickedneſs
Job 34. 17. That *h.* righteouſneſs
Pro. 15. 10. *H.* reproof ſhall die
26. 28. *H.* theſe that are afflict.
John 3. 20. Doth evil *h.* the light
15. 19. The world *h.* you
23. *H.* me, *h.* my father

HATING.
Ex. 18. 21. Men of truth *h.*
Tit. 3. 3. And *h.* one another

HATRED.
Pſ. 109. 3. Compaſs me with *h.*
Pro. 10. 12. *H.* ſtirreth up ſtrife
Eze. 25. 15. For the old *h.*
35. 5. Perpetual *h.*
Hoſ. 9. 7. For the great *h.*
8. *H.* in the houſe of his God

Put for,

1. Sin, the cauſe, Ep. 2. 16
2. Strife, the effect, Pro. 15. 17
3. The object, Ec. 9. 1, 6
4. Rooted malice, Pro. 26. 26

Hats, Da. 3. 21

HAVEN.
Ge. 49. 13. Dwell at the *h.*
Pſ. 107. 30. Deſired *h.*
Acts 27. 8. The fair *h.*

HAUGHTY, NESS.
2 S. 22. 28. Thine eyes are on t. *h.*
Pſ. 131. 1. My heart is not *h.*
Pro. 18. 12. The heart—is *h.*
T. Iſ. 10. 33. *H.* ſhall be humbled
P. Zep. 3. 11. No more be *h.*
T. Iſ. 2. 17. *H.* of man
T. 13. 11. Lay low the *h.* of the ter.
16. 6. His *h.* and pride
Je. 48. 29. The *h.* of his heart
Hay, Pro. 27. 25. The *hay* appea.
Iſ. 15. 6. *Hay* is withered
1 Co. 3. 12. Wood, *hay*

HEAD.
1 S. 5. 4. The *h.* of Dagon and
2 S. 3. 8. Am I a dog's *h.*
2 K. 19. 21. Shaken her *h.*
Pſ. 3. 3. Lifter up of mine *h.*
27. 6. Mine *h.* be lifted up
38. 4. Gone over my *h.*
T. 68. 21. Wound the *h.* of his
P. 110. 7. He lifted up the *h.*
Pro. 10. 6. Bleſſing on the *h.* of
Iſ. 1. 5. The whole *h.* is ſick
P. 51. 11. Joy ſha. be on their *h.*
Je. 9. 1. O that mine *h.* were
23. 19. *H.* of t. wicked, 30. 23
Mat. 8. 20. Where to lay his *h.*
1 Co. 11. 3. The *h.* of every man
Ep. 1. 22. Gave him to be *h.*
Col. 1. 18. He is the *h.* of
2. 19. Not holding the *h.*

There is an head.

1. Oeconomical, Ep. 5. 23
2. Political, De. 28. 13, 44
3. Myſtical, Ep. 4. 15. Col. 1. 18
4. Celeſtial, 1 Co. 11. 3

HEADS.
Pſ. 66. 12. Ride over our *h.*
74. 14. The *h.* of Leviathan
110. 6. Wound the *h.* over
Mat. 27. 39. Reviled—wagging *h.*
C. Lu. 21. 28. Lift up your *h.*

HEAD.
Pſ. 118. 22. Is—the *h.* ſtone
Iſ. 28. 4. *H.* of the fat val.
51. 20. *H.* of all—ſtreets
Eze. 16. 25. *H.* of the way
Hab. 3. 14. *H.* of his vil.
Heady, 2. Tim. 3. 4

HEADLONG.
Job 5. 13. Is carried *h.*
Lu. 4. 29. Caſt him—*h.*
Acts 1. 18. Falling *h.*

HEAL, ED, ER, ETH, ING.
Nu. 12. 13. *H.* her now, O God
De. 32. 39. I wound, and I *h.*
P. 2 Ch. 7. 14. And will *h.*
P. Iſ. 57. 18. Ways & will *h.* him
Je. 17. 14. *H.* me, O Lord, & I
P. 30. 17. *H.* thee of thy wounds
Hoſ. 6. 1. Torn, and he will *h.*
P. 14. 4. *H.* their backſlidings
C. Mat. 10. 8. *H.* the ſick
13. 15. And I ſhould *h.* them
Lu. 4. 18. *H.* ſent me to *h.*
John 12. 40. And I ſhould *h.* them
See the ſignifications in healing.
Ge. 20. 17. God *h.* Abimelech
2 K. 2. 21. *H.* theſe waters
Pſ. 30 2. And thou haſt *h.*
107. 20. Sent his word and *h.*
Iſ. 53. 5. His ſtripes are *h.*
Je. 6. 14. They have *h.*
15. 18. Which refuſeth to be *h.*
17. 14. *H.*—and I ſhall be *h.*
51. 9. Would have *h.* Babylon
Eze. 34. 4. Neither have you *h.*
Hoſ. 7. 1. I would have *h.* Iſrael
11. 3. Knew not that I *h.*
C. He. 12. 13. Let it rather be *h.*
Ja. 5. 16. That ye may be *h.*
1 Pe. 2. 24. Stripes ye were *h.*
Iſ. 3. 7. I will not be an *h.*
Ex. 15. 26. The Lord that *h.*

HEALING.
Je. 14. 19. No *h.* for us
30. 13. No *h.* medicine
P. Mal. 4. 2. *H.* in his wings
1 Co. 12. 9. Gifts of *h.*
Re. 22. 2. For *h.* of the nations

It is underſtood,

1. Spiritually, to *h.* ſins, Iſ. 6. 10. Je. 3. 22
2. Politically, to *h.* a ſtate, Je. 30. 17.
3. Sinfully, when ſinners promiſe peace, Je. 6. 14

HEALTH.
Pſ. 67. 2. Thy ſaving *h.*
Pro. 3. 8. *H.* to thy navel
P. Iſ. 58. 8. Thy *h.* ſhall ſpring
Je. 8. 15. For a time of *h.*
P. 30. 17. I'll reſtore *h.* unto thee
Acts 27. 34. This is for your *h.*
3 John 2. And be in *h.* even

HEAP, S, ED, ETH.
Ex. 15. 8. Floods ſtood—as an *h.*
Jud. 15. 16. *H.* upon *h.*
C. De. 13. 16. Shall be an *h.*
Pſ. 33 7. The ſea together as an *h.*
78. 13. Waters to ſtand as an *h.*
T. Iſ. 17. 1. A ruinous *h.*
P. Je. 30. 18. On her own *h.*
Hab. 3. 15. *H.* of great waters
T. De. 32. 23. *H.* miſchief upon
Job 16. 4. I could *h.* up words
36. 13. Hypocrites *h.* up wrath
2 Tim. 4. 3. *H.*—teachers having
Zec. 9. 3. *H.* up ſilver as
Ja. 5. 3. Have *h.* up treaſure
Ne. 4. 2. Stones out of the *h.*
T. Je. 9. 11. Jeruſalem *h.*
T. 51. 37. Babylon ſhall be—*h.*
Pſal. 39. 6. He *h.* up riches

Put for,

1. To comfort, Job 16. 4
2. To gather together, 27. 16. Ja. 5. 3
3. To provoke, Job 36. 13
4. To caſt upon, Ro. 12. 20
5. To treaſure up

Jud. 15. 16. *H.* upon *h.*
2 K. 10. 8. In two *h.*
19. 25. In ruinous *h.*
Pſ. 79. 1. Jeru—on *h.*
Je. 31. 21. High *h.* ſet
T. 51. 37. Babylon—*h.*

HEARD.
Ex. 16. 19. *H.* your mur.
Nu. 14. 15. *H.* the fame of
Job 42. 5. *H.* of thee by the
Iſ. 40. 21. Have ye not *h.*
P. 65. 19. Weeping no more *h.*
66. 8. *H.* ſuch a thing
Je. 7. 13. I ſpeak, but ye *h.* not
Mal. 3. 16. Harkened & *h.*
Mat. 6. 7. *H.* for much ſpeaking
Acts 2. 37. *H.* were pricked
He. 3. 16. *H.* did provoke
Ja. 5. 11. *H.* of Job's patience

HEAR.
Ge. 21. 6. All that *h.* will laugh
P. Ex. 22. 23. I will ſurely *h.*
Nu. 16. 8. *H.*—ſons of Levi
De. 4. 10. Make them *h.* my
33. People hear the voice of G.
C. Det. 5. 27. *H.* it, and do it
C. 6. 3. *H.* O Iſrael, and obſerve
C. 12. 28. *H.* all theſe words
C. Joſ. 3. 9. *H.* the words of the
C. Jud. 5. 3. *H.* O ye kings
14. 13. *H.* thy riddle
1 S. 2. 24. No good report I *h.*
15. 14. Lowing—which I *h.*
16. 2. Saul *h.* it, he will kill me
C. 1 K. 4. 34. *H.* wiſdom of
Ne. 4. 4. *H.* O our God
C. Job 42. 4. *H.* & I will ſpeak
Pſ. 18. 44. As ſoon as they *h.* of me
20. 1. *H.*—in the day of trouble
9. Let the king *h.* us
34. 2. The humble ſhall *h.*
C. 49. 1. *H.* this, all ye people
C. 50. 7. *H.* O my people, and I
59. 7. Who ſay they do *h.*
C. 81. 8. *H.* O my people, and I
85. 8. Will *h.* what the Lord
143. 8. *H.* thy loving kindneſs
C. Pro. 4. 10. *H.*—and receive my
C. 22. 17. *H.* the words of the wiſe
C. Ec. 5. 1. More ready to *h.*
C. 7. 5. *H.* the rebuke of the wiſe
C. Can. 2. 14. Let me *h.* thy voice
8. 13. Cauſe me to *h.* it
Iſ. 1. 2. *H.* O heavens
6. 9. *H.* ye indeed, but underſt.
C. 48. 16. *H.* ye this, O houſe of
C. 55. 3. *H.* and your ſoul ſhall
C. Je. 6. 18. *H.* ye nations, and
T. 7. 16. I will not *h.* thee
T. 11. 14. I will not *h.* them
13. 17. If ye will not *h.*
19. 15. Might not *h.* my words
22. 5. But if ye will not *h.*
21. Thou ſaidſt, I will not *h.*
C. Eze. 3. 17. *H.* the word at my
13. 19. My people that *h.* yo. lies
C. 33. 7. *H.* the word at my mo.
30. *H.* what is the word
C. Mic. 3. 1. *H.*—O heads of Jacob
C. 6. 9. *H.* ye the rod, and who
Zec. 7. 12. Leſt—*h.* the law
C. Mat. 11. 4. John—whi.—*h.*
12. 19. Any man *h.* his voice in
13. 17. *H.* thoſe things ye *h.*
C. 15. 10. *H.* and underſtand
C. 17. 5. Well pleaſed, *h.* ye him
C. 18. 17. Neglect to *h.* them, tell
C. Mar. 4. 24. Heed what ye *h.*
6. 11. Receive—nor *h.* you
C. 12. 29. *H.* O Iſrael, the Lord
Lu. 5. 1. Preſſed on him to *h.*
15. Came together to *h.*
C. 8. 18. Take heed—how ye *h.*

C. Lu. 8. 21. *H.* the word of God
16. 31. If they *h.* not Moſes
19. 48. Attentive to *h.* him
P. John 5. 25. They that *h.* ſhall
6. 60. Hard ſaying who can *h.*
10. 3. The ſheep *h.* his voice
16. Shall *h.* my voice and
20. Is mad, why *h.* you him
12. 47. If any man *h* my words
14. 24. Word—you *h.* is not mine
Acts 2. 8. How *h.* we every man in
33. Ye now ſee and *h.*
C. 3. 22. Him ſhall ye *h.* in all
10. 33. *H.* all things command.
17. 21. *H.* ſome new thing
1 Tim. 4. 16. Save them that *h.*
2 Tim. 4. 17. Gentiles might *h.* &
C. Ja. 1. 1 . Swift to *h.* ſlow
1 John 5. 15. We know that he *h.*
Re. 3. 20. Any man *h.* my voice

Put for,

1. To g. a req. Gen. 30. 6.—42. 21
2. To underſtand, Nu. 9. 8
3. To determine, 2 S. 15. 3
4. To receive, Job 34. 2
5. To regard, 35. 13. Am. 5. 23
6. To obey, Iſ. 55. 3. Ec. 5. 1
7. To believe, John 9. 27

Hear the word of the Lord.

1 K. 22. 19. 2 K. 7. 1. Iſ. 1. 10—28. 14—39. 5—66. 5. Je. 2. 4—7. 2—9. 20—17. 20—22. 29—31. 10—34. 4 44. 24. Eze. 6. 3—13. 2—16. 35.—20. 47—34. 7—37. 4. Hoſ. 4. 1

HEARER, S, EST.

Ja. 1. 23. Be a *h.* of the wo.
25. Not a forgetful *h.*
Ro. 2. 13. *H.* of the law
2 Tim. 2. 14. Subverting of t. *h.*
Pſ. 65. 2. O thou that *h.* pray
Mat. 21. 16. *H.* thou what
John 3. 8. Thou *h.* the ſound
11. 42. Thou *h.* me always

HEARETH, ING.

Ex. 16. 7. *H.* your murmur.
1 S. 3. 9. L. thy ſervant *h.* 10
Pſ. 69. 33. The L. *h.* the poor, &
Pro. 8. 34. Bleſſed--man that *h.* me
15. 29. *H.* the prayer of the
31. *H.* the reproof of life
25. 10. *H.* it, put thee to ſhame
Mat. 7. 24. *H.* theſe ſayings, 26
13. 19. *H.* the word of the K.
Lu. 6. 47. *H.* my ſayings
10. 16. *H.* you, *h.* me, and
John 3. 29. Standeth and *h.* him
8. 47. Is of God, *h.* God's word
9. 31. God *h.* not ſinners
18. 37. Of the truth *h.* my voice
1 John 4. 5. The world *h.* them
6. Knoweth God *h.* us
5. 14. He *h.* us
Re. 22. 18. Every man that *h.*
De. 31. 11. Law—in *h.*
2 S. 18. 12. In our *h.* the king
2 K. 4. 31. Voice nor *h.*
Job 33. 8. Spoken in my *h.*
Eze. 9. 5. He ſaid in my *h.* God
T. Am. 8. 11. Of *h.* the words of
2 Pe. 2. 8. Seeing and *h.* vexed

HEARKEN.

Ex. 3. 18. Shall *h.* to thy voice
4. 1, 8, 9. *H.* unto—voice
6. 30. How ſhall Pharaoh *h.*
C. 18. 19. *H.* now unto my voice
Le. 26. 18. Not for all this *h.*
De. 13. 18. Thou ſhalt—*h.*
C. 18. 15. To him ye ſhall *h.*
26. 17. To *h.* to his voice
Joſ. 1. 17. We *h.* unto thee
Jud. 9. 7. *H.* to me, ye men of
Pſ. 81. 11. Would not *h.* to my
C. Iſ. 28. 23. *H.* and hear my
Je. 6. 17. We will not *h.*
7. 27. They will not *h.* unto
T. 11. 11. I will not *h.* to them
16. 12. May not *h.* to me
T. 26. 4. If ye will not *h.* unto
P. 29. 12. I will *h.* unto you
35. 13. To *h.* to my words
44. 16. We will not *h.* unto thee
Hoſ. 9. 17. Becauſe they did not *h.*
Zec. 1. 4. They did not—*h.* unto
7. 11. But they refuſed to *h.*
Acts 2. 14. *H.* unto my word

HEARKENED.

Ge. 3. 17. Becauſe thou haſt *h.* to
Ex. 6. 9. They *h.* not to Moſes
De. 9. 19. Lord *h.* to me at
26. 14. *H.* to the Lord
Joſ. 1. 17. As we *h.* to Moſes
Jud. 2. 20. Have not *h.* to
Pſ. 81. 13. My people had *h.*
Je. 7. 24, 26. They *h.* not, 25. 3, 4, 7
26. 5.—34. 17. Ye have not *h.*
44. 5. But they *h.* not, nor
Acts 27. 21. Should have *h.* to me

Put for,

1. To obey, Joſ. 1. 17. 1 S. 15. 22
2. To grant a petition, De. 9. 19

HEARKENEDST, ETH, ING.

De. 28. 45. Becauſe thou *h.* not unto me
Pro. 1. 33. Whoſoever *h.*
Pſ. 103. 20. *H.* unto the voice.

HEART.

Gen. 6. 5. Thoughts of his *h.* evil
8. 21. Lord ſaid in his *h.* I'll
17. 17. Abraham ſaid in his *h.*
27. 41. Eſau ſaid in his *h.*
Ex. 8. 15. He hardened his *h.*
35. 5. Whoſo is of a willing *h.*
34. Hath put in his *h.*
De. 2. 30. Made his *h.* obſtinate
5. 29. That there were ſuch a *h.*
C. 6. 5. Thy God with all thine *h.*
C. 6. Words ſhall be in thy *h.*
C. 11. 18. My words in your *h.*
C. 15. 9. In thy wicked *h.*
C. 17. 17. His *h.* turn not away
C. 20. His *h.* be not lifted up
19. 6. While his *h.* is hot
24. 15. Setteth his *h.* on it
29. 19. Bleſſed himſelf in his *h.*
30. 10. Turn with all thine *h.*
Joſh. 14. 8. *H.* of the peo. melt
C. 22. 5. Serve him with *h.*
Judges 5. 15. Great thoughts of *h.*
16. Great ſearchings of *h.*
1 Sam. 1. 30. Speak in her *h.*
4. 13. His *h.* trembled for
16. 7. L. looketh on the *h.*
24. 5. David's *h.* ſmote him
28. 5. His *h.* greatly trembled
2 S. 24. 10. David's *h.* ſmote him
1 K. 11. 2. Turn away your *h.*
2 K. 22. 19. Thine *h.* was tender
C. 1 Chr. 22. 19. Your *h.* to ſeek
29. 17 Thou trieſt the *h.* 18
2 Ch. 9. 23. God had put in his *h.*
12. 14. He prepared not his *h.*
30. 19. Prepareth his *h.* to ſeek
Job 9. 4. He is wiſe in *h.* and
12. 24. Taketh away the *h* of the
Pſ. 10. 6. Said in his *h.* I ſhall, 11. 13
15. 2. Speaketh t. truth in his *h.*
P. 22. 26. Your *h.* ſhall live for
P. 31. 24. Shall ſtrengthen yo. *h.*
33. 21. Our *h.* ſhall rejoice in
37. 31. Law of his God in his *h.*
55. 21. War was in his *h.*
58. 2. In *h.* you work wickedn.
C. 62. 10. Set not your *h.* upon
P. 69. 32. Your *h.* ſhall live
Pſ. 105. 3. *H.* of them rejoice
C. Pro. 8. 5. Be ye of an underſt. *h.*
12. 8. Of a perverſe *h.*
13. 12. Maketh the *h.* ſick
14. 13. In laught. t. *h.*—ſorrowf.
30. A ſound *h.* is life
33. Wiſdom reſteth in the *h.*
16. 1. Preparations of the *h.*
23. *H.* of the wiſe teacheth
18. 15. The *h.* of the prudent
21. 4. A proud *h.* is ſin
24. 12. He that pondereth the *h*
Ec. 2. 22. Vexation of his *h.*
7. 2. Living will lay it to—*h.*
Iſ. 6. 10. Makes the *h.* of peo. fat
T. 13. 7. Every man's *h.* ſhall melt
T. 32. 4. *H.* of the raſh ſhall
42. 25. He laid it not to *h.*
57. 1. No man layeth it to *h.*
15. To revive the *h.*
P. 66. 14. See this your *h.*--rejoice
Jer. 4. 19. Pained at my very *h.*
5. 23. Hath a rebellious *h.*
9. 26. Uncircumciſed in *h.*
11 20. Tryeſt the reins and *h.*
20. 12. Seeſt the reins and the *h.*
P. 24. 7. I'll give them an *h.* to
T. 48. 41. As the *h.* of a woman
La. 3. 41. Let us lift up our *h.*
65. Give them ſorrow of *h.*
P. Ezek. 11. 19. Stony *h.* out
C. 18. 31. Make ye a new *h.*
T. 21. 7. Every *h.* ſhall melt
P. 36. 26. A new *h.*—will I give
Dan. 1. 8. Purpoſed in his *h.*
11. 12. His *h.* ſhall be lifted up
M. Hoſ. 2. 14. Speak to her *h.*
Nah. 2. 10. *H.* melteth knees
Zeph. 2. 15. Said in her *h.* I am
Mat. 6. 21. There will your *h.* be
11. 29. I am meek and lowly in *h.*
12. 35. Treaſury of the *h.* bring
24. 48. Servant ſhall ſay in his *h.*
Mark 7. 19. Not into his *h.*
21. Out of the *h.* of men pro.
Lu. 2. 19. Pondered them in her *h.*
John 13. 2. Having put into the *h.*
C. 14. 1. Let not your *h.* be tr. 27
P. 22. Your *h.* ſhall rejoice
C. Acts 2. 46. with ſingleneſs of *h.*
5. 33. Were cut to the *h.*
7. 54. Cut to the *h.* and gnaſhed
11. 23. With purpoſe of *h.* they
Ro. 6. 17. Obeyed from the *h.*
C. Ep. 6. 5. Singleneſs of—*h.* 6
C. Col. 3. 22. Of *h.* fearing God
C. He. 10. 22. Near with a true *h.*
C. 1 Pe. 3. 4. Hidden man—the *h.*
Re. 18. 7. She ſaith in her *h.*

HEARTED.

Ex. 35. 22. Were willing *h.*
Pſ. 76. 5. Stout *h.* are ſpoiled
Iſ. 24. 7. Merry *h.* to ſigh

FAINT-HEARTED.

De. 20. 8. That is *faint-hearted*

TENDER-HEARTED.

C. 2 Ch. 13. 7. Ep. 4. 32

WISE-HEARTED.

Ex. 28. 3—31. 6—35. 10, 25—36. 1, 2, 8

HEARTS.

Le. 26. 41. Uncir. *h.* be hu.
Joſ. 2. 11. Our *h.* did melt
1 S. 10. 26. *H.* God had touched
1 K. 8. 39. Only knoweſt the *h.*
2 Ch. 6. 14. With all their *h.* 30
20. 33. Had not prepared their *h.*
Pſ. 7. 9. God trieth the *h.*
Pro. 17. 3. L. trieth the *h.*
21. 2. Lord pondereth the *h.*
Iſ. 44. 18. Shut their *h.*
Je. 48. 41. Men's *h.* in Moab
Eze. 13. 2. Out of their—*h.*
32. 9. Vex the *h.* of many
Da. 11. 27. Theſe kings *h.* ſha. be
Lu. 2. 35. Thoughts of many *h.*
8. 12. Word out of their *h.*
Acts 1. 24. Kno. t. *h.* of all, 15. 8, 9
Ro. 1. 24. Luſts of their own *h.*
8. 27. Searcheth t. *h.* knoweth
1 Th. 2. 4. G. which trieth our *h.*
P. He. 10. 16. Law into their *h.*
Re. 2. 23. The reins and *h.*

Put for,

1. The whole man, Pſ. 45. 1
2. Soul and faculties, Pro. 23. 26 Ja. 1. 26
3. Will and affections, as when *h.* and ſoul are mentioned together, Mat. 22. 37
4. Underſtanding, Ro. 2. 15
5. The mind, Pſ. 28. 3. 1 S. 25. 31
6. Conſci. 1 Joh. 3. 20. 1 S. 24. 5
7. Purpoſe, Iſ. 10. 7
8. Affection, Ex. 23. 9
9. Within, 2 Co. 5. 12
10. Middle of any thing, Ex. 15. 8. Iſ. 19. 1. In the marg. often, ſo, De. 4. 11. Pſ. 46. 2. Pro. 23. 34.—30. 19. Iſ. 19. 1. Je. 51. 1. Eze. 27. 4—26. 12
11. The grave, Mat. 12. 40
12. Memory, Lu. 2. 51

HEARTY, ILY.

Pro 27. 9. A man's friend by *h.*
Col. 3. 23. Do it *h.* as to

HEAT, ED.

P. Ge. 8. 22. Cold *h.* ſummer and
P. Iſ. 25. 4. A ſhad. from t. *h.* 5
P. 49. 10. Neither ſhall the *h.*
Eze. 3. 14. In the *h.* of my ſpirit
Acts 28. 3. A viper out of the *h.*
2 Pe. 3. 10. With fervent *h.*
Hoſ. 7. 4. As an oven *h.*

HEATH.

T. Je. 17. 6. Like the *h.* on the
T. 48. 6. *H.* in the wilderneſs

HEATHEN.

2 K. 17. 8. In the ſtatu. of the *h.*
Pſ. 2. 1. Why do the *h* rage, 8
9. 5. Haſt rebuked t. *h* v. 15, 19
10. 16. The *h.* are periſhed
47. 8. Reigneth over the *h.*
59. 5. Viſit all the *h.*
79. 10. Wherefore ſhould the *h.*
149. 7. Vengeance on the *h.*
Je. 10. 2. The way of the *h.* 25
T. Eze. 7. 24. The worſt of t. *h.*
11. 12. The manners of the *h.*
20. 9. Polluted before the *h.*
23. 30. Whoring after the *h.*
T. 25. 7. For a ſpoil to the *h.*
P. 34. 28. A prey to the *h.*
36. 3. Reſidue of the *h.* 4, 5, 6, 7, 15, 20, 23, 36
T. 37. 28. The *h.* ſhall kn. 38. 16
39. 7. *H.* may know
Joel 2. 17. *H.* ſhould rule over
3. 11. Come all ye *h.* 12
T. Mic. 5. 15 Fury upon the *h.*
Hab. 3. 12. Didſt threſh the *h.*
Zec. 1. 15. Diſpleaſed with the *h.*
9. 10. Peace to the *h.*
P. 14. 14. Weal. of all the *h.*
T. 18. Lord will ſmite the *h.*
Mat. 6. 7. Repetitions as the *h.*
18. 17. To thee as an *h.*
2 Co. 11. 26. Perils by the *h.*
Gal. 2. 9. Should go to the *h.*
3. 8. God would juſtify the *h.*

HEAVEN.

Ge. 14. 19. God poſſeſſor of *h.*
De. 11. 17. Shut up *h.*
31. 28. Call *h.* to record
Job 26. 11. Pillars of *h.*
Pſ. 20. 6. From his holy *h.*
73. 25. Whom have I in *h.*
107. 26. They mount up to *h.*
Iſ. 40. 12. Meted out *h.*
49. 13. Sing, O *h.*
Je. 23. 24. Do not I fill *h.*
49. 36. Four quarters of *h.*
Acts 7. 49. *H.* is my throne
10. 11. And ſaw *h.* open

HEAVENS.

1 K. 8. 27. The heaven of *h.*
Job 9. 8. Spreadeth out the *h.*
14. 12. *H.* be no more
Pſ. 68. 4. Rideth on the *h.*
115. 16. *H.* are the Lords
Iſ. 34. 4. *H.* ſhall be rolled
Mat. 24. 29. Powers of the *h.*
Acts 3. 21. *H.* muſt receive
2 Pe. 3. 13. Look for new *h.*
C. Re. 12. 12. Rejoice ye *h.*

For,

1. The firmament, Ge. 1. 17
2. The airy heaven, La. 4. 19
3. All places above us, Pſ. 78. 26
4. Great dignity, Iſ. 14. 12
5. The circuit of heaven, 40. 22
6. True viſible church, Re. 12. 7, 10

HEAVY.

Ex. 17. 12. Moſes hands *h.*
18. 18. Thing is too *h.* for
T. Iſ. 24. 20. Tranſg. be *h.*
Mat. 11. 28. That are *h.* laden
26. 37. Sorrowful and very *h.*

Put for,

1. Want of ſtrength, Ex. 17. 12
2. Unwieldy, 1 S. 4. 18
3. Grievous, Job. 33. 7. Pſ. 32. 4
4. Afflicted, Pro. 25. 20—31. 6
5. Dull, Iſ. 6. 10—59. 1
6. Drowſy, Mat. 26 43

HEAVINESS.

Pſ. 69. 20. I am full of *h.*
119. 28. Soul melteth for *h.*
Pro. 14. 13. That mirth is *h.*
P. Iſ. 61. 3. For the ſpirit of *h.*
Ja. 4. 9. Be turned to *h.*
1 Pe. 1. 6. Ye are in *h.*

HEAVIER.

Job 6. 3. Be *h.* than the
23. 2. Stroke is *h.* than
Pro 27. 3. *H.* than them both

HEAVILY.

Ex. 14. 25. Draw them *h.*
Pſ. 35. 14. Bowed down *h.*
Iſ. 47. 6. *H.* laid the yoke

HEDGE.

T. Iſ. 5. 5. I'll take away the *h.*
Eze. 13. 5. Made up the *h.*
Mic. 7. 4. Sharper than a thorn *h.*
Mar. 12. 1. And ſet an *h.* about

For,

1. God's protection, Job 1. 10
2. Reſtraint, 3. 23. La. 3. 7
3. Magiſtrates, Eze. 22. 30

HEDGES.

Pſ. 80. 12. Broken down her *h.*
89. 40. Broken down all his *h.*
Je. 49. 3. To & fro by the *h.*
Lu. 14. 23. Highways and *h.*

HEED.

C. De. 2. 4. Take ye good *h.*
Pſ. 119. 9. Taking *h.* thereto
1 Tim. 4. 1. *H.* to ſeducing ſpirits
C. He. 2. 1. More earneſt *h.*

HEEL, HEELS.

Uſed,

1. Properly, Ge. 25. 26—49. 17
2. Figuratively;
   1. For the humanity of Ch. Ge. 3. 15
   2. Firſt motion of one's way, Job 13. 27
   3. Deſpiteful practice, Pſ. 41. 9. John 13. 18
   4. Ways or words, Pſ. 49. 5. Je. 13. 22

HEIFER.
C. Num. 19. 2, 5, 6, 9, 10, 17.
Jud. 14. 18. Plowed with my *h.*
Je. 46. 20. Egypt is like a—*h.*
50. 11. Grows fat as an *h.*
Hoſ. 4. 16. Iſr.—as a—h.
He. 9. 13. Aſhes of an *h.*

HEIGHT, S.
Job 22. 12. God in the *h.*
Pſ. 102. 19. Looked from the *h.*
P. Je. 31. 12. Sing in t. *h.* of Zion
Ro. 8. 39. Nor *h.* nor depth
Ep. 3. 18. Length, & depth, & *h.*
Pſ. 148. 1. Praiſe him in the *h.*

HEIR, S.
Ge. 15. 4. Sha. not be thine *h.* 3.
21. 10. Not be *h.* with my ſon
Mat. 21. 38. This is the *h.* come
Ga. 4. 7. If a ſon, then an *h.*
Ro. 8. 17. H. of G. and joint *h.*
Tit. 3. 7. Should be made *h.*
He. 1. 14. *H.* of ſalvation
6. 17. *H.* of promiſe
Ja. 2. 5. *H.* of the kingdom

HELD.
Job 23. 11. Foot hath *h.* his ſte.
Pſ. 32. 9. Mouth muſt be *h.*
94. 18. Mercy, O L. *h.* me up
Ca. 3. 5. I *h.* him, & wo. not
7. 5. King is *h.* in the gal.
Re. 6. 9. Teſtimony wh. they *h.*
See *Peace.*

HELD HIS PEACE.
Ge. 24. 21. *H.*—to wit
Le. 10. 3. Aaron *h.*
Nu. 30. 7. And *h*—
1 S. 10. 27. But he *h.*
2 K. 18. 26. Ne. 5. 8.
Job 29. 10. Pſ. 39. 2.
Iſ. 36. 21. Mat. 26. 63.
Mar. 3. 4. Lu. 20. 28.
Ac. 11. 18.

HELL.
T. De. 32. 22. Unto t. loweſt *h.*
Job 26. 6. *H.* is naked
Pſ. 9. 17. Wick.--turned into *h.*
Pr. 5. 5. Steps take hold on *h.*
7. 27. The way to *h.*
15. 24. May depart from *h.*
T. Iſ. 14. 15. Brought down to *h.*
T. Lu. 10. 15. Thruſt down to *h.*
Re. 1. 18. The keys of *h.*
For
1. Grave, Pſ. 16. 10.
2. Satan's kingd. Mat. 16. 18
3. Inſup. Pſ. 18. 5—116. 3.
4. Perdition, Pr. 5. 5.
5. Satan, Ja. 3. 6.

HELMET.
Iſ. 59. 17. An *h.* of ſalvation
Eze. 23. 24. Shield & *h.* 27. 10.
Ep. 6. 17. Take the *h.* of ſalv.
1 Th. 5. 8. For an *h.* the hope

HELP, ED, ER.
De. 33. 29. L. t. ſhield of thy *h.*
T. Jud. 5. 23. The *h.* of the L.
Pſ. 3. 2. There is no *h.* for him
20. 2. Send the *h.* from
35. 2. Stand up for my *h.* 44. 2.
46. 1. Preſent *h.* in trouble
60. 11. Give us *h.* from troub.
63. 7. Haſt been my *h.*
89. 19. Laid *h.* on one
94. 17. The L. had been my *h.*
107. 12. There was none to *h.*
124. 8. Our *h.* is in the name
P. Iſ. 41. 10. I will *h.* thee
P. 50. 7. The L. G. wi. *h.* thee
Hoſ. 13. 9. In me is thine *h.*
Ac. 26. 22. Obtained *h.* of G.
For,
1. A wife, Ge. 2. 18. 20.
2. Office of Deacons, 1 Cor. 12. 28.
3. Means to help, Job 31. 21.

HELPED.
1 S. 7. 12. The L. hath *h.*
Pſ. 118. 13. The L. *h.* me

HELPER.
Pſ. 30. 10. L. be thou mine *h.*
54. 4. G. is mine *h.*
72. 12. Him that hath no *h.*
He. 13. 6. The L. is my *h.*

HELPETH, ING.
1 Ch. 12. 18. Thy G. *h.* thee
Iſ. 31. 3. That *h.* ſhall fall
Ro. 8. 26. *H.* our infirmities
Ezr. 5. 2. God *h.* 'em
Pſ. 22. 1. From my *h.*
2 Cor. 1. 11. *H.* together

HELPS.
Ac. 27. 17. Uſed *h.* under.
1 Co. 12. 28. *H.* in governm.

HENCEFORTH.
Ge. 4. 12. Not *h.* yield
Iſ. 9. 7. }
Mi. 4. 7. } *H.* even for ever
Mat. 23. 39. Not ſee me *h.*
26. 29. Not drink *h.*
Joh. 15. 15. *H.* call I you
Ac. 18. 6. *H.* I will go
2 Cor. 5. 15. Not *h.* live
16. *H.* we know no
Ep. 4. 14. *H.*—be no more
17. *H.* walk not as
2 Ti. 4. 8. *H.* there is laid
He. 10. 13. *H.* expecting

HERB, S.
Ge. 1. 11. *H.* yielding ſeed, v. 12. 29. 30.
De. 32. 2. As—rain on t. tend. *h.*
Pſ. 37. 2. Wither as t. green *h.*
104. 14. *H.*—for ſerv. of man
Mat. 13. 32. Greateſt amo. *h.*
Lu. 11. 42. All manner of *h.*
Ro. 14. 2. Weak eateth *h.*
He. 6. 7. Bringeth forth *h.*

HERD, S.
P. Iſ. 65. 10. Place for the *h.*
Hab. 3. 17. No *h.* in the ſtalls
Mat. 8. 30. *H.* of many ſwine

HERDMAN, Am. 7. 14.

HERDMEN.
Ge. 13. 7. *H.* of Abrahams
8. Between my *h.* and
26. 20. *H.* of Gerar

HERE.
Mat. 24. 23. Lo *h.* is Chriſt
28. 6. He is not *h.*
Lu. 17. 23. See *h.* or ſee
Joh. 11. 21. Hadſt been *h.*
Ac. 16. 28. We are all *h.*
Here and there. 1 K. 20. 40.

HERETOFORE.
Ex. 4. 10. *H.* nor ſince
5. 7. As *h.* ſo verſ. 14.
8. Did make *h.*
Ru. 2. 11. Knoweſt not *h.*
1 S. 4. 7. Such a thing *h.*

HERESY, &c. HERETIC.
Ac. 24. 14. Way wh. they call *h.*
1 Cor. 11. 19. Muſt be *h.*
Gal. 5. 20. Strife, ſeditions, *h.*
C. Tit. 3. 10. That is an *h.*
2 Pe. 2. 1. Bring in damnable *h.*

HERITAGE.
T. Job 27. 13. *H.* of oppreſſors
Pſ. 16. 6. I have a goodly *h.*
P. 111. 6. Give 'em the *h.*
P. Joel 3. 2. Plead—for mine *h.*
Mic. 7. 14. T. flock of thine *h.*
For,
1. Canaan, Pſ. 111. 6. Iſ. 58. 14
2. Puniſhment, Job 20. 29.
3. A bleſſing, Pſ. 61. 5--127. 3
4. People of Iſrael, Je. 12. 7.
5. Calling Jews, Iſ. 49. 8.
6. Chriſtian people, 1 Pe. 5. 3.

HERMON.
De. 4. 48. Sion which is *h.*
Pſ. 133. 3. The dew of *h.*

HEW, ED.
Ex. 34. 1. *H.* thee 2 tables
De. 10. 1—12. 3—19. 5.
1 S. 11. 7. *H.* 'em in pieces
15. 33. *H.* Agag in pieces
Iſ. 22. 16. *H.* thee out a
Je. 2. 13. *H.* out ciſterns
For,
1. Judgm. threaten. Ho. 6. 5,
2. Executed, Mat. 3. 10.

HEWN.
Ex. 20. 25. Of *h.* ſtone
Pr. 9. 1. *H.* out her ſeven
Iſ. 9. 10. With *h.* ſtone
10. 33. Be *h.* down
51. 1. Whence ye are *h.*

HEWERS, ETH.
Joſ. 9. 21. Be *h.* of wood
Iſ. 10. 15. Him that *h.*
22. 16. That *h.* him out

HID.
Ge. 3. 8. *H.* themſelves
Ex. 2. 2. *H.* him three months
Job 3. 21. More than for *h.* trea.
Pſ. 9. 15. In t. net wh. they *h.*
32. 5. Iniquity ha. I not *h.*
40. 10. Not *h.* thy righte.
69. 5. My ſins are not hid
119. 11. Thy word ha. I *h.*
139. 15. Subſtance was not *h.*
140. 5. Proud have *h.* a ſnare
Iſ. 42. 22. *H.* in priſon houſes
50. 6. I *h.* not my face
Je. 36. 26. The L. *h.* them
Hoſ. 13. 12. Sin of Ephraim *h.*
Ob. 6. His *h.* things ſought
Mat. 10. 26. *H.* that ſhall not be
11. 25. Thou haſt *h.* theſe thin.
25. 18. *H.* his lord's money
Mar. 4. 22. Nothing *h.* which
Lu. 19. 42. But now are—*h.*
2 Cor. 4. 3. Goſpel be *h.* it is *h.*
Ep. 3. 9.
Col. 1. 26. Hath been *h.*
2. 3. In whom are *h.*
3. 3. Your life is *h.*
1 Ti. 5. 25. Otherw. cannot be *h.*

HIDDEN.
Job 24. 1. Times are not *h.* from
Iſ. 48. 6. Shewed thee *h.* things
1 Cor. 2. 7. The *h.* wiſdom
For,
1. Ignor. Le. 5. 2. De. 30. 11.
2. Heart, Pſ. 51. 6
3. God's Saints, Pſ. 83. 3.
4. Sought for, Pr. 28. 12.
5. Regenerate parts, 1 Pe. 3. 4

HIDE.
Ge. 18. 17. Sha. I *h.* from Abr.
Pſ. 17. 8. *H.* me under t. ſhad.
31. 20. *H.* 'em in the ſecret
143. 9. I fly unto thee to *h.* me
T. Iſ. 3. 9. They *h.* it not, wo un.
C. 26. 20. *H.* thyſ. as it were
T. Am. 9. 3. Though they *h.*
Ja. 5. 20. *H.* a multitude of ſins

HIDEST, ETH.
Pſ. 10. 1. Why *h.* thou thyſelf
Iſ. 45. 15. A G. that *h.* thyſelf
Pr. 22. 3. A prudent man *h.*
Mat. 13. 44. Hath found, he *h.*
See *Face.*

HIDING.
Pſ. 32. 7. My *h.* place. 119. 114.
Iſ. 28. 17. Overflow the *h.*
P. 32. 2. Be as an *h.* place
Hab. 3. 4. *H.* of his power

HIGH.
Job 11. 8. It is as *h.* as heaven
22. 12. Stars, how *h.* they are
49. 2. Both low and *h.*
Pſ. 71. 19. Righte. O G. is very *h.* 97. 9.
113. 4. Lord is *h.* above all
131. 1. Nor—in things too *h.*
138. 6. Though the L. be *h.*
C. 149. 6. Let the *h.* praiſes
Pr. 21. 4. An *h.* look, and a
T. Iſ. 24. 21. The hoſt of *h.* ones
T. 30. 13. Swelling out on a *h.* wall
C. Ro. 12. 16. Mind not *h.* things
Re. 21. 12. A wall great and *h.*

HIGHER, EST.
P. Nu. 24. 7. King ſhall be *h.*
Pſ. 61. 2. Rock that is *h.* than I
P. 89. 27. *H.* than the Kings
Iſ. 55. 9. My ways *h.* than
C. Ro. 13. 1. The *h.* powers
P. Pſ. 87. 5. *H.*—ſhall eſtabliſh
Pr. 9. 3. Upon the *h.* places
Lu. 1. 32. Son of the *H.*
35. Power of the *H.* ſhall

HIGHLY.
Lu. 1. 28. That are *h.* fav.—
Ac. 12. 20. *H.* diſpleaſed
1 Th. 5. 13. Eſteem them *h.*
Highneſs, Iſ. 13. 3.

HIGH PLACE, ES.
Nu. 23. 3. 1 S. 9. 19. 25. 1 S. 10. 5, 13. 1 K. 3. 4—11. 7.
Eze. 16. 24, 25—20. 29.
Le. 26. 30. Deſtroy your *h.*
De. 32. 13. *H.* of the earth
33. 29. Tread on their *h.*
Ju. 5. 18. *H.* of the field
2 S. 1. 19. Slain on thy *h.*
22. 34. Setteth me on *h.*
1 K. 3. 2. Sacrif. in the *h.*
15. 14. *H.* were not
2 Ch. 17. 6. Took away the *h.*
31. 1. Threw down the *h.*
Job 25. 2. Peace in his *h.*
Pſ. 18. 33. Upon my *h.*
Je. 3. 2. Eyes to the *h.*
7. 29. Lamentation on *h.*
Eze. 6. 3. Deſtroy your *h.*
16. 25. Buildeſt thy *h.*
36. 2. Ancient *h.*
Am. 4. 13. *H.* of the earth
Mi. 1. 3, 5—3. 12.
Hab. 3. 19. Upon my *h.*

HIGH-WAY, WAYS.
Nu. 20. 19. By the *h.*
1 S. 6. 12. Along the *h.*
2 S. 20. 12. Midſt of the *h.*
2 K. 18. 17. In the *h.*
Je. 31. 21. Toward the *h.*
Ju. 5. 6. The *h.* were
20. 31. In the *h.* of
Am. 5. 16. Say in all—*h.*

HILL, HILLS.
P. Pſ. 2. 6. Holy *h.* of Sion
3. 4. Out of his holy *h.*
15. 1. In thy holy *h.*
24. 3. The *h.* of the Lord
42. 6. The *h.* Miſar
43. 3. Unto thy holy *h.*
68. 15. The *h.* of God is
16. The *h.* which God
Iſ. 5. 1. Fruitful *h.*
10. 32. *H.* of Jeruſalem
30. 17. Enſign on a *h.*
Je. 16. 16. From every *h.*
50. 6. From moun— to *h.*
Eze. 34. 26. About my *h.*
Lu. 4. 29. Brow of the *h.*
Ge. 49. 26. Everlaſting *h.*
De. 33. 15. The laſting *h.*
1 K. 20. 23. Gods of the *h.*
Job 15. 7. Made before the *h.*
Pſ. 18. 7. The *h.* moved
50. 10. Upon a 1000 *h.*
80. 10. *H.* were covered
97. 5. The *h.* melted
98. 8. The *h.* be joyful
104. 13. Watereth the *h.*
18. The high *h.*—a refuge
Pr. 8. 25. Before the *h.* I
Ca. 2. 8. Skipping up—the *h.*
Iſ. 2. 2. Above the *h.*
5. 25. *H.* did tremble
41. 15. *H.* as chaff
42. 15. Waſte moun. and *h.*
Je. 4. 24. The *h.* moved
Hoſ. 10. 8. *H.* fall on us
P. Joe. 3. 18. *H.* ſhall flow
Mi. 4. 1. Above the *h.*
Hab. 3. 6. Perpetual *h.*
Lu. 23. 30. The *h.* cover us

HIMSELF.
Ex. 21. 3. In by *h.*
4. Go out by *h.*
1 S. 10. 19. Who *h.* ſaved
2 S. 7. 23. People to *h.*
2 Ch. 26. 20. *H.* haſted
2 Cor. 5. 18. Us to *h.*
19. The world to *h.*
Eph. 2. 15. To make in *h.*
Col. 1. 20. All things to *h.*

HIND, S.
Ge. 49. 21. An *h.* let looſe
2 S. 22. 34. Like *h.* feet
Job 39. 1. *H.* do calve
Pſ. 29. 9. The *h.* to calve
Pr. 5. 19. The loving *h.*
Ca. 2. 7. By the *h.* of the field
Je. 14. 5. *H.* calved in t. fi.

HINDER, ED.
Job 9. 12. Who can *h.* him
Ac. 8. 36. What doth *h.* me
1 Cor. 9. 12. Leſt we ſhould *h.*
Gal. 5. 7. Who did *h.*
Lu. 11. 52. Entering in ye *h.*
1 Th. 2. 18. Satan *h.*
1 Pe. 3. 7. Prayer be not *h.*
Hinder parts, Pſ. 78. 66.
Hinder end, 2 S. 2. 23.
Hinder part, Ac. 27. 41.
Hinder ſea, Zec. 14. 8.

HINDERMOST.
Ge. 33. 2. Joſeph *h.*
De. 25. 18. Smote the *h.*
Joſ. 10. 19. Smite the *h.*

HINGES.
1 K. 7. 50. *H.* of gold
Pr. 26. 14. Turneth upon his *h.*
Hip, Ju. 15. 8.

HIRE, HIRED.
Ge. 30. 18. God given my *h.*
C. Le. 19. 13. Is *h.* ſhall not
C. De. 23. 18. The *h.* of a whore
P. Iſ. 23. 18. *H.* ſhall be holineſs
Mi. 3. 11. Prieſt—teach for *h.*
Lu. 10. 7. Is worthy of—*h.*
Ja. 5. 4. The *h.* of the labourer
C. Le. 19. 13. Wages of him—*h.*
1 S. 2. 5. Were full have *h.*
Ne. 6. 12. Sanbal. had *h.*
13. 2. But *h.* Balaam againſt
Hoſ. 8. 9. Ephraim hath *h.* lovers
Mat. 20. 7. No man hath *h.*

HIRELING.
Job 7. 1. The days of an *h.*
14. 6. As an *h.* his day
Iſ. 16. 14. Years of an *h.*
Mal. 3. 5. Oppreſs the *h.*
Joh. 10. 12. Is an *h.* and not, 13.

HIRE, EST.
Eze. 16. 33. And *h.* them
Mi. 1. 7. The *h.* thereof

HISS, ING.
Job 27. 23. *H.* him out of
Iſ. 5. 26. Will *h.* unto
7. 18. Shall *h.* for the fly
Je. 19. 8. Aſtoniſhed and *h.*
49. 17. *H.* at the plagues
La. 2. 15. *H.* and wag

La. 2. 16. *H.* and gnaſh
Eze. 27. 36. People ſhall *h.*
Zeph. 2. 15. *H.* and wag
Zec. 10. 8. I will *h.* for
2 Ch. 29. 8. *H.* as ye ſee
Je. 18. 16. Perpetual *h.*
T. 19. 8. And an *h.* 25. 9.
T. Mi. 6. 16. Thereof an *h.*

HITHER *and* THITHER.

2 K. 2. 8. Divided *h.*
14. They parted *h.*

HITHERTO.

Ex. 7. 16. *H.* thou would'ſt
1 S. 7. 12. *H* hath the Lord
2 S. 7. 18. Brought me *h.*
15. 34. Father's ſervant *h.*
1 Ch. 17. 16. Brought me *h.*
Job 38. 11. *H.* ſhalt thou
Pſ. 71. 17. *H.* have I de—
Da. 7. 28. *H.* is the end
Joh. 5. 17. Worketh *h.*
16. 24. *H.* have ye aſked
Ro. 1. 13. Was let *h.*
Ho, Iſ. 55. 1.
Ho, ho, Zec. 2. 6.
Hoary, Le. 19. 32. Pr. 16. 31.
Hoiſed, Ac. 27. 40.

HOLD.

Job 17. 9. Righte. *h.* on his way
Pſ. 139. 10. Right hand ſha. *h.*
Ca. 3. 8. Alſo *h.* ſwords
P. Iſ. 41. 13. I, the L. will *h.*
Mat. 6. 24. Will *h.* to the one
Mar. 7. 8. Ye *h.* the traditions
Rom. 1. 18. Which *h.* t. truth
C. Ph. 2. 29. *H.* ſuch in rep.
Heb. 3. 14. If we *h.* the begin.
C. 4. 14. Let us *h.* faſt
C. 10. 23. *H.* faſt our profeſſ.
C. Rev. 2. 25. *H.* faſt till
C. 3. 3. *H.* faſt and repent
C. 11. *H.* that faſt which
Mat. 21. 26. All *h.* John
2 Th. 2. 15. *H.* Traditions
Re. 2. 14. *H* the doctrine

HOLD.

1 S. 22. 4. David was in the *h.*
2 S. 5. 17. Strong *h.* of Zion
Iſ. 31. 9. Strong *h.* for fear
Mi. 4. 8. *H.* of the daughter
Na. 1. 7. Strong *h.* in the day
Zec. 9. 12. Turn to t. ſtrong *h.*
Re. 18. 2.

STRONG HOLDS.

Iſ. 23. 11. The *h.* thereof
Je. 48. 18. Deſtroy thy—*h.*
41. The—*h.* are ſurprized
51. 30. Remained in—*h.*
La. 2. 2. Thrown down—*h.*
5. Deſtroyed his—*h.*
Eze. 11. 9. Brou. him into—*h.*
Da. 11. 24. Againſt the—*h.*
29. In the moſt—*h.*
Mi. 5. 11. All thy—*h.*
Na. 3. 11.
Na. 3. 12. All thy—*h.* 14.
2 Cor. 10. 4. Pulling down—*h.*

HOLDETH, EN, EST.

Pſ. 66. 9. *H.* our ſoul in life
Da. 10. 21. None that *h.* with
Re. 2. 1. *H.* the ſeven ſtars
2 K. 23. 22. Not *h.* ſuch
Pſ. 18. 35. *H.* me up
71. 6. I been *h.* up
73. 23. Haſt *h.* me by
Pr. 5. 22. *H.* with the cords
Iſ. 45. 1. Hand I have *h.*
Job 13. 24. *H.*—me for thy
Pſ. 77. 4. *H.* mine eyes
Je. 49. 16. *H.* the height of
Hold your Peace, &c.
Ex. 14. 14. Ye ſhall *h.*
2 S. 13. 20. But *h.* now
Job 13. 13. *H.* let me alone
33. 31, 33.
Iſ. 62. 1. I will not *h.*
6. Shall never *h.*
64. 12. Wilt thou *h.*
Je. 4. 19. I cannot *h.*
Lu. 19. 40. If theſe ſhould *h.*

HOLDING.

Mar. 7. 3. *H.* the tradit.
Phile. 2. 16. *H.* forth the word
Col. 2. 19. Not *h.* the head

HOLD, EN.

Lu. 23. 16. Eyes were *h.*
Ac. 2. 24. Should be *h.*
Ro. 14. 4. Should be *h.* up
1 Ti. 6. 12. Lay *h.* on et.
22. 2. *H.* on the dragon

HOLD-FAST, &c.

Ma. 26. 48. Is he *h.* him f.
C. 1 Th. 5. 21. *H.* that wh. is g.
C. 2 Ti. 1. 13. *H.* the form
C. Ti. 1. 9. *H.* the faithful word
He. 3. 6. *H.* the confid.
15. *H.* the beginning of
4. 14. *H.* our profeſſ.
10. 23.
Re. 2. 13. *H.* my name
C. 25. *H.* till I come
C. 3. 3. *H.* and repent

HOLE, ES.

Ex. 28. 32—39. 23.
Ca. 5. 4. *H.* of the door
P. Iſ. 11. 8. *H.* of the Aſp
51. 1. *H.* of the pit
Je. 13. 4. The *h.* of a rock
Eze. 8. 7. A *h.* in the wall
1 S. 14. 11. Out of the *h.*
Iſ. 2. 19. *H.* of the rock, 7. 19.
42. 22. Snared in *h.*
Je. 16. 16. Out of the *h.*
48. 28. Sides of the *h.*
Na. 2. 12. His *h.* with prey
Hag. 1. 6. A bag with *h.*
Zec. 14. 12. Conſume—in—*h.*
Mat. 8. 20. The foxes have *h.*

HOLIER, EST.

Iſ. 65. 5. I am *h.* than thou
He. 9. 3. Called the *h.* of all
8. Way into the *h.* was
10. 19. Into the *h.* by the blood

HOLILY.

1 Th. 2. 10. How *h.* and

HOLINESS.

Ex. 28. 36. *H.* to the Lord
2 Ch. 31. 18. Sanctified in—*h.*
Pſ. 30. 4. Rem. of—*h.*
89. 35. Sworn by my *h.*
Iſ. 35. 8. Way of *h.* the
63. 18. People of thy *h.*
Lu. 1. 75. In *h.* and righte.
Ac. 3. 12. As thou by our *h.*
Ro. 1. 4. The ſpirit of *h.*
C. 2 Cor. 7. 1. Perfect. *h.*
1 Th. 3. 13. Unblameable in *h.*
He. 12. 10. Partakers of his *h.*
C. 14. And *h.* without which

HOLY, HOLY GHOST.

C. Ex. 22. 31. Shall be *h.* men
Le. 10. 10. Between *h.* and unh.
C. 20. 7. Be ye *h.* for I am
21. 8. Which ſanctifies am *h.*
C. Nu. 15. 40. Be *h.* unto
1 S. 2. 2. None *h.* as the Lord
Ne. 9. 14. Thy *h.* ſabbath
Pſ. 28. 2. Toward thy *h.* oracle
98. 1. His *h.* arm hath
145. 17. *H.* in all his works
P. Iſ. 6. 13. The *h.* ſeed ſha. be
58. 13. *H.* of the L. honourab.
Eze. 36. 38. The *h.* flock
Lu. 1. 70. Mouth of his *h.* pro.
Joh. 17. 11. *H.* father keep
Ro. 11. 16. Root be *h.* ſo are
C. 12. 1. Living ſacrifice *h.*
Eph. 1. 4. That we ſhou. be *h.*
C. 1 Pe. 1. 16. Ye *h.* I am *h.*
2. 5. An *h.* prieſthood
Re. 15. 4. Thou only art *h.*
C. 22. 11. He that is *h.* let him
Mat. 12. 32. Againſt the *h. g.*
Ac. 9. 2. Received the *h. g.*
Ro. 5. 5. By the *h. g.*
15. 16. Sanctified by the *h. g.*
1 Cor. 6. 19. Temple of the *h. g.*
He. 6. 4. Partakers of the *h. g.*
2 Pe. 1. 21. Moved by the *h. g.*
It is put for,
1. Set apart, Hag. 2. 12.
2. To be legitimate, 1 Co. 7. 14

HOLLOW.

Ge. 32. 25. The *h.* of Jacob
Ex. 27. 8. *H.* with boards
38. 7. The altar *h.*
Ju. 15. 19. An *h.* place
Iſ. 40. 12. *H.* of his hand
Je. 52. 21. It was *h.*

HOLPEN.

Pſ. 83. 8. *H.* the children
86. 17. Haſt *h.* me
Iſ. 31. 3. He that is *h.*
Da. 11. 34. They ſhall be *h.*

HOME.

Ec. 12. 5. Man to his long *h.*
2 Cor. 5. 6. At *h.* in the body
1 Tim. 5. 4. Shew piety at *h.*
C. Tit. 2. 5. Chaſte, keepers at *h.*

HOME-BORN.

Ex. 12. 49. Him that is *h.*
Le. 18. 9. Whether ſhe be--*h.*
Je. 2. 14. Is he—*h.* ſlave

HOMER.

Nu. 11. 32. Eze. 45. 11, 13, 14.

HONEST, LY, TY.

C. Ro. 12. 17. Provide things *h.*
C. 2 Cor. 8. 21. Provide for *h.*
C. 13. 7. Do that which is *h.*
Phil. 4. 8. 1 Pe. 2. 12. 1 Th.
4. 12. 1 Ti. 2. 2. He. 13. 18.

HONOR.

C. Ex. 20. 12. *H.* thy fa. and
P. 1 S. 2. 30. Them that *h.* me
Eſt. 6. 6. The king delig. to *h.*
P. Pſ. 91. 15. Deliver him & *h.*
C. Pr. 3. 9. *H.* the L. with thy
Iſ. 29. 13. Lips do they *h.* me
Joh. 5. 23. Should *h.* the Son
8. 49. But I *h.* my father
P. 12. 26. Him will my fath. *h.*
C. 1 Tim. 5. 3. *H.* widows
C. 1 Pe. 2. 17. *H.* all men, love

HONORABLE.

P. Iſ. 42. 21. And make it *h.*
43. 4. Thou haſt been *h.* and
1 Cor. 12. 23. Leſs *h.* on
He. 13. 4. Marriage is *h.*

HONORED, ETH.

T. Ex. 14. 4. H. on Pharaoh
Iſ. 43. 23. Neither haſt thou *h.*
Ac. 28. 10. Who alſo *h.* us
1 Cor. 12. 26. One member be *h.*
Pſ. 15. 4. He *h.* them that
Mal. 1. 6. A ſon *h.* his father
Joh. 5. 23. That *h.* not the Son
8. 54. It is my father that *h.* me

HONEY.

Ju. 14. 18. Sweeter than *h.*
Pſ. 19. 10. Sweeter alſo than *h.*
81. 16. *H.* out of the rock
Mat. 3. 4. Locuſts and wild *h.*

HONEY-COMB.

Pr. 5. 3. Drop as an *h. c.* 16. 24
--24. 13--27. 7.
Lu. 24. 42. A piece of an *h. c.*
For, 1. Sweet fruit, De. 32. 13.
2. Words of grace, Ca. 4. 11.
3. Grace of the word, Ca. 5. 1.
Hoods, Iſ. 3. 23.

HOOF, HOOFS.

Ex. 10. 26. Shall not a *h.* be left,
Le. 11. 3, 4, 7, 26. De. 4.
6, 7, 8. Ju. 5. 22. Pſ. 69. 31.
Iſ. 5. 28. Je. 47. 3. Mi. 4. 13.

HOOK, HOOKS.

Iſ. 37. 29. Mat. 17. 27. Iſ. 2. 4.
Put for, 1. Inſtruments of diſpleaſure, Iſ. 18. 5.
2. Reſtraining power, 2 K. 19. 28.

HOPE.

Ezr. 10. 2. There is *h.* in Iſrael
Job 5. 16. So the poor ha. *h.*
Pſ. 78. 7. Set their *h.* in God
130. 7. Let Iſrael *h.* in God
147. 11. *H.* in his mercy
Pr. 14. 32. Right hath *h.* in de.
Je. 2. 25. Saidſt there is no *h.*
14. 8. O the *h.* of Iſrael
17. 7. Whoſe *h.* the Lord is
18. 12. No *h.* but
La. 3. 21. Theref. have I *h.*
Hoſ. 2. 15. For a door of *h.*
P. Joel 3. 16. L. will be the *h.*
C. Zec. 9. 12. Ye priſoners of *h.*
Ac. 24. 15. *H.* toward G.
Ro. 8. 24. We are ſaved by *h.*
1 Cor. 9. 10. Partaker of his *h.*
15. 19. We have *h.* in C.
Gal. 5. 5. Wait for the *h.*
Ep. 1. 18. Know what is the *h.*
1 Th. 1. 3. And patience of *h.*
C. He. 6. 18. Lay hold on the *h.*
1 Pe. 1. 21. *H.* might be in G.
C. 3. 15. A reaſon of the *h.*
1 Joh. 3. 3. Hath this *h.* in him
For,
1. Things hoped for, Ti. 2. 13. Ro. 8. 24. Ep. 4. 4.
2. Faith, 1 Pe. 3. 15.
3. C. Ac. 26. 6.—28. 20.
4. Fruit of hope, 1 Cor. 15. 19.

HOPED.

Eſt. 9. 1. Job 6. 20. Pſ. 119.
43, 74. Je. 3. 23. Heb.
11. 1.

HORN.

2 S. 22. 3. *H.* of my ſalvation
Pſ. 75. 5. Your *h.* on high
P. 89. 24. Shall his *h.* be exalt.
92. 10—112. 9—132. 17
—148. 14.
Lu. 1. 69. An *h.* of ſalvation
Horns are, 1. Myſtical, as in Daniel and the Revelations.—
2. Metaphorical, Pſ. 148. 14.
For, 1. Renown, Job 16. 15.
2. Kings, Da. 8. 21.
3. Dominion.
1. Of wicked, Pſ. 75. 10.
2. Of righteous, 132. 17.
Eze. 29. 21.
4. G.'s power in his works, Hab. 3. 4.

HORRIBLE, BLY.

Pſ. 11. 6. An *h.* tempeſt
40. 2. An *h.* pit, out
Je. 2. 12. Be *h.* afraid
5. 30. An *h.* thing is
18. 13. Done a *h.* thing
23. 14. An *h.* thing they
Eze. 32. 10. *H.* afraid
Hoſ. 6. 10. Seen an *h.* thing

HORROR.

Ge. 15. 12. *H.* of great dark—
Pſ. 55. 5. An *h.* hath over—
119. 53. *H.* hath taken hold
Eze. 7. 18. *H.* ſhall cover

HORSE, HORSES.

Ex. 15. 21. *H.* and his rider
Pſ. 20. 7. Some in *h.* but we
C. 32. 9. Be not as the *h.*
33. 17. An *h.* is a vain thing
Pr. 21. 31. *H.* is prepared
Iſ. 63. 13. The deep as an *h.*
Je. 8. 6. The *h.* ruſheth
P. 51. 21. Break in pieces the *h.*
Iſ. 30. 16. Flee upon *h.*
31. 1. Stay on *h.* and truſt
3. Their *h.* fleſh & not ſpirit
Put for,
1. Horſemen, Je. 12. 5.
2. Power & ſtrength, Ze. 12. 4
3. Human aid, Iſ. 2. 7. Ze. 9. 10.

HORSEBACK.

2 K. 9. 18, 19. Eſ. 6. 11--8. 10.
Horſe-gate, Ne. 3. 28.
Horſe-leech, Pr. 30. 15.

HORSE-MAN, MEN.

2 K. 9. 17. Take an *h.* and
Na. 3. 3. The *h.* lifteth up
Ex. 14. 17. Upon his *h.*
15. 19. And with his *h.*
1 S. 8. 11. To be his *h.* 1 K. 4.
26--9. 19--10. 26--20. 20.
2 K. 2. 12.--13 7. 14.
Iſ. 21. 7. A couple of *h.*
Je. 4. 29. Noiſe of the *h.*
Da. 11. 40. With *h.*
Hab. 1. 8. *H.* ſhall ſpread

HOSANNAH.

Mat. 21. 9. Saying *h.* Mar. 11. 9.
Joh. 12. 13. And cried *h.*
Hoſpitality, a Duty,
1. Of all Chri. Ro. 12. 13. 1 Pe. 4. 9.
2. Miniſters, Tit. 1. 8. Hoſt. Lu. 10. 35. Ro. 16. 23.

HOST.

Pſ. 27. 3. An *h.* ſhould encamp
33. 16. Multitude of an *h.*
T. Iſ. 24. 21. Puniſh the *h.* of
Put for,
1. Camp of Iſra. Ex. 16. 13.
2. A numb. under one ſtand. Nu. 2. 4.
3. Angels, Ge. 3. 2. Lu. 2. 13

HOST.

Lu. 10. 35. Gave 'em to the *h.*
Ro. 16. 23. Gaius mine *h.*

HOSTAGES.

2 K. 14. 14. 2 Ch. 25. 24.

HOT.

Ex. 22. 24. Wrath—was *h.*
32. 10. Wrath may wax *h.*
De. 19. 6. His heart is *h.*
1 S. 11. 9. Time the Sun be *h.*
Ne. 7. 3. Till the Sun be *h.*
Job 6. 17. When it is *h.*
Pſ. 6. 1. *H.* diſpleaſure, 38. 1.
39. 3. My heart was *h.*
Pr. 6. 28. Upon *h.* coals
Hoſ. 7. 7. All *h.* as an oven
1 Tim. 4. 2. With an *h.* iron
Hotly, Ge. 31. 36.
Hotteſt, 2 S. 11. 15.

HOUR.

Mat. 10. 19. You in the ſame *h.*
Joh. 5. 25. *H.*—com. and
1 Cor. 15. 30. Jeopardy ev. *h.*
Re. 3. 10. *H.* of temptation
For,
1. A certain time, Mat. 24. 36
2. Such a time of day, Ac. 10. 30.
3. A ſhort ſpace, Re. 17. 12. 18. 19.

HOUSE, ES.

Ge. 34. 40. Deſtroyed I & my *h.*
C. Le. 27. 14. Sanctify his *h.*
Nu. 22. 18. Give me his *h.*
De. 7. 8. Redeem. out of *h.*
2 S. 23. 5. Though my *h.* be
Job 38. 20. The paths to the *h.*
Pſ. 69. 9. Zeal of thy *h.*
92. 13. Planted in the *h.* of
93. 5. Holin. becometh thy *h.*
101. 2. Walk within my *h.*
Pſ. 119.

Pſ. 119. 54. Songs in the *h.* of
Pr. 2. 18. Her *h.* inclineth
6. 31. Subſtance of his *h.* Ca. 8. 7.
12. 7. *H.* of the righteous ſha.
17. 1. *H.* full of ſacrifice
Ec. 7. 1. *H.* of mourning
12. 3. Keepers of t. *h.* tremble
Can. 3. 4. Into my mother's *h.*
T. Iſ. 5. 8. Join *h.* to *h.*
T. 31. 2. The *h.* of evil doers
P. 60. 7. The *h.* of my glory
C. Je. 23. 34. Puniſh-man-his *h.*
T. 26. 6. *H.* like Shiloh, v. 9. 12.
C. Eze. 2. 8. Like that rebel. *h.*
43. 11. The form of the *h.*
Hag. 1. 4. And this *h.* lie waſte
P. 2. 7. Fill this *h.* with glory
T. Hab. 2. 9. Evil cov. to his *h.*
3. 13. Out of the *h.* of the wi.
Mat. 7. 25. Beat on that *h.* & it fell
12. 44. Return into my *h.*
21. 13. My *h.* ſhall be called
Mar. 3. 25. That *h.* cannot ſtand
Ac. 20. 20. And from *h.*
2 Cor. 5. 1. Our earthly *h.* of
1 Ti. 3. 4. Ruleth well his own *h.*
5. 8. Thoſe of his own *h.*
2 Ti. 2. 20. In a gr. *h.* there are
He. 3. 6. Whoſe *h.* are we
1 Pet. 2. 5. A ſpiritual *h.*
Job 21. 9. *H.* ſafe from fear
Pſ. 83. 12. To ourſelves the *h.*
T. Iſ. 6. 11. *H.* without men
Mi. 2. 9. Pleaſant *h.*
T. Zec. 14. 2. *h.* ſhall be rifled
Lu. 16. 4. Receive—into—*h.*
Ti. 1. 11. Subvert whole *h.*

For,

1. A family, Ge. 7. 1. Pr. 15. 25. 27.
2. A par. Ch. 1 Ti. 3. 5, 15.
3. Perſons of the faithf. 1 Pe. 4. 17.
4. A priſon, Ge. 40. 14.
5. Subſtance, Ge. 39. 5, 9.
6. Body, 2 Cor. 5. 1.
7. Affairs, 2 K. 19. 1.

HOUSHOLD.

Ge. 18. 19. His *h.* after him, 35. 2—45. 11. Ex. 1. 1. Le. 16. 17. De. 6. 22—14. 26. Joſ. 2. 18. Ju. 6. 27—18. 25. 1 S. 25. 17—27. 3.—2 S. 2. 3—6. 11. 20—15, 16--16. 2--17. 23--19. 18, 41. 1 K. 4. 6, 7—5. 9. 2 K. 7. 9—8. 1, 2. 1 Chr. 24. 6. Pr. 27. 27—31. 21, 27. Iſ. 36. 22—37. 2.
Mat. 10. 25. Them of his *h.*
24. 45. Ruler over his *h.*
Ac. 16. 15. Baptiz.—and her *h.*
Ro. 16. 10, 11. 1 Co. 1. 16.
Ga. 6. 10. The *h.* of faith
Eph. 2. 19. The *h.* of God
2 Ti. 4. 19. *H.* of Oneſiphor—

HOUSHOLDER.

Mat. 13. 27. Servants of the *h.*
20. 1. A man th. is an *h.* c. 21. 33

HOUSHOLDS.

Ge. 45. 18. And your *h.*
47. 24. Them of your *h.*
De. 11. 6. And their *h.*
12. 7. Ye and your *h.*
Joſ. 7. 14. Come by *h.*
Houſhold-ſtuff, Ge. 31. 37.

HOWL, ING.

T. Iſ. 65. 14. *H.* for vexation
T. Je. 4. 8. Lament and *h.* 25. 34--47. 2--48. 20, 31, 39 --51. 8.
Ja. 5. 1. Rich men weep and *h.*
Am. 8. 3. *H.* in that day
Howled, Hoſ. 7. 14.

HOW LONG.

Ex. 10. 7. *H.* ſhall this man
16. 28. *H.* refuſe ye to keep
Nu. 14. 11. *H.* will this people
27. *H.* ſhall I bear
Joſ. 18. 3. *H.* are you ſlack
1 S. 1. 14. *H.* wilt thou be drunk
16. 1. *H.* wilt thou mourn
2 S. 2. 26. *H.* ſhall it be
19. 34. *H.* have I to live
1 K. 18. 21. *H.* halt ye betw.
Job 7. 19. *H.* wilt thou not
8. 2. *H.* wilt thou ſpeak
18. 2. *H*, will it be
19. 2. *H.* will ye vex my
Pſ. 4. 2. *H.* will ye turn
6. 3. But thou, O Lord, *h.*
13. 1. *H.* wilt thou forget
2. *H.* ſhall I take coun—
35. 17. *H.* wilt thou look on
62. 3. *H.* will ye imagine
74. 9. That knoweth *h.* 10.
79. 5. *H.* Lord, wilt thou, 80. 4--82. 2--89. 46--90. 13.-94. 3.
Pr. 1. 22. *H.* ye ſimple
6. 9. *H.* wilt thou ſleep
Iſ. 6. 11. Lord, *h.*
Je. 4. 14. *H.* ſhall—vain tho. 12. 4--23. 26--31. 22--47. 5, 6
Da. 8. 13. *H.* ſhall be the viſion
12. 6. *H.* ſhall it be to
Hoſ. 8. 5. *H.* will it be ere
Zec. 1. 12. *H.* wilt thou not
Mat. 17. 17. *H.* ſhall I ſuffer
Mar. 9. 21. *H.* ago is it
Re. 6. 10. *H.* O Lord, which

HOW MUCH LESS.

2 K. 8. 27. *H.*—this houſe, 2 Ch. 6. 18--32. 15.
Job 4. 19. *H.*—on them
9. 14. *H.*—ſhall I anſwer
25. 6. *H.*—man that is a

HOW MUCH MORE, &c.

De. 31. 27. *H.*—after my
2 S. 4. 11. *H.*—when, &c.
2 K. 5. 13. *H.*—rather than
Job 15. 16. *H.*—abominable
Pr. 16. 16. *H.*—better is it, 19. 7--21. 27.
Eze. 14. 21. *H.*—when I
Huge, 2 Ch. 16. 8.

HUMBLE, ED, ETH.

Ex. 10. 3. Refuſe to *h.* thy
De. 8. 2. To *h.* thee, & to prove
2 Ch. 7. 14. Shall *h.*'emſ. 34. 27.
P. Job 22. 29. Save the *h.* perſon
P. Iſ. 57. 15. Spirit of the *h.*
Je. 13. 18. *H.* yourſelves, ſit Mat. 18. 4.
23. 12. Shall *h.* himſelf
2 Cor. 12. 21. God ſhall *h.* me
C. Ja. 4. 10. *H.* yourſelves
C. 1 Pe. 5. 6. *H.*—therefore
2 Ch. 12. 12. When he *h.*
Pſ. 35. 13. *H.* my ſoul
T. Iſ. 2. 11. Looks of man—*h.*
Je. 44. 10. They were not *h.*
Phil. 2. 8. He *h.* himſelf
P. Lu. 14. 11. *H.*—himſ. ſhall
Col. 3. 12. *H.* of mind
C. Mi. 6. 8. *H.* with thy G.
1 K. 21. 29. Ahab *h.* himſ.—
Pſ. 10. 10. And *h.* himſ.—
113. 6. *H.* himſelf to—
Iſ. 2. 9. Great man *h.*
P. Lu. 18. 14. He that *h.* himſ.—
Humiliation, Ac. 8. 33.

HUMILITY.

Pr. 15. 33. Before honor is *h.*
22. 4. By *h.* are riches and
Ac. 20. 19. Serving t. L. with *h.*
Col. 2. 18. Voluntary *h.* 23.
C. 1 Pe. 5. 5. Clothed with *h.*

HUNDRED-FOLD.

Ge. 26. 12. Same year an *h.*
2 S. 24. 3. To the people an *h.*
Mat. 13. 8. Some an *h.*---*See* Mar. 4. 8. Lu. 8. 8.
19. 29. Receive an *h.*

HUNDREDS.

Ex. 18. 21. Rulers over *h.*
2 S. 18. 4. Came out by *h.*
2 K. 11. 10. Rulers over *h.* 1 Ch. 13. 1. Mar. 6. 40.

HUNGER, GRY.

Pſ. 34. 10. Lions ſuffer *h.*
T. Pr. 19. 15. Idle ſoul--ſuffer *h.*
P. Iſ. 49. 10. Shall not *h.* nor
Mat. 5. 6. Bleſſed—which *h.*
Lu. 15. 17. I periſh with *h.*
P. Joh. 6. 35. Shall never *h.*
C. Ro. 12. 20. Enemy *h.* feed
P. Re. 7. 16. They ſhall *h.* no
Pſ. 50. 12. If I were *h.*
107. 5. *H.* and thirſty their ſoul, 9. 36--146. 7.
Pr. 6. 30. Soul when he is *h.*
C. 25. 21. Enemy be *h.*
T. Iſ. 8. 21. Hardly beſtead & *h.*
29. 8. *H.* man dreameth
C. 58. 10. Thy ſoul to the *h.*
T. 65. 13. Ye ſhall be *h.*
Mat. 25. 35. I was an *h.*—*See* Lu. 1. 53. Phil. 4. 12.

Put for,

1. Deſire of the ſoul for good things, Lu. 1. 53.
2. Corporal want, Phil. 4. 12.

Hunger bitten, Job 18. 12.

HUNGRED.

Mat. 4. 2. Afterward an *h.* Lu. 4. 2.
12. 3. When he was an *h.* Mar. 2. 25---21. 18---25. 35, 42.

HUNGRY.

2 S. 17. 29. The people is *h.*
2 K. 7. 12. That we be *h.*
Job 5. 5. *H.* man eateth
22. 7. Bread from the *h.* 24. 10.
P. 19. 1. Filleth the *h.* ſoul
36. The *h.* to dwell
146. 7. Food to the *h.*
Pr. 27. 7. To the *h.* ſoul
1 Cor. 11. 21. And one is *h.* and

HUNT, ER.

Ge. 27. 3, 5.
1 S. 26. 20. As when one *h.*
Job 38. 39. Wilt thou *h.* the
Pſ. 140. 11. *H.* the violent
Pr. 6. 26. *H.* for the precious
T. Je. 16. 16. They ſhall *h.*
La. 4. 18. *H.* our ſteps
Eze. 13. 18. *h.*—ſouls, v. 20.
Mi. 7. 2. *H.* every man
Hunter, Eze. 3. 20--13. 21.
Ge. 10. 9. A mighty *h.*
25. 17. A cunning *h.*
T. Je. 16. 16. Send for—*h.*

HUNTEST, ETH.

Le. 17. 3. *H.* and catcheth
1 S. 24. 11. *H.* my ſoul
Job 10. 16. *H.* me as a fierce
Hurl, Nu. 35. 20.
Hurleth, Job 27. 21.

HURT, FUL.

Job 35. 8. Wickedneſs may *h.*
P. Iſ. 11. 9. Shall not *h.*
Da. 6. 22. They have not *h.*
P. Mar. 16. 18. It ſhall not *h.*
P. Ac. 18. 10. Set on thee to *h.* Re. 6. 6—7. 2, 3—9. 4, 10, 19—11. 5.
1 Ti. 6. 9. *H.* luſts

HUSBAND, &c.

Nu. 5. 29. Inſtead of her *h.*
See 30. 6. *to* 15.
Pr. 31. 23. *H.* is known in
Iſ. 54. 5. Thy maker is thy *h.*
Je. 31. 32. I was an *h.* to 'em
Hoſ. 2. 2. Am I her *h.*
7. I'll return to my firſt *h.*
Joh. 4. 17. I have no *h.*
1 Cor. 7. 2. Have her own *h.* *See* v. 3, 4, 10, 11, 13, *to* 39
Ep. 5. 33. Reverence her *h.*
25. *H.* love your wives
1 Pe. 3. 1. To their own *h.* 7.

Spoken of

1. G. Je. 31. 32.
2. C. 2 Cor. 11. 2.

HUSBANDMAN, MEN.

Ge. 9. 20. Began to be an *h.*
Je. 51. 23. *H.* and his yoke
Zec. 13. 5. I am an *h.*
Joh. 15. 1. My father is the *h.*
2 Ti. 2. 6. *H.* that labours
Ja. 5. 7. The *h.*—waiteth
2 K. 25. 12. 2 Ch. 26. 10.
Je. 31. 24—52. 16.
Joel 1. 11. O—*h.* howl
Am. 5. 16. Call the *h.*
Mat. 21. 33. Let it out to *h.* *See* Mar. 12. 1. Lu. 20. 9.

HUSBANDRY.

2 Ch. 26. 10. He loved *h.*
1 Cor. 3. 9. Ye are God's *h.*

HYMN.

Mat. 26. 30. Had ſung an *h.* Mar. 14. 26.
Col. 3. 16. In Pſalms and *h.* Ep. 5. 19.

HYPOCRITE, HYPOCRISY, &c.

Job 8. 13. *H.* hope ſhall periſh *See* 13. 16—15. 34.—17. 8. 20. 5—27. 8—34. 30.—36. 13.
Pr. 11. 9. *H.* with his mou.
Iſ. 9. 17. Every one is an *h.* 32. 6—33. 14.
Mat. 6. 2. As the *h.* do, 7. 5. 15. 7-16. 3.-22. 18-23. 13.
24. 51. His portion with the *h.*
Hypocritical, Pſ. 35. 16.

HYSSOP.

Ex. 12. 22. Le. 14. 4. 6, 49, 52. Nu. 19. 6, 18. Pſ. 51. 7.
Joh. 19. 29. He. 9. 19.

JAVELIN.

NU. 25. 7. Took a *j.* in
1 S. 18. 10. Was a *j.* in
19. 9. With his *j.* in
20. 33. Saul caſt a *j.*

JAW, AWS.

Ju. 15. 16. *J. bone* of an aſs
Job 29. 17. The *j.* of t. wicked
Pſ. 22. 15. Cleaveth to my *j.*
T. Iſ. 30. 28. In the *j.* of t. peo.
Hoſ. 11. 4. The yoke on their *j.*
Pr. 30. 14. Their *j.* teeth as

For,

Means of holding, Job 29. 17.

IDLE, NESS.

Ex. 5. 8. For they be *i.* 17.
Mat. 12. 36. Every *i.* word
20. 3. Standing *i.* 6.
Lu. 24. 11. As *i.* tales
1 Tim. 5. 13. Th. learn to be *i.*
Ec. 10. 18. Through *i.*
Eze. 16. 49. *I.* was in her

Two ſorts of idleneſs.

1. That may work, and will not, Pr. 19. 15.
2. That wou. but want work, Mat. 20. 3.

IDOLATER, ERS.

1 Cor. 5. 10. Or with *i.* 6. 9.
1 Cor. 10. 7. Nor be ye *i.*
Eph. 5. 5. Who is an *i.*
C. 1 Cor. 10. 14. Fly from *i.*
Col. 3. 5. Which is *i.* 1 Pe. 4. 3

IDOL, LS.

Iſ. 48. 5. Mine *i.* hath done
Ac. 7. 41. Sacrifice to the *i.*
1 Cor. 8. 4. An *i.* is nothing
C. Le. 19. 4. Turn ye not unto *i.*
C. 26. 1. Make no *i.*
1 Ch. 10. 9. Tidings to their *i.*
Pſ. 96. 5. Of the nations are *i.*
Iſ. 10. 10. Kingdom of the *i.*
T. 45. 16. Makers of *i.*
Je. 50. 2. Mad upon their *i.*
C. Eze. 14. 6. Turn from *i.*
T. 23. 49. The ſin of your *i.*
Hoſ. 14. 8. Any more with *i.*
T. Zec. 13. 2. Names of the *i.*
C. Ac. 15. 20. Pollution of *i.*
29. Meats offered to *i.*
21. 25. Things offered to *i.*
2 Cor. 6. 16. Temple of G. wi. *i.*
1 Th. 1. 9. To God from *i.*
1 Joh. 5. 21. Keep from *i.*

Two ſorts.

1. Of a falſe G. Pſ. 96. 5.
2. Of the true, Ac. 7. 41.

JEALOUS.

1. Spoken of G. Ex. 20. 5. Eze. 39. 25. Joel 2. 18. Na. 1. 2.
2. Of G.'s Miniſters, 1 K. 19. 10. 2 Cor. 11. 2.
3. Of an huſband, Nu. 5. 14.

JEALOUSY, IES.

Nu. 5. 15, 18, 25—25. 11.
T. De. 29. 20. *J.* ſhall ſmoke *See* 32. 16, 21.
Ca. 8. 6. *J.* is cruel as
T. Eze. 23. 25. I'll ſet my *j.* Ze. 1. 14.
Ze. 8. 2. *J.* for Zion with gr. *j.*
Ro. 10. 19. Provoke you to *j.* *See* 11. 11. 1 Cor. 10. 22.
Nu. 5. 14, 30. Spirit of *j.*

JEOPARDY.

2 S. 23. 17. That went in *j.*
1 Ch. 11. 19. *J.* of lives
Lu. 8. 23. Were in *j.*
1 Cor. 15. 30. In *j.* every ho.
Jeſting, Ep. 5. 4.

JEWEL, S.

Pr. 20. 15. A precious *j.*
Ca. 1. 10. Rows of *j.*
P. Mal. 3. 17. I make up my *j.*

IGNORANCE.

Le. 4. 2. Sins thro' *i.* v. 13. 22, 27—5. 15, 18.
Nu. 15. 24. Committed by *i.* 25, 26, 27, 28, 29.
Ac. 3. 17. Thro' *i.* ye did it
Ep. 4. 18. *I.*—in them
1 Pe. 2. 15. Silence the *i.*

For,

1. Unbelief, 1 Pe. 1. 14.
2. Error, Lev. 4. 13.
3. Idolatry, Ac. 17. 30.

IGNORANT, LY.

Pſ. 73. 22. Fooliſh was I and *i.*
Iſ. 56. 10. They are all *i.* 63. 16.
Ac. 4. 13. They were *i.*
Ro. 1. 13. Not have you *i.* 10. 3—11. 25.
1 Cor. 10. 1. Ye ſhould be *i.* 12. 1—14. 38.
2 Cor. 1. 8. Not have you *i.* 2. 11. 1 Th. 4. 13. He. 5. 2.
2 Pe. 3. 5. Willingly *i.* 8.
Ac. 17. 23. Ye *i.* worſhip
1 Ti. 1. 13. I did it *i.*

ILL.

Ge. 43. 6. Dealt you ſo *i.*
Iſ. 3. 11. It ſhall be *i.*
Je. 40. 4. If it ſeem *i.*

Joel 2. 20. His *i.* ſavour
Mi. 3. 4. Behaved—ill
IMAGE, ES.
Ge. 1. 26. Man in our *i.*
5. 3. A ſon-after his *i.*
C. De. 16. 22. Set up any *i.*
Mat. 22. 20. Whoſe is this *i.*
Ac. 19. 35. The *i.* which fell
2 Cor. 3. 18. Into the ſame *i.*
Col. 1. 15. Who is the *i.*
He. 1. 3. *I.* of his perſon
Re. 13. 14. Make an *i.*
P. Iſ. 27. 9. *I.*—not ſtand
T. Hoſ. 10. 2. Sha. ſpoil their *i.*
T. Mi. 5. 13. Thy ſtanding *i.*
See *Graven.*
It is taken,
1. Eſſentially for C. 2 Cor. 4. 4. He. 1. 3.
2. Accidentally, Ge. 1. 26.
3. Exiſtentially, He. 10. 1. 1 Cor. 15. 49.
4. Idolatrouſly, 2 K. 3. 2, —23, 24.
IMAGINE.
Job 6. 26. Do ye *i.* to reprove
21. 27. Wrongfully *i.*
Pſ. 2. 1. *I.* a vain thing
62. 3. Ye *i.* miſchief
Na. 1. 9. *I.* againſt the Lord
IMAGINATION, ONS.
Ge. 6. 5. That every *i.*
De. 29. 19. Walk in the *i.*
Lu. 1. 51. After the *i.*
1 Ch. 28. 9. *I.* of the thoughts
La. 3. 60. Seen all their *i.*
Ro. 1. 21. Vain in their *i.*
Taken for, 1. Will, 1 Ch. 28. 9
2. Stubborneſs, Je. 23. 17.
3. Reluctancy of will and underſtanding, 2 Cor. 10. 5.
IMAGINED, ETH.
Ge. 11. 6. Have *i.* to do
Pſ. 21. 11. *I.* a miſchievous
Na. 1. 11. *I.* evil againſt
IMBRACE, ED, ING.
2 K. 4. 16. *I.* a ſon
Job 24. 8. *I.* the rock for want
He. 11. 13. And *i.* them
Ec. 3. 5. Refrain from *i.*
Taken for,
1. Love, Pr. 4. 8.
2. Uncleanneſs, Pr. 5. 20.
3. To conceive in t. womb, 2 K. 4. 16.
4. Fruition of Chriſt, Ca. 2. 6
5. Reſt, La. 4. 5.
IMMORTAL, ITY.
1 Tim. 1. 17. The King *i.*
Ro. 2. 7. Seek for *i.*
1 Cor. 15. 53. Muſt put on *i.* 54.
1 Tim. 6. 16. Only hath *i.*
2 Tim. 1. 10. *I.* to light
IMMUTABLE, ILITY.
He. 6. 18--6. 17.
IMPART, ED.
Lu. 3. 11. Let him *i.* to
Ro. 1. 11. May *i.* to you
1 Th. 2. 8. To have *i.*
Impediment, Mar. 7. 32.
Imperious, Eze. 16. 30.
Implacable, Ro. 1. 31.
Implead, Ac. 19. 38.
Impenitent, Ro. 2. 5.
Importunity, Lu. 11. 8.
Impoſed, He. 9. 10.
IMPOSSIBLE.
P. Mat. 17. 20. Nothing *i.*
19. 26. With men it is *i.* Mar. 10 27. Lu. 1. 37--17. 1--18. 27. He. 6. 4, 18--11. 6.
IMPOTENT.
Joh. 5. 3. Multitude of *i.*

Joh. 5. 7. The *i.* man anſw—
Ac. 4. 9. Done to the *i.* man
Impoveriſh, Je. 5. 17.
IMPOVERISHED.
Iſ. 40. 20. That is ſo *i.*
Mal. 1. 4. We are *i.*
Impriſoned, Ac. 22. 19.
IMPRISONMENT, &c.
Ezr. 7. 26. Or to *i.*
2 Cor. 6. 5. In ſtripes in *i.*
He. 11. 36. Bonds and *i.*
IMPUDENT.
Pr. 7. 13. An *i.* face-ſaid
Eze. 2. 4. Are *i.* children
3. 7. *I.* and hard-hearted
IMPUTE, ED, ETH, ING.
Ro. 4. 8. L. will not *i.* ſin
11. Righte. might be *i.*
See 22, 23, 24—5. 13.
Ja. 2. 23. It was *i.* to him
Pſ. 32. 2. L. *i.* not iniquity
Ro. 4. 6. G. *i.* righte.
2 Cor. 5. 19. Not *i.* their treſp.
For,
1. To ſuſpect, 1 S. 22. 15.
2. To be held guilty, Le. 17. 4
Inabled, 1 Ti. 1. 12.
INCENSE.
C. Ex. 30. 8. A perpetual *i.* 9.
Pſ. 141. 2. Prayer be—as *i.*
Mal. 1. 11. Place *i.* ſhall be offe.
Lu. 1. 10. At the time of *i.*
Re. 8. 3. Smoke of the *i.* 4.
For,
1. Prayer, Pſ. 141. 2.
2. C.'s Mediation, Re. 8. 4.
INCENSED.
P. Iſ. 41. 11—45. 24.
INCHANTER, S.
C. De. 18. 10. Uſe an *i.*
C. Je. 27. 9. To your *i.*
INCHANTMENT, S.
C. Le. 19. 26. Shall ye uſe *i.*
Nu. 23. 23. Surely there is no *i.*
2 K. 21. 6. And uſed *i.*
Iſ. 47. 9. 12. Stand—with thine *i.*
INCLOSE, &c.
Ca. 4. 12. A garden *i.* is
8. 9. We will incloſe her
Lu. 5. 6. *I.* a great mul.
INCONTINENT, CY.
1 Cor. 7. 5. 2 Ti. 3. 3.
INCORRUPTIBLE, ON.
Ro. 1. 23. The *i.* ſeed of
1 Cor. 9. 25. We—an *i.*
1 Pe. 1. 4. An inheritance *i.* 23.
1 Cor. 15. 42. Raiſed in *i.* 50. 53, 54.
INCREASE, ED.
Le. 19. 25. Yield you the *i.*
C. 25. 36. Uſury of him or *i.*
Nu. 32. 14. *I.* of ſinful men
C. Pr. 3. 9. Of all thine *i.*
18. 20. *I.* of his lips ſhall be
P. Iſ. 29. 19. Meek ſhall *i.*
Joh. 3. 30. He muſt *i.* but
1 Cor. 3. 6. God gave the *i.* 7.
Col. 2. 19. Increaſeth wi. the *i.*
1 Th. 4. 10. Ye *i.* more and
2 Ti. 2. 16. *I.* unto more ungodl.
Iſ. 9. 3. Not *i.* the joy
26. 15. Haſt *i.* the nation
Je. 30. 14. Sins were *i.*
P. Da. 12. 4. Knowl. ſhall be *i.*
Hoſ. 4. 7. Were *i.* ſo they ſinned
Ac. 6. 7. Word of God *i.*
Re. 3. 17. Rich and *i.*
INCREASETH.
Job 10. 16, 17.
Pſ. 74. 23. Againſt thee *i.*
Pr. 11. 24. Scattereth and yet *i.* 16. 21--23. 28--24. 5--28. 8.--29. 16.
Ec. 1. 18. *I.* knowl. *i.* ſorrow

Iſ. 40. 29. He *i.* ſtrength
Col. 2. 19. *I.* with the *i.* of G.
Put for,
1. To ſtrengthen, Lu. 17. 5.
2. Mo. Authority, Joh. 3. 30.
3. To profit more, Col. 1. 10.
INDEED.
Ge. 37. 8. *I.* reign over
Nu. 12. 2. Hath the Lord *i.*
21. 2. Wilt thou *i.* deliver
1 K. 8. 27. Will God *i.* dwell
2 K. 14. 10. *I.* ſmitten Edom
1 Chr. 4. 10. Bleſs me *i.*
21. 17. And done evil *i.*
Mar. 11. 32. Was a prophet *i.*
Joh. 1. 47. An Iſraelite *i.*
8. 36. Shall be free *i.*
Ro. 8. 7. Nor *i.* can be
2 Cor. 10. 11. Be alſo *i.*
1 Joh. 3. 18. *I.* and in truth
INDIGNATION.
Pſ. 69. 24. Pour out thine *i.*
Iſ. 26. 20. The *i.* be overpaſt
P. 66. 14. *I.* towards his ene.
Na. 1. 6. Stand before his *i.*
2 Cor. 7. 11. Yea, what *i.*
For, 1. Envy, Ac. 5. 17.
2. Puniſhment, Iſ. 26. 20. Je. 10. 10. Eze. 21. 31--22. 31.
3. Godly ſorrow, Je. 15. 17.
Inditing, Pſ. 45. 1.
Indued, Lu. 24. 49. Ja. 3. 13.
Induſtrious, 2 K. 11. 28.
Inexcuſable, Ro. 2. 1.
Infamy, Pr. 25. 10. Eze. 36. 3.
Infamous, Eze. 22. 5.
INFANT, TS.
Job 3. 16. As *i.* never ſaw l.
P. Iſ. 65. 20. Thence an *i.*
Lu. 18. 15. Unto him *i.*
INFINITE.
Job 22. 5. Pſ. 147. 5. Na. 3. 9.
INFIRMITY, TIES.
Pſ. 77. 10. This is mine *i.*
Pr. 18. 14. Suſtain his *i.*
Mat. 8. 17. Took our *i.*
Ro. 6. 19. *I.* of your fleſh
Taken, 1. Corporally,
1. For ſickneſs, Le. 12. 2. Lu. 5. 15--7. 21--13. 11.
2. Afflictions, 2 Cor. 11. 30.
3. Deſpiſed eſtate, Ga. 4. 13.
2. Spiritually, Pſ. 77. 10.
1. Defects in grace, Ro. 8. 26.
2. Frailties, Ro. 15. 1.
INFLAMING, ATION.
Le. 13. 28. De. 28. 22. Iſ. 57. 5.
Inflicted, 2 Cor. 2. 6.
Influence, Job 38. 31.
INFORMED.
Da. 17. 10. Ac. 21. 21, 24--24. 1.
Ingrafted, Ja. 1. 21.
INHABIT, ANT, S, ED.
T. Pr. 10. 30. Shall not *i.*
P. Am. 9. 14. Cities and *i.*
T. Iſ. 6. 11. Waſted without *i.*
12. 6. Thou *i.* of Zion
20. 6. *I.* of this iſle
P. 33. 24. *I.*—not ſay, I am ſick
Je. 51. 35. The *i.* of Zion ſay
Pſ. 33. 8. *I.*—ſtand in awe
C. Iſ. 23. 2. Be ſtill ye *i.*
26. 9. *I.* of the world—learn
Re. 8. 13. Woe, woe to the *i.*
T. Iſ. 13. 20. It ſhall never be *i.*
P. 44. 26. Thou ſhalt be *i.*
T. Je. 6. 8. Make thee a land not *i.* 17. 6--22. 6.--46. 26--50. 13, 39.
P. Zec. 14. 10. *I.* in her place
Inhabiters, Re. 12. 12--17. 2.
Inhabiteſt, Pſ. 22. 3. O thou that *i.*
Inhabiteth, Iſ. 57. 15.
Inhabiting, Pſ. 74. 14.

INHERIT.
P. Pſ. 25. 13. His ſeed ſhall *i.* 37. 9, 11, 22--69. 36--82. 8
P. Pr. 8. 21. Love me to *i.* ſub.
P. Mat. 5. 5. Meek, for they ſhall *i.*
He. 6. 12. Patience *i.* the pro.
P. Re. 21. 7. Overcom. ſhall *i*
Put for,
1. Poſſeſſion of with dominion, Pſ. 82. 8. Iſ. 54. 3.
2. To come into, 1 Cor. 6. 9.
3. Led away with, Je. 16. 19.
INHERITANCE.
Ex. 34. 9. Take us for thine *i.*
De. 4. 21. A people of *i.* 9. 26, 29--10. 9--18. 2--32. 8, 9.
Pſ. 16. 5. Portion of my *i.*
78. 62. Wrath with his *i.*
Iſ. 47. 6. Polluted mine *i.*
Mat. 21. 38. Let us ſeize on his *i.* Ac. 20. 32--26. 18.
Ga. 3. 18. If the *i.* be of
P. Col. 3. 24. T. reward of t. *i.*
Put for,
1. Land of Canaan, Pſ. 79. 1.
2. Peo. of the Land, Pſ. 28. 9.
3. Nations ſubj. to C. Pſ. 2. 8.
4. Kingdom of glory, 1 Pe. 1. 4
5. God's people, 2 S. 20. 19.
Inheritances, Joſ. 19. 51.
INHERITED.
Joſ. 14. 1. Iſrael *i.*
Pſ. 105. 44. *I.* the labour
Je. 16. 19. Have *i.* lies
Eze. 33. 24. He *i.* the land
Inheritor, Iſ. 65. 9.
INIQUITY.
T. Ex. 20. 5. Viſit. the *i.* of
T. Le. 26. 39. Pine away in *i.*
De. 32. 4. God without *i.*
1 S. 15. 23. Stubborneſs is as *i.*
Job 4. 8. They that plow *i.* reap
5. 16. *I.* ſtoppeth her mouth
Pſ. 7. 14. Travelleth with *i.*
T. 89. 32. Viſit their *i.*
P. Iſ. 40. 2. That her *i.* is
53. 6. Laid on him the *i.* *See* 59. 3, 4, 6, 7.
P. Je. 14. 10. Not remember *i.*
T. 16. 18. I'll recompen. their *i.*
P. 50. 20. *I.* of Iſrael ſhall
Eze. 16. 49. *I.* of thy ſiſter
P. 18. 33. *I.* ſhall not be
39. 23. Captivity for their *i.*
Da. 9. 24. Reconcil. for *i.*
T. Hoſ. 9. 7. Multitude of thi. *i.*
14. 2. Take away all *i.*
Mi. 7. 18. That pardoneth *i.*
Hab. 1. 13. Not look on *i.*
Zec. 3. 4. *I.* to paſs from thee
Ac. 1. 18. With the reward of *i.*
C. 1 Co. 13. 6. Rejoice not in *i.*
2 Th. 2. 7. Myſtery of *i.*
Ja. 3. 6. A world of *i.*
2 Pe. 2. 16. Was rebuked for his *i.*
For,
1. Orig. ſin, Pſ. 51. 5.
2. Sin in general, Mat. 7. 23.
3. Puniſhm. of ſin, Ge. 19. 15.
INIQUITIES.
Job 13. 23. How many are mine *i.*
26. Poſſeſs the *i.* of my
Pſ. 64. 6. Search out *i.*
65. 3. *I.* prevail againſt me
90. 8. Set our *i.* before thee
T. Pr. 5. 22. *I.* take the wicked
Iſ. 43. 24. Wearied me with *i.*
64. 6.—*I.* like the wind
Mi. 7. 19. Subdue our *i.*
P. He. 8. 12. *I.* remember no
INJURED, IOUS.
Ga. 4. 12. You have not *i.*
1 Ti. 1. 13. A perſec. and *i.*

INLARGE, ETH, MENT.
Ge. 9. 27. G. ſhall *i.* Japhet
Iſ. 54. 2. *I.*—thy tent
Job 12. 23. *I.* the nations
Eſt. 4. 14. *I.* ſhall ariſe
INLIGHTEN, ED.
Pſ. 18. 28. G. will *i.* my dark.
Ep. 1. 18. Underſtanding *i.*
He. 6. 4. Once *i.* and have
INN.
Ge. 42. 27. Provend. in the *i.*
43. 21. We came to the *i.*
Ex. 4. 24. Way in the *i.*
Lu. 2. 7. No room in the *i.*
INNER, INWARD.
Ac. 16. 24. Into the *i.* priſon
Ro. 7. 22. After the *i.* man
Ep. 3. 16. In the *i.* man
INNOCENCY.
Ge. 20. 5. Pſ. 26. 6—73. 13. Da. 6. 22. Hoſ. 8. 5.
INNOCENT.
Job 4. 7. Periſhed being *i.*
17. 8. *I.*—ſtir up himſelf
22. 19. *I.* laugh 'em to ſcorn
Pſ. 10. 8. Murder the *i.*
Pr. 1. 11. Lurk privily for the *i.*
Sig.
1. One that doth no ha. Je. 2. 35.
2. One free from a particular fault, Joh. 1, 14. Pr. 6. 29.
3. A righte. perſon, Job 4. 7.
It is
1. In a perſon, thus *Adam*
2. In a cauſe, De. 27. 25.
3. In opinion, Je. 2. 35. Mat. 27. 24.
Inordinate, Eze. 23. 11. Col. 3. 5.
INNUMERABLE.
Pſ. 40. 12. *I.* evils
104. 25. Creeping *i.*
Je. 46. 23. And are *i.*
Lu. 12. 1. An *i.* multitude
He. 11. 12. Sea-ſhore *i.*
12. 22. *I.* company of
INQUIRE, ED.
Job 8. 8. *I.* I pray thee
Pſ. 27. 4. *I.* in his temp.
78. 34. *I.* early after G.
Inquireſt, Job 10. 6.
INQUISITION.
De. 19. 18. Diligent *i.*
Eſt. 2. 23. *I.* was made
Pſ. 9. 12. Makes *i.* for
Inſcription, Ac. 17. 23.
Inſpiration, Job 32. 8. 2 Ti. 3. 16.
INSTANT, LY.
Iſ. 29. 5—30. 13. Je. 18. 7.
Lu. 2. 38—7. 4—23. 23.
We ſhould be ſo,
1. In ſerving G. Ac. 26. 7.
2. In prayer, Ro. 12. 12.
3. In the miniſtry, 2 Ti. 4. 2.
INSTRUCT, ED, OR, S.
De. 4. 36. Might *i.* thee
Ne. 9. 20. Spirit to *i.* them
Pſ. 16. 7. Reins alſo *i.* me.
Da. 11. 33. They—ſhall *i.* ma.
Je. 6. 8. Be thou *i.*
31. 19. After that I was *i.*
Ac. 18. 25. This man was *i.*
Phi. 4. 12. All things I am *i.*
Ro. 2. 20. An *i.* of the f.
1 Cor. 4. 15. Ten thouſand *i.*
INSTRUCTION.
Job 33. 16. He ſealeth their *i.*
See Pſ. 50. 17. Pr. 1. 2, 3, 7, 8.
Inſtruction is from,
1. G. De. 4. 36—32. 10—Iſ. 28. 26.
2. The ſpirit, Ne. 9. 20.
3. Miniſters, 2 Ti. 2. 25.
4. The law, Ro. 2. 18.

5. The Scripture, 2 Ti. 3. 16.
6. Correct. Pſ. 16. 7. Je. 31. 19.
7. The godly, Job 4. 3. Ac. 18. 25.
8. Even from t. wicked, Pr. 14. 32.
9. The Church, Ca. 8. 2.

INSTRUMENT, TS.

Put for,
1. Means of Government, Zec. 11. 15.
2. Spiritual arms, Ro. 6. 13.

INSURRECTION.

Ezr. 4. 19. Hath made *i.*
Pſ. 64. 2. From the *i.* of
Mar. 15. 7. Had made *i.*

INTANGLE, ED, ETH.

This may be,
1. Corporally, Ex. 14. 3.
2. Verbally, Mat. 22. 15.
3. Ceremonially, Ga. 5. 1.
4. Worldly, 2 Tim. 2. 4.
5. Spiritually in ſin, 2 Pe. 2. 20.

INTEGRITY.

Gen. 20. 5, 6. 1 K. 9. 4. Job 2. 3, 9--27. 5--31. 6.—Pſ. 7. 8.
Pſ. 25. 21. Let *i.* and uprig.
26. 1. Walked in mine *i.* 11.
41. 12. Upholdeſt me in mi. *i.*
Pr. 11. 3. *I.* of the upright
19. 1. Walketh in his *i.* 20. 7

Intelligence, Da. 11. 30.

INTEND, &c.

Ex. 2. 14. *I.* thou to kill
Pſ. 21. 11. They *i.* evil
Lu. 14. 28. Of you *i.* to
Ac. 12. 4. *I.* after Eaſter

INTENT, &c.

Je. 30. 24. *I.* of the heart
Da. 4. 17. To the *i.* that
Ac. 10. 29. For what *i.* ye
Eph. 3. 10. To the *i.* that
He. 4. 12. *I.* of the heart

INTERCESSION, ONS, OR.

Put for,
1. The interceſſion of Chriſt, Iſ. 53. 12. He. 7. 25.
which five ways,
  1. By appearing for us, He. 9. 24.
  2. By his ſacrifice once offered, He. 10. 12, 14.
  3. By his will to have that ſacrifice acceptab. He. 10. 10.
  4. By the Father's reſting in this will of his Son, Joh. 11. 42.
  5. By his prayer, Joh. 17. 20, 21.
2. Of the Holy Spirit in G.'s children, Rom. 8. 26.
3. Of men.
  1. For temporal things, Je. 7. 16.
  2. For ſpiritual things, 1 Ti. 2. 1.
4. To men, Je. 36. 25.
5. Complaints aga. wicked, Ro. 11. 2.

Intermiſſion, La. 3. 49.

INTERPRET, ATION, NS.

Put for,
1. The gift of tranſlating, 1 Cor. 14. 26.
2. The gift of interpreting, Ge. 40. 8.
3. Expoſition, 2 Pe. 1. 20.
4. Meaning, Da. 4. 19--5. 15

INTERPRETER, &c.

Ge. 42. 23. By an *i.*
Job 33. 33. An *i.* one among
Da. 5. 12. *I.* of dreams
1 Cor. 14. 28. Be no *i.*

INTREAT, ED, ETH.

It ſig.
1. To uſe kindly, Ge. 12. 16.
2. To ſpeak on one's behalf, 23. 8.
3. To pray, Ex. 8. 8, 29, 30.--10. 17. Jud. 13. 8. Ge. 25. 21.
4. To intercede, 1 S. 2. 25.
5. To grant, 2 S. 21. 14.-24. 25
6. To ſeek, Prov. 19. 6.
7. Good words, 1 Cor. 4. 13

INTREATY, TIES.

Prov. 18. 23. Poor uſeth *i.*
2 Cor. 8. 4. With much *i.*

Intruding, Col. 2. 18.

INVADE.

2 Ch. 20. 10. Not let Iſrael *i.*
Hab. 3. 16. *I.*—with his troops

INVADED.

1 S. 23. 27. Philiſt. have *i.*
27. 8. 30. 1. 2. Ch. 28. 18.

INVENTED, &c.

2 Ch. 26. 15. Engines *i.* by
Amos 6. 5. *I.* to themſelves
Rom. 1. 30. *I.* of evil things

INVENTIONS, *put for,*
1. Sinful practices, Pſ. 99. 8.
2. Idolatrous acts, 106. 29. 39
3. Contrivances, Pr. 8. 12.
4. Crooked devices, Ec. 7. 29

INVISIBLE.

Ro. 1. 20. Col. 1. 15, 16. 1 Ti. 1, 17.
Heb. 11. 27. Seeing him who is *i.*

INWARD, LY.

Pſ. 5. 9. *I.* part is very wick.
51. 6. Truth in the *i.* parts
P. Je. 31. 33. Law in their *i.* parts
Lu. 11. 39. *I.* parts is full of
Rom. 7. 22. After the *i.* man
2 Cor. 4. 16. *I.* is renewed
See Pſ. 62. 4. Mat. 7. 15. Ro. 2. 29.

Invited, Eſt. 5. 12.

JOURNEY, ED, ING, S.

Gen. 24. 21. Had made his *j.*
Ex. 13. 20. Took their *j.*
Numb. 9. 10. Be in a *j.*
1 Sam. 15. 18. Sent thee on a-*j.*
1 Kings 18. 27. Or he is in a *j.*
19. 4. Went a day's *j.*
Prov. 7. 19. He is gone a—*j.*
Mat. 10. 10. Scrip for your *j.*
Luke 15. 13. Took his *j.* into
3 John 6. Forward on their *j.*
Gen. 12. 9. Abraham *j.*
13. 11. Lot *j.* eaſt and
Exod. 40. 37. They *j.* not
Numb. 9. 17. Iſrael *j.*
Acts 9. 3. Now as he *j.*
Gen. 13. 3. Went on his *j.*
Exod. 17. 1. After their *j.*
40. 36. Onward in all their *j.*
Numb. 10. 6.—Alarm for—*j.*
Numb. 10. 2. *J.*—the camp
28. Thus were the *j.*
Luke 13. 2. Teaching and-*j.*
2 Cor. 11. 26. In *j.* often

JOYNT, &c.

Gen. 32. 25. Was out of *j.*
1 Kings 22. 34. *J.* of the harn.
So 2 Chron. 18, 33.
Pſ. 22. 14 Are out of *j.*
Can. 7. 1. *J.* of the thighs
Dan. 5. 6. *J.* of his loins
Epheſ. 4. 16. Every *j* ſup.
Col. 2. 19. The body by *j.*
Heb. 4. 12. Of the *j.* and

Joint heirs, Rom. 8. 17.

JOYOUS.

Iſa. 22. 2. A *j.* city
23. 7. Is this your *j.* city
32. 13. In the *j.* city
Heb. 12. 11. Seemeth—*j.*

JOY.

1 Ch. 12. 40. Was *j.* in Iſrael
Ne. 8. 10. *J.* of the L. is your
Eſ. 8. 16, 17. Jews had *j.* and
Pſ. 30. 5. *J.* cometh in t. morn.
51. 12. The *j.* of thy ſalvation
P. 126. 5. In tears ſha. reap in *j.*
Pr. 21. 15. It is *j.* to the juſt to
P. Iſ. 12. 3. *J.* ſha. ye draw water
P. 61. 3. The oil of *j.* for mourn.
P. 65. 19. I'll *j.* in my people
P. Je. 31. 13. Mourn. into *j.*
Hab. 3. 18. Will *j.* in the G. of
P. Zep. 3. 17. He will *j.* over t.
Mat. 13. 20. Anon with *j.*
Joh. 15. 11. Joy may remain
P. 16. 20. Sha. be turned into *j.*
21. 22, 24--17. 13.
Ro. 5. 11. We *j.* in God
14. 17. *J.* in the Holy Ghoſt
Phil. 1. 4. Requeſt with *j.*
He. 12. 2. *J.* that was ſet
1 Pe. 1. 8. *J.* unſpeakable, and
1. Natural, Pr. 23. 24. Ec. 2. 10
2. Worldly, Job 29. 13.
3. Hypocritical, 20. 5. Mat. 13. 20.
4. Eccleſiaſtical, La. 5. 15.
5. Ungodly, Pr. 15. 21.
6. Mixt, Lu. 10. 17.
7. Heavenly, Mat. 25. 21. 23
8. Spirit. Pſ. 51. 12. Ro. 14. 17

It is put for,
1. The matter of *j.* 1 Th. 2. 20
2. Chearfulneſs, Ga. 5. 22.
3. Song of praiſe, Ne. 12. 43.
4. Having that whence *j.* ariſeth, Joh. 3. 29--15. 11--17. 13.

JOIN, ED.

Je. 50. 5. Let us *j.* ourſelves
Iſ. 56. 3. *J.* himſelf to the L.
P. Zec. 2. 11. Nations ſha. be *j.*
Mat. 19. 6. G. hath *j.* togeth.
1 Cor. 1. 10. Perfectly *j.* toge.
Eph. 4. 16--5. 31.

Spoken,
1. Materially, of thi. Iſ. 5. 8.
2. Perſons; as,
  1. In Marriage, Ep. 5. 31.
  2. In Affinity, 2 Ch. 18. 1.
  3. In Aid, Ex. 1. 10.
  4. In war one aga. anoth. 1 S. 4. 2. 1 K. 20. 29.
3. Mentally, 1 Cor. 1. 10.
4. Carnally, 6. 16.
5. Idolatrouſly, Hoſ. 4. 17.
6. Spiritually, Je. 50. 5. Zec. 2. 11. 1 Cor. 6. 17.

IRON.

Pr. 27. 17. *I.* ſharpeneth *i.*
P. Iſ. 60. 17. For *i.* I'll br. ſilver
Je. 17. 1 With a pen of *i.*
Da. 2. From the 33, to 43.
1 Tim. 4. 2. Seared with an hot *i.*

It is put for,
1. An axe, Iſ. 10. 34.
2. Inſenſibleneſs, 1 Tim. 4. 2.
3. Hard as *i.* De. 28. 23
4. Unbendable, Iſ. 48. 4.
5. Strength, Da. 2. 33.
6. Invincible power, Pſ. 2. 9.
7. Fetters, Pſ. 107. 10--149. 8.

ISSUE, ES. *Put for,*
1. Poſterity, Ge. 48. 6. Iſ. 22. 24
2. A flux or running, Le. 12. 7
3. Seed, Ezek. 23. 20
4. Paſſage or mean, Pſ. 68. 20. Pr. 4. 23.

JUDGE, ED, ES, ETH.

P. De. 32. 36. I ſhall *j.* his peo.
2 Ch. 20. 12. Wilt thou not *j.*
Pſ. 7. 8. L. ſhall *j.* the people
Iſ. 2. 4. Shall *j.* the nations
T. Joel 3. 12. Will I ſit to *j.*
Ob. 21. *J.* the mount of Eſau
Mi. 4. 3. *J.* among many peo.
C. Mat. 7. 1. *J.* not that ye be not
Lu. 12. 57. Of yourſelves *j.*
Joh. 8. 16. Yet if I *j.* my jud.
26. Many things to *j.* of you
Ac. 17. 31. Will *j.* the world
Ro. 3. 6. How ſhall God *j.* the
2 Tim. 4. 1. Shall *j.* the quick
P. He. 10. 30. Lord ſhall *j.* his
1 Pe. 4. 5. Ready to *j.* the quick
Re. 19. 11. Righteouſn. he doth *j.*
Lu. 7. 43. Thou haſt rightly *j.*
Joh. 16. 11. Pr. of this-is *j.*
Ro. 2. 12. Be *j.* by the L.
3. 4. Overco. when thou art *j.*
1 Cor. 2. 15 Is *j.* of no man
4. 3. Small thing—be *j.*
6. 2. World ſha. be *j.* by you, 10. 29--11. 31, 32- 14. 24.
Ja. 2. 12. Shall be *j.* by the
De. 32. 31. Themſelves be *j.*
Ju. 2. 16. Raiſed up *j.*
2 Ch. 19. 6. *J.* take heed what
C. Pſ. 2. 10. Inſtructed ye *j.*
Ja. 2. 4. Are become *j.*
Pſ. 51. 4. When thou *j.*
Ro. 14. 4. Thou that *j.*
Pſ. 7. 11. God *j.* the righteous
58. 11. He is a G. that *j.* in
Joh. 12. 48. One that *j.* him
1 Cor. 2. 15. Spiritual *j.* all
1 Cor. 5. 13. Are without G. *j.*
1 Pe. 1. 17. Reſpect of perſons *j.*
2. 23. Com. himſ. to him that *j.*
Re. 18. 8. Strong is the L.—*j.*

It is ſpoken,
1. Of G. Ge. 18. 25. He. 12. 23
2. Of Chriſt, Ac. 10. 42.
3. Of men called gods, Pſ. 82. 1, 6.
  1. Ordinary, De. 1. 16.
  2. Extraord. Ju. 2. 18, 19.

Taken for,
1. Raſhly cenſured, 1 Cor. 4. 3
2. Called to an account, Ro. 3. 4
3. Tried, Ac. 25. 9, 10.
4. To be eſteemed, Ac. 16. 15. He. 11. 11.
5. To proceed aga. Ac. 24. 6.
6. Truly diſcerned, 1 Cor. 2. 15--14. 24.
7. Determined, 5. 3.
8. Condemned, 6. 2--10. 29.
9. Puniſhed, 11. 31, 32. Mat. 7. 1.

JUDGMENT.

C. Ex. 23. 6. Wreſt *j.*—poor
De. 1. 17. The *j.* is God's
C. 24. 17. Not pervert the *j.*
32. 4. All his ways are *j.*
Job 8. 3. Doth G. pervert *j.* 9. 19--19. 7, 29--32. 9--34. 4, 12.
Pſ. 1. 5. Not ſtand in the *j.*
7. 6. Awake for me to the *j.*
9. 7. Throne for *j.* 8, 16.
P. 37. 6. *J.* as noon day, 28.
P. 72. 2. Judge the poor with *j.*
P. 94. 15. *J.* ſhall return to
101. 1. Sing of mercy and *j.*
122. 5 Are ſet thrones of *j.*
P. Pr. 2. 9. Underſtand *J.*
8. 20. Paths of *j.*
29. 4. *J.* eſtabliſheth the land
26. Every man's *j.* cometh
Ec. 5. 8. Perverting *j.*
12. 14. Every work into *j.*
C. Iſ. 1. 17. Seek *j.* relieve
T. 27. Zion—redeem. with *j.*
P. 4. 4. By the ſpirit of *j.*
5. 7. He looked for *j*
53. 8. He was taken-from *j.*
P. 59. 8. No *j.* in their goings, *See* 9, 11, 14, 15--61. 8.
Je. 5. 4. The *j.* of their God
C. 21. 12. *J.* in the morn.
T. Eze. 23. 24. I will ſet *j.* befo.
T. Hoſ. 5. 1. For *j.* is toward y.
C. 12. 6. Keep mercy and *j.*
Am. 5. 7. Turn *j.* into wormw.
T. Hab. 1. 7. *J.* ſhall proceed
12. Ordained them for *j.*
P. Mat. 12. 18. He ſha. ſhew *j.* to
P. 20. Send forth *j.* unto
23. 23. Omitted *j.* mercy and
Joh. 5. 22. All *j.* to the Son
12. 31. Now is the *j.* of this w.
16. 8. Reprove the world of *j.*
Ac. 8. 33. His *j.* was taken
24. 15. As he reaſoned of *j.*
Ro. 2. 5. Of the righte. *j.* of G.
5. 18. *J.* came upon all men
T. Ja. 2. 13. *J.* without mercy
2 Pet. 2. 4. Reſerved unto *j.*

Put for,
1. Government of the world, Pſ. 9. 7.
2. Chaſtiſement, 1 Pe. 4. 17
3. Moderat. in puniſhment, Je. 10. 24.
4. Wrath executed, Mat. 5. 21. 22.
5. The power of juſtice given to Chriſt, Joh. 9. 39.
6. A faculty of diſcerning Phil. 1. 9.
7. A judicial ſent. 1 Ki. 3. 28.
8. Solemnity of the laſt day, Ec. 11. 9—12. 14.

JUDGMENTS.

2 S. 22. 23. His *j.* were
Pſ. 19. 9 *J.* of the L. are true
119. 7. Learned thy righte. *j.*
See 20. the 175.
Iſ. 26. 8. In the way of thy *j.*
Ro. 11. 33. Unſearchable-his *j.*
Re. 15. 4. Thy *j.* are made ma.
16. 7--19. 2. Righte. are thy *j.*

Put for,
1. Courts of juſt. 1 Cor. 6. 4.
2. Commands of G. Pſ. 19. 9
3. Spirit of juſtice, 72. 1.
4. God's courſe in governing, Ro. 11. 33.
5. Inſtrument of vengeance, Ezr. 14. 21.
6. Examples of it, Pſ. 48. 11.—97. 8.

Jumping, Ne. 3. 2.

JUNIPER.

1 K. 19. 4. Under a *j.* tree, 5.
Job 3. 4. *J.* roots for
Pſ. 120. 4. Coals of *j.*

IVORY.

1 K. 10. 18. A throne of *i.*
22. 39. The *i.* houſe
2 Ch. 9. 17. Throne of *i.*
Pſ. 45. 8. The *i.* palaces
Ca. 5. 14. Bright as *i.*
7. 4. As a tower of *i.*
Eze. 27. 6, 15.
Am. 3. 15. The houſes of *i.*
6. 4. On beds of *i.*
Re. 18. 12. Veſſels of *i.*

JUST.

Ge. 6. 9. Noah was a *j.* man
2 S. 23. 3. Ruleth,-muſt be *j.*
Ne. 9. 33. Howbeit thou art *j.*
Job 4. 17. More *j.* than God
9. 2. Man be *j.* with God
12. 4. *J.*-man-laughed to ſcorn
27. 17. The *j.* ſhall put it on
Pſ. 37. 12. Wicked plot aga. *j.*
Pr. 4. 18. *J.* is as t. ſhining light
P. 12. 13. *J.*—out of trouble
13. 22. Laid up for the *j.*

Pſ. 29.10. The *j.* ſeek his ſoul
Ec. 7. 15. A *j.* man that periſh.
Iſ. 26. 7. Way of the *j.* is upri.
P. Eze. 18.9. *J.* he ſhall ſurely live.
P. Hoſ.14.9. *j.* ſhall walk in 'em
Zep. 3. 5. *J.* L. is in the midſt
Zec. 9. 9. He is *j.* and having ſ.
Mat. 5. 45. Rain upon the *j.*
27.19. Nothing-with that *j.* m.
Lu. 1.17. To the wiſdom of t. *j.*
14. 14. At the reſur. of the *j.*
15. 7. Ninety nine *j.* perſons
Acts 24. 15. The *j.* and un.-*j.*
Rom. 3.26. That he might be *j.*
Col. 4. 1. Which is *j.* and equal
He. 12. 23. Spirits of *j.* men.
1 Pe. 3. 18. T. *j.* for the un-*j.*
Rev. 15. 3. *J.* and true are thy

It is ſpoken of,
1. Damna. Ro. 3.8. He. 2.2.
2. Things, Phil. 4. 8.
3. Balance, meaſure, Lev. 19.36. Deut. 25. 15.
4. God.
1. In midſt of his people Zep. 3. 5. Iſ. 45. 21.
2. His doings, Neh. 9.33.
3. His Promiſes, 1 Jo. 1. 9.
4. The Law, Rom. 7. 12.
5. Chriſt, Mat. 27. 24.
6. Man.
1. Opinionatively, Pr. 18.17.
2. Hypocritically, Lu. 20.20.
3. Really, Lu. 23. 50.
1. In a cauſe, Iſ. 26. 7. 29. 21.
2. In perſon.
1. Really though not perfectly, Rom. 2. 13.
2. Comparatively, being outw. Honeſt, Ezek. 18. 5.

JUSTICE.

Gen. 18. 19. To do *j.*
Job 37. 23. In plenty of *j.*
Iſ. 9. 7. Eſtabliſh it with *j.*
59. 4. None calleth for *j.* Je. 23. 5—31. 23—50. 7.

It is put for,
1. Juſt and right, Deut. 33. 21. Job 37. 23.
2. Diſtributive *j.* Job 29.14.
3. Communicative *j.* Gen. 18. 19.

JUSTIFICATION.

Rom. 4. 25--5. 6. 18.

JUSTIFY, ED.

T. Ex. 23. 7. I'll not *j.* the
De. 25. 1. They ſhall *j.* the
Job 9.20. If I *j.* myſelf
Iſ. 5. 23. *J.* the wicked for
P. 53. 11. Servant *j.* many
Lu. 10. 29. Willing to *j.*
16. 15. Which *j.* yourſelves
Job 11. 2. Full of talk be *j.*
13. 18. That I ſhall be *j.*
25. 4. Can man be *j.* with G.
Pſ. 51. 4. *J.* when thou ſpeak.
Iſ. 43. 9. They may be *j.* 26.
45. 25. Seed of Iſrael be *j.*
Mat. 12.37. By thy words-be *j.*
Acts 13. 39. *J.* from all things
Ro. 3. 4. *J.* in thy ſayings
4. 2. Abra. were *j.* by works
1 Cor. 4. 4. I am not hereby *j.*
6. 11. *J.* in the name of the L.
Ga. 2. 16. Not *j.* by the works 17--3. 11, 24--5. 4.
1 Ti. 3. 6. Was *j.* in Spirit

It is put for,
1. To acquit, Pr. 17. 15.
2. To declare one *j.* Iſ. 5. 23. 45. 25.
3. To clear comparatively, Eze. 16. 51.
4. To acknowledge a thing or perſon good, Mat. 11. 19. Lu. 7. 29.
5. Wholly to free, Ro. 6. 7. m. Evangelically Ro. 5. 1. and this is ſaid to be,
1. By Chriſt, Ga. 2. 16. 17.
2. By Grace, Ro. 3. 24. Ti. 3. 7.
3. By Faith, Gal. 3. 8.
4. By his Blood, Ro. 5. 9.
5. By his knowledge, Iſ. 53. 11.

JUSTLY.

C. Mic. 6. 8. But to do *j.*
Lu. 23. 41. We indeed *j.*
1 Th. 2. 10. How--*j.* we be

KEEP, ER, ERS.

C. GEn. 18. 19. *Keep*—way of the
P. 28. 5. With thee to *k.*
C. Ex. 20. 8. To *k.* it holy
C. Le. 18. 4. Ye ſhall *k.* my ſta.
Num. 9. 3. *K.* the paſſover at
De. 23. 9. *K.* thee from every
2 S. 18. 18. No Son to *k.* my
1 K. 20. 39. Said, *k.* this man
Job 14. 13. *K.* me ſecret
P. Pſ. 91. 11. *K.* thee in-ways
Iſ. 26. 3. *K.* him in perfect
Joh. 14. 15. Love me, *k.* my co.
Ac. 16. 23. Jailor to *k.* them
P. Phil. 4. 7. Shall *k.* your hea.
C. 1 Ti. 5. 22. *K.* thyſelf pure
C. Ja. 1. 27. *K.* himſelf unſpo.
1 Joh. 5. 21. *K.* ſelves from id.
P. Re. 3. 10. I alſo will *k.* thee
Pſ. 121. 5. The L. is thy *k.*
Ec. 12. 3. The *k* of the ho.

It is put for,
1. To hold faſt, 2 Ti. 1. 14.
2. To remember, Lu. 2. 51.
3. To defend, Pſ. 127. 1.
4. To obſerve, Pſ. 119. 4.
5. To ſave, John 17. 15.
6. To celebrate, Mat. 26. 18.

KEEPETH.

De. 7. 9. *K.* cov. and Ne. 1. 5.
Job 33. 18. *K.* back his ſoul
Pſ. 34. 20. *K.* all his bones
121. 3. He that *k.* thee 4.
146. 6. *K.* truth for ever
Pr. 2. 8. *K.* the paths
10. 17. *K.* inſtruction
13. 3. *K.* his mouth
6. Righteouſneſs *k.*
16. 17. *K.* his way
19. 8. *K.* underſtanding
21. 23. *K.* his ſoul from
24. 12. *K.* thy ſoul
28. 7. *K.* the law, 29. 18.
Iſ. 26. 2. *K.* the truth
56. 2. *K.* the Sabbath, 6.
Je. 48. 10. *K.* back his
La. 3. 28. And *k.* ſilence
Ha. 2. 5. *K.* at home
Joh. 14. 24. *K.* not my ſayings
1 Joh. 2. 5. *K.* his word
5. 18. *K.* himſelf
Re. 16. 15. *K.* his garments
22. 7. *K.* the ſayings

KEEPING.

Num. 3. 18. *K.* the charge
Pſ. 19. 11. In *k.* of them is
Eze. 17. 14. *K.* his covenant.
Lu. 2. 8. *K.* watch over
1 Cor. 7. 19. *K.* the com.
1 Pet. 4. 19. The *k.* of their

KEPT.

Ex. 3. 1. Moſes *k.* the flock.
Num. 9. 7. Why are we *k.* back
Num. 17. 10. *K.* for a token a-
Deu. 32. 10. *K.* as the apple
Joſ. 14. 10. The L. hath *k.*
1 Sam. 25. 39. *K.* his ſervant
2 S. 22. 24. *K.* myſelf from
44. *K.* me to be head
Pſ. 17. 4. *K.* me from the
30. 3. *K.* me alive that
78. 10. *K.* not the covenant.
Pſ. 119. 22, 55, 56, 67, 158, 167, 168.
Ca. 1. 6. Have I not *k.*
Ez. 44. 8. Not *k.* the charge
Mat. 19. 20. Have I *k.*
Joh. 17. 6. *K.* thy word
2 Cor. 11. 9. I have *k.* my
2 Tim. 4. 7. I have *k.* the
Jam. 5. 4. Of you *k.* back
1 Pe. 1. 5. *K.* by the power
2 Pe. 3. 7. Same word are *k.*
Jud. 6. *K.* not their
Rev. 3. 8. Haſt *k.* my word

KEY, S.

Iſ. 22. 22. T. *k.* of t. houſe of
Mat. 16. 19. Unto thee the *k.*

Keys put for,
1. Great authority, Re. 1. 18.
2. Ability to open Scripture, Luke 11. 52.
3. The Miniſters of the Goſ. Mat. 16. 19.

KID.

Jud. 6. 19. Made ready a *k.*
13. 19. Manoah took a *k.*
14. 6. Would have rent a *k.*
P. Iſ. 11. 6. Down with the *k.*
Gen. 27. 9. Thence two *k.*
1 K. 20. 27. Little flocks of *k.*
Ca. 1. 8. Feed thy *k.*

KILL, ETH, ING.

Ex. 2. 14. Intendeſt thou to *k.*
4. 24. Met him, ſought to *k.*
C. 20. 13. Thou ſhalt not *k.*
Num. 16. 13. *K.* us in t. wilde.
De. 19. 4. *K.* his neighbour
2 K. 5. 7. Am I a G. to *k.* and
Hoſ. 4. 2. Lying and *k.*
John 16. 2. Whoſo. *k.* you
T. Re. 13. 10. That *k.* with t. ſ.
1. Lawful, De. 13. 9.
2. Unlawful, 2 Sam. 13. 28.
3. Spiritual, 2 Cor. 3. 6.

KIND, NESS.

2 Ch. 10. 7. If—*k.* to this peo.
Lu. 6. 35. *K.* to the unthankf.
P. Pſ. 89. 33. My loving *k.* wi.
117. 2. His merciful *k.* is
141. 5. It ſhall be a *k.* to
Jer. 2. 2. The *k.* of thy youth
Joel 2. 13. And of great *k.*
Acts 28. 2. Shewed no little *k.*

Spoken of,
1. God, Lu. 6. 35.
2. Man, 2 Chr. 10. 7.
3. Charity, 1 Cor. 13. 4.
4. One to another, Ep. 4. 32.

KIND, S.

Gen. 1. 11. After his *k.* Verſ. 12, 21, 24.
Le. 19. 19. A divers *k.*
1 Ch. 28. 14. Every *k.* of
Mat. 13. 47. Of every *k.*
17. 21. This *k.* goeth not
Ja. 1. 18. A *k.* of firſt
3. 7. Every *k.* of beaſt
Gen. 8. 19. After their *k.*
P. Je. 15. 3. Four *k.* ſaith

KINDLE.

Ex. 35. 3. Shall *k.* no fire
Pr. 26. 21. To *k.* ſtrife
T. Iſ. 9. 18. *K.* in the thicket 10. 16—30. 33.
P. 43. 2. Nor—flame *k.*
50. 11. All ye that *k.*
T. Ob. 18. *K.* in them
Mal. 1. 10. Neither do ye *k.*

KINDLED, ETH.

Le. 10. 6. The Lord hath *k.*
2 S. 12. 5. Anger—greatly *k.*
22. 13. Coals of fire *k.*
Iſ. 50. 11. Sparks ye have *k.*
Eze. 20. 48. I the L. have *k.* it
Hoſ. 11. 8. Repentings are *k.*
Lu. 12. 49. Be already *k.* 25. 5. Ac. 28. 2.
Job 41. 21. Breath *k.* coals
Iſ. 44. 15. *K.* and baketh
Ja. 3. 5. A little fire *k.*

KINDLY.

Ge. 34. 3. Spake *k.* to the
50. 21. Speak *k.* to them
2 K. 25. 28. Speak *k* to him, Je. 52. 32.

KING, S.

Ge. 14. 18. *K.* of Salem
36. 31. Any *k.*—of Iſr.
Nu. 23. 21. The ſhout of a *k.*
Ju. 17. 6. No *k.* in Iſrael
1 S. 8. 19. We will have a *k.*
15. 23. Rejected t.—being *k.*
2 S. 16. 16. God ſave the *k.*
19. 43. Ten parts in the *k.*
Eſ. 3. 8. It's not for the *k.* profit
4. 16. Will I go in unto the *k.*
Pſ. 2. 6. Set my *k.* upon my
47. 2. A great *k.* over all
72. 1. Give the *k.* thy judg.
Pr. 16. 10. Is in the lips of a *k.*
19. 12. The *k.*'s wrath is as
20. 26. A wiſe *k.* ſcattereth
25. 5. Wicked from—the *k.*
Ec. 5. 9. The *k.* is ſerved by
Ca. 1. 12. While the *k.* ſit. at
T. Iſ. 30. 33. For the *k.* it's prep.
33. 22. L. is our *k.* he will ſave
Je. 38. 25. What haſt ſaid—*k.*
Da. 2. 21. And ſetteth up *k.*
Mi. 4. 9. Is--no *k.* in thee
P. Zec. 14. 9. Lord ſhall be *k.*
Mar. 15. 18. Hail *k.* of—Jews
Joh. 19. 21. Write not the *k.*
Tim. 6. 15. The *k.* of k. and
1 Ch. 16. 21. Reproved *k.*
C. Pſ. 2. 10. Be wiſe, O ye *k.*
P. 68. 29. *K.* bring preſents
Pr. 8. 15. By me *k.* reign
22. 29. Shall ſtand before *k.*
P. Iſ. 62. 2. And all *k.*-thy glo.
1 Cor. 4. 8 Ye have reigned as *k.*
Re. 1. 6. Made us *k.* and
17. 12. Receive power as *k.*

Put for,
1. Any rule of others, Ge. 36. 31.
2. A ſupreme over all, 1 K. 4. 3.

KINGDOM.

T. 1 S. 28. 17. Lord rent *k.*
1 Ch. 29. 11. Thine is the *k.*
Eſ. 5. 3. To the half-*k.*
Pſ. 45. 6. Scepter of thy *k.*
103. 19. His *k.* ruleth over all
Am. 9. 8. Upon the ſinful *k.*
P. Ob. 21. *K.* the Lord's
Mat. 5. 3. Theirs is the *k.*
23. 13. Shut up the *k.*
Joh. 18. 36. My *k.* is not of
Ac. 1. 6. Reſtore again the *k.*
1 Cor. 4. 20. *K.* of God is not
2 Ti. 4. 18. Unto his heavenly *k.*
He. 12. 28. A *k.*--cannot be
Ja. 2. 5. And heirs of the *k*
Re. 1. 9. The *k.* and pati. of

Taken for,
1. Kingdom of God,
1. Power, Pſ. 145. 12, 13. Da. 4. 3.
2. Grace, Mat. 4. 23. Ro. 14. 17.
3. Glory, Lu. 22. 16. 1 Cor. 6. 9.
2. Of C. Mat. 16. 28. 2 Pe. 1. 11.
3. Of Heav. Mat. 3. 2--13. 24
4. Of Prieſts, Ex. 19. 6. 2 Pe. 1. 11.
5. Men; generally in theſe God rules, Da. 4. 17.
Shall be Chriſt's, Re. 11. 15.

KINE.

Ge. 41. 2. Well-favoured *k.*
De. 7. 13. Increaſe of thy *k.*
32. 14. Butter of *k.* and, 1 S. 6. 7, 14. Am. 4. 1.

KIN.

Le. 18. 6. Near of *k.* 20. 19--21. 2. Ru. 2. 20. 2 S. 19, 42.
Mar. 6. 4. His own *k.*

KINDRED, &c.

Ge. 24. 4. And to my *k.*
7. Land of my *k.*
40. A wife--of my *k.*
31. 3. And to my *k.*
43. 7. And of our *k.*
Joſ. 6. 23. All her *k.*
Ru. 3. 2. Boaz of our *k.*
1 Ch. 16. 28. *K.* of the people
Eſ. 2. 10. People nor her *k.*
8. 6. Deſtruction of my *k.*
Pſ. 22. 27. *K.* of the nations
96. 7. O ye *k.* of the people
Lu. 1. 61. None of thy *k.* Ac. 7. 3, 13, 19. Re 1. 7--13. 7

KINSFOLK.

2 K. 10. 11. And his *k.*
Job 19. 14. My *k.* have failed
Lu. 2. 44. Among their *k.*

KINSMAN, MEN.

Nu. 5. 8. Have no *k.*
27. 11. *K.* that is next
Ru. 3. 13. Part of a *k.*
Pſ. 38. 11. My--*k.* ſtand af-
Ac. 10. 24. Together his *k.*
Ro. 2. 3. Brethren my *k.*

KISS, ED.

Ge. 27. 26. And *k.* me, my ſon
Ca. 1. 1. Let him *k.* me
Mat. 26. 48. Whomſoe. I ſha. *k.*
Lu. 7. 45. Gaveſt me no *k.*
Ro. 16. 16. Greet—holy *k.*
Ac. 20. 37. On P. neck & *k.* him

Uſed for,
1. Submiſſion, Pſ. 2. 12.
2. Reverence, Hoſ. 13. 2.

There are kiſſes of,
1. Affection, ſo uſually
2. Traiterous, 2 S. 20. 9.
3. Hypocritical, 15. 5.
4. Idolatrous, 1 K. 19. 18.
5. Whoriſh, Pr. 7. 13.
6. Spiritual, holy, Ca. 1. 2. Ro. 16. 16.

KNEAD.

Ge. 18. 6. *K.* it and make
1 S, 28. 24. And *k.* it, 2 S. 13. 8.
Hoſ. 7. 4. After he had *k.* Ex. 8. 3-12, 34.

KNEE, S.

Ge. 41. 43. Bow the *k.*
Iſ. 45. 23. Every *k.* ſhall
Mat. 27. 29. Bow. the *k.*
Ro. 11. 4. Not bow. the *k.*
14. 11. Every *k.* ſhall bow
Phil. 2. 10. Jeſus every *k.*
Job 3. 12. Why did the *k.* prev.
Eze. 7. 17. All *k.* ſhall be wea.
47. 4. Waters to the *k.*
Da. 5. 6. His *k.* ſmote together
Various Acceptations. See *Kneel.*

KNEEL, ED, ING.

Ge. 24. 11. 1 K. 8. 54. Mat. 17. 14. Ac. 7. 60--9. 40--21. 5.

Put for,
1. The Body, Pſ. 109. 24.
2. Reverence, Ge. 41. 43.
3. Prayer, Eph. 3. 14.
4. Worſhip, Ro. 11. 4. Pſ. 95. 6
5. Submiſſion, Phil. 2. 10.

KNEW.

Ex. 1. *K.* not Joſeph
Ju. 2. 10. Which *k.* not the
Pſ. 35. 11. Things that I *k.* not
Iſ. 42. 16. A way *k.* not
Mat. 7. 23. I never *k.* you
Lu. 12. 47. That *k* his L. will
Joh. 1. 10. And the world *k.*
13. 1. Jeſus *k.* his hour was co.
Ro. 1. 21. When they *k.* God
2 Cor. 9. 21. Who *k.* no ſin
12. 2. I *k.* a man in Chriſt
Col. 1. 6. *K.* the grace of God
Rev. 19. 12. Name no man *k.*

KNEWEST.

De. 8. 3. Thou *k.* not Ruth, 2. 11
Ne. 9. 10. Thou *k.* that
Pſ. 142. 3. *K.* my path
Iſ. 48. 8. Thou *k.* not
Da. 5. 22. Thou *k.* all this
Lu. 19. 22. *K.* that I was
44. Becauſe thou *k.* not

KNIFE.

Ge. 22. 6. Fire and a *k.*
Jud. 19. 29. Took a *k.* and
Pr. 23. 2. *K.* to thy throat
Eze. 5. 1. Thee a ſharp *k.*

KNIT.

Jud. 20. 11. *K.* together as
1 S. 18. 1. Jonathan was *k.*
1 Ch. 12. 17. Heart ſhall be *k.*
Col. 2. 2. *K.* together in love
19. *K.* together increaſeth

KNOCK, ETH, ING.

Mat. 7. 7. *K.* and it ſhall be, 8.
Lu. 13. 25. To ſtand and *k.*
12. 36. He cometh and *k.*
Ac. 12. 16. Peter continued *k.*

Uſed frequently,
1. For God's earneſt calling, Mat. 7. 8. Lu. 11. 9.
2. C.'s earneſt calling on us, Re. 3. 20.

KNOW, ING.

Job 5. 24. *K.* thy tabernacle
13. 23. *K.* my tranſgreſſions
Pſ. 139. 23. *K.* my heart
Je. 44. 28. *K.* whoſe word ſtand
Joh. 10. 14. *K.* my ſheep
Ac. 1. 7. To *k.* the times
1 Cor. 8. 2. *K.* nothing as— ought to *k.*
Tit. 1. 16. Profeſs to *k.* God
Re. 3. 9. *K.* that I loved thee
Mat. 9. 4. *K.* their thoughts
Ro. 2. 4. *K.* the goodneſs of G.
2 Cor. 5. 11. *K.* the terror of
1 Tim. 6. 4. Proud *k.* nothing
2 Pe. 1. 14. *K.*—I muſt put off
1 Joh. 2. 4. *K.* him, & keep. not
Re. 2. 2. I *k.* thy works

KNOWEST.

Ge. 30. 26. Thou *k.* my ſervice
Nu. 20. 14. Thou *k.* all the
1 K. 8. 39. Whoſe heart thou *k.*
1 Ch. 17. 18. Thou *k.* thy
Job 39. 1. *K.* thou t. time when
Iſ. 55. 5. A nation thou *k.* not
Je. 17. 16. The woful day th. *k.*
Zec. 4. 5. *K.* thou what theſe be
Joh. 1. 48. Whence *k.* thou me
21. 15. Thou *k.* that I love
Ac. 1. 24. Which *k.* the heart
1 Cor. 7. 16. What *k.* thou
Re. 7. 14. Sir, thou *k.*

KNOWETH.

Job 23. 10. He *k.* the way I take
Pſ. 94. 11. The Lord *k.* the
Pſ. 104. 19. Sun *k.* his going do.
138. 6. Proud he *k.* afar off
Pr. 9. 13. Simple and *k.* nothing
Ec. 3. 21. Who *k.* the
9. 1. No man *k.* love or ha.
Je. 8. 7. The ſtock—*k.* her
Joel 2. 14. Who *k.* if he will
Zep. 3. 5. Unjuſt *k.* no ſhame
Mat. 24. 36. *K.* no man, no
Mar. 4. 27. He *k.* not how
Lu. 16. 15. But G. *k.* the hea.
Joh. 15. 15. The ſervant *k.* not
1 Cor. 9. 11. *K.* no man but the
8. 2. Think he *k.* any thing
2 Cor. 11. 31. God *k.* I lye not
2 Co. 11. 11. Love you not? G. *k.*
31. G. *k.* I lie not, 3.
12. 2. I cannot tell, G. *k.*
Ja. 4. 17. That *k.* to do good
1 Joh. 2. 11. *K.* not whether
3. 20. Jo. *K.* all things
4. 6. *K.* God heareth us
8. That loves not—*k.* not G.
Re. 2. 17. Which no man *k.*
12. 12. *K.*--but a ſhort time

KNOWLEDGE.

1 S. 2. 3. Lord is a God of *k.*
Job 33. 3. My lips utter *k.*
35. 16. Words without *k.*
Pſ. 14. 4. No *k.*
19. 2. Night to night ſhews *k.*
139. 6. Such *k.* is too
Pr. 1. 4. To the young man *k.*
9. 10. And the *k.* of the holy
10. 14. Wiſe men lay up *k.*
19. 2. The ſoul be without *k.*
21. 11. He receiveth *k.*
22. 12. Of the L. preſerve *k.*
24. 5. A man of *k.* increaſe.
Ec. 1. 18. He that increaſeth *k.*
12. 9. Taught the people *k.*
Iſ. 5. 13. They have no *k.*
11. 2. The ſpirit of *k.*
28. 9. Shall he teach *k.*
32. 4. Shall underſtand *k.*
53. 11. By his *k.* ſhall my
Da. 1. 17. G. gave them *k.*
12. 4. And *k.* ſhall be inc.
Hoſ. 4. 1. Nor *k.* of G. in
Lu. 1. 77. *K.* of ſalvation
1 Cor. 8. 1. *K.* puffeth up
12. 8. To ano. the word of *k.*
2 Cor. 2. 14. The ſav. of his *k.*
6. 6. By pureneſs, by *k.*
11. 6. In ſpeech, but not in *k.*
Eph. 3. 4. Underſtand my *k.*
19. Of C. which paſſeth *k.*
Phile. 1. 9. More and more in *k.*
Col. 3. 10. Which is rene. in *k.*
2 Tim. 3. 7. To come to the *k.*
2 Pet. 1. 5. To virtue *k.*
8. In the *k.* of our L.
3. 18. *K.* of our L.

It is,
1. Artificial and gift of the Spirit, Ex. 31. 3—35. 31.
2. Legal, Ro. 3. 20—7. 7.
3. Evangelical, 2 Cor. 2. 14.

KNOWN.

Exo. 2. 14. This thing is *k.*
Ju. 16. 9. His ſtrength not *k.*
Ru. 3. 14. Let it not be *k.*
Pſ. 9. 16. The L. is *k.* by the
48. 3. G. is *k.* in—palaces
88. 12. Shall thy wond. be *k.*
91. 14. He hath *k.* my name
98. 2. Made *k.* his ſalvation
106. 8. Make his power *k.*
119. 79. Thoſe th. ha. *k.* thy
139. 1. Searched me and *k.* me
147. 20. They have not *k.* 'em
Pr. 12. 16. Is preſently *k.* but a
31. 23. Her huſband is *k.*
Iſ. 38. 19. Shall make *k.* thy tr.
Iſ. 40. 21, 28. Haſt thou not *k.*
42. 16. Paths they have not *k.*
45. 4. Tho' thou haſt not *k.*
66. 14. The L. hand ſhall be *k.*
Je. 4. 22. Have not *k* me—they
5. 5. Have not *k.* the way
28. 9. Shall the pro. be *k.*
Eze. 36. 32. Be it *k.* unto you
Da. 2. 45. G.—made *k.*
Hoſ. 5. 4. Have not *k.* the L.
T. Am. 3. 2. You only have I *k.*
Zec. 14. 7. Be *k* to t. L.
Mat. 10. 26. Hid—not be *k.*
24. 43. Had *k.* in what watch
Lu. 19. 42. If thou hadſt *k.*
Joh. 7. 4. Seekeſt to be *k.* openly
10. 14. And am *k.* of mine
14. 9. Not *k.* me Philip
17. 25. I have *k.* thee
Ac. 15. 18. *K.* unto G. are all
Ro. 7. 7. I had not *k.* ſin
9. 22. To make his power *k.*
23. Make *k.* the riches
11. 34. Who hath *k.* the mind
1 Cor. 8. 3. Same is *k.* of him
13. 12. Know as—am *k.*
2 Cor. 3. 2. *K.* and read of all
6. 9. As unknown, yet—*k.*
Ga. 4. 9. After—*k.* G. or rather—*k.* of G.
Eph. 3. 5. Was not made *k.* to
10. Might be *k.* by—chu.
6. 19. Make *k.* the myſtery
Phil. 4. 5. Be *k.* unto all men
6. Requeſt be made *k.*
2 Ti. 3. 15. Haſt *k.* the h. Scri.
He. 3. 10. Have not *k.* my way
T. 2 Pe. 1. 16. Wh. ye ma. *k.*
1 Joh. 2. 13. Beca. ye—*k.* him
3. 6. Hath not *k.* nor ſeen
2 Joh. 1. Alſo all they--have *k.*

KNOWING.

Gen. 3. 5. *K.* good and evil
1 K. 2. 32. David not *k.*
Mat. 9. 4. Jeſ. *k* their tho.
22. 29. Not *k.* the ſcrip.
Mar. 5. 30. Jeſ.—*k.* in himſ.
6. 20. *K.* that he was a
Joh. 18. 4. Jeſ.—*k.* all things
19. 28. Jeſ. *k.* that all
Ac. 20. 22. Not *k.* things
Ro. 1. 32. *K.* the judgment
2. 4. *K.* that the goodneſs
5. 3. *K.* that tribulation
13. 11. *K.* the time that
2 Cor. 4. 14. *K.*--raiſed up t. L. J.
5. 11. *K.* therefore the ter.
Ga. 2. 16. *K.* that a man is not
Eph. 6. 8. *K.* that whatſ.
Phil. 1. 17. *K.* that I am ſent
Col. 3. 24. *K.* that of the L.
4. 1. *K.* that ye alſo
1 Th. 1. 4. *K.* brethren
1 Ti. 1. 9. *K.* this that
6. 4. Proud *k.* nothing
2 Tim. 2. 23. *K.* that they
3. 14. *K.* of whom thou
Phile. 21. *K.* thou wilt
He. 11. 8. Not *k.* whither
Ja. 1. 3. *K.* this that the
1 Pe. 5. 9. *K.* that the ſame
2 Pe. 1. 14. *K.* that ſhortly
3. 3. *K.* this firſt that

LABOUR.

PS. 90. 10. Strength *l.* and for 105. 44.-109. 11-128. 2.
Pr. 10. 16. *L.* of t. righte.
Iſ. 55. 2. Yo. *l.* for that which
P. 65. 23. Shall not *l.* in vain
T. Je. 51. 58. People ſhall *l.*
C. Mat. 11. 28. Co. all ye tha. *l.*
1 Cor. 15. 58. Your *l.* is not
2 Cor. 5. 9. Wherefo. we *l.* that
Col. 1. 29. I alſo *l.* ſtriving
1 Th. 1. 3. Your *l.* of love and
3. 5. And our *l.* be in vain
1 Tim. 4. 10. We both *l.* and
Re. 2. 2. Thy works and thy *l.*

Put for,
1. All evil, Re. 14. 13.
2. Dilig. care and pains, Pr. 14. 23. 10. 16. Ec. 1. 8. 4. 8.
3. Incr. Ha. 3. 17. Joh. 4. 38. Ec. 2. 10.
4. Work done, Ec. 2. 11.

LABOURED, ETH, ING.

Ec. 2. 11. The *l.* I had *l.* 19. 21, 22,—5. 16.
Iſ. 47. 12. Wherein thou—*l.* 15. —49. 4.—62. 8.
Joh. 4. 38. Othe. men *l.*
Phil. 2. 16. Nor *l.* in vain
1 Cor. 16. 16. Every one l.
2 Ti. 2. 6. That *l.* muſt be firſt
Ec. 5. 12. Sleep of a *l.* man
Col. 4. 12. *L.* for you in pra.

For,
1. Ones ſelf, Pr. 16. 26.
2. For Gods ſake, Re. 2. 3.

Put for,
1. To travel, Joſ. 7. 3.
2. To endeavour earneſtly, Iſ. 22. 4. Heb. 4. 11.
3. To take pains, Joh. 6. 27.
4. To perform Chri. Offices, Ro. 16. 6.—12.
5. Eccleſiaſtical duties, 1 Ti. 5. 17.

LABOURER, ERS.

Mal. 20. 1. Ja. 5. 4.

Put for,
Spiritual, Mat. 9. 37. 38. 1 Cor. 3. 9. Luke 10. 2.

LACK, ED, EST, ETH, ING.

Pſ. 34. 10. Pro. 28. 27. Mat. 19. 20. Iſ. 1. 5. Mar. 10. 21. Lu. 8. 6.—22. 35. 1 Cor. 12. 24--16. 17. 2 Cor. 11. 9. Phil. 4. 10. 1 The. 3. 10. 2 Pe. 1. 9.

Ladder, Ge. 28. 12.

LADE, EN, ETH, ING.

Ge. 42. 26.--45. 17. 23. 1 S. 16. 20. Ne. 4. 17.--13. 15. Ac. 27. 10.

LADEN.

1. Tyranically, 1 K. 12. 11.
2. Superſtitiouſly, Lu. 11. 46.
3. Charitably, Ac. 28. 10.
4. Covetouſly, Ha. 2. 6.
5. With ſin, Iſ. 1. 4. 2 Ti. 3. 6.
6. Wi. ſight of ſin, Mat. 11. 28.

LAID.

Ge. 15. 10. And *l.* each piece
22. 6. And *l.* it upon Iſaac
41. 48. *L.* up the food in
Ex. 5. 9. More work *l.*
De. 29. 22. The Lord hath *l.*
32. 34. This *l.* up in ſtore
Joſ. 7. 23. *L.* them out bef—
Jud. 9. 24. Their blood be *l.*
34. *L.* wait, 16. 2.
1 S. 10. 25. *L.* it up before
21. 12. David *l.* up theſe
2 K. 20. 17. *L.* up in ſtore
Job. 18. 10. Snare is *l.*
Pſ. 3. 5. I *l.* me down
21. 5. Haſt thou *l.* upon
31. 19. Thou haſt *l.* up for
79. 1. *L.* Jeruſalem—7.
88. 6. *L.* me in the loweſt
89. 19. I have *l.* help
119. 30. I have *l.* before
Pr. 13. 22. *L.* up for the juſt
Ca. 7. 13. I have *l.* up
P. Iſ. 44. 28. Found ſhall be *l.*
53. 6. *L.* on him the
Je. 4. 7. Shall be *l.* waſte
Hoſ. 11. 4. I *l.* meat to
Joh. 11. 34. Where have ye *l.*
19. 42. There *l.* they Jeſ—
1 Cor. 3. 11. Than that is *l.*

LAKE.

1. Of Water, Lu. 5. 1, 2—8. 22, 23, 33.
2. Of fire, Re. 19. 20--20. 10. 14--21. 8.

LAMB, BS.

Ge. 22. 8. G. will prov. a *l.*
C. Ex. 12. 3. Ev. man a *l.* 5.
Le. 23, 18. 1 Pe. 1. 19.
2 S. 12. 4. A poor man's *l.*
P. Iſ. 65. 25. *L.* feed together
P. Hoſ. 4. 16. Feed 'em as a *l.*
Joh. 1. 29. L. of G. that, Re. 5. 13—7. 10--6. 1, 16—7. 9, 17—12. 11—13. 8—14. 1, 10—19. 7—21. 9. 14, 22, 23, 27—22. 1, 3.
2 K. 3. 4. An hund. thouſ. *l.*
1 Chr. 29. 21. *L.* a 1000 *l.* Pſ. 37. 20—144. 4, 6. Pr. 27. 26.
Iſ. 40. 11. Je 5 . 40. Lu. 10. 3.

Put for,
1. C. Re. 5. 6, 8, 12--14. 4.
2. True Chri. Iſ. 11. 6. Joh. 21. 15. Lu. 10. 3.
3. Antichriſt, Re. 13. 11.

LAME.

1. Figuratively,
   1. For idols, 2 S. 5. 6.
   2. Weak, Iſ. 33. 23.
2. Spiritually, He. 12. 13.

LAMENT, ATION.

Put for,
1. Songs of *l.* 2 Ch. 35. 25.
2. Matter of *l.* Eze. 2. 10—19. 14.
3. Artificial, Am. 5. 16.

Lamentable, Da. 6. 20.

LAMENTED.

1 S. 6. 19. The people *l.*
7. 2. *L.* after the L.
25. 1. And *l.* him, 28. 3.
T. Je. 16. 4. Not be *l.* 25. 33.
Mat. 11. 17. Have not *l.*
Lu. 23. 27. Bewailed and *l.*

LAMP, PS.

Uſed figuratively for,
1. The L. 1 S. 22. 29.
2. Hi. w. Pſ. 119. 105. Pr. 6. 23
3. Faith dead, Mat. 25. 3.
4. A ſucceſſor, 1 K. 15. 4. Pſ. 132. 17.
5. Outward proſpe. Pr. 13. 9. --20. 20.

Lances, 1 K. 18. 28.

LANCH, ED.

Lu. 5. 4--8. 22. Ac. 21. 1.

Lanes, Lu. 14. 21.

LAND.

T. Le. 18. 28. *L.* ſpue--you out
Pſ. 10. 16. (Wicked) of his *l.*
Pſ. 143. 10. *L.* of uprightneſs
P. Iſ. 32. 2. In a weary *l.*

Taken for,
1. A country where men dwell, Ge. 12. 1, 7.
2. Arable, 26. 12.
3. Inhabitants, Joe. 2. 21. Eze. 33. 2.
4. Whole earth, Mat. 23. 15.
5. A certain poſſeſſion, Ac. 4. 37—5. 8.
6. Babylon, Iſ. 13. 5.

LANGUAGE.

Gen. 11. 1. Was of one *l.* 6.
Ne. 13. 24. *L.* of each people
Pſ. 19. 3. No ſpeech nor *l.*
114. 1. Of ſtrange *l.*
Iſ. 19. 18. *L.* of Canaan

Je. 5. 15. A nation whoſe *l.*
Eze. 3. 6. An hard *l.*
Zec. 3. 9. People a pure l.
Ac. 2. 6. Own *l.*
LANGUAGES.
Da. 3. 4. Nations and *l.*
7. Nations and *l.* fell
4. 1. To all nations and *l.*
Zec. 8. 23. Out of all *l.*
LANGUISH.
Iſ. 16. 8. The fields of—*l.*
19. 8. Upon the water—*l.*
24. 4. Of the earth do *l.*
Je. 14. 2. Gates thereof *l.*
Hoſ. 4. 3. Therein ſhall *l.*
LANGUISHED, ETH.
Iſ. 24. 4. The world *l.*
7. The vine *l.* all
33. 9. Mourneth and *l.*
Je. 15. 9. Born 7. *l.*
La. 2. 8. They *l.* together
Joe. 1. 10. The oyl *l.*
12. The fig-tree *l.*
Na. 1. 4. Baſhan *l.*
Languiſhing, Pſ. 41. 3.
Lanterns, Joh. 18. 3.
LAP.
2 K. 4. 39. Gourds his *l.* full
Ne. 5. 13. I ſhook my *l.*
Pr. 16. 33. Caſt into the *l.*
LARGE.
Ge. 34. 21. It is *l.* enough
Ex. 3. 8. Good land and *l.*
2 S. 22. 20. Into a *l.* place
Ne. 7. 4. The city was *l.*
9. 35. *L.* and fat land.
Pſ. 18. 19. Into a *l.* place
31. 8. Feet in a *l.* room
Iſ. 22. 18. A bull into a *l.*
30. 33. Made it deep and *l.*
Je. 22. 14. And *l.* chamb.
Eze. 23. 32. Deep and *l.*
Hoſ. 4. 16. A lamb in a *l.*
Mat. 28. 12. Gave *l.* money
LASCIVIOUSNESS.
Mar. 7. 21. Deceit *l.*
2 Cor. 12. 21. Unclean—*l.*
Eph. 4. 19. Over unto *l.*
1 Pe. 4. 3. Walked in *l.*
Ju. 4.—G. into *l.*
LAST.
P. Ge. 49. 19. Sha. overcome at *l.*
Nu. 23. 10. *L.* end be like his
Da. 8. 3. Came up *l.* 19.
Mat. 12. 45. *L.* ſtate—worſe
See Rev. 2. 19.
Put for,
1. The utmoſt, Lu. 12. 59.
2. What com. after, Mat. 27. 64-12. 45. 1 Cor. 15. 45.
LAST DAYS.
2 Tim. 3. 1. The *l.*—perilous
He. 1. 2. In theſe *l. d.*
LAST TIME.
1 Pe. 1. 5. Revealed in the *l. t.*
20. Manifeſt in the *l. t.*
1 Joh. 2. 18. It is the *l. t.*
Jude 18. Mockers in the *l. t.*
Laſting, Deut. 33. 15.
LATTER.
Ex. 4. 8. The *l.* ſign
Je. 5. 24. Former and *l.*
Eze. 38. 8. The *l.* years
Da. 8. 23. The *l.* time
Am. 7. 1. The *l.* growth
Uſed for,
1. Drawing to an end, 1 Ti. 4. 1.
2. Laſt of all, Job. 19. 25.
LATTESS.
Ju. 5. 28. Through the *l.*.
2 K. 1. 2. Down thro' the *l.*
Ca. 2. 9. Through the *l.*

LAUGH, ED.
Ge. 21. 6. G. made me to *l.*
Job 12. 4. Upright man is *l.*
T. Pſ. 37. 13. L. ſhall *l.* at him
Pſ. 52. 6. Righte. ſhall *l.* at him
T. 59. 8. L. ſhall *l.* at them
Iſ. 37. 22. *L.* thee to ſcorn
P. Lu. 6. 21. Weep, for ye ſha. *l.*
Of man,
1. Sinful, Ge. 18. 12. 15.
2. Religious, 17. 17.
3. To be witho. fear, Job 5. 22.
4. Senſual pleaſures, Lu. 6. 25.
5. Comfort, 21.
6. Chearf. counte. Job 29. 24.
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Job 8. 21—41. 29. Pſ. 126. 2. Pr. 14. 13. Ec. 2. 2.—7. 3, 6—10. 19. Ja. 4. 9.
Laviſh, Iſ. 46. 6.
LAW.
C. Ex. 13. 9. L. *l.* ma. be in th. m.
Ne. 8. 7. To underſta. the *l.*
9. Wept wh. th. heard the *l.*
Pſ. 19. 7. *L.* of t. L. is perfect
94. 12. Teacheſt h. out of thy *l.*
119. 18. Wond.-out of thy *l.*
97. O how love I thy *l.*
126. Have made void thy *l.*
142. Thy *l.* is the truth
163. Thy *l.* do I love
165. Peace--which love thy *l.*
P. Iſ. 2. 3. Zion--go forth the *l.*
C. 8. 16. Seal the *l.* 20.
P. 42. 4. Shall wait for his *l.*
24. Obedient to his *l.*
P. Je. 18. 18. *L.* ſhall not periſh
Zep. 3. 4. Done violence to the *l.*
Mat. 5. 18. No wiſe paſs fro. th. *l.*
C. 40. Man ſue-at the *l.*
23. 23. Weight. mat of the *l.*
Lu. 16. 16. *L.* and the prophets
Joh. 10. 34. Written in your *l.*
19. 7. And by our *l.*
Ac. 18. 15. Queſt. of your *l.*
Ro. 2. 12. Sinned-*l.*
15. Shew the work of the *l.*
3. 19. Things ſoev. the *l.* ſaith
4. 13. Was not through the *l.*
15. *L.* worketh wrath
7. 7. Is the *l.* ſin, G. forbid
23. Warring againſt the *l.*
8. 3. What the *l.* could not
1 Cor. 9. 8. Saith not *l.* ſame
15. 56. Strength of ſin is the *l.*
Ga. 3. 19. Wheref. ſerveth the *l.*
5. 23. Aga. ſuch there is no *l*
Phil. 3. 6. Touch. the *l.* 2 Pe. 6. 9.
1 Ti. 1. 9. The *l.* is not made
He. 7. 19. *L.* made noth. perf.
10. 1. The *l.* having a ſhadow
Ja. 1. 25. Look-perfect *l.*
2. The royal *l.* ye do well
Put for,
1. Doctrine, Pr. 1. 8—6. 20.—13, 14. Pſ. 78. 1, 5.
2. Decrees, 94. 20.
3. Courts, Ac. 19. 38.
4. Jewiſh ordinances, 25. 8.
5. Mor. law, Ro. 7. 7, 14, 16, 21.
6. Ceremonial law, Joh. 1. 17. Gal. 3. 19, 24. He. 7. 12.--10. 1.
7. See. Table, Rom. 13. 8. Gal. 5. 14.
8. Diſpoſing man. of things, Le. 6. 9. 14—13. 59—14. 32, 54. Num. 5. 29.
9. Old Teſtam. Mat. 23. 23. Ro. 3. 19. Lu. 16. 17. Joh. 7. 49.
10. Moſes his writings, Mat. 11. 13. 1 Cor. 14. 34. Joh. 7. 19. 23. Mat. 12. 5.
11. Works commanded by it, Ro. 3. 21.—4. 13, 14. Ga. 3. 2.
12. Light of reaſon, Ro. 2. 14, 15.
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1. Commanded, Eze. 18. 19—33. 14, 19.
2. Indifferent, 1 Cor. 6. 12—10. 33.
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1 Ti. 1. 8. A man uſe it *l.*
2 Ti. 2. 5. Except he ſtr.—*l.*
LAW-GIVER.
Ge. 49. 10. Not a *l. g.* from
Nu. 21. 18. Direction of the *l. g.*
Pſ. 60. 7. Judah is my *l. g.*
Iſ. 33. 22. The L. is our *l. g.*
Ja. 4. 12. There is one *l. g.*
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Mat. 22. 35. Which was a *l.*
Lu. 7. 30. Phariſees and *l.*
11. 45. Anſwered one of the *l.*
46. Wo unto you *l.* 52.
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22. 12. *L.* not thine hand
De. 11. 18. *L.* up theſe my
25. *L.* the fear of you
21. 8. *L.* not innocent blood
1 S. 11. 2. *L.* it for a reproach
1 K. 13. 31. *L.* my bones
Job 21. 5. *L.* your hand on
22. 22. *L.* up his words
34. 23. Not *l.* upon man
40. 4. I'll *l.* my hand on
Pſ. 4. 8. Both *l.* me down
104. 22. *L.* them down
Pr. 10. 14. *L.* up knowledge
Ec. 7. 2. Will *l.* it to
T. Iſ. 13. 11. I'll *l.* low the
28. 17. Will I *l.* to the line
30. 32. Lord ſhall *l.* upon
P. 54. 11. Will *l.* thy ſtones
T. Je. 6. 21. *L.* ſtumbling blocks
T. Eze. 3. 10. *L.* ſtumb. block
C. 4. 1. And lay it before
T. 26. 12. Shall *l.* thy ſtones
T. 16. *L.* away their robes
T. 28. 17. *L.* thee before k—
Mat. 8. 20. To *l.* his head
28. 6. Where the Lord *l.*
1 Cor. 3. 11. Can no man *l.*
16. 2. *L.* by him in ſtore
1 Pe. 2. 6. *L.* in Sion a
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1 Joh. 3. 16. Ought to *l. d.*
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1. Taken in ill part, Ge. 22. 12--37. 32. Ex. 7. 4. Lu. 21. 12
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1. Doing Miracles, Mat. 9. 18.—2. Ordain. Min. 1 Ti. 5. 22.—3. Bleſſing, Ac. 8. 17--19. 6.
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De. 21. 19. *L. h.* on him
22. 28. *L. h.* on her
Pr. 3. 18. That *l. h.* on her
Iſ. 5. 29. *L. h.* on the prey
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Mat. 12. 11. Not *l. h.* on it
1 Tim. 6. 12. *L. h.* on eternal
He. 6. 18. *L. h.* on the hope
LAY UP.
Mat. 6. 19. *L. u.* not—for yo.
20. But *l. u.* for your
2 Cor. 12. 14. Not to *l. u.* for
LAID DOWN.
Ro. 16. 4. *L. d.* their own necks
1 Joh. 3. 16. *L. d.* his life for
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Mat. 19. 15. He *l. h.* on them
Mar. 6. 5. *L. h.* on a few
14. 46. *L. h.* on him
Lu. 4. 40. *L. h.* on every one
Joh. 7. 30. No man *l. h.* on
Ac. 6. 6. They *l. h.* on them
19. 6. Paul-*l. h.* on them
21. 27. People *l. h.* on him
LAID HOLD.
Mat. 14. 3. Herod had *l. h.*
26. 57. Had *l. h.* on Jeſ.
Mar. 6. 17. And *l. h.* on John
Re. 20. 2. *L. h.* on the dragon
LAID UP.
Lu. 12. 19. *L. u.* for many years
19. 20. *L. u.* in a napkin
Col. 1. 5. *L. u.* for you in h.
2 Ti. 4. 8. Is *l. u.* for me
LAYEST.
Num. 11. 11. Thou *l.* the bur.
1 S. 28. 9. Why then *l.* thou.
LAYETH.
Job. 21. 19. G. *l.* up his
Pſ. 33. 7. He *l.* up the depth
104. 3. *L.* the beams of
Pr. 2. 7. *L.* up ſound wiſdom
13. 16. A fool *l.* open his
26. 24. *L.* up deceit
31. 19. She *l.* her hands
Iſ. 26. 5. He *l.* it low
Je. 9. 8. In heart he *l.*
Zec. 12. 1. *L.* the foundation
Lu. 12. 21. So is he that *l.*
LAYING.
Nu. 35. 20. By *l.* of wait
Pſ. 64. 5. Commune of *l.*
Ac. 25. 3. *L.* wait in me
LAYING ASIDE.
Mar. 7. 8. *L. a.* the com—
1 Pet. 2. 1. *L. a.* all malice
LAYING ON OF HANDS.
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Ex. 15. 10. Sank as *l.*
Job 19. 24. Iron pen and *l.*
Je. 6. 29. The *l.* is conſumed
Ez. 22. 18. Iron and *l.*
27. 12. Tin and *l.*
Zec. 5. 7. A talent of *l.*
LEAD.
De. 32. 12. L. alone did *le.* him
Pſ. 27. 11. *L.* me in a plain
43. 3. Let them *l.* me
61. 2. *L.* me to the rock
Pr. 8. 20. I *l.* in the way
P. Iſ. 49. 10. Mercy ſhall *l.*
P. 57. 18. *L.* him alſo and reſtore
Mat. 6. 13. *L.* us not into tempt.
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1. To guide, Pſ. 31. 3.-139. 10
2. To ſeduce, 2 Ti. 3. 6.
3. To live, 1 Ti. 2. 2.
4. To walk, Pr. 8. 20.
5. To govern, Ro. 8. 14.
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2 C. 12. 27. Jehoi. was *l.*
2 Ch. 32. 21. The *l.* and the
Iſ. 9. 16. The *l.* of this people
55. 4. A *l.* and commander
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Leadeſt, Pſ. 80. 1. *L.* Joſeph
LEADETH.
Job 12. 17. *L.* counſellors
19. *L.* princes away
Pſ. 23. 2. *L.* me beſide
Pr. 16. 29. *L.* him into a
Iſ. 48. 17. Which *l.* the
Mat. 7. 13. That *l.* to deſtr.
Joh. 10. 3. And *l.* them out
Ro. 2. 4. *L.* thee to repent—
Re. 13. 10. He that *l.* into

LEAF, LEAVES.
Put for,
1. Evidence of grace, Pſ. 1. 3.
2. Bare profeſſion, Mat. 21. 19
3. Leaſt cau. of fear, Le. 26. 36
4. Doors, Ezek. 41. 24.
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LEAN, NESS. *Put for,*
1. A plague, Pſ. 106. 15.
2. Sorrow, Iſ. 24. 16.
LEAN, ED, ETH, ING.
Ju. 16. 26. That I may *l.*
Job 8. 15. He ſhall *l.* upon
Iſ. 36. 6. If one *l.* it will
2 S. 1. 6. Saul *l.* on his
3. 29. *L.* on a ſtaff
2 K. 5. 18—7. 17.
Ez. 29. 7. They *l.* on thee
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1. Bodily to incline, Joh. 13. 23.
2. Mentally to truſt to, 2 K. 18. 21. Pr. 3. 5.
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1. Forcible coming on, Ac. 19. 16.
2. Joy, Zep. 1. 9. Iſ. 35. 6.
3. Vehemency, 1 K. 18. 26.
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C. De. 17. 19. That he may *l.*
C. Pr. 22. 25. Leſt th. *l.* his ways
C. Iſ. 1. 17. *L.* to do well
P. 2. 4. *L.* war any more
C. Mat. 11. 29. *L.* of me, for I
Re. 14. 3. Could *l.* that ſong
Iſ. 29. 12. I am not *l.*
50. 4. Tongue of the *l.*
Joh. 6. 45. Ev. man th. hath *l.*
Eph. 4. 20. Not ſo *l.* Chriſt
Phil. 4. 11. I have *l.* in what
He. 5. 8. Yet *l.* he obedience
Pro. 1. 5. Increaſe in *l.*
16. 21. Lips increaſeth *l.*
Da. 1. 17. Skill in all *l.*
Ac. 26. 24. Much *l.*
Ro. 15. 4. For our *l.*
2 Ti. 3. 7. Ever *l.* and
LEASING.
Pſ. 4. 2. ſeek after *l.*
5. 6. Deſtroy--ſpeak *l.*
LEAST.
Ge. 32. 10. Worthy-*l.* of merc.
Ju. 6. 15. *L.* in my fathers h.
1 S. 9. 21 *L.* of all—families
2 K. 18. 24. Capt of *l.*--ſerv.
Je. 49. 20. *L.* of t. flock--50. 45.
Am. 9. 9. *L.* grain fall up. t. ear.
Mat. 2. 6. *L.* amo. t. princes of Ju.
5. 19. Break one--*l.* comma.
--called *l.* in t.--heaven
11. 11. *L.* in t.--heaven is greater, Lu. 7. 28.
13. 32. *L.* of all ſeeds
25. 40. Done--*l.* of theſe 45.
Lu. 9. 48. *L.* amo.--be t. greateſt
12. 26. Able to do--*l.*
16. 10. Faithful in t. *l.* unj. in
1 Co. 6. 4. I am *l.* of t. apoſtles
Eph. 3. 8. *L.* of all ſaints
Ge. 24. 55. Damſel abide-at t. *l.*
1 S. 21. 4. Kept themſ. at *l.* f. wo.
Lu. 19. 42. Kno. at *l.* in-thy day
Ac. 5. 15. At t. *l.* t. ſhad. of Peter
LEAVE—*Subſtan.*
Nu. 22. 13. L. refuſeth--*l.*
1 S. 20. 6. David earneſtly--*l.*
Ne. 13. 6. After--*l.* of the king
Mar. 5. 13. J. gave them *l.*
Joh. 19. 38. Pilate--*l.* to take
Ac. 18. 18. Paul took--*l.*
2 Co. 2. 13. Taking my *l.* I went

Dan. 4. 12. leaves thereof were
14. ſhake off his *l.*
Mat. 21. 19. Nothing-but *l.*
Mar. 13. 28. Putteth forth *l.*
Rev. 22. 2. *L.* of the tree

LEAVE.

Gen. 2. 24. *L.* his fath. & mo.
Jud. 9. 13. *L.* my wine
Ezra 9. 8. *L.* us a remnant
Pſa. 119. 121. *L.* me not to
Jer. 14. 9. By thy name *l.* us not
Amos. 5. 7. *L.* off righteouſneſs
P. Zeph. 3. 12 *L.* in the midſt of
P. Heb. 13. 5. I will never *l.* th.

LEAVEN, ED.

Exod. 12. 15. 19, 20-13. 7-34. 25.
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Put for.

1. Doct. of the Goſ. Mat. 13. 33.
2. Hypocriſie, Mat. 16. 6. 12.
3. Court-policy, Mark 8. 15.
4. Corrupt doctrine, 1 Co. 5. 6
5. Wicked livers, 1 Cor. 7. 8.

LED.

Ex. 15. 13. Haſt *l.* forth
Deut. 29. 5. I have *l.* you.
32. 10. He *l.* him about
Joſ. 24. 3. *l.* him through
2 Chro. 25. 11. *l.* forth his people
Pſal. 78. 53.-*l.* on ſafely
136. 16. Which *l.* his people.
Prov. 4. 11. *L.*-in the right
Iſa. 9. 16. Are *l.* of them
63. 12. That *l.* them by
Jer. 23. 8. Which *l.* the ſeed
Lam. 3. 2. He hath *l.* me
Acts 8. 32. Was *l.* as a
1 Co. 12. 2. As ye were *l.*
Gal. 5. 18. If ye be *l.* of
2 Tim. 3. 6. *L.* away with
2 Pet. 3. 17. Leſt ye-be *l.*

LEDDEST.

2 Sam. 5. 2. He that *l.* out
Neh. 9. 12. *L.* them in the day
Pſa. 77. 20. *L.* thy people

LEDGES.

1 Ki. 7: 28. Between the *l.*
35. And on the *l.*
36. The *l.* thereof

LEFT.

Deu. 32. 36. None ſhut up or *l*
P. Iſa. 4. 3. That is *l.* in Zion
P. 11. 16. Remnant ſhall be *l.*
P. Eze. 14. 22. Shall be *l.* a rem.
T. Matth. 24. 2. Not *l.* one ſtone
Rom. 9. 29. The L. hath, *l.* us a ſeed
Leſteſt, Neh. 9. 28.

LEFT HAND

Gen. 13. 9. Take the *l. b.*
48. 14. *L. b.* on Manaſ.
2 Ki. 22. 2. Or to the *l b.*
1 Ch. 34. 2. Nor to the *l. b.*
Job 23. 9. On the *l. b.* where
Pro. 3. 16. In her *l. b.* riches
4. 27. Not to the *l b.*
Eccl. 10. 2. Heart-at his *l. b.*
Can. 2 6. His *l. b.* is under
8. 3. His *l. b.*-under
Iſa. 9. 20. Eat on his left hand
30. 21. And to the left hand
54. 3. And on the *l. b.*
Mat. 6. 3. Not thy *l. b.* know
25. 41. On the *l. b.*
2 Cor. 6. 7. And on the *l. b.*
Left foot, Rev. 10. 2.
Leg, Iſa. 47. 2.

LEGS.

Pſa. 147. 10. *L.* of a man
Prov. 26. 7. *L.* of the lame
Can. 5. 15. His *l* are as
Iſa. 3. 20. Ornam. of the *l.*
Dan. 2. 33. His *l.* of iron
Amos 3. 12. Two *l.* or a

Joh. 19. 33. Brake not his *l.*

LEGION, ONS.

Mat. 26. 53. Than 12. *l.* of
Mar. 5. 9. Name is *l.*
15. The *l.* ſitting, Luke 8. 30.

LEND, ER, ETH, ING.

Deut. 15. 6. *l.* unto many na.
8--23. 19. 20--24. 10. 11--
28. 12, 44.
Lu. 6. 34. If ye *l.* to th. of whom 35.
11. 5. *l.* me three loaves
Pro. 22. 7. Servant to the *l.*
Pſa. 37. 26. Merciful & *l.* 112. 5.
Pro. 19. 17. Pity on the poor *l.*

LENT.

Exo. 12. 36, They *l.* unto them
Deu. 23. 19. Thing that is *l.*
1 Sam. 1. 28. I have *l.* him
Jer. 15. 10. Neither *l.* on
Length, Rom. 1. 10.

LENGTHEN.

1 Ki. 3. 14. *L.* thy days
P. Iſa. 54. 2. *L.* thy cords
Lengthened, Deut. 25. 15.
Lengthening, Dan. 4. 27.

LEPROSY.

Lev. 13. 12. Plague of *l.*
2 Ki. 5. 3. Recover him of *l.*
Mar. 1. 42. *L.* was cleanſed
Luke 5. 12. Full of *l.*

LEPROUS.

Exo. 4. 6. Hand was *l.*
Lev. 13. 44. He is a *l.*
Nu. 12. 10. She was *l.*
2 Ki. 7. 3. Were four *l.*
2 Chro. 26. 10. He was *l.*

LESS.

Ezra 9. 13. Puniſhed us *l.* than
Eph. 3. 8. *L.* than the leaſt of

LEST.

Ge. 1. 16. Touch it *l.* ye die
Ex. 19. 22. *L.* the Lord
23. 33. *L.* they make thee
34. 12. *L.* it be for a
Lev. 19. 29. *L.* the land fall
22. 9. *L.* they bear ſin
Num. 20. 18. *L.* I come out
Job 42. 8. *L.* I deal with
Pro. 24. 18. *L.* the Lord ſee it
26. 4 *L.* thou-be like
5. *L.* he be wiſe
30. 6. *L.* he reprove thee
9. *L.* I be full and
31. 5 *L.* they drink
Mal. 4. 6. *L.* I come
Mar. 14. 38. *L.* ye enter
Jas. 5. 12. *E.* ye fall into
Let, Mat. 21. 38.

LET, ETH.

Iſa. 43 13. Who ſhall *l.* it
Rom. 1. 13. But was *l.* hitherto
2 Theſſ. 2. 7. Who now *l.*

LETTER.

Rom. 2. 27. Who by the *l.*
29. And not in the *l.*
7. 6. Oldneſs of the *l.*
2 Cor. 3. 6. Not of the *l.* but

LEVIATHAN.

Job. 41. 4. Draw out *l.*
Pſal. 74. 14. Head of the *l.*
104. 26. Is that *l.* whom
Iſa. 27. 1. Puniſh *l.* the

LEWD, LY.

Eze. 16. 27. Of thy *l.* way
22. 11. Hath *l.* defiled
Acts 17. 5. *L.* fellows

LEWDNESS.

Je. 11. 15. Wrought *l.*
13. 27. *L.* of thy whore-
Eze. 16. 43. Commit this *l.*
58. Born thy *l.* and
23. 21, *L.* of thy youth, v. 27.
29. 35. 48, 49.
24. 13. Filthineſs is *l.*

Hoſ. 2. 10. Diſcover her *l.*
6. 9. They commit *l.*

LIBERAL, ITY, LY.

P. Pro. 11. 25. *L.* ſoul ſhall be
Iſ. 32. 5. No more-called *l.*
P. 8. By *l*, things ſhall he
Ja. 1. 5. Giveth to all men *l.*
1 Cor. 16. 3. Your *l.* unto
2 Cor. 8. 3. Riches of your *l.*

LIBERTY.

Pſ. 119. 45. I will walk at *l.*
Iſ. 61. 1. To proclaim *l.* to
Lu. 4. 18. To ſet at *l.*
Rom. 8. 21. Into the glori. *l.*
2 Cor. 3. 17. Spirit-is-*l.*
C. Gal. 5. 1. Stand faſt in t. *l.*
C. 13. Uſe not *l.* for an occa.-
Ja. 1. 25. Into the law of *l.*
1 Pet. 2. 16. Not uſing your *l.*
P. 2 Pet. 2. 19. Promiſe them *l.*

LICENSE.

Act. 21. 40. Given him *l.*
25. 16. Have *l.* to anſwer

LICK.

Num. 22. 4. Company *l.* up
1 Kin. 21. 19. Dogs *l.* thy
Pſ. 72. 9. Shall *l.* the duſt
Iſ. 49. 23. *L.* up the duſt
Mic. 7. 17. Shall *l.* the

LICKED, ETH.

1 Ki. 18. 38. *L.* up the water-
21. 19. Dogs *l.* the blood
22. 38. *L.* up his blood
Lu. 16. 21. *L.* his ſores
Num. 22. 4.
Lid, 2 Kings, 12. 9.

LIE, EN, ERS, ETH.

Pſ. 57. 4. I *l.* among them
Ecc. 4. 11. If two *l.* together
Joel. 1. 13. *L.* all night in ſack.
Am. 6. 4. *L.* upon beds of ivo.
Pſ. 41. 8. Now that he *l.* he
C. Rom. 12. 18. As much as *l.*
1 Joh. 5. 19. World *l.* in wick.
Ge. 26. 10. Have *l.* with
Num. 5. 19, Have *l.* with thee
Job 3. 13. I have lie. ſtill
Pſ. 68. 13. Ye-have *l.* am.
Jer. 3. 2. Not been *l.* with
Joſ. 8. 13. *L.* inw. Ju. 20. 36. 37, 38
Jer. 50. 36. Upon the liars

LIFE.

Ge. 42. 15. By the life of Pha.
47. 9. The years of the *l.* of
Deu. 19. 21 *L.* ſhall go for *l.*
C. 24. 6. A man's *l.* to pledge
32. 47. Becauſe it is your *l.*
Job 24. 22. No man is ſure of *l.*
36. 6. Preſerveth not the *l.* 14.
Pſ. 16. 11. The path of *l.*
Pro. 3. 22. So ſha. th. be *l.* unto
18. She is a tree of *l.*
10, 11. Is a well of *l.*
12. 10. Regardeth the *l.* 28.
15. 4. Tongue is a tree of *l.*
16. 22. Is a well-ſpring of *l.*
Iſ. 38. 16. Is the *l.* of my ſpi.
Jer. 21. 8. The way of *l.*
C. Mat. 6. 25. Thought for-*l.*
Lu. 12. 23. *L.* is m. than meat
Joh. 1. 4. In him was *l.* and
5. 26. Father hath *l.* in himſelf
40. That ye might have *l.*
6. 33. *L.* unto the world
51. For the *l.* of the world
8. 12. The light of *l.*
10. 10. That they might ha. *l.*
11. 25. Reſurrection and the *l.*
14. 6. The truth & t. *l.* 20. 31.
Acts 2. 28. The ways of *l.*
17. 25. Giveth to all *l.*
Ro. 5. 17. Sha. reign in *l.* by one
6. 4 Walk in newneſs of *l.*
8. 6. Spiritually minded is *l.*

Ro. 8. 10. The ſpirit is *l.* becau
1 Cor. 3. 22. Or the wor. or *l.*
2 Cor. 2. 16. The ſavour of *l.*
5. 4. Swallowed up of *l.*
Gal. 2. 10. The *l.* whi. I now *l.*
1 Ti. 4. 8. Promiſe of the *l.*
2 Ti. 1. 1. To t. pro. of *l.* 10.
Jam. 4. 4. For what is your *l*
1 Pet. 3. 10. He that will love *l.*
2 Pet. 1. 3. That pertain to *l.*
1 Joh. 2. 16. Pride of *l.* is not of
5. 12. Hath the Son hath *l.* 16.
Re. 11. 11. Spirit of *l.* fro. G.
22. 1. Riv. of w. of *l.* 2. 14. 17.

LIFT, ED, EST, ETH, ING.

Iſ. 33. 10. Will I *l.* up myſelf
P. 59. 19. Shall *l.* up a ſtandard
Joh. 12. 34. Son of a man-*l.* up
Jam. 4. 10. He ſhall *l.* you up
T. Iſ. 2. 12. Eve. one th. is *l.* up
1 Ti. 3. 6. *L.* up with pride
LIFTER, Pſ. 3. 3.
Pſ. 9 13. *L.* me up fr--
18. 48. *L.* me up above
Prov. 2, 3. *L.* up thy voice
1 Sam. 2. 7. And *l.* up, 8.
2 Ch. 25. 19. Heart *l.* thee up
Pſ. 107. 25. *L.* up the waves
113. 7. *L.* the needy out
147. 6. *L.* up the meek
Iſ. 18. 3. *L.* up an En--
Jer. 5. 3. That *l.* himſelf-
Nah. 3. 3. *L.* up both
1 Ch. 15. 16. *L.* up the voice
Job 22. 29. Is *l.* up
Pſ. 141. 2. *L.* up of my
Prov. 30. 32. *L.* up thyſelf
1 Ti. 2. 8. *L.* up holy

LIGHT.

Ge. 1. 3. Let there be *l.* and
Exod. 10. 23. Iſrael had *l.*
Eſther 8. 16. The Jews had *l.*
Job 3, 4. *L.* ſhi. up. it, 9. 16, 20
T. 18. 5. *L.* of wicked-out
Pſ. 27. 1. The Lord is my *l.*
36. 9. In thy *l*, ſhall we ſee *l.*
P. 37. 6. Thy righte. as the *l.*
43. 3. Send out thy *l.* and
97. 11. *L.* is ſown for t. righ.
Eccl 11. 7. The *l.* is ſweet & a
Iſ. 8. 20. Is no *l.* in them
9. 2. Hath the *l.* ſhined
P. 30. 26. *L.* of the moon
P. 58. 10. Thy *l.* riſe in obſcu.
59. 9. We wait for *l.* 60. 1 3. 19.
Mi. 7. 8. Sh. be a *l.* un. me, 9. 5.
Mat. 5. 14. *L.* of the world
C. 16. Let your *l.* ſo ſhine
Joh. 1. 8. He was not that *l.*
8. 12. I am the *l.* of the world
C. 12. 35. While ye have *l.*
Acts 26. 13. I ſaw in t. way a *l.*
Epheſ. 5. 8. Now are ye *l.*
1 Pet. 2. 9. Into marvellous *l.*
1 Joh. 2. 8. True *l.* ſhines
Rev. 21. 23. La. is t. *l.* 24.-22. 5

Spoken figuratively of,

1. God, Iſa. 10. 17. Joh. 1. 5
2. His countenance, Pſ. 4. 7.
3. His w. Pſ. 119. 105. 2 Pet. 1. 19.
4. Ch. Lu. 2. 32. Acts 13. 47.
5. John Baptiſt, John 5. 35.
6. The Apoſtles, Mat, 5. 14.
7. Believ. Lu. 16. 8. Eph. 5. 8.
8. Doct. Acts 26. 23. Mat. 5. 15, 16.
9. Teachers, Rom. 2. 19.

LIGHT, ER, LY, NESS.

Num. 21. 5. This *l.* bread
2 Sa. 2. 18. Aſahel was *l.*
Mat. 11. 30. Burden is *l.*
1 Ki. 12. 4. Put on us l. 10.
2 Ch. 10. 10. Somewhat *l.*

Pſ. 62. 9. *L.* than vanity
1 Sa. 2. 30.-18, 23. *l.* eſteemed
Iſ. 9. 1. *L.* afflicted.
Jer. 4. 24. Hills moved *l.*
Jer. 3. 9. *L.* of her whoredom
23. 32. By their *l.*
2 Cor. 1. 17. Did I uſe *l.*

LIGHT, ED, LY, ETH, EN.

Gen. 26. 10. *L.* have lyen
2 Sam. 17. 12. Will have *l.* upon
Ge. 28. 11. *L.* upon a certain
Iſ. 9. 8. *L.* upon Iſrael.
Mar. 9. 39. *L.* ſpeak evil
L. Deut. 19. 5.
L. Iſa. 30. 30.
Deut. 27. 16. Setteth *l.* by
Jud. 9. 4. *L.*-perſons
1 Sam. 18. 23. Seemeth it *l.*
1 Kin. 16. 31. Been a *l.*
2 Kin. 3. 18. But a *l.* thing
20. 10. It is a *l.* thing.
Iſa. 49. 6. *L.* thing that
Ezr. 8. 17. It is a *l.* thing
22. 7. They have ſet *l.*
Zeph. 3. 4. Prophets are *l.*
Joſ. 15. 18. Judg. 1. 14-4. 15.
1 Sam. 25. 23. 2 Kin. 5. 21.
1 Sam. 6. 5. Will *l.* his hand
Jon. 1. 5. To *l.* it of them

LIGHT.

Ex. 25. 37. *L.* the lamps
40. 4. *L.* the lamps thereof

LIGHTEN, ED.

2 Sam. 22. 29. Will *l.* my dark
Ezr. 9. 8. God may *l.* our
Pſ. 13. 3. *L.* mine eyes
Lu. 2. 32. A light to *l.*
Rev. 18. 1. Earth was *l.*
21. 23. Lord did *l* it

LIGHTED, EST.

Num. 8. 2. Thou *l.* the
3. He *l.* the lamps

LIGHTNED, NETH.

Ex. 30. 8. Aaron *l.*
John 1. 9. *L.* every man
Pſ. 34. 5. Were *l.* and
77. 18. *L.* the world
Pro. 29. 13. *L.* both their eyes

LIGHTENING, S.

2 Sam. 22. 15. *L.* and diſcomf.
Job 28. 26. A wa. for the *l.*
Pſ. 144. 6. Caſt forth *l.*
Da. 10. 6. Appearance of *l.*
Zach. 9. 14. Go forth as *l.*
Mat. 24. 27. *L.* cometh out
Lu. 10. 18. As *l.* fall from
Ex. 19. 16-20. 18. Job 37. 3. 38. 25.
35. Pſ. 18. 14--77. 18-97. 4.-
135. 7.
Jer. 10. 13. He make *l.* 51. 16.
Nah. 2. 4. Run like the *l.*
Rev. 4. 5-8. 5-11. 19.-16. 18.

LIGHTS.

Gen. 1. 14, 15. 16.
Pſ. 136. 7. Made great *l.*
Eze. 32. 8. Bright *l.* of
Lu. 12. 35. Your *l.* burn-
Phil. 2. 15. Shine as *l.*
Jam. 1. 17. The father of *l.*

LIKE, EN, NESS.

Ex. 15. 11. Who is *l.* unto thee
Deu. 33. 29. O Iſrael, who is *l.*
1 Sam. 2. 2. Any rock *l.* our G.
Pſ. 1. 3. Be *l.* a tree planted
Iſa. 40. 25. To whom will ye *l.* me
Mat. 7. 24. I will *l.* him to
Rom. 6. 5. Planted him in the *l.*
Phi. 2. 7. The *l.* of man

A likeneſs of,

1. God in man, Gen. 1. 16.
2. Man in Chriſt, Ph. 2. 7. Ro. 8. 3
3. Man in man, Rom. 6. 5.
4. No likeneſs of God, De. 4. 16

LIKENED,

Pſ.89. 6. *li.* to the Lord
Jer. 6. 2. *li.* the daughter
Mat. 25. 1. *li.* 10 virgins

Like, ed, eth.

Deu.25. 7. A man *l.* not
1 Chr. 28.4. He *l.* me to
Deu. 23. 16. Where it *l.*
Eſt. 8. 8. As it *l.* you
Amos 4. 5. This *l.* you

Lilly, &c.

1 Kin. 7. 22. Wa *l.* work
26. Flowers of *l.*
Can. 2. 1. *li.* of the valley
2. As the *l.* among
5. 13. His lips like *l.*
6. 2. And to gather *l.*
7. 2. Set about with *l.*
P. Hoſ. 14. 5. Grow as a *l.*
Mat. 6. 28. Conſider the *l.*
Lu. 12. 27.

Lime.

Iſ. 33. 12. Burning of *l.*
T. Am. 2. 1. Edom into *l.*

limit, ed, eth,

Pſ. 78. 41. *li.* the holy one
Ez. 43. 12. The whole *l.*
Heb. 4. 7. *li.* a certain day
Lineage, Lu. 2. 4.

Line, es.

Joſ.2.18,21. Iſ.44.13.2Co.10.16.

Put for,

1. Stretching out, Pſ. 19. 4.
2. A portion, Pſ.16. 6-78. 55.
3. Inſtruction, Iſ. 28. 10, 13.
4. A rule, Iſ. 28. 17.
5. Certainty, Lam. 2. 8.
6. Deſtr.2Kin.21.13.Iſ.34.11.
7. Building,Zec.1.16.Job38.5

Linen.

Deu.22.11.1Chro.15.27.Mar.15.
46. Rev. 15. 6.

Put for,

1. Silk, Ex.25. 4.
2. Righteouſneſs of the ſaints,
Rev. 19. 8.

Lingered, eth.

Gen. 19. 16. While he *l.*
43. 10. Except we had *l.*
2 Pet. 2. 3. Long time *l.*

Lintel, lintels.

Ex. 12. 22. Strike the *l.*
Amos 9. 1. Smite the *l.*
Zeph. 2. 14. The upper *l.*

Lion, ons.

Jud. 14. 18. Stronger than a *l.*
1 Sam. 17. 37. Paw of the *l.*
P. Pſ.91. 13. Tread upon the *l.*
P. Iſ. 35. 9. No *l.* ſhall be there
Pſ. 57. 4. My ſoul is among *l.*
Heb. 11. 33. Stopp. the mouths
of *l.*

Lip.

Lev. 13. 45. His upper *l.*
Pſ. 22. 7. Shoot out the *l.*
Prov. 12. 19. The *l.* of truth
Ex. 6. 12. Of uncircumciſed *l.*
Pſ. 12. 4. Our *l.* are our own
59. 7. Swords are in their *l.*
66. 14. My *l.* have uttered
Prov.10. 32. *li.* of the righteous
Iſ. 6. 5. A man of unclean *l.*
29. 13. With their *l.* do honour
59. 3. *li.* have ſpoken lies
Mal. 2. 7. Prieſts *l.* ſhould preſe.
1Cor.14.21. With other *l.* will I

Listed, eth.

Mat. 17. 12. Whatſoever they *l.*
Jam. 3. 4. Governor *l.*
Litters, Iſ. 6. 20.

Little.

2 Sam. 12. 8. Had been too *l.*
Pſ. 37. 16. A *l.* that a righte.
Prov. 15. 16. Better is a *l.* with
Can. 3. 4. But a little that I paſſ.
Iſ. 28.10. Here a *l.* and there a *l.*
Hag. 1. 9. It came to *l.*
Mat. 26. 39. Went a *l.* further

Little ones.

Gen. 19. 20. It is a *l. o.*
P. Iſ. 60. 22. A *l. o.* ſhall come

Little ones.

Ex. 10. 24. Let your *l. o.*
Deu. 1. 30. *l. o.* which you ſaid
Ezr. 8. 21. For our *l. o.* and
Job 21. 11. Send forth their *l. o.*
Pſ. 137. 9. Daſheth thy *l. o.*
Zech. 13. 7. Hand on the *l. o.*
Mat. 10. 42. Of theſe *l. o.*
18. 6. Offend one of theſe *l. o.*
Verſe 10. 14.

Put for,

Believers, Mat.10.42-18.6.10.14

Live, ed.

Ex. 33. 20. See me and *l.*
P. Lev. 8. 5. He ſhall *l.* in them
Num.24. 23. Who ſhall *l.* when
Job 7. 16. I would not *l.* alwa.
P. Pſ. 72. 15. He ſhall *l.* and
Ec. 22. 8. If a man *l.* many years
Iſ. 38. 16. Theſe things men *l.*
Hoſ. 6. 2. Shall *l.* in his ſight
P. Amos 5.4. And ye ſhall *l.* 6.
Acts 17. 28. In him we *l.* and
C. Rom. 12. 18. *l.* peacea. with
14. 8. Whether we *l.* we *l.*
P. 2Co.13.4. We ſhall *l.* wite him
Gal. 2. 20. I *l.* yet not I
5. 25. If we *l.* in the ſpirit.
Phi. 1. 21. To me of *l.* in Chriſt
1 Theſ. 5. 10. Should *l.* togeth.
C. Tit. 2. 12. We ſhould *l.* ſob.
C. Heb.12.9. Father of Sp. and *l.*
Rev. 13. 14. The wo. and did *l.*
Col. 3. 7. When ye *l.* in them
Jam. 5. 5. Ye have *l.* in pleaſure
Rev. 20. 4. *L.* and reigned, 5.

Liveth, ing.

Rom. 6. 10. In that he *l.* he *l.*
14. 7. None of us *l.* to himſelf
Heb. 7. 8. Witneſſed that he *l.*
1Pet.1.23. Word of G. which *l.*
T. Pſ. 58. 9. Take-both *l.*
Can. 4. 15. A well of *l.* water
1 Pet. 2. 4. As unto a *l.* ſtone

Lively.

Ex. 1. 19. They are *l.* and
Acts 7. 38. The *l.* oracles
1 Pet. 1. 3. A *l.* hope
2. 5. As *l.* ſtones

Liver.

Prov. 7. 23. Through his *l.*
Lam. 2. 11. My *l.* is poured
Ezra 21. 21. Looked in the *l.*

Lives.

Gen. 45. 7. To ſave your *l.*
47. 25. Saved our *l.*
Ex. 1. 14. Their *l.* bitter
Joſ. 2. 13. And deliver our *l.*
9. 24. Afraid of our *l.*
Jud. 5. 18. Jeop—their *l.*
2 Sa. 1. 23. Plea—in their *l.*
Eſt. 9. 16. Stood for their *l.*
Jer. 19. 9. Seek their *l.* 46. 26.
48. 6. Save your *l.*
Lam. 5. 9. Peril of their *l.*
Dan. 7. 12. Yet their *l.*

Livest.

Deut. 12. 19. Long as thou *l.*
2 Sam. 11. 11. As thou *l.* and
Rev. 3. 1. Name that thou *l.*

Living.

Lu. 15. 12. To them his *l.*
13. With riotous *l.*
30. Devoured thy *l.*
21. 4. Caſt in all the *l.*

Loathsome.

Num. 12. 20. It be *l.* unto
Job 7. 5. And become *l.*
Pſ. 38. 7. *L.* diſeaſe
Pro. 13. 5. Wicked—is *l.*

Loaves.

Jud.8.5. 1Sa.10.3.4-17.17-21.3-
25. 18.
1 Kings 14. 3. 2 Kings 4. 42.
Mat. 14. 17. But five *l.*
15. 34. How many *l.*
16. 9. Nor rememb. the five *l.*
Mar. 6. 44. That-of the *l.*
Lu. 11. 5. Lend me three *l.*
John 6. 26. Did eat of the *l.*
Lock, Ez. 8. 3.

Locks.

Num. 6. 5. *L.* of his head
Jud. 16. 19. The ſeven *l.*
Can. 4. 3. Within thy *l.*
5. 2. And my *l.*-with
11. His *l.* are buſhy
6. 7. Within thy *l.*
T. Iſ. 47. 2. Uncover thy *l.*
Ex. 44. 20. Suffer their *l.*
Lo. Neh. 3. 3.

Locked.

Jud. 3. 23. *L.* them upon
24. Of the parlour were *l.*

Locust.

Ex. 10. 19. Nor one *l.*
T. Deut. 28. 38. *L.* ſhall conſ—
1 Kin. 8. 37. Mildew *l.* or
Pſ. 78. 46. Labour to the *l.*
109. 23. Up and down as the *l.*
Joel 1. 4. The *l.* eaten

Locusts.

Ex. 10. 4. 13. 14.
Deut. 28. 42. The *l.* conſume
2 Chro. 7. 13. I command the *l.*
Pſ. 105. 34. The *l.* came
Prov. 30. 27. *L.* have no king
Iſa. 33. 4. To and fro of *l.*
Mat. 3. 4. Meat was *l.*
Mar. 1. 6. Did eat *l.*
Rev. 9. 3. Out of the ſmoak *l.*

Lodge, ed.

Spoken of,

1. Vain thoughts, Jer. 4. 14.
2. Righteouſneſs, Iſa. 1. 21.
3. Birds, Mat. 13. 32

Lodging.

Joſ. 4. 3. In the *l.* place
Jud. 19. 15. Houſe to *l.*
Iſa. 10. 29. Taken up their *l.*
Jer. 9. 2. A *l.* place of about a-
Acts 28. 23. To him to his *l.*
Phil. 22. Prepare me a *l.*

Loft.

1 Kin. 17. 19. Up into a *l.*
Acts 20. 9. From the *l.*

Lofty, ily, ness.

Pſ.73.8.-131.1. Pro.30.13. Iſ.2.
11,12,17-26.5-57.7.15. Jer.
48. 29.

Long, ed, eth, ing.

Pſ. 63. 1. My fleſh *l.* for the
107. 9. Satisfieth the *l.* ſoul

Those do.

1. Afflict. for death, Jo. 3.21.
2. Father for a ſon. 2Sa. 13. 39.
3. Abſe. from co. Gen. 31.30.
4. Godly after thew. Pſ.119.40
5. Miniſter after the people,
Phil. 2. 26.
6. Saints after ſain. Rom. 1. 11.
Phil. 1. 8—4. 1—2 Cor 9. 14.

Put for,

1. Thirſt, 2 Sam. 23. 15.
2. To affect, Gen. 34. 8.

Long suffering.

Num. 14. 18. The L. is *l. ſ.*
Pſ. 86. 15. *L. ſ.* plen. in
Rom. 2. 4. Riches of his *l. ſ.*
2 Tim. 4. 2. Exhort with all *l. ſ.*
1 Pet. 3. 20. *L. ſ.* of God
2 Pet. 3. 9. No. ſlack.-bu. *l. ſ.*

Longer.

Ex. 2. 3. No *l.* hide him
9. 28. ſhall ſtay no *l.*
Ju. 2. 14. Any *l.* ſtand
2 Sam. 20. 5. *L.* than the ſet
2 Kin. 6. 33. Wait-any *l.*
Job 11. 9. *L.* than the earth

Look, ed, est, eth, ing, s.

Pſ. 5. 3. And will *l.*
22. 17. They *l.* and ſtare upon
Iſ. 8. 17. I will *l.* for him
C. 45. 22. *L.* unto me and be
C. 51. 2. *L.* unto Abraham your
P. 66. 2. To this man will I *l.*
Mic. 7. 7. I will *l.* unto the L.
2 John 8. *L.* to yourſelves
Iſ. 22. 11. Ye have not *l.* to
Hag. 1. 9. Ye *l.* for much
Acts 1. 10. While they *l.* ſted.
Can. 6. 10. She that *l.* forth
Mat. 5. 28. *L.* on a woman
Lu. 21. 26. *L.* after thoſe
Heb. 12. 2. *L.* unto Jeſus
Pſ. 18. 27. Down high *l.*
T. Iſ. 2. 11. Lofty *l.* of man
T. 10. 12. Glory of-high *l.*
Ez. 2. 6. Diſmaid at their *l.* 3. 9.
Job 13. 27. *L.* narrowly to
Hab. 1. 13. Why *l.* thou

Looseth.

Job 12. 18. *L.* the bond of
Pſ. 146. 7. The Lord *l.* the pri.

Loose, ed.

Iſa. 52. 2. O Jeruſalem, *l.* thyſ.
Mat. 18. 18. Whatſo. ye ſhall *l.*
Luke 13. 12. Woman thou art *l.*
C. 1 Cor. 7. 27. Seek not to be *l.*
Rev. 20. 7. Satan ſhall be *l.*

Put for, to

1. Untie, John 11. 44. Mar. 7. 35
2. Open, Rev. 5. 2.
3. Put off, Joſh. 5. 15.
4. Remit, Mat. 16. 19.
5. Set free, Pſ. 105. 20. Lu. 13.
12, 16.

Lord.

Gen. 27. 37. Made him thy *l.*
39. 2. And the *l.* was with Joſ.
Ex. 5. 2. Who is the *l.*
6. 2. I am the *l.*
Nu. 14. 9. The *l.* is with us
Deut. 4. 35. The *l.* he is God, 39.
10. 17. The *l.* of lords a great
Joſh. 3. 11. The *l.* of all t. earth
6. 27. The *l.* was with Joſhua
Jud. 1. 22. *L.* was with them
6. 13. If the *l.* be with us
1 Sam. 3. 18. He ſaid it is the *l.*
18. 12. The *l.* was with him
1 Chro. 16. 25. For great is the *l.*
22. 11. The *l.* be with thee
2 Chro. 20. 17. The *l.*-with
Pſa. 12. 4. Who is *l.* over us
18. 31. Who is God ſave the *l.*
P. Iſa. 52. 12. The *l.* wi. go bef.
Eze. 35. 10. Whereas the *l.* was
Mat. 7. 21. That ſaith, *l. l.*
22. 24. *L.* ſaith unto my *l.*
Lu. 17. 37. Unto him where *l.*
Joh. 20. 28. My *l.* and my God
Acts 10. 4. What is it *l.* 14.
36. He is *l.* of all.
Rom. 10. 12. Same *l.* over a.
1 Cor. 7. 10. Yet not I but the *l.*
Gal. 4. 1. Though he be *l.* of all
1 Tim. 6. 15. And *l.* of lords

Taken for,

1. An Huſband, Gen. 18. 12.
2. A maſt. John 15. 15. Mat.
10. 24. 25—24. 48.
3. Perſons of worth, Gen. 19. 2
-24. 18. As,
1. Kings, Gen. 40. 1. 2 Sam.
19. 12. 20.
2. Princes & princi. men,
Gen. 42. 10. 30. Dan. 4.
36.
2. Deputy. Acts 25. 26.
4. A Tyrant, Iſa. 26. 13.

Lose, eth.

Pro. 23. 8. *l.* thy ſweet words
Eccl. 3. 6. And a time to *l.*
P. Mat. 10. 42. No wiſe *l.* his
16. 26. And *l.* his own ſoul
P. Mar. 9. 41. Not *l.* his reward
Lu. 9. 25. World and *l.* himſelf
John 6. 39. I ſhould *l.* nothing
C. 2 John 8. Look-that we *l.* none

Loss.

Gen. 31. 39. I bear the *l.*
Exod. 21. 19. Pay for the *l.*
T. Iſa. 47. 8. Nor-know the *l.*
1 Cor. 3. 15. Shall ſuffer *l.*
Phi. 3. 7. I counted *l.* 8.

Lost.

Le. 6. 3. Found that which was *l.*
Pſa. 119. 176. Like a *l.* ſheep
Jer. 50. 6. Hath been *l.* ſheep
Eze. 34. 16. Seek that-was *l.*
Mat. 18. 11. Save that which was *l.*
John 17. 12. None of them is *l.*
18. 9. I have *l.* none

Lot.

Put for,

1. Portion, Judges 1. 3. Joſh.
15. 1. Pſa. 16. 5—125. 3. Jer.
13. 25.
2. Puniſhment, Iſa. 17. 14-57. 6
3. Order, Lu. 1. 9.
4. Fellowſhip, Acts 8. 21.
5. A ſharer, Pro. 1. 14.

Used,

1. To find one out, 1 Sam.
14. 41.
2. To decide a controverſie,
Matth. 27. 35. Prov.
18. 18.

Loud.

Ezra 3. 13. Shouted with a *l.*
Prov. 7. 11. She is *l.* and ſtubborn
See *Voyce.*

Love.

Ge. 29. 20. For the *l.* he had
C. Lev. 19. 18. *l.* thy neigh. 34.
C. Deut. 6. 5. Thou ſhalt *l.* the L.
P. 7. 13. And he will *l.* thee, 7.
Ju. 5. 31. *l.* him be as the Sun
2Sam. 1. 26. Paſſing the *l.* of wo.
C. Pſal. 31. 23. O *l.* the Lord
40. 16. Let ſuch as *l.* thy ſalv.
91. 14. Hath ſet his *l.* upon thee
P. 122. 2. Proſper that *l.* thee
145. 20. Preſerveth them that *l.*
Pro. 1. 22. Simple ones wi. ye *l.*
8. 17. I *l.* them that *l.* me
18. 21. *l.* it ſha. eat the fruit
Can. 2. 5. For I am ſick of *l.*
3. 10. Being paved with *l.*
8. 7. Waters cannot quench *l.*
Iſ. 38. 17. In *l.* to my ſoul
63. 9. Saved them in his *l.*
Jer. 5. 31. *l.* to have it ſo
Eze. 16. 8. Time was a time of *l.*
33. 31. Mouth they ſhew mu. *l.*
P. Hoſ. 14. 4. I will *l.* them
T. 9. 15. I will *l.* them no more
C. Zech. 8. 19. *l.* the truth and
Mat. 5. 43. *l.* thy neighbor and
C. 44. *C.* your enemies, 46.
C. 22. 39. *l.* thy neighbo. as thy.
Lu. 6. 32. If ye *l.* them that *l.*
C. Joh. 13. 34. *l.* one another
14. 23. If any man *l.* me
15. 19. World would *l.* his own
Rom. 8. 39. Separate us from *l.*
13. 10. *l.* worketh no ill
1 Cor. 2. 9. For them that *l.*
8. 3. Any man *l.* God, the ſame

1 Co. 16. 22. Any m. *l.* not t. L.
24. My *l.* be with you all
2 Cor. 6. 6. By *l.* unfeigned
8. 8. The ſincerity of your *l.*
13. 11. God of *l.* and peace
Gal. 5. 13. By *l.* ſerve one an. 14.
C. Eph. 4. 15. The truth in *l.*
C. 5. 2. Walk in *l.* as Chriſt.
Phi. 1. 17. But the other of *l.*
2. 2. Having the ſame *l.*
Col. 2. 2. Knit together in *l.*
3. 19 *L.* your wives
1 Theſ. 3. 12. Increaſe in *l.*
4. 9. Are taught of God to *l.*
2 Theſ. 2. 10. Received not t. *l.*
1 Ti. 6. 10. The *l.* of money is
2 Ti. 1. 7. But of power and *l.*
Phile. 9. For *l.* ſake I rather
C. Heb. 10. 24. Provoke unto *l.*
P. Jam. 1. 12. To th that *l.* hi.
1 Pet. 1. 8. Not ſeen ye *l.* 22.
C. 1 Joh. 2. 15. *L.* not the world
C. 3. 11. That we *l.* one another
4. 7. For *l.* is of God, 8, 9, 10.
11, 12. 16. 18, 19, 20, 21.
C. 2 John 5. That we *l.* one an.
C. Jude 21. Yourſelves in the *l.*
Rev. 2. 4. Left thy firſt *l.*
3. 19. As many as I *l.*

Put for,

1. The effect of it, Joh. 15. 13.
2. Perſon beloved, uſually in the Canticles.

Loved, er, edst, est, eth, ing, s.

Deu. 7, 8. Becauſe the L. *l.* you
33. 3. Yea, he *l.* the people
1 Sam. 18. 3. *L.* him as-ſoul
1 Ki. 10. 9. The L. *l.* Iſrael
2 Ch. 2. 11.-9. 8. God *l.* Iſrael
Pſ. 109. 17. He *l.*-let it come
Jer. 14. 10. They *l.* to wander
Mal. 1, 2. Wherein haſt thou *l.*
Joh. 3. 16. God ſo *l.* the world
12. 43. They *l.* the pra. of men
13. 1. Having *l.* his own, he *l.*
P. 14. 21. *L.* of my Father
Joh. 4. 19. Becauſe he firſt *l.* us
Rev. 1. 5. Unto him that ha. *l.* us
Pſ. 11. 5. Him that *l.* violence
7. The righteous Lord *l.*
146. 8. The Lord *l.* the righ.
Pro. 17. 17. A friend *l.* at all
19. 8. *L.* his own ſoul
Can. 1. 7. Thou whom my ſoul *l.* 3. 1, 2, 3. 4.
Joh. 14. 24. He that *l.* me not
1 Joh. 4. 8. *L.* not, know. not G.
Rev. 22. 15. *L.* and maketh a lye
Pro. 5. 19. As the *l.* hind
Iſ. 56. 10. *L.* to ſlumber
Iſ. 57. 8. *L.* their bed
Joh. 17. 24. Thou *l.* me
1 Ki. 5. 1. Ever a *l.* of David
Pſ. 88. 18. *L.* and friend
Jer. 3. 1. With many *l.*
4. 30. Thy *l.* will deſpiſe
22. 20. *L.* are deſtroyed
22. Thy *l.* ſh. go-cap.
30. 14. Thy *l.* have forg.--
Lam. 1. 2. Among all her *l.*
19. I called for my *l.*
Ezek. 16. 33. Gifts to all thy *l.*
37. Gather all thy *l.*
23. 5. Doted on her *l.*
9. Hand of her *l.*
22. I'll raiſe up thy *l.*
Hoſ. 2. 5. Go after my *l.* v. 7. 10 12, 13.
8. 9. Hath hired, *l.*
2 Ti. 3. 2. *l.* of their
4. *L.* of pleaſures
Tit. 1. 8. A *l.* of hoſpital.
Pſ. 45. 1. A ſong of *l.*

Pro. 7. 18. Solace ourſel. with *l.*
M. Can. 1, 2. Thy *l.* is better
7. 12. Give thee my *l.*
Gen. 22. 2. Whom thou *l.*
Judg. 14. 16. And *l.* me not
2 Sam. 19. 6 *L.* thine enemies
Pſ. 45. 7. *L.* righteouſneſs
52. 3. Thou *l.* evil, 4.
Eccl. 9. 9. Whom thou *l.*
Joh. 11. 3. He whom thou *l.*
21. 15. *L.* thou me more

Loving Kindnesses.

Pſ. 25. 6. And thy *l. k.* for
89. 4.-9. Thy former *l. k.*
Iſ. 63. 7. The *l. k.* of the Lord

Loving Kindness, es.

Pſ. 17. 7. Marvellous *l. k.*
26. 3. Thy *l. k.* is be-
40. 11. *L. k.* preſerve me
48. 9. Thought of thy *l. k.*
P. 89. 33. My *l. k.* will
P. 107. 43. Underſtand thy *l. k.*
Jer. 32. 18. Shewest *l. k.* to
Jer. 31. 3. With *l. k.*-drawn
Hoſ. 2. 19. Betroth thee-*l. k.*

Lovely.

2 Sam. 1. 23. Were *l.*
Can. 5. 16. Is altogether *l.*
Ezek. 33. 32. As a very *l.*
Phil. 4. 8. Things are *l.*

Loweth, ing.

1 Sam. 6. 12. *L.* as they went
15. 14. The *l.* of the oxen
Job. 6. 5. *L.* the ox over

Lowring, Mat. 16. 3.
Lucifer, Iſ. 14. 12.

Low, er, est, ly.

Jud. 11 35. Haſt brought me *l.*
Pſ. 79. 8. We are *l.*
107. 39. Brought *l.* throu. op.
116. 6. I was brought *l.*
142. 6. I am brought very *l.*
T. Iſ. 2. 12. He ſhall be brou. *l.*
T. 25. 12. Thy wa. ſha. he lay *l.*
Jam. 1. 10. That he is made *l.*
Heb. 2. 7. Made him little *l.*
Pſ. 88. 6. In the *l.* pit
138. 6. Reſpect unto the *l.*
Pro. 11. 2. With the *l.* is wiſ.
Matt. 11. 29. I am meek and *l.*
Lowlineſs, Ep. 4. 2. Phi. 2, 3.

Loins.

P. Gen. 35. 11. Co. out of thy *l.*
Deu. 33. 11. Through the *l.*

Put for,

1. The wh. bod. 1 Ki. 20. 32. Job 31. 20. Pſ. 66. 11.
2. Sides, Jer. 30. 6.
3. Middle, 2 Ki. 1. 8.

Lucre.

1 Sa. 8. 3. 1 Tim. 3. 3. Ti. 1. 7, 11. 1 Pet. 5. 2.
Lukewarm, Rev. 3. 16.

Lump.

2 Ki. 20. 7. take a *l.* of fig.
Rom. 9. 21. Of the ſame *l.*
11. 16. The *l.* is holy
1 Cor. 5, 6. The whole *l.*
7. May be a new *l.*
Luſty, Jud. 3. 29.
Lunatick, Matt. 4. 24.-17. 15

Lurking.

1 Sa. 23. 23. Pſ. 10. 8.-17. 12.

Lust, s.

Pſ. 78. 18. Meat for their *l.*
30. Not eſtranged from their *l.*
Rom. 7. 7. Not known *l.*
2 Pet. 2. 10. In the *l.* of uncl.
1 Cor. 10. 6. Not *l.* after evil
Jam. 4. 2. Ye *l.* and have not
Rom. 6. 12. ſhou. obey it in t. *l.*
2 Ti. 4. 3. Their own *l.*
2 Pet. 3. 3. After their own *l.*
Jude 16, 18.

Put for,

1. Sin, Ja. 1. 14. 2 Pet. 1. 4.
2. Will, Exo. 15. 9.
3. Deſi. Mar. 4. 19. Iſ. 4. 1. 3.
4. Corrupt affecti. 1 Pe. 2. 11. 2 Pe. 3. 3. Ju. 16. 8. 2 Ti. 4. 3.

Lust, ed, eth, ing.

1. Commonly an ill paſs, Nu. 11. 4. 34. Pro. 6. 25. Mat. 5. 28. 1 Cor. 10. 6. Iſ. 4. 2. 5 Re. 18. 14.
2. Inno. paſ. De. 12. 15. Ga. 5. 17

Lyar, rs, Lye, ed, ing, s.

Job 24. 25. Who-make me a *l.*
30 6. And thou be found a *l.*
Joh. 8. 44. For he is a *l.* and the
Rom. 3. 4. And every man a *l.*
P. Deu. 33. 29. Enem.-found *l.*
Pſ. 116. 11. All men are *l.*
Jer. 50 36. A ſword is upon *l.*
Rev. 2. 2. And haſt found th *l.*
T. 21. 8. *L.* Shall have their part
C. Le. 19. 11. Neit. *l.* one to an.
1 Sa. 15. 29. Streng. of Iſ.-not *l.*
P. Hab. 2, 3. It ſh. ſpe. & not *l.*
Rom. 9. 1. In Chriſt and *l.* not
C. Col. 3. 9. *L.* not one to ano
Tit. 1, 2. God that cannot *l.*
Jer. 27. 10. Propheſy a *l.* 15.
Joh. 8. 44. When he ſpeak. a *l.*
1 Joh. 2. 21. No *l.* is of the truth
Iſ. 9. 15. Proph. that teach. *l.*
28. 15. Made *l.* our refuge
T. 17. Sweep aw. the refu. of *l.*
Ezek. 24. 12. Wea herſelf wi. *l.*
Am. 2. 4. *L.* cauſed them to err
Pſ. 78. 36. They *l.* unto him
Acts 5. 4. Not *l.* unto men
Jer. 7. 4. Truſt-not in *l.* 29. 23
Jonah 2. 8. Obſerve *l.* vanities
C. Eph. 4. 25. Putting away *l.*
2 Theſſ. 2. 9. Is with *l.* wonders
Nu. 31. 18. N. kno. a m. by *l.* 35.
Deu. 22. 22. *L.* with a woman
Judg. 21. 12. No man by *l.*
Pſ. 139. 3. Compaſs my-*l.*

Lying in wait.

Judges 9. 35-16. 9. Act. 20. 19.
Lizzard, Lev. 11. 30.

M.

Mad.

Pſ. 102. 8. That are *m.* againſt
Ecc. 2. 2. Laughter is *m.*
Jer. 25. 16. Be moved & be *m.*
50. 38. Are *m.* upon their idols
Hoſ. 9. 7. The Spirit. man is *m.*
Acts 12. 15. They ſaid-thou art *m.*
1 Cor. 14. 23. Not ſay you are *m.*

Put for,

1. One beſide himſelf, Mar. 3. 21. Joh. 10. 20. Acts 26. 24.
2. Or ſo reputed
3. Or feign. him. 1 Sa. 21. 13.
4. Or ſo acting.
   1. In furi. rage, Acts 26. 11.
   2. In unreaſonable deſires, Jer. 50. 38.
   3. In a deſper. caſe at wits end, Deu, 28. 34.

Made, est.

Gen. 6. 6. That he had *m.* man
Ex. 4. 11. Who *m.* man's mouth
2 Ki. 21. 11. *M.* Judah to ſin
Pſ. 9. 15. In pit which they *m.*
49. 16. Where one is *m.* rich
52. 7. *M.* not God his ſtrength
105. 21. *M.* him L. of his ho.
119. 28. *M.* me wiſer than
Eccl. 7. 29. God *m.* man up.
T. Iſ. 27. 11. *M.* th. will not fa.
La. 3. 45. *M.* us a off-ſcouring
Eze. 13. 5. Neither *m.* up-hedge
Joh. 1. 3. All things were *m.* by
Joh. 5. 14. Thou art *m.* whole
Rom. 9. 20. Why-*m.* me thus
1 Cor. 9. 22. *M.* all things to all
2 Cor. 5. 21. *M.* him to be ſin
Gal. 4. 4. His Son *m.*-woman
Phil. 2. 7. *M.* him-no reputation
Heb. 1, 2. By whom he *m.* the
1 Joh. 5. 10. *M.* God a lyar
Joſ. 8. 15. *M* as if they were
Lu. 24. 28. *M.* as though
Pſ. 8. 6. Thou *m.* him to
80. 15. *M.* ſtrong for thy
Eze. 29. 7. *M.* all their loins
Jona. 4. 10. Nor *M.* it grow

Madness.

Lu. 6. 11. Filled with *m.*
2 Pet. 2. 16. Forbad the *m.*

Magician.

Ge. 41. 8. Ex. 8. 18. Da. 2. 27

Taken in,

1. A good part, Mar. 2. 1, 2.
2. In an ill part Exod. 7. 11. whoſe divining is deſcri. Iſa. 29. 4. Ezek. 21. 21.

Magistrate, &c.

Jud. 18. 7. Was no *m.* in
Ezra 7. 25. Set *m.* and
Luke 12. 11. Unto *m.* & po.-
Acts 16. 20 Brought them to *m.* Verſ. 23. 31. 36.
Tit. 3. 1. To obey *m.* to
Magnificence, Acts 19, 27.

Magnifie, ed.

Pſa. 34. 3. O *m.* the L. with me
Lu. 1. 46 My ſoul doth *m.*
Rom. 11. 13. I *m.* mine office
2 Sam. 7. 26. Let thy na. be ma.
Pſ. 35. 27. Let the L. be *m.*
70. 4. Let G. be *m.*

Majesty.

Job 37. 22. With G.-terrible *m.*
Pſa. 29. 4. Of the L. is full of *m.*
45. 4. In thy *m.* ride on
Iſa. 24. 14. Sing for the *m.* of
Heb. 8. 1. Of the throne of *m.*
2 Pet. 1. 16. Eye witn. of his *m.*

Maimed.

Levit. 22. 22. Broken or *m.*
Mat. 15. 30. Dumb, *m.*
18. 8. halt or *m.*

Maintain.

1 Chr. 26. 27. *M.* the houſe
2 Chr. 6. 35. *M.* their cauſe
Job. 13. 15. *M.* my own
Pſa. 140. 12. Lord will *m.*
Tit. 3. 14. to *m.* good works.

Maintained, est.

Pſa. 9. 4. Thou haſt *m.*
16. 5. Thou *m.* my lot

Maintenance.

Ezra 4. 14. Prov 27. 27.

Make, er, eth, est, ing.

Gen. 1. 26. Let us *m.* man
Exod. 32. 1. Up, *m.* Gods, which
1 Sam. 12. 22. *M.* you his peo.
Pſa. 90. 25. *M.* us g. according
Ezek. 18. 31. *m.* you a new heav.
Hoſ. 11. 8. *m.* thee as Admah
P. Mic. 4. 7. *m* her that halted
Mal. 2. 15. Did not he *m.* one
Rev. 21. 5. I *m.* all-new
Job 4. 7. Purer than thy *m.*
Pſ. 95. 6. Before the L. our *m.*
Iſ. 17. 7. Shall-look to his *m.*
45. 9. That ſtriveth with his *m.*
54. 5. Thy *m.* is thy huſband
1 Sam. 2. 7. the L. maketh poor
Pſ. 46. 9. He *m.*-war ceaſe
Am. 5. 8. That *m.* the 7 ſtars
Mat. 5. 45. He *m.* the Sun riſe
Rev. 22. 15. Loveth and *m.* a lye
Pſ. 39. 11. *M.* his beauty to
65. 8. *M.* the out goings of
10. Thou *m.* it ſoft with
Pſ. 80. 6. *M.* us a ſtrife to.-
104, 20. *M.* darkneſs and
Iſ. 45. 9. What *m.* thou
Hab. 1. 14. Thou *m.* men as-
2. 15. And *m.* him drunk
Pſ. 19. 7. Is ſure *m.* wiſe
Eccl. 12. 12. Of *m.* many
Am. 8. 5. *M.* the Ephah
Pſ. 4. 8. *M.* me dwell

Male.

Gen. 17. 23. Every-*m.* am.
Exod. 12. 5. A *m.* of the firſt
Le. 7. 6. *M.* among the prieſts
22. 9. *M.* without blemiſh
Num. 31. 17. Kill every *m.*
Jud. 21. 11. Deſtroy every *m.*
Mal. 1. 14. In his flock a *m.*
Mat. 19. 4. Made them *m.*
Gal. 3. 28. Is neither *m.*

Malefactor, &c.

Lu. 23. 32. Two other *m.*
Job. 18. 30. Were not a *m.*
Malignity, Rom. 1, 29.
Mallows, Job 30. 4.

Malice.

1 Cor. 5. 8. Not with leav. of *m.*
Eph. 4. 31. Put away all *m.*

Mammon.

Mat. 6. 24. Serve God & *m.*
Lu. 16. 9. Friends of the *m.*
11. In the unrighteous *m.*

Man.

Gen. 1: 26. Let us make *m.*
4. 1. I have gotten a *m.*
6. 3. Always ſtrive with *m.*
19. 31. There is not a *m.*
24. 58. Go with this *m.*
26 13. The *m.* waxed great
32. 24. Wreſtled a *m.*
43. 7. The *m.* aſked us
Ex. 11. 3. The *m.* Moſes
15. 3. The Lord is a *m.* of
Num. 23. 19. God is not a *m.*
24. 3. The *m.* whoſe eyes
Deu. 1. 17. The face of *m.*
1 Sam. 9. 16. Send thee a *m.*
10. 6. Turned into anoth.-*m.*
2 Sam. 7, 19. Manner of *m.*
2 Chr. 6. 16. Not fail thee a *m.*
14. 11. Let not *m.* prevail
19. 16. Judge not for *m.*
34. 23. Tell you the *m.*
Ezr. 8. 18. Brought us a *m.*
Neh. 2. 10. Was come a *m.*
Eſt. 6. 6. Done to the *m.*
Job 2. 4. All that a *m.*
7. 17. What is *m.* that
11. 12. For vain *m.*
25. 6. How much leſs *m.*
32. 8. Is a ſpirit in *m.*
35. 8. May hurt a *m.*
Pſ. 8. 4. What is *m.*
22. 6. A worm and no *m.*
52. 7. This is the *m.*
55. 13. It was thou, a *m.*
80. 17. Be upon the *m.*
118. 6. What *m.* can do
Eccl. 7. 28. One *m.* among
12. 13. Whole duty of *m.*
Iſ. 14. 16. Is this the *m.*
47. 3. Not meet thee as a *m.*
Jer. 10. 23. The way of *m.*
Lam. 3. 1. I am the *m.*
Ezek. 18. 8. Between *m.* & *m.*
Dan. 2. 25. I have found a *m.*
Hoſ. 11. 9. God and not *m.*
Mic. 6. 8. Shewed thee O *m.*
Mar. 7. 21. To a wiſe *m.*
8. 27. What manner of *m.*
26. 21. Woe unto that *m.*
Joh. 1. 6. Was a *m.* ſent
4. 29. Come ſee a *m.*
Acts 17. 31. By that *m.*
Rom. 9 20. But O *m.* who

Gal. 1. 1. Nor by *m.*
Eph. 2. 15. One new *m.*
2 Theſ. 2, 3. That *m.* of ſin
Heb. 7. 24. But this *m.*
13. 6. What man ſhall do
Jam. 2. 20. O vain *m.*
1 Pet. 3, 4. The hidden *m.*
Rev. 13. 18. Number of a *m.*

MANKIND.

Lev. 18. 22. Not lye with *m.*
20. 13. Lye with *m.*
Job 12. 10. Breath of all *m.*
1 Cor. 6. 9. Themſ. with *m.*
Jam. 3. 7. Tamed of *m.*

MANNER, ERS.

Ge. 19. 31. The *m.* of all the
25. 23 Two *m.* of people
Deu. 4. 15. Saw no *m.* of
1 Sa. 8, 9. Shew them the *m.*
1 Ki. 18. 28. After their *m.*
2 Ki. 1. 7. What *m.* of man
17. 26. *M.* of the God
33. *M.* of the nations
P. Iſ. 10. 24. The *m.* of Egypt
Am. 4. 10. *M.* of Egypt
Joh. 19. 40. *M.* of the Jews
Acts 1. 11. Come in like *m.*
17. 2. As his *m.* was
20. 18. After what *m.*
Rom. 6. 19. The *m.* of men
1 Cor. 7. 7. One after this *m.*
15. 32. After the *m.* of men
1 Th. 1. 5. What *m.* of men
9. What *m.* of entering
2 Tim. 3. 10. *M.* of life
Heb. 10. 25. *M.* of ſome is
Jam. 1. 24. What *m.* of man
1 Pet. 3. 5. After this *m.*
2 Pet. 3. 11. What *m.* of
Jude 7. In like *m.*
1 Joh. 3. 1. What *m.* of love
Rev. 11. 5. In this *m.*
2 Ki. 17. 34. The former *m.*
Eze. 11, 12. The *m.* of heath,
Acts 13. 18. Their *m.* in the
1 Cor. 15. 33. Corrupt good *m.*
Heb. 1. 1. Divers *m.* ſpake
Manſions, Joh. 14. 2.
Manſlayers, Nu. 35. 12.

MANTLE, ES.

1 Sam. 15. 27. Skirt of his *m.*
28. 14. Covered with a *m.*
1 King. 19. 13. Face in his *m.*
2 Kings 2. 13. Took up the *m.*
Job. 1. 20. Rent his *m.* 2. 12.
Pſal. 109. 29. As with a *m.*
Iſa. 3. 22. *M.* and the wimples

MANY.

Jud. 2. 2. People-are too *m.*
Matth. 26. 28. Ranſome for *m.*
James 3. 1. In *m.* things-ſin all

MANGER.

Luke 2. 7. And laid in a *m.*
12. Lying in a *m.* v. 16.

MANIFEST, ATION, ED.

John 14. 21 Will *m.* myſelf to
1 Cor. 3. 13. Work-be-*m.*
2 Cor. 2. 14. Maketh *m.* the
2 Tim. 1. 10. But is now made *m.*
1 Pet. 1 20. Was *m.* in-laſt times
Rev. 15. 4. Judgments are-*m.*
Ro. 8. 19. *M.* of the ſons of G.
1 Cor. 12. 7. The *m.* of the Sp.
2 Cor 4. 2. By *m.* of the truth
John 2. 11. *M.* forth his glo.
1 John 1. 2. For the life was *m.*

MANIFOLD.

Neh. 9. 19. Thou in thy *m.*
Pſal. 104. 24. How *m.* are thy
Amo. 5. 12. Your *m.* tranſg.
Eph. 3. 10. The *m.* wiſdom of
1 Pet. 1. 6. Through *m.* tempt.

MANNA.

Exod. 16. 15. It is *m.* for they
Num. 11. 6. Beſides this *m.*
Heb. 9. 4. The golden pot *m.*
Rev. 2. 17. Eat of hidden *m.*

MARAH.

Exod- 15. 23. Name of it was *m*
Num. 33. 8. And pitched in *m.* 9.
Maranatha, 1. Cor. 16. 22.

MARBLE.

1 Chr. 29. 2. *M.* ſtones in ab.
Eſth. 1. 6. And pillars of *m.*
Can. 5. 15. Pillars of *m.* ſet
Rev. 18. 12. Iron and *m.*

MARCH.

Pſ. 68. 7. Thou didſt *m.*
Joel. 2. 7. They ſhall *m.*
Hab. 1. 6. Shall *m.* through
3. 12. didſt *m.* through

MARCHED.

Exod. 14. 10. Egyptions *m.*
Judg. 5. 4. Thou *m* out of

MARK, EAT, ER.

Gen. 4. 15. The L. ſent a *m* Cain
Job. 16. 12. Me up for his *m.*
Ezek. 9. 4. Set a *m.* on-foreheads
Gal. 6. 17. Bear in body the *m.*
Phil. 3. 14. Preſs toward the *m.*
Rev. 13. 16. To receive a *m.*
Pſal. 130. 3 Shouldſt *m.* iniquity
Jer. 2. 22. Thine iniquity is *m.*

MARKEST, ETH.

Job. 10. 14. Thou *m.* me
33. 11 He *m.* all my paths

MARKET, &c.

Eze. 27. 13. Were in thy *m.*
Verſ. 17. 19. 25.
Matth. 11. 16. Sitting in the *m.*
20. 3. Idle in the *m.*
Mar. 7. 4. Come from the *m.*
12. 38. Salutation in the *m.*
Luke 7. 32. Sitting in the *m.*
Acts 16. 19. Drew them into the *m.*
17. 17. In the *m.* daily with

MARRY, ED.

C. Lev. 19. 27. Shall not *m.*
Rut. 4. 6. Leſt I *m.* mine
1 Sam. 6. 5- That *m.* the land
2 Kings 3. 19. *M.* every good
Job. 30. 13. The *m.* my path
Iſa. 52. 14. Was ſo *m.* more
Jer. 13. 7. Girdle was *m.*
9. Will I *m.* the pride
18. 4. Was *m.* in the hand
Nah. 2. 2. *M.* their vines
Mar. 2. 22. Bottle will be *m.*

MARRIAGE, ED, ETH.

Gen. 34. 9. Make ye *m.* with
Pſal. 78. 63. Not given to *m.*
Mat. 22. 2. A *m.* for-ſon
24. 38. Marrying and giving in *m.*
John 2. 1. A *m.* in Cana
1 Cor. 7. 38. He that giveth in *m.*
Heb. 13. 4. *M.* is honourable
Rev. 19. 7. The *m.* of the la.
P. Iſa. 62. 4. Thy land ſhall be *m.*
Jer. 3. 14. For I am *m.* to you
Luke 14. 20. I have *m.* a wife
1 Tim. 4. 3. Forbidding to *m.*

Applied.

1 Natural, 1 Cor. 7. 2.
2 Myſtical, Hoſ. 2. 19.

MARROW.

Pſal. 63. 5. As with *m.* and fat
P. Iſa. 25. 6. Of fat things full-*m.*
Heb. 4. 12. Of the joints and *m.*

Applied.

1 Things delightful
2 Things ſecret
Marſhes, Eze. 47. 11.
Mart. Iſa. 23. 3.

MARTYR, RS.

Acts, 22. 20. Blood of thy *m.*
Rev. 2. 13. My faithf. *m.*
17. 6. Blood of the *m.*

MARVEL, ED, OUS, LY.

Eccl. 5. 8. *M.* not at the
Mar. 5. 20. All men did *m.*
Joh. 3. 7. *M.* not that I
P. 5. 20. That ye may *m.*
28. *M.* not at this
2 Cor. 11. 14. No *m.* for Satan
Gal. 1. 6. I *m.* that you are
Rev. 17. 7. Why didſt thou *m.*
Gen. 43. 33. The man *m.*
Pſal. 48. 5. So they *m.* they
Matth. 8. 10. He *m.* and ſaid
27. Th. men *m.* ſayiug.
9. 8. They *m.* and glorified
22. 22. They *m.* and left him
27. 14. The Governor *m.*
Mar. 6. 6. *M.* becauſe of
15. 5. So that Pilate *m.*
Luke 1. 21. *M.* that he tarried
63. They all *m.*
2. 33. And his mother *m.*
7. 9. Theſe things he *m.*
20. 26. *M.* at his anſwers
Joh. 4. 27. *M.* that he talked
7. 15. The Jews *m.*
Acts 2. 7. Amazed and *m*-
4. 13. They *m.* and they
2 Chr. 26. 15. Was *m.* helped
Job 37. 5. Thundereth *m.*
Pſal. 9. 1. All thy *m.* works
31. 21. His *m.* kindneſs in a
118. 23. It's *m.* in our eyes
139. 14. *M.* are thy works
T. Iſa. 29. 14. To do a *m.* work
1 Pet. 2. 9. Into his *m.* light
Rev. 15. 1. Great and *m.* a

MAST.

Prov. 23. 34. Top of a *m.*
Iſa. 33. 23. Strengthen their *m.*

MASTERY.

Exod. 32. 18. Shout for *m.*
Dan. 6. 24. Had the *m.* of
1 Cor. 9. 25. Striveth for the *m.*

MASTER.

1 Sam. 29. 4. Reconcile himſelf *m.*
2 Sam. 12. 8. I gave thee thy *m.*
Mal. 1. 6. If I then be a *m.*
Mat. 25. 26. *M.* is it I
Luke 5. 5. *M.* we have toi.
8. 24. *M. M.* we periſh
John 3. 10. A *m.* In Iſrael
Rom. 14. 4. To his own *m.*
Col. 4. 1. Ye alſo have a *m.*
2 Tim. 2. 21. Meet for the *m.*
1 One that hath Servants. Scholars, Mal 2. 12. Luke 6. 40.
2 That affects Supe Mat. 23. 10.
3 A cenſurer of other Ja. 3. 1.
2 Tim. 2. 5. ſtrive for *m.*

MATE.

T. Iſa. 34. 15. with her *m.* 16.

MATRIX.

Exod. 13. 12. 15.-34. 19.
Numb. 3. 12.-18.-15.

MATTER.

Ex. 18. 22. Great *m.* they ſhall
23. 7. Keep far from falſe *m.*
1 Kings 15. 5. the *m.* of Uriah
Prov. 25. 2. To ſerch out a *m.*
Dan. 7. 28. I kept the *m.* in my
T. Acts 8. 21. Nor lot in this *m.*
Ja. 3. 5. Behold how great a *m.*

MATTOCK, &c.

1 Sam. 13. 20. Axe and his *m.* 21.
2 Cor. 24. 6. Their *m.* round
Iſa. 7. 25. Digged with the *m.*
Meal time, Ruth 2. 14.

MEAL.

1 Kin. 17. 12. An handful of *m.*
Verſe 14. 16.
1 Kin. 4. 41. Then bring *m.*
Iſa. 47. 2. Grind *m.*
Hoſ. 8. 7. Shall yield no *m.*

MEAN.

Prov. 22. 29. Before *m.* men
Iſa. 2. 9. The *m.* man boweth
T. 5. 15. *M.* man ſhall be
T. 31. 8. *M.* man ſhall der.
Acts 21. 39. No *m.* city

MEAN, S, EST, ETH, ING, S.

Gen. 21. 29. What *m.* theſe,
Ex. 12. 26. What *m.* you
Deut. 6. 20. *M.* the teſtim.-
Joſ. 4. 6. What *m* you by
Ez. 18. 2. *M.* you that you uſe
Acts 17. 20. Theſe things *m.*
21. 13. What *m.* you to
Gen. 33. 8. What *m.* thou
2 Sam. 16. 2. *M.* thou by
Joh. 1. 6. *M.* thou
Deut. 29. 24. *M.* the heat
1 Sam. 4. 6. *M.* the noiſe
15. 14. *M.* this bleating
Iſa. 10. 7. *M.* not ſo
Mat. 9. 13. What that *m.*
12. 7. Know what this *m.*
Acts 2. 12. What *m.* this
Dan. 8. 15 Sought for the *m.*
1 Cor. 14. 11. Know not the *m.*
Meant, Gen. 50. 20.
Ex. 34. 7. By no *m.* clear
Jud. 5. 22. *M.* of the prancings
16. 5. *M.* we may prevail
2 Sam. 14. 14. He deviſe *m.*
2 Chr. 1. 17. By their *m.* the
Ezr. 4. 26. By this *m.* thou
Jer. 5. 31. Rule by their *m.*
Mal. 1. 9. By your *m.* and
Luke 5. 18. Sought *m.* to
8. 36. By what *m.* he
Acts 4. 9. What *m.* he is
Rom. 1. 10. By any *m.*
11. 14. Any *m.* I may
2 Theſſ. 3. 16. By all *m.*
Rev. 13. 14. *M.* of thoſe mirac.

MEASURE, ED, ING.

Ruth 3. 15. *M.* ſix meaſures
2 Sam. 8. 2. *M.* with a line
Iſa. 40. 12. *M.* the waters
Jer. 31. 37. Heaven can be *m.*
Ez. 40. 5. 6. 8. 9. 13. 24. 27. 47-41. 5. 13.
Hoſ. 1. 10. Cannot be *m.*
Hab. 3. 6. Stood and *m.*
Mat. 7. 2. Shall be *m.* to you
Rev. 21. 16. He *m.* the city
17. He *m.* the wall
P. Jer. 31. 39. *M.* line ſhall go
Eze. 40. 3. *M.* reed and 42. 15. 16.
Lev. 19. 35. Unrighteouſn. in *m.*
C. Deu. 25. 15. And juſt *m.*
Iſa. 27. 8. In *m.* when it ſhooteth
Zech. 2. 2. To *m.* Jeruſalem
T. Mat. 7. 2. *M.* ye meet
P. Luk. 6. 38. Good *m.* preſſ. down
2 Cor. 1. 8. Preſſed out of *m.*
John 3. 34. The ſpirit by *m.*
Eph. 4. 13. Unto the *m.*-ſtat.
Rev. 11. 1. *M.* the Temple of
Mat. 13. 33. Hid in there *m.* of

MEAT.

Gen. 27. 4. Make me ſavoury *m.*
Pſ. 42. 3. My *m.* day and
T. 59. 15. Let them wander for *m.*
79. 2. Have they given-*m.*
111. 5. Given *m.* to them that fe.
Pro. 6. 8. Provideth *m.* in ſum
Lam. 1. 11. For *m.* to relieve-ſoul
Hoſ. 11. 4. I laid *m.* unto them
Mat. 3. 4. His *m.* was locuſts
6. 25. Life more than *m.*
25. 35. And ye gave me *m.*
Luke 24. 21. Have ye any *m.*
John 4. 34. My *m.* is to do
6. 27. Labour not for the *m.*
Rom, 14. 17. King, of G.-not *m.*
1 Cor. 3. 2. Milk, and not with *m.*
Col. 2. 16. Judge you in *m.* or

for,

1. The Table whereon it is ſe
Lu. 22. 27.
2. Spiritual doctrine. Heb. 5. 14
3. Cerem. ordinan· He. 13. 9.

MEATS.

Prov. 23. 6. His dainty *m.*
1 Cor. 6. 13. *M.* for the belly
1 Tim. 4. 3. Abſtain from *m.*
Heb. 9. 10. Stood only in *m.*
13. 9. Grace and not with *m.*

MEDIATOR.

Gal. 3. 19. In the hand of a *m.*
1 Tim. 2. 5. One God and one *m.*
Heb. 9. 15. *M.* of the New Teſt.
12. 24. And to Jeſus the *m.*

MEDICINE.

Prov. 17. 22. Doth good like a *m.*
Jer. 30. 13. Haſt no healing *m.*
46. 11. Shalt-uſe many *m.*
Eze. 47. 12. Leaf thereof-for *m.*

MEDITATE, ATION.

Gen. 24. 63. Went out to *m.*
Joſh. 1. 8. Thou ſhalt *m.* therein
Pſ. 1. 2. In his law doth-*m.*
63. 6. And *m.* on thee in
119. 15 I'll *m.* on thy prec.
T. Iſa. 33. 18. Thy heart ſhall *m.* te
Lu. 21. 14. Not to *m.* before
1 Tim. 4. 15. *M.* on theſe things
Pſ. 104. 34. My *m.* of him ſhall
119. 99. Thy teſtimony-*m.*

MEEK, NESS.

Num. 12. 3. Moſes was a very *m.*
Pſ. 25. 9. The *m.* he ſhall guide
76. 9. To ſave-*m* the of
Iſ. 61. 1. Good tidings to t. *m.*
Zeph. 2. 3. All ye *m.* of t. earth
Mat. 11. 29. I am *m.* and lowly
1 Pet. 3. 4. Of a *m.* and quiet
Pſ. 45. 4. Becauſe of tr. and *m.*
1 Cor. 4. 21. And in the Sp. of *m.*
Gal. 6. 1. In the ſpirit of *m.*
C. 2 Tim. 2. 25. In *m.* inſtruct.
James 1. 21. Receive with *m.*
3. 13. His works with *m.*
1 Pet. 3. 15. In you with *m.* and

MEDDLE, ED, ETH,

Deut. 2. 5. *M.* not with them
2 Kings 14. 10. Shouldſt thou *m.*
2 Chro. 25. 19.
Prov. 20. 19. *M.* not with him
24. 21. *M.* not with them
Prov. 17. 14. Before it be *m.* with
26. 17. *M.* with ſtrife he
Medling, Prov. 20. 3.

MEET, Adject.

Gen. 2. 18. An help *m.* for him
Job 34. 31. It is *m.* to be ſaid to G.
Mat. 3. 8. Fruits *m.* for repenta.
Col. 1. 12. Which hath made us *m.*
2 Pet. 1. 13. Yea, I think it *m.*

MEET, Verb.

P. Ex. 25. 22. I will *m.* thee and
Num. 23. 3. The L. will come to *m.*
2 Kin. 4. 29. If thou *m.* any man
Pro. 22. 2. Rich and poor *m.* tog
C. Am. 4. 12. Prepare *m.* thy G.
1 Theſ. 4. 17. To *m.* the Lord-a
Iſa. 64. 5. *M.* him that rejoiceth
Meeting, Iſa. 1. 13.

MELODY.

Iſa. 23. 16. Make ſweet *m.*
51. 3. The voice of *m.*
Am. 5. 23. *M.* of the viols
Eph. 5. 19. Making *m.*

MELT, ED, ETH.

Jer. 9. 7. I will *m.* them and
2 Pet. 3. 12. The elements ſhall *m.*
1 Sam. 14. 16. The multitude *m.*
Pſ. 46. 6. His voice the earth *m.*
Jer. 6. 29. The founder *m.*-

MEMBER, ERS.

Pſ. 139. 6. All my *m.* written
Rom. 6. 13. Nor yield your

Ro. 7. 23. Another law in my *m.*
12. 4. As we have many *m.*
1 Cor. 6. 15. *M.* of Chriſt
12. 26. Whether one *m.* ſuffer
Eph. 4. 25. We are *m.* one of anot.
5. 30. We are *m.* of his body
Col. 3. 5. Mortifie your *m.*
Jam. 3. 5. The tongue a little *m.*
4. 1. That war in your *m.*

MEMORIAL.

Ex. 3. 15. This is my *m.* to all
28. 12. Stones of *m.*
Pſ. 9. 6. Their *m.* is periſhed
Hoſ. 12. 5. The Lord is his *m.*
Mat. 26. 13. Told for a *m.* of

MEMORY.

Pſ. 145. 7. The *m.* of his goodn.
Pro. 10. 7. The *m.* of the juſt
1 Cor. 15. 2. It you keep in *m.*

MEN.

See under other capital words.
Gen. 24. 32. *M.* feet that
1 Sam. 24. 9. Heareſt thou *m.*

MENSTRUOUS.

Iſa. 30. 22. A *m.* cloth
Lam. 1. 17. A *m.* woman
Ez. 18. 6. Near to a *m.*

MENTION, ED.

Gen. 40. 14. Make *m.* of me
Ex. 23. 13. *M.* of the names
Joſ. 23. 7. *M.* of the name
Job 28. 18. No *m.* ſhall be
Pſ. 71. 16. *M.* of thy righ.
87. 4. *M.* of Rahab
Iſa. 19. 17. Make *m.* thereof
26. 13. *M.* of thy name
48. 1. *M.* of the God of
49. 1. *M.* of my name
62. 6. Make *m.* of the Lord
63. 7. *M.* the loving kind.
Jer. 4. 16. *M.* to the nations
20. 9. I'll not make *m.*
23. 36. *M.* no more
Amos 6. 10. Not make *m.*
Rom. 1. 9. I make *m.*
Eph. 1. 16. 1 Theſ. 1. 2. Phil. 4.
Heb. 11. 22. *M.* of the departi.
1 Chr. 4. 38. 2 Chr. 20, 34.
Ez. 16. 56. 18. 22.
33. 16. Shall be *m.*

MERCHANT, DISE.

Pro. 3. 14. *M.* of it-better than-ſi.
Mat. 22. 5. Another to his *m.*
2 Pet. 2. 3. Make *m.* of you
Put forth ſuch as trade in,
1. Worldly, { Matters Eze. 27. 3. Mat. 13. 45.
2. Spiritual. Rev. 18. 3.

MERCY, CIES, FUL.

Gen. 19. 19. Haſt magnified thy *m.*
43. 14. God Almighty give *m.*
Ex. 15. 13. In thy *m.* haſt led
20. 6. Shewing *m.* to thouſands
33. 19. *M.* on whom I will
P. 1 Chr. 17. 13. Not take my *m.*
Pſ. 13. 5. I have truſted in thy *m.*
33. 18. Them that hope in his *m.*
37. 21. The righteous ſhew. *m.*
59. 10. The God of my *m.*
66. 20. Nor-his *m.* from me
85. 10. *M.* and truth are met
90. 14. Satiſfie us early with-*m.*
94. 18. *M.* O Lord held me up
101. 1. Sing of *m.* and judg.
102. 13. And have *m.* on Zion
123. 2. Until that he have *m.*
103. 17. The *m.* of t. Lord
147. 11. That hope in his *m.*
Prov. 14. 31. Hath *m.* on the po.
20. 28. *M.* and truth preſer.-K.
T. Iſa. 27. 11. Will not have *m.* on
P. 54. 8. Will I have *m.* on thee
P. Jer. 31. 20. I'll ſurely have *m.*
Dan. 4. 27. Shewing *m.* to-po
Hoſ. 4. 1. No truth nor *m.* nor
14. 3. Fatherleſs find *m.*
Mic. 6. 8. And to love *m.* and
Hab. 3. 2. In wrath rememb. *m.*
P. Mat. 5. 7. Shall obtain *m.*
9. 13. *M.* and not ſacrifice
Luke 1. 72. Perform the *m.* pro.
Rom. 9. 15. *M.* on whom I will
2 Cor. 4. 1. As we have rec. *m.*
1 Tim. 1. 13. But I obtained *m.*
Jam. 2. 13. Judgment witho. *m.*
5. 11. And of tender *m.*
Jude 21. Looking for the *m.* of
Gen. 32. 10. The leaſt of all thy *m.*
1 Chro. 21. 13. Great are his *m.*
Iſa. 55. 3. Sure *m.* of David
Lam. 3. 32. Multitude of his *m.*
Dan. 9. 9. Our God belong *m.*
Zec. 1, 16. Retur. to Jor. with *m.*
Gen. 19. 16. Lord *m.* to him.
Ex. 34. 6. *M.* and gracious
Deu. 4. 31. The L. thy G. is a *m.*
1 Kings 20. 31. Are *m.* kings
Iſa. 57. 1. *M.* men are taken
P. Jer. 3. 12. For I am *m.* ſaith
Lu. 6. 36. Be ye *m.* as your
18. 13. God be *m.* to me a ſinn.
Heb. 2. 17. That he might be a *m.*

MERRY.

Gen. 43. 34. Were *m.* with
Jud. 9. 27. Made *m.* and
1 Kin. 4. 20. And making *m.*
Ec. 8. 15. And to be *m.*
10. 19, Wine maketh *m.*
Jer. 30. 19. That make *m.*
31. 4. That make *m.*
Lu. 12. 19. Drink and be *m.*
15. 24. Began to be *m.*
Ja. 5. 13. Is any *m.* let
Rev. 11. 10. And make *m.*

MESSAGE.

Jud. 3. 20. As *m.* from God
Prov. 26. 6. Sendeth a *m.* by
Hag. 1. 13 In the Lord's *m.*
Lu. 19. 14. Sent a *m.* after
1 John 1. 5. Is the *m.* which
3. 11. This is the *m.*

MESSENGER, ERS.

Job 33. 23. If there be a *m.*
Mal. 2. 7. *M.* of the Lord
3. 1. I will ſend my *m.*
2 Cor. 12. 7. *M.* of Satan to
Joſh. 6. 17. Becauſe ſhe hid the *m.*
2 Chron. 36. 16. Mocked the *m.*
2 Cor. 8. 23. *M.* of the churches
Ja. 2. 25. Had received *m.*

MET.

Gen. 32. 1. Angels of God *m.*
Ex. 3. 18. God of the Heb-*m.*-us
4. 24. The Lord *m.* him
Verſe 27. Chap. 5. 3, 20.
Nu. 23. 4. God *m.* Balaam
Joſ. 11. 5. Theſe Kings were *m.*
1 Sam. 10. 10. Prophets *m.* him
1 Kin. 13. 24. A lyon *m.* him
18. 7. Elijah *m.* him
2 Kings 9. 21. *M.* him in the p
10. 13. Jehu *m.* with the
Pſ. 85. 10. And truth are *m.*
Am. 5. 19. A bear *m.* him
Mar. 5. 2 11. 4. Lu. 8. 27. 9. 37.
17. 12. Joh. 4. 51. 11. 20. Acts
16. 16. Heb. 7. 10.

METE, ED.

Pſ. 60. 6. *M.* out the valley
Iſa. 18. 2. Nation *m.* out
40. 12. *M.* out heaven
Mat. 7. 2. Meaſure ye *m.*
Mete yard, Lev. 19. 35.

MICE.

1 Sa. 6. 4. Five golden *m.*
Verſe 5. 11. 18.

MID-DAY.

1 Ki. 18. 29. *M. d.* was paſt
Acts 26. 13. At *m. d.* O King

MIDDLE, &c.

Jo. 12. 2. From the *m.* of
Jer. 39. 3. In the *m.* gate
Ez. 1. 16. *M.* of a wheel
42. 5. *M.* of the build-
Eph. 2. 14. The *m.* wall

MIDNIGHT.

Ex. 12. 29. At *m.* t. Lord ſmote
Pſ. 119. 62. At *m.* will I riſe to
Lu. 11. 5. Shall go to him at *m.*
Acts 16. 25. At *m.* Paul and Silas

MIDST.

Joſh. 10. 13. Stood ſtill in the *m.*
P. Pſ. 46. 5. God is in the *m.* of
Jer. 14. 9. Lord art in the *m.* of us
T. 17. 11. In the midſt of his days
Hoſ. 11. 9. Holy one in the *m.* of
P. Zeph. 3. 12. Leave in the *m.*
Zec. 5. 7. In the *m.* of the Ephah.
P. Mat. 18. 20. Am I in the *m.* of
Lu. 23. 45. Veil rent in the *m.*
John 19. 18. And Jeſus in the *m.*
Rev. 22. 2. In the *m.* of the ſtreet

MIDWIFE, &c.

Gen. 35. 17. *M.* ſaid unto her
38. 28. The *m.* took and
Ex. 1. 15, 16, 17, 18, 19, 20. 21.

MIGHT, TY, ER.

C. Deut. 6. 5. Soul and-all thy mig.
Jud. 6. 14. Go in this thy *m.*
2 Sa. 6. 14. Danced-all his *m.*
2 Chro. 20. 12. We have no *m.*
T. Pſ. 76. 5. None of the me. of *m.*
P. Iſa. 40. 29. To the. that ha. no *m.*
Jer. 9. 23. Nor glory in his *m.*
Dan. 4. 30. By the *m.* of my po.
Zech. 4. 6. Not by *m.* nor power
Eph. 3. 16. Strengthened with *m.*
Col. 1. 11. Stren. with all *m.*
Gen. 49. 24. The *m.* God of Jacob
Deu. 7. 21. A *m.* God and terr.
2 Sa. 1. 19. How are the *m.* fallen
Job 12. 21. Weaken. ſtrength-*m.*
Pſ. 29. 1. Give-the Lord, O-*m.*
33. 16. A *m.* man is not deliver.
Prov. 23. 11. Their redeem. is *m.*
Iſa. 5. 15. The *m.* men ſhall be
T. 49. 24. Prey taken from the *m.*
Jer. 14. 9. As a *m.* man that can
Amos 5. 12. And your *m.* ſins
Zeph. 3. 17. Is *m.* he will ſave
Lu. 1. 52. Hath put down the *m.*
24. 19. Prophet *m.* in deed
2 Cor. 10. 4. *M.* through God
Eph. 1. 19. Working of his *m.*
1 Pet. 5. 6. Under the *m.* hand
See Acts, God, Hand, men.
Gen. 26. 16. *M.* than we
Ex. 1. 9. More and *m.*
Num. 14. 12. *M.* than they
Deu. 11. 23. *M.* than your ſ--
Pſ. 93. 4. Lord-is *M.*
Eccl. 6. 10. That is *m.* than he
Lu. 3. 16. One *m.* than I
Mighties, 1 Chr. 11. 12.

MIGHTILY.

Deut. 6. 3. May increaſe *m.*
Judg. 4. 3. He *m.* oppreſſed
15. 14. Came *m.* upon him
Jer. 25. 30. ſhall *m.* roar
Jon. 3. 8. Cry *m.* to God
Nah. 2. 1. Thy power *m.*
Acts 19. 20. *M.* grew the
Col. 1. 29. In me *m.*

MILDEW.

Deut. 28. 22. Am. 4. 9. Hag. 2. 17.
Mile Matth. 5. 41.

MILK.

C. Exod 23. 19. A K. in his m. *m.*
Job 10. 10. Poured me out as *m.*
Can. 5. 1. Dr. my wine with my *m.*
Iſ. 60. 16. Thou ſha. ſuck the *m.*
P. 66. 11. That ye may *m.* out.
Heb. 5. 12. Such as have need of *m.*

MILL, STONES.

Matth. 24. 41. Grinding at *m.-ſt.*
Deut. 24. 6. Upper *m.-ſt.* to pledge
Mat. 18. 6. Better for him-a *m.-ſt*
Re. 18. 21. Stone like a great *m.-ſt*

MIND, ED, S,

Prov. 21. 27. With a wicked *m.*
Iſa. 26. 3. Whoſe *m.* is ſtayed on
46. 8. Bring it again to *m.*
Mark. 5. 15. And in his right *m*
Rom. 1. 28. Over to a repro. *m.*
7. 23. Againſt. law of-*m*,
8. 27. What is the *m.* of-Spirit
14. 5. Fully perſwaded in his-*m.*
1 Cor. 2. 16. We have the *m.* of
P. 2 Cor. 8. 12. Firſt a willing *m*
13. 11. Be of one *m.* live
Eph. 4. 23. Renewed-Spirit of-*m.*
C. Phil. 2. 3. In lowlineſs of *m.*
2 Theſſ. 2. 2. not ſoon ſhaken in *m*
2 Tim. 1. 7. Love and of a ſound *m*
1 Pet. 1. 13. Loyns of your *m.*
Rev. 17. 9. Here is the *m.* that
Rom. 8. 6. To be ſpiritually *m.*
C. 11. 20. Be not high *m.*
Phil. 2. 20. No man like *m.*
2 Cor. 11. 3. Your *m.* ſhould be
2 Tim. 3. 8. Men of corrupt *m*
Mincing, Iſa. 3. 16.

MINDFUL.

C. 1 Chr. 16. 15. Be ye *m.* al.-
Neh. 9. 17. Were not *m.*
Pſal. 8. 4. Art *m.* of him
111. 5. ever be *m.* of his
115. 12. Been *m.* of us
Iſa. 17. 10. Not been *m.* of
2 Tim. 1. 4. *M.* Of thy tears
Heb. 2. 6. Art *m.* of him.
11. 15. Had been *m.* of
2 Pet. 3. 2. May be *m.* of.

MINE.

Gen. 31. 43. Thou ſeeſt is *m.*
Exod 13. 2. Man and beaſt it is *m.*
34. 19. The matrix is *m.*
Exod. 19. 5. For all the earth is *m.*
P. Iſa. 43. 1. Name thou art *m.*
T. Jer. 44. 28. Shall ſtand *m.* or
Hag. 2. 8. The ſilver is *m.*
P. Mal. 3. 17. And they ſhall be *m.*
John 17. 10, All *m.* are thine
Lev. 20. 26. Ye ſhould be *m.*
25. 23. The land is *m.*
Nu. 3. 12 Levites ſhall be *m.*
13. Firſt born are *m.*
8. 17. Child. of Iſrael are *m.*
1 Kin. 20. 3. goodlieſt are *m*
2 Kings. 10. 6. And if ye-be *m.*
Job 41. 11. Pſal. 50. 10. 11.
60. 7. Gilead is *m.*
Pſal. 50. 12. World is *m.*
Pr. 8. 14. Counſel is *m.*
Can. 2. 16. Beloved is *m* c. 6. 3.
8. 12. Vineyard which is *m.*
Ezek. 16. 8. Becameſt *m.*
18. 4. All ſouls are mine
23. 4. They were *m.*
Mat. 20. 23. It is not *m.*
Joh. 7. 16. My doctrine is not *m.*

MINGLE, ED.

Iſa. 5. 22. To *m.* ſtrong drink
Dan. 2. 43. *M.* themſelves
Lev. 19. 19. With *m.* ſeed
Prov. 9. 5. Wine which I have *m.*
Iſa. 19. 14. The L. hath *m.* it
Rev. 15. 2. A ſea of glaſs *m.*

MINISH, ED.

Exod. 5. 19. Not *m.* ought
Pſal. 107. 39. They are *m.*

MINISTER, (Noun) ERS.

Mat. 20. 28. But to miniſters
Luke 4. 20. Again to the *m.*
Ro. 13. 4. He is the *m.* of G.
Eph. 3. 7. Where. I was ma. a *m.*
Heb. 8. 2. A *m.* of the Sanctu.
Put for,
1 Angels, Heb. 1. 7.
2 Magiſtrates, Ro. 13. 6.
3 Servants, Ro. 16. 1. Joſ. 1 1.
4 Officers about holy things
1. Legal, Joel. 1. 9.
2. Evangelical. 2 Cor. 3. 6.

MINISTERS.

Pſal. 103. 21. Ye *m.* of his
Jer. 33. 21. The Prieſts my *m.*
Joel. 1. 9. The Lord *m.* mourn
Luke. 1. 2. And *m.* of the word

MINISTER (Verb) ED, RY.

Exod. 28. 1. That he may *m.* to me.
2 Chron. 5. 14. Not ſtand to *m.*
Pſal. 9. 8. He ſhall *m.* judgment
T. Iſa. 60. 10. Kings ſhall *m.* unto
Rom. 15. 25. I go to *m.* to the
Eph. 4. 29. That it may *m.* grace
Luke 8. 3. Which *m.* unto him
Acts 13. 2. As they *m.* to the L.
20. 34. Theſe hands have *m.*
Gal. 3. 5. That *m.* to you the
Phil. 2. 25. That *m.* to my wa.
Heb. 10. 11. Standeth daily *m.*
Hoſ. 12. 10. By the *m.* of the pro.
Acts, 1. 25. Take part of this *m.*
Ro. 12. 7. Or *m.* on our *m.*,
Epheſ. 4. 12. Work of *m.*
Col. 4. 17. Take heed to the *m.*
1 Tim. 1. 12. Putt. me into t. *m.*
2 Tim. 4. 5. Full proof of-*m.*
Heb. 8. 6. A more excellent *m.*

MINISTRATION.

Luke 1. 23. Days of his *m.*
Acts 6. 1. The daily *m.*
2 Cor. 3. 8. Not the *m.* of
9. 13. Experi.-of this *m.*

MINISTRING.

1 Ch. 9. 28. The *m.* veſſels
Ezek. 44. 11. *M.* to the houſe
Mat. 27. 55. *M.* to him
Ro. 15, 16. *M.* the goſpel
2 Cor. 9. 1. Touching the *m.*
Heb. 1. 14. They not all *m.*
10, 11. Standeth daily *m.*

MINSTREL, S.

2 Ki. 3. 15. Mat. 9. 23.

MINT.

Mat. 23. 23. Luke 11. 42.

MIRACLE, ES.

Exod. 7. 9. Shew a *m.* for you
Joh. 4. 54. This is the ſecond *m.*
6. 2. Becauſe they ſaw his *m*
1 Cor. 12. 10. Ano. the. wo.-*m.*
Rev. 16. 14. Spi. of div, wo. *m.*

MIRE.

Iſ. 69. 2. In deep *m.*
14. Out of the *m.*
Iſ. 10. 6. *M.* in the ſtreets
57. 20. Caſt up *m.* and
Jer. 38. 6. No water but *m.*
22. Are ſunk in the *m.*
Zec. 9. 3. Gold as the *m.*
10. 5. *M.* in the ſtreets
2 Pet. 2. 22. Wallow in the *m.*
T. Miſcarrying, Hoſ. 9. 14.

MIRTH.

Pro. 14. 13. That *m.* is in heav
Eccle. 2. 2. *M.* what doth it
Iſa. 24. 11. The *M.* of the land
Jer. 7. 34. The voice of *m.* ceaſ.

MISCHIEF, S.

1 Sam. 23. 9. Secretly practiſ. *m.*
T. Pſal. 7. 16 His *m.* ſhall retu.
10. 14. Thou beholdeſt *m.* &
28. 3. But *m.* is in their h.
94. 20. Frameth *m.* by a law
Iſa. 59. 4. They conceive *m.*
T. Eze. 7. 26. *M.*-upon *m.*
Hoſ. 7. 15. Yet-they imagine *m.*
Deut. 32. 23. Heap *m.* on
Pſa. 52. 2. Deviſe. *m.*

MISCHIEVOUS.

Pſa. 21. 11. A *m.* devcie
38. 12. Speak *m.* things
Pro. 24. 8. A *m.* perſon
Eccl. 10. 13. *M.* madneſs
Mic. 7. 3. His *m.* deſire

MISERABLE, RY.

1 Cor. 15. 19. Of all men moſt *m.*
Pro. 31. 7. Remember his *m.* no.
Job 3. 20. Given to him-in *m.*
Jas. 5. 1. Howl ſor your *m.*

MISS, ED, ING.

Jud. 20. 16. And not *m.*
1 Sa. 20. 6. At all *m.* me
25. 15. Nor *m.* we any thing
25. 7. Was-ought *m.* unto
1 Kings 20. 39. If-he be *m.*

MIST.

Gen. 2. 6. Went up a *m.*
Acts 13. 11. Fell on him a *m.*
2 Pet. 2. 17. The *m.* of dark.

MISTRESS.

Gen. 16. 4. *M.* was deſpiſed
Verſ. 8. 9.
1 K. 17. 17. *M.* of the houſe
2 Ki. 5. 3. Said to her *m.*
Pſa. 123. 2. Hand of her *m.*
Pro. 30. 23. Heir to her *m.*
T. Iſa. 24. 2. So with her *m.*
Nah. 3. 4. *M.* of witchcraft
Miſuſed, 2 Chron. 36. 16.

MITE.

Mark 12. 42. She threw in two *m.*
T. Lu. 12. 59. Haſt paid t. laſt *m.*

MIXT, TURE, ED.

Exod. 12. 38. A *m.* multit. went
Iſa. 1. 22. Thy wine *m.* with wa.
Heb. 4. 2. Not being *m.* with faith
Rev. 14. 10. Poured out witho. *m.*

MOCK, ED, ARS, ETH, ING.

T. Pro. 1. 26. Will *m.* when fear
14. 9. Fools make a *m.* at ſin
Lam. 1. 7. Did *m.* at her ſab.
Mark 10. 34. They ſhall *m.* him
Judg. 16. 10. Thou haſt *m.* me
1 Kings 18. 27. Elijah *m.* them
Luk. 22. 63. *M.* him & ſmote him
Acts 17. 32. ſome *m.* others
Gal. 6. 7. God is not *m.*
Pſa. 35. 16. With hypocritc. *m.*
C. Iſa. 28. 22. Be ye not *m.* leſt.
Jude 18. Should be *m.* in
T. Prov. 17. 5. Whoſo *m.* the
Jer. 20. 7. Daily everyone *m.* me
Gen. 21. 9. Hagars ſon *m.*
Mat. 27. 41. Chief-prieſts *m.*
Acts 2. 13. Others *m.* ſaid
Heb. 11. 36. Cruel *m.*

MODERATION.

C. Phil. 4. 5. Let your *m.* be known
Modeſt, 1 Tim. 2. 9.
Mollified, Iſ. 1. 6.

MOISTENED, &c.

Job 21. 24. Bones are *m.*
Pſa. 32. 4. My *m.* is tur--

MOLTEN.

Exod. 32. 8. Deut. 9. 16. Neh. 9. 18. a molten calf
Deut. 9. 12--27. 15.
Jud. 17. 3.-18. 14. 1 King. 14. 9. 2 Ki. 17. 16. 2 Chron. 28. 2. Pſa. 106. 19. Iſ. 44. 10.-48. 5. Je. 10. 14. Ho. 13. 2. molten image. Je. 51. 17.
Nah. 1. 14. 2 Chr. 34. 3. 4.
Hab. 2. 18.
Exo. 34. 17. Lev. 19. 4. molten Gods
1 Ki. 7. 23. 2 Chro. 4. 2. molt. ſea

MOMENT,

Job. 20. 5. Hypo.-but for a *m.*
Prov. 12. 19. Is but for a *m.*
Iſa. 26. 20. For a little *m.*
C. 27. 3. I will water it every *m.*
54. 7. For a ſmall *m.*-forſake.

MONEY.

Gen. 42. 25. Every mans *m.*-ſack
2 Ki. 5. 26. A time to receive *m.*
Pſa. 15. 5. Putteth not out his *m.*
P. Iſa. 52. 3. Redeemed witho. *m.*
Mi. 3. 11. Prophets-divine for *m.*
Mat. 21. 12. Tables of *m.* ch.
22. 19. Shew me the tribute *m.*
Mark. 6. 8. No *m.* in their purſes
Acts 8. 20. *M.* periſh with thee
Monthly, Iſa. 47. 13.
Monſters, Lam. 4. 3.
Monuments, Iſa. 65. 4.

MOON.

Deu. 33. 14. Put forth by-*m.*
Joſh. 10. 13. And the *m.* ſtaid until
Iſa. 30. 26. Light of the *m.* be as
Amos. 8. 5. The new *m.*-be over
Rev. 12. 1. The *m.* under her-feet

MORE.

Exod. 30. 16. Not give *m.*
Deut. 20. 1. people *m.*
Judg. 2. 19. *M.* than their fat-
18. 24. What have I *m.*
1 Sa. 18. 8. Can he have *m.*
2 Sa. 7. 20. David ſay *m.*
1 Chr. 17, 18.
2 Chr. 25. 9. Much *m.* than
28. 13. Intend to add *m.*
22. Treſpaſs yet *m.*
Ne. 13. 18. Ye bring *m.*
Hoſ. 14. 3. Say any *m.*
Mat. 5. 37. Whatſoever is *m.*
10. 37. *M.* than me, is
Phile. 21. Wilt alſo do *m.*
Heb. 11. 32. Shall I ſay *m.*
12. 27. Yet once more
Rev. 2. 19. Laſt to be *m.*

MORNING.

T. Deu. 28. 67. Would G. it-*m.*
Job. 38. 7. When the *m.* ſtars ſang
Pſa. 30. 5. Joy cometh in the *m.*
130. 6. That watch for the *m.*
Lam. 3. 23. New every *m.*
P. Re. 2. 28. I'll give hi. t. *m.* ſtar

MORROW.

Pro, 3. 28. And to *m.* I will give
Iſa. 56. 12. To *m.* ſhall beat this
Mat 6. 34. No thought for-*m.*
Lu. 12. 28. To *m.* is caſt into
Ja. 4. 13. To day or to *m.* we
14. What ſhall be on the *m.*

MOTHER, S.

T. 1. Sam. 15. 33. Thy *m.* be childl.
2 Sa. 20. 19. And a *m.* in Iſrael
Job. 1. 21. Out of my *m.* womb
17. 14. Thou art my *m.*
Pro. 29. 15. His *m.* to ſhame
Hoſ. 2. 2. Plead with your *m.*
Mat. 12. 48. Who is my *m.*
John 3. 4. Into his *m.* womb
19. 27. Behold thy *m.*
Gal. 4. 26. Which is the *m.* of
Re. 17. 5. The *m.* of harlots
Iſ. 49. 23. Nurſing *m.*
Jer. 16. 3. Concerning their *m.*
Lam. 2. 12. Say to their *m.*
5. 3. *M.* are as widows
1 Tim. 1. 9. Murderers of *m.*
5. 2. Elder women as *m.*
Motions, Rom. 7. 5.

MOVE, ED.

Deu. 32. 21. I will *m.*-to jealouſy
Mat. 23. 4. Themſelves will not *m.*
Acts 17. 28. In him live and *m.*
1 Sa. 1. 13. Only her lips *m.*
P. 1 Chro. 17. 9. *M.* no more
Pſa. 10. 6. I ſhall not be *m.*
30. 6. I ſaid never be *m.*
Iſa. 14. 9. Hell-is *m.* for thee
P. 40. 20. That ſhall not be *m.*
Col. 1. 23. Be not *m.* away
1 Theſſ. 3. 3. No man ſhall be *m.*
Heb. 12. 28. A kingd.-can. be *m.*
2 Pet. 1. 21. As they were *m.* by
Acts 24. 5. A *m.* of ſedition

MOVE, ED.

P. Ex. 11. 7. Any dog *m.*
C. Deut. 23. 25. Shalt not *m.*
32. 21. I will *m.* them to
2 Ki. 21. 8. *M.* any more
23. 18. Let no man *m.*
Jer. 10. 4. That it *m.* not
Mic. 7. 17. *M.* out of their
Gen. 1. 2. Spirit of God *m.*
Deut. 32. 21. Have *m.* me
Joſ. 10. 31. None *m.* his
Ruth 1. 19. The city was *m.*
2 Sam. 18. 33. King was *m.*
24. 1. He *m.* David ag.
2 Ch. 18. 31. God *m.* them
Ezr. 4. 15. They have *m.*
Job 37. 1. Is *m.* ou. of hipl-41. 23
Pſ. 13. 4. When I am *m.*
15. 5. Shall never be *m.*
Pſ. 16. 8. I ſhall not be *m.*
18. 7. The hills *m.* and
21. 7. Shall not be *m.*
46. 6. Kingdom were *m.*
55. 22. Righteous to be *m.*
66. 9. Our feet to be *m.*
93. 1. It cannot be *m.*
96. 10. Shall not be *m.*
99. 1. Let the earth be *m.*
112. 6. He ſhall not be *m.*
121. 3. Thy foot to be *m.*
Prov. 12. 3. Right-not be *m.*
Can. 5. 4. Bowels were *m.*
Iſa. 6. 4. The door *m.*
7. 2. His heart was *m.*
10. 14. None that *m.*
24. 19. The earth is-*m.*
Jer. 4. 24. The hills *m.*
25. 16. Drink and be *m.*
46. 7. Waters are *m.* 8.
49. 21. Earth is *m.* 50. 46.
Dan. 8. 7.--11. 11.
Mat. 9. 36. *M.* with compaſſion
21. 10. The city was *m.*
Acts 2. 25. Should not be *m.*
7. 9. Patriarchs *m.* with
Heb. 11. 7. *M.* with fear
Rev. 6. 14. Were *m.* out of
Movedſt, Job 2, 3.

MOVER, ETH, ING.

Gen. 1. 21. Creature that *m.*
9. 2. *M.* on the earth
Lev. 11. 46. *M.* in the waters
Job 40. 17. *M.* his tail
Pſ. 69. 34. *M.* therein
Pro. 23. 21. *M.* itſelf aright
Ezek. 47. 9. Liveth which *m.*
Gen. 1. 20.--9. 3. Job 16. 5.
Prov. 16. 30. Joh. 5. 3.

MORSEL.

Gen. 18. 5. Fetch a *m.* of
Judg. 19. 5. Ruth 2. 14.
1 Sa. 2. 36-28. 22. 1 Ki. 17. 11.
Job 31. 17. Eaten my *m.*
Prov. 17. 1. Better is a dry *m.*
Heb. 12. 16. For one *m.* of
Morſels, Pſ. 147. 17.

MORTAL, &c.

Deut. 19. 11. Smite him *m.*
Job 4. 17. Shall *m.* man be
Ro. 6. 12. In your *m.* body
8. 11. Your *m.* bodies
1 Cor. 15. 54. This *m.* ſhall
2 Cor. 4. 11. In our *m.* fleſh
5. 4. That *m.* might be
Morter, Pro. 27. 22.

MOTE.

Mat. 7. 3, 4, 5. Lu. 6. 41, 42.

MOTH.

Job 4. 19. Cruſhed before t. *m.*
13. 28. That is *m.*-eaten
27. 18. His houſe as a *m.*
Pſ. 39. 11. Conſume-a *m.*
T. Iſ. 50. 9. The *m.* ſh. eat 51. 8.
T. Hoſ. 5. 12. To Ephraim a *m.*
C. Mat. 6. 19. Where *m.* and
Luke 12. 33. For *m.* corrupt
Ja. 5. 2. Gar-are *m.*-eaten
Mouldy, Joſ. 9. 5, 12.
Moles, Iſ. 2. 28.
T. Mouſe, Iſ. 66. 17.

MOUNT, AIN, S.

Gen 22. 14. In the *m.* of the L.
T. Exod. 19. 12. Touch. the *m.*
34. 32. Spoke. with him in *m.*
Pſ. 78. 68. *M.* Zion which he
P. 125. 1. Shall be as *m.* Zion
Iſa. 10. 12. Whole work on *m.*
24. 23. Shall reign in *m* Zion
Zech. 14. 4. Upon the *m.* of oli
Mat. 21. 1. Unto the *m.* of oli.
Acts 1. 12. From the *m.* of oli.
Gal. 4. 24. The one from *m.* Sin.
Heb. 12. 18. Not come to t. *m.*
2 Pet. 1. 18. With him in t. h. *m.*
Rev. 14. 1. Stood on the *m.* Sion
1 Sa. 23. 14. Remain in a *m.*
Pſ. 30. 7. My *m.* to ſtand ſtrong
P. Iſ. 2. 2. *M.*-Lords houſe
65. 25. In all my holy *m.*
Zech. 4. 7. Thou, O great *m.*
Mat. 17. 20. Shall ſay to this *m.*
Joh. 4. 20. Worſhip. in this *m.*
Judg. 5. 5. The *m.* melted from
1 Sa. 26. 20. Partridge in the *m.*
T. 2 Sa. 1. 21. *M.* of Giboa
Pſ. 46. 3. Though the *m.* ſhake
P. 72. 3. The *m.* ſhall bring
144. 5. Touch the *m.* and they
Can. 8. 14. Upon the *m.* of
Ezek. 7. 16. On the *m.* like doves
1 Cor. 13. 2. Could remove *m.*
T. Re. 6. 16. To t. *m.* fall on us

MOURN, ED, ERS, ING.

Gen. 23. 2. To *m.* for Sarah
C. Neh. 8, 9. *M.* not, nor w. for
Job 2. 11. Came to *m.* with
T. Pro. 5. 11. And th. *m.* at laſt
Eccl. 3. 4. A time to *m.* and
Iſa. 66. 10. All ye that *m.* for h.
La. 1. 4. The ways of Zion *m.*
T. Hoſ. 4. 3. Shall the land *m.*
Joel 1. 9. The Lords miniſt. *m.*
Zech. 12. 10. They ſha. *m.* for h.
Mat. 24. 30. The tribes-ſhall *m.*
11. 17. We have *m.* to you
1 Cor. 5. 2. Not rather *m.*
Eccl. 12. 5. The *m.* go about
Eſther 4. 3. There was a gre. *m.*
Pſ. 42. 9. Why go I *m.* becauſe
Eccl. 7. 2. Go to the houſe of *m.*
P. Iſ. 51. 11. Sorrow and *m.*
61. 3. The oil of joy for *m.*
P. Jer. 31. 13. I will tur. th. *m.*
Ja. 4. 9. Laughter-into *m.*

MOUTH, S.

2 Sa. 17. 19. Over the wells *m.*
Job 20. 12. Be ſweet in his *m.*
34. 3. As the *m.* taſteth meat
Pſ. 37. 30. The *m.* of righteous
39. 1. I will keep my *m.*
51. 15. And my *m.* ſhall ſhew
C. 81. 10. Open thy *m.* wide
107. 42. Iniquity ſtop her *m.*
119. 103. Than honey to my *m.*
141. 3. Set a watch before-*m.*
149. 6. Their *m.* & a two-edg.
Pro. 5. 3. *M.*-ſmoother than oil
21. 23. Whoſo keepeth his *m.*
30. 20. And wipeth her *m.*
C. Eccl. 5. 2. Raſh with thy *m.*
Can. 5. 16. His *m.* is moſt ſweet
Iſ. 6. 7. He laid it upon my *m.*
11. 4. With the rod of his *m.*
Jer. 12. 2. Thou art near-their *m.*
32. 4. Speak with him *m.* to *m.*
Je. 44. 17. Go. out of our own *m.*
Eze. 3. 3. Was in my *m.* as honey
33. 7. Shalt hear-at my *m.*
Ez. 33. 31. *M.* they ſhew love.
P. Hoſ. 2. 17. Of Balaam.-of h. *m.*
Am. 3, 12. *M.* of the lion
Zech. 5. 8. Lead upon t. *m.* th.
8, 9. By the *m.* of the prophet
Mal. 2. 7. Seek the law at his *m.*
Mat. 15. 18. Out of the *m.*
18. 16. In the *m.* of two or thr.
P. Lu. 21. 15. I wi. gi. you a *m.*
Acts 3. 18. By the *m.* of all his
23. 2. To ſmite him on the *m.*
1 Cor. 9. 9. Not muzzle the *m.*
1 Pet. 2. 22. Nei. w. gu-in his *m.*
T. Rev. 3. 16. I'll ſpe. th-. my *m.*
Pſ. 115. 5. *M.* but ſpeak not
78. 30. Meat was yet in-*m.*
Dan. 6. 22. Shut the Lions *m.*
Mic. 3. 5. Put. not in their *m.*
Heb. 11. 33. Stopp. t. *m.* of Lio.
Rev. 9. 18. Iſſued out of their *m.*
Mower, Pſ. 129. 7.
Mown, Pſ. 72. 6.
Mowings, Amos 7. 1.
Luke 8. 6. It lacked *moiſture.*
Mufflers, Iſa. 3. 19.

MULBERY-TREE.

2 Sa. 5. 23. 24. 1 Chr. 14. 14. 15.

MULTIPLY, ED, EST, ETH.

Exod. 1. 10. Leſt they *m.*
G. De. 17. 16. Shall not *m.* horſes
Pſa. 16. 4. Sorrows ſhall be *m.* tip
Eze. 16. 25. And *m.* thy whor.
Hoſ. 2. 8. *M.* her ſilver
Acts 7. 17. People grew & *m.*
He. 6. 14. In *m.* I'll *m.* Ne. 9. 23.
Job 9. 17 *M.* my words
34. 37. *M.* his words
35. 16. He *m.* words

MULTITUDE, S.

Deu. 1. 10. As the ſtars for *m.*
1 Sa. 14 16. The *m.* melted away
Job 32. 7. *M.* of years ſhould
Pſa. 33. 16. By the *m.* of an hoſt.
Eccl, 5. 3. Known by *m.* of words
Iſa. 1. 11. *M.* of your ſacrifi.
Lu. 6. 19. The-*m.* ſought
8. 45. The *m.* thronged thee &
Acts 24. 18. Neit. wi. a *m.* nor
Ja. 5. 20. Hide a *m.* of ſins
Joel 3. 14. *M.* m. in the
Ezek. 28. 18. *M.* of-iniquit.
32. 20. All her *m.*
25. Slain with all her *m.*
Mat. 8. 18.-9. 36. 13. 2-14-23.

MUNITION, ONS.

Iſ. 29. 7. Againſt her-*m.*
P. 33. 16. *M.* of rocks
Nah. 2. 1. Keep the *m.*

MURDER, ER.

Pſ. 10. 8. He doth *m.* the in.
Hoſ. 6. 9. Company of Prie. *m.*
Rom. 1. 29. Full of envy, *m.*
Nu. 35. 16. The *m.* ſhall ſurely
31. For the life of a *m.*
Joh. 8. 44. He was a *m.*
Acts 28. 4. This man is a *m.*
1 Pet. 4. 15. Suffer as a *m.*
1 John 3. 15. A *m.* ye know.
Rev. 9. 21. Repented-a *m.*

Put for.

1. Intentional; or, } Nu. 35. 16.
2. Actual. killing, }
3. Malice or hatred of heart 1 John 3. 15.

MURMUR, ED, ING.

Exod. 16. 7. That ye *m.* againſt us
John 6. 43. *M.* not among your
1 Cor. 10. 10. Nor *m.* ye, as
Phil. 2. 14. All things withou *m.*
Jude 16. Theſe are *m.*

MUSE, ING.

Pſa. 39. 3. While I was *m.* fire
143. 5. I *m.* on the works of
Luke 3. 15. And all men *m.*
Murrain, Exod. 9. 3.
MUSICAL.
1 Chr. 16. 42. Eccle. 2. 8.
Muſicians, Rev. 18. 22.
MUSICK.
Eccl. 12. 4. Daughters of *m.*
La. 3, 63. I am their *m.*
5. 14. Youug men for *m*
Dan. 3. 5. All kinds of *m.*
Luke 15. 25. He heard *m.*
MUZZLE.
C. Deut. 25. 4. Shalt not *m.*
1 Cor. 9. 9. 1 Ti. 5. 18.
Muſtard-ſeed, Mat. 13. 31. 17. 20.
Luke 17. 6.
MUSTERED.
2 Kings 25. 19. Which *m.* the p-
Jer. 52. 25. Who *m.* the p-
Muſtereth, Iſa.. 13. 4.
MUTTER, ED.
Iſa. 8. 19. Peep and that *m*-
59. 3. *M.* perverſeneſs
MYRE.
2 Sa. 22. 43. As *m.* of the ſtreets
Mic. 7. 10.
Eze. 47. 11. But the *m.* places
MYRRH.
Pſal. 45. 8. Garments ſmell of *m.*
Cant. 3, 6. Perfumed with *m.* &.
5. 1. Gather. my *m.*
5 My hands dropped with-*m.*
MERTLE, MERTLE-TREE.
Neh. 8. 15 And *m.* branches
P. Iſa. 41. 19. *M.* and the oyl.
55. 13. Come up the *m.*
Zech. 1. 8. Among the *m.*
MYSTERY, IES.
Mark 4. 11. To know the *m.*
Rom. 11. 25. Ignorant of-*m.*
1 Cor. 2. 7. Wiſdom of G. in a *m.*
15. 51. I ſhew a *m.*
Epheſ. 3. 4. Know-*m.* God
Col. 1. 26. *M*-which been hid
4. 3. To ſpeak the *m.* of Ch.
2 Theſ. 2. 7. The *m.* of iniqui.
1 Ti. 3. 9. Holding t. *m.* of faith
16 The *m.* of golineſs
C. Rev. 1. 20. *M.* of the 7. Stars
17. 5. Written *m.* Babylon
Mat. 13. 11. To know the *m.*
Cor. 4. 1. Stewards of the *m.*
13. 2. And underſtand all *m.*
14. 2. In the ſpirit he ſpeak. *m.*

N.

NAIL, LS.
Judges 4. 21. A *n.* of the tent
zra. 9. 8. A *n.* in his holy plaec
ſa. 22. 23. A *n.* in a ſure place
Zech. 10. 4. Out of him-the *n.*
Eccleſ. 12. 11. Iſa. 41. 7. Jer. 10. 4
Deut. 21. 12. Pare her *n.*
Dan. 4. 33. *N.* like birds claws
7. 19. His *n.* of braſs
NAKED.
Chron. 28. 19. Made Judah *n.*
Job. 1. 21. *N.* came I out of
Ezek. 18. 7. Covered t. *n.*
Hoſ. 2. 3. Leſt I ſtrip her *n.*
Cor. 5. 3. Not be found *n.*
Rev. 16. 15. Leſt he walk *n.*
Put for.
1 One without any bodily cover.
Job 31. 19.
2. Such as want the righteouſ-
ſs of Chriſt. Rev. 3. 17.
3. Such as are without God's pro-
ection, Exod. 32. 25.
4. Such as ſhould not be cloathed
ith immortal glory in the day of
Chriſt. 2 Cor. 5. 3.
5. One ſtript of all worldly goods
Ezek. 16. 22.
NAKEDNESS.
1 Corporal *n.* Deut. 28. 48.
2. Poverty and miſery, Iſa. 47. 3
3. Reproach, ſhame, La. 1. 8.
4. For weakneſs and ruins of a
State. Gen. 42. 9. 12.
5. For ſpiritual *n.* Rev. 3. 11.
NAME.
Gen. 11, 4. Let us make us a *n.*
Ezod. 33. 12. I know thee by *n.*
C. Lev. 21. 6. Not profane t. *n.*
Joſh. 7. 9. Do unto thy great *n.*
2 Sa. 7. 23. To ma. him a gr. *n.*
Neh. 9, 10. Thou get thee a *n.* as
Pſ. 9. 5. Haſt put out their *n.*
20. 5. In the na. of our G. will
83. 4. *N.* of Iſrael be no more
T. Pro. 10. 7. *N.* of wicked rot
Iſ. 55. 13. To the Lord for a *n.*
P. 56. 5. I will give them a *n.*
P. 62. 2. Called by a new *n.*
P. 66. 22. Your ſeed and your *n.*
Jer. 13. 11. For a peo. and a *n.*
Hoſ. 2. 17. A *n.* of Baal
Zeph. 3. 20. I will make you a *n.*
Mat. 24. 5. Shall come in my *n.*
Luke 21. 12. Ru. for my *n.* ſake
Joh. 14. 26. Will ſend in my *n.*
Acts 4. 12. None other *n.* under
5. 28. Not teach in the *n.* of Je.
Eph. 1. 21. Every *n.* that is *n.*
Col. 3. 17. Do all in the *n.* of th.
2 Ti. 2. 19. Nameth *n.* Chriſt
Rev. 2. 17. A *n.* written whi. no
12. Write upon him the *n.*
Spoken of God, put for,
1. His titles, Exo. 3. 14-6. 3.
2. His attrib. 33. 19-34. 6, 7.
3. The will and counſel of G.
concerning ſalvation, Joh. 17. 6.
4. His aid and help, Pſ, 44. 5.
5. His word. Pſ. 5. 11. Acts 9.
15. Pſ. 75. 1 *Mar.*
. 6. The wiſdom and power of
G. in defeat. the wick. Pſ. 7. 17.
7. His works of mercy, 63. 4.
69. 36.
8. For God. and all in him,
Majeſty, &c. 29. 2-34. 3. 61. 5.
9. Worſhip and ſervice, 1 Ki.
5. 5-8. 19. Mal. 1. 6. Ge. 4. 26.
Of Chriſt, put for,
1. His *n.* whereby he is called
Iſ. 9. 6. Mat. 1. 23. Rev. 19. 13.
2. His authority, Acts 4. 7. 10.
Mat. 7. 22.-21. 9.--24. 5. 28. 19.
Mar. 9. 38. 2 Theſſ. 3. 6.
3. His doctrine and profeſſion,
Rev. 2. 13. Mat. 10. 22.-19. 29.
Of man, put for,
1. A report, good or evil, De.
22. 14. Pro. 22. 1. Eccl. 7. 1.
2. Poſterity and iſſue, Deut.
25. 7. Ruth. 4. 10. Iſa. 66. 22.
3. Shew and appear. Rev. 3. 1.
NAPKIN.
Lu. 19. 20. Joh. 11. 44.-20. 7.
ARROW, LY.
Nu. 22. 26. Joſ. 17. 15. 1 Ki. 6. 4
Prov. 23. 27. Woman is *n.* pit
Mat. 7. 14. *N.* is the way
Job 13. 27. Lookeſt *n.* to all
Iſ. 14. 16. Shall *n.* look on
NATION, S.
Ge. 20. 4. Slay alſo a right. *n.*
Exo. 21. 8. Unto a ſtrange *n.*
33. 13. This *n.* is thy people
2 Sa. 7. 23 What one *n.* is like
Pſ. 105. 13. One *n.* to another
Iſ. 1. 4. Ah ſinful *n.* a people l.
P: 2. 4. *N.* ſhall not lift up ſwor.
Jer. 25. 12. Puniſh that *n.*
49. 31. Into the wealthy *n.*
P. Gen. 17. 6. Make *n.* of thee
Lev. 18. 28. Spewed out the *n.*
Deu. 4. 6. In the ſight of the *n.*
Iſ. 17. 13. *N.* ſhall ruſh like
52. 15. Sprinkle many *n.*
Put for,
1. A poſterity increaſing to a
kingdom, Ge. 12. 2.-18. 18.
2. For a people, Gen. 20. 4.
3. Country. Acts 26. 4. Gal.
1. 14.
4. The original of the people
Ge. 25. 23.
5. For the Jews, Jer. 9. 9.
6. The heathen or Genti. Jer.
2. 11. Iſa. 2. 4.
NATIVE, ITY.
Gen. 11. 28. Ruth. 2. 11. Jer.
22. 10. 46. 16. Ez. 16. 3. 4.-21. 30.
NATURE.
Ro. 2. 27.--11. 24.--Ja. 3. 7.
2 Pet. 1. 4.
Put for,
1. Subſt. or eſſence, He. 2. 16.
2. Mans whole life, Ja. 3. 6.
3. The proper appetite to the
own kind, Ro. 1. 26.
4. Natural reaſon, 2. 14.
5. Natural apprehenſi. agreeing
with right reaſ. 1 Co. 11. 14.
6. Birth or natural deſc. Gal.
2. 15.
7. In truth and very deed, 4. 8.
NATURAL, LY.
1. Uſe agr. to na. Ro. 1. 26, 27.
2. Affection carried accord. to
natures inclination, Ro. 1. 31.
3. One unrege. 1 Cor. 2. 14.
4. Ones ſon begot. by the Goſpel,
Tit. 1. 3.
5. The body quickened by the
ſoul, 1 Cor. 15. 44.
6. Care and faithfu. Phi. 2. 20.
NAVEL.
Job 40. 16. Pro. 3. 8. Ca. 7. 2.
Put for,
1. The midſt of a thi. Judg.
9. 57. marg.
2. Impure and ſinful nature,
Ezek. 16. 4.
Naves, 1 Ki. 7. 33.
NAUGHT.
Luke 23. 11. Set him at *n.*
Acts 4. 11. Was ſet at *n.*
19. 27. To be ſet at *n.*
Ro. 14. 10. Set at *n.* thy brother
* See the word *naught.*
NAUGHTY, NESS.
Prov. 6. 12.-17. 4. Jer. 24. 2. 1
Sa. 17. 28. Pro. 11. 16. Ja. 1. 21.
NAVY.
1 Ki. 9. 26. Made a *n.* of
27. Sent in the *n.*
10. 11. *N.* alſo of Hiram v. 22.
Nazarene, Acts 24. 5.
NAZARITE.
Nu. 6. 2. Vow of a *n.*
13. The law of the *n.*
Judg. 13. 5. Shall be a *n.*
Matt. 1, 23. Called a *n.*
NAZARITES.
La. 4. 7. Amos 2. 11, 12.
NAY.
Uſed for.
1. In a word of gain-ſay. 1 Sa.
8. 19.
2. Of denying, Mat. 13. 29.
3. Of impoſ. ſilen. Ro. 9. 20.
NECESSARY.
Acts 13. 46. *N.* that the word
15. 28. Than theſe *n.* things
Phil. 2. 25. I ſuppoſed it *n.* to
Heb. 9. 23. It was therefore *n.*
NECESSITY.
Ro. 12. 13. *N.* of t. Saints
2 Cor. 9. 7. Or of *n.* for God
Heb. 8. 3. Wherefore it is of *n.*
9. 16. Muſt of *n.* be
NECESSITIES.
Acts 20. 34. To my *n.*
2 Cor. 6. 4 In *n.* and diſt.-
12. 10. Reproaches in *n.*
Phi. 4. 16. Again to my *n.*
NECK.
Job 16. 12. Taken me by the *n.*
Iſ. 8. 8. Reach even to the *n.*
P. 10. 27. Yoke-fr.-the *n.* 30.-28.
Jer. 27. 2. Put them upon thy *n.*
8. That will not put their *n.*-
28. 10. From the *n.* of all nat.
La. 5. 5. Our *n.* are under perſ.
Ezek. 21. 29. Upon the *n.* of the
Put for,
1. The head. Deut. 21. 4.
2. Subjection, Acts 15. 10.
3. The heart, 2 Ki. 17. 14.
4. The body, Neh. 3. 5.
5. Life, Ro. 16. 4.
NEEDEST, ETH.
Gen. 33. 15. What *n.* it
Lu. 11. 8. Many as he *n.*
Joh. 13. 10. *N.* not ſave
16. 30. *N.* not that any
Eph. 4. 28. To him that *n.*
2 Ti. 2. 15. That *n.* not
Heb. 7. 27. *N.* not daily
NEED, FUL.
Mat. 6. 8. Things we have *n.* of
21. 3. The Lord hath *n.* of th.
Mar. 2. 25. When he had *n.* and
Joh. 13. 29. Thi. we have *n.* of
Acts 2. 45. As every man had *n.*
2 Cor. 3. 1. Or *n.* we-as ſome
1 Joh. 3. 17. Seeth his brot. *n.*
Rev. 3. 17. And have *n.* of noth.
Luke 10. 42. One thing is *n.*
Phil. 1. 24. Is more *n.* for you
Ja. 2. 16. Things *n.*
Jude 3. It was *n.* for me
NEEDS.
Gen. 24. 5. Muſt I *n.*
31. 30. Wouldeſt *n.* be gone
2 Sam. 14. 14. We muſt *n.* die
Mat. 18. 7. It muſt *n.* be
Mar. 13. 7. Such things muſt *n.*
Joh. 4. 4. Muſt *n.* go
Acts 1. 16. Muſt *n.* have
Ro. 13. 5. *N.* be ſubject.
NEEDY.
Job 24. 14. Turn the *n.* out of
Pro. 30. 14. The needy fro. am.
Iſ 10. 2. To turn aſide the *n.*
Jer. 5. 28. The right of the *n.*
Amos 8. 4. Swallow up the *n.*
See Poor.
Put for,
1. Want, Phil. 4. 12, 19.
2. Affliction, Heb. 4. 16.
3. One deſiri. ſup. Pro. 31. 20,
4. Needeth delivera. Pſ. 72. 13.
NEEDLE-WORK.
Exod. 27. 16-36. 37-38. 12. Ju.
5. 30. Pſ. 45. 14.
NEAR, ER.
Gen 45. 10. Thou ſhalt be *n.* to me
Pſa. 119. 151. Thou-*n.* O Lord
Iſa. 41. 1. Let them come *n.*
51. 5. My righteouſneſs is *n.*
Matth. 24, 33. Know that it is *n.*
Ruth 3. 12. A kinſman *n.*
Ro. 13. 11. Our ſalvat. *n.*
NEESED, &c.
2 Kings 4. 35. Job. 41. 18.
NEGLECT, ED, ING.
Mat. 18. 17. If he ſhall. *n.*
Acts 6. 1. Widows were *n.*
Col. 2. 23. And *n.* of the body
1 Ti. 4. 14. *N.* not the gift
Heb. 2. 3. If we *n.* ſo great
NEGLIGENT.
2 Chron. 29. 11. Be not-*n.*
2 Pet. 1. 12. I will not be *n.*
NEIGHBOUR, S.
1 Sa. 15. 28. Given it to a *n.* 28. 17.
2 Chron. 6. 22. Sin againſt his *n.*
Pſal. 12. 2. Every one with his *n.*
Prov. 3. 28. Say not to thy *n.* Go
18. 17. But his *n.* cometh
19. 4. Separated from his *n.*
Iſa. 3. 5. Every one by his *n.*
Jer. 9. 5. Every *n.* will walk
22. 8. Say every man to his *n.*
11. 31. 34.-34. 15.
Luke 10. 29. And who is my *n.*
Ro. 13. 10. No ill to his *n.*
Pſal. 79. 12. Rende. to our *n.*
Put for,
1. One of the ſame City, or inhabiting
in Cities near adjacent,
Exod. 12. 4. Joſh. 9. 16.
2. One that ſhews mercy, Luke
10. 36.
3. A fellow-labourer, Acts 7. 27.
NETHER.
Deut. 24. 6. Job 41. 24.
Ezek. 31. 14. 16. 18-32. 18. 24.
NEST
Deut. 32. 11. Stirreth up her *n.*
Pſal. 84. 3. The ſwallow-a *n.*
Jer. 49. 16. Shouldeſt make thy *n.*
Obad. 4. Though thou ſet thy *n.*
NET, TS.
Put for
1. An inſtrument to catch fiſh,
or wild beaſts, Iſa. 51. 20. Pro. 1. 17
Matth. 4. 18.
2. Artificial work like a net
Exod. 27. 4. Jer. 52. 22.
3. Cunningnly deviſe miſchief,
Pſal. 9. 15. Mic. 7. 2.
4. A fortreſs, Prov. 12. 12.
5. Means God uſed in afflicting
his people, Job 19. 6. La. 1. 13.
6. Means to live by Heb. 1. 17.
NETTLES.
Job. 30. 7. Under *n.* they
Prov. 24. 31. *N.* had covered
Iſa. 34. 13. *N.* and brambles
Hoſ. 9. 6. *N.* ſhall poſſeſs
Zeph. 2. 9. Breeding of *n.*
NET-WORK, S.
Exod. 27. 4. 1 Kings 1. 20.
Iſa. 19. 9. Jer. 52. 22, 23.
NEVER.
Put for
1. Not at all, Mar. 3. 29.
2. A long time Lev. 6. 13.
3. Without end, Mark 9. 43.
NEW.
Nu. 16. 30. L. make a *n.* thing
Deut. 32. 17. New gods that came
A new ſoug, Pſal. 33. 3. 40. 3. 96. 1
144. 9.-149. 1.
Eccleſ. 1. 9. No *n.* thing under
Iſa. 43. 19. I will do a *n.* thing
48. 6. Shewed thee *n.* things
Ezek. 36. 26. A *n.* Spirit will I
2 Cor. 5. 17. All things-beco. *n.*
Rev. 3. 12. Which is t. *n.* Jeruſa.
Put for.
1. Another Exod. 1. 8.
2. Renewed and permanent, Pſal
33. 3. Iſa. 42. 10.
3. Not uſed before John 19. 41.
4. Strange and unheard of, Acts
17. 19.
News. Prov. 25. 25.
Newly, Deut, 32. 17
NEWNES.
Ro. 6. 4. Walk in *n.* of

Ro. 7. 6. Serve in n. of ſp.
NIGH.
Nu. 24. 17. Behold-but not n.
Deut. 30. 14. The word is very n.
Pſal. 32. 6. Shall not co. n.
91. 7. It ſhall not come n. thee
Ro. 10. 8. The word is n. thee
NIGHT.
Exod. 12. 42. That n.-of the L.
Neh. 6. 10. In the n. will th. co.
Pſ. 19. 2. *N.* unto n. uttereth
30. 5. Weeping endure a n.
Iſ. 21. 11. Watchman-of the n.
Jonah 4. 10. Came up in a n.
T. Mich. 3. 6. *N.* ſhall be to you
Luke 12. 20. This n. thy ſoul
Joh. 9. 4. The n. cometh when
Rev. 21. 25. Shall be no n. there
Put for,
1. The ſpace of time that light is abſent Ex. 12. 30. Mat. 27. 64.
2. Suddenly or unexpected, Iſ. 15. 1. Luke 12. 20.
3. Ignorance, Ro. 13. 12.
4. Miſery and calamity, Iſa. 21. 12.
5. Death, Joh. 9. 4.
NIGHTS.
Job 7. 3. Weariſome n.
Iſ. 21. 8. Ward whole n.
NO.
Judges 4. 20. And thou ſh. ſay n.
2 Sa. 13. 12. *N.* ſuch thing-to be
Iſ. 45. 5. *N.* God beſides me
Am. 6. 10. And he ſhall ſay n.
NOISED.
Mar. 2. 1. It was n. that
Luke 1. 65. Sayings were n.
Acts 2. 6. This was n.
NOBLE, S.
Ezra. 4. 10. The great and n.
Jer. 2. 21. Thee a n. vine
Luke 19. 12. A certain n. man
Joh. 4. 46.
Acts 17. 11. More n. than
24. 3. Moſt n. Felix
1 Cor. 1. 26. Not many n.
Ex. 24. 11. Upon the n. of
Nu. 21. 18. *N.* of the people
Jud. 5. 13. Over the n.
1 Ki. 21. 8. 11.
Neh. 4. 14. Said unto the n.
7. 5.-10. 29-13. 17.
Eſth. 1. 3. Job 29. 10.
Pſ. 83. 11. *N.* like Oreb
149. 8. *N.* with fetters
Pro. 8. 16. Princes rule and n.
Eccl. 10. 17. The ſon of n.
Iſ. 34. 12. Call the n.
43. 14. Down all the n.
Jer. 14. 3. Their n. ſent
27. 20-30. 21.--39. 6.
T. Nah. 3. 18. *N.* ſhall dwell
NOISE.
Ex. 20. 18. *N.* of the trumpet
32. 17. A n. of war in
Joſ. 6. 10. Nor make any n.
Judg. 5. 11. The n. of archers
1 Sa. 4. 6.-14. 19. 1 Ki. 1. 41. 45.
Ezra. 3. 13. Not diſcern the n.
Job 36. 29. 33--37. 2.
Pſ. 42 7. *N.* of thy water-ſpouts
59. 6. A n. like a dog
65. 7. Which ſtilleth the n.
81. 1. Make a joyful n.
95. 1, 2--98. 4-100. 1.
Iſ. 9. 5. Confuſed n.
25. 5. Down the n.
33. 3. *N.* of the tumult
Jer. 4. 19. Heart maketh a n.
10. 22.-11. 16-25. 31.-46. 17-49.
21-51. 55.
Lam. 2. 7. Made a n. in
T. Ezek. 26. 13. I'll cauſe the n.
Amos 5. 23. *N.* of thy ſongs
Nah. 3. 2. *N.* of a whip
Zeph. 1. 10. Zech. 9. 15.
2 Pet. 3. 10. Away with a n.
Rev. 6. 1. *N.* of thunder
Noiſed, Joſ. 6. 27.
NOON.
Put for,
1. A time of clear light Job 5. 14.-11. 17.
2. Clearly, manifeſt. Pſ. 37. 6.
3. Freely, or without fear, Je. 6. 4.--15. 8. Zeph. 2. 4.
4. A time of greateſt proſpe. Amos 8, 9.
NORTHERN.
Jer. 15. 12. Break the n.
Joel. 2. 20. The n. army
NORTH-WIND.
Prov. 25. 23. *N-w.* driveth away
Can. 4. 16. Awake O n-w.
NOSE, ES.
Lev. 21. 18. Hath a flat n.
2 Kings 19. 28. Hook in thy n.
Job. 40. 24. His n pierce.
41. 2. A hook in his n.
Pſal. 115. 6. *N.* have they
Can. 7. 4. Thy n. is as 8.
Iſa. 65. 5. A ſmoak in my n.
T. Ezek. 23. 25. Take away thy n.
T. 39. 11. Shall ſtop the n.
Noſe Jewels, Iſa. 3. 21.
NOSTRILS.
Gen. 2. 7. Into his n.
7. 22. All in whoſe n.
Exod. 15. 8. Blaſt of thy n.
Nu. 11. 20. Out at your n.
2. Sa. 22. 16. Breath of his n.
Job 4. 9.-27. 3.-39. 20-41. 20.
Pſal. 18. 8. Out of his n. 15.
Iſa. 2. 22. La. 4. 20. Am. 4. 10.
NOTABLE.
Dan. 8. 5. A n. horn
8. Four n. ones
Mat. 27. 16. A n. priſoner
Acts 2. 20. Great and n. day
4, 16. A n. miracle
NOTE.
Iſa. 30. 8. *N.* it in a book
Dan. 10. 21. Which is n. in.
Ro. 16. 17. Who are of n.
1 Theſ. 3. 14. *N.* not that m.
NOTHING.
Put for, 1. no uſe, Matth 5. 13.
2. Not to be reckoned of. 23. 16.
3. No good work, John 15. 5.
4. For falſe, Acts 21. 24.
5. Very little, Matth. 8. 1.
6. No other means, 9. 29.
NOTICE.
2 Sa. 3. 36. People took n.
2 Cor, 9. 5. Ye had n. before
NOUGHT.
Gen. 29. 15. Serve me for n.
Deut. 15. 9. Giveſt him n.
28. 63. Bring you to n.
Neh. 4. 15. Counſel to n.
Job 1. 9. Fear God for n.
8. 22. Wicked-come to n.
14. 18. Cometh to n.
22. 6. Thy brother for n.
Pſal. 33. 10. Heathen to n.
44. 12. Thy people for n.
Prov. 1. 25. Have ſet at n.
Iſa. 8. 10. Shall come to n.
41. 12. A thing of n.
24. Your work of n,
49. 4. My ſtrength for n.
52. 3. Yourſelves for n.
Am. 5. 5. Bethel-come to n.
6. 13. In a thing of n.
Acts 5. 36. Brought to n.
38. It will come to n.
1 Cor. 1 28. Bring to n. things
1 Co. 2. 6. That cometh to n.
Rev. 18. 17. Is come to n.
Novice, 1 Ti. 3. 6.
NOURISH.
Gen. 45. 11. There will I n. thee
50. 21. I will n. you and yours
Rev. 12. 14. Where ſhe is n. for a
1. To feed with food, Gen. 47. 12.
2. To bring up, Iſ. 1, 2.-23. 4.
3. To cauſe to grow, 44. 14.
4. Inſtructed, 1 Ti. 4. 6.
5. To cheriſh, Ja. 5. 5.
NOW.
Nu. 14. 19. Even till n.
24. 17. See him, but not n.
Eccl. 3. 15. Hath been is n.
Mic. 7. 10. *N.* ſhall-trodden
Luke 16. 25. *N.* is he comf,
19. 4. *N.* they are hid
Joh. 16. 22. And ye n.
1 Cor, 13. 12. *N.* we ſee
2 Cor. 6. 2. *N.* is the day
1 Pet. 2. 10. Are n. the people
1 Joh. 3. 2. *N.* are we the
NUMBER.
P. Gen. 13. 16. A man can n.
34. 30. Being few in n.
41. 49. Was without n.
T. Lev. 26. 22. You few in n.
T. Deut. 28. 62. Left few in n.
1 Kings, 20. 25. *N.* thee an ar.
1 Chr. 21. 1. David to n. Iſrael
22. 16. There is no n.
Job 3. 6. Into the n. of
5. 9. Things without n.
9, 10. Wonders without n.
31. 37. *N* of my ſteps
Pſ. 90. 12. Teach us to n.
105. 12. Few men in n.
Can. 6. 8. Virg. without n.
T. Iſ. 65. 12. *N.* you to the ſwor.
Jer. 2. 32. Days without n.
Acts 1. 15. *N.* of the names
2 Cor. 10. 12. Ourſelves of t. n.
1 Tim. 5. 9. Into the n.
Rev. 7. 9. No man could n.
9. 16-13. 17. 18.-15. 2. 20. 8.
NUMBERS.
1 Ch. 12, 23. 2 Ch. 17. 14.
Pſ. 71. 15. Know not the n.
NUMBERED.
Gen. 16. 10. Not be n. for
32. 12. Cannot be n. for
2 Sa. 24. 10. After he had n.
Iſ. 53. 12. He was n.
Dan. 5. 26 *N.* thy kingdom
Mat. 10. 30. Head are all n.
Mar. 15. 28. *N.* with the tranſ.
Acts 1. 17. He was n. with us
26. *N.* with the eleven
Numbereſt, Job 14. 16.
NUMBERING.
Gen. 41. 49. 2 Chr. 2. 17.
NUTS.
Gen. 43. 11. Can. 6. 11.
Nurture, Eph. 6. 4.
NURSE, ING.
Put for,
1. Tend. as a nurſe, Ruth 4. 16.
2. Good Kings and Queens, Iſ. 49. 23.
3. Faithful Miniſt. 1 Th. 2. 7.

O.

OAR, S.
Iſa. 33. 21. No galley with o.
Ezek. 27. 6. Made thine o.
29. That handle the o.
OATH, S.
P. Pſ. 105. 9. And his o. unto
Jer. 11. 5. That I may perfor.-o.
Zech. 8. 17. And love no falſe o.
Luke 1. 37. *O.* he ſware to
Mat. 5. 33. To Lord thine o.
It is,
1. Lawful as
  1. Of God
    1. To Chriſt, Heb. 7, 21.
    2. To man
      1. In love, 6. 17.
      2. In wrath, Pſ. 95. 11.
  2. Of men who are to ſwear,
    1. Religiouſly, by God only, Deu. 6. 13.
    2. Reverently, Eccl. 9. 2.
    3. Cautiouſly, Joſ. 2. 17.
    4. Lawfully, Zech. 8. 17.
2. Unlawful, as to ſwear
  1. Idolatrouſly
    1. By falſe gods Joſ. 23. 7.
    2. By creatures, Ja, 5. 12.
    2. Deceitfully, Jer. 42. 5. Mat. 26. 72.
    3. Wickedly, 1 Sa. 25. 22.
    4. Raſhly, Le. 5. 4. Mat. 14. 7.
AN OATH.
1. Bindeth, Nu. 30. 2.
2. It is a part of worſhip, Iſ. 45. 23.
3. For end of ſtrife, He. 6. 16.
OBEDIENCE, T.
Ro. 1. 5. For o. to the faith
5. 19. So by the o. of one
6. 16. Of o. unto righteouſneſs
Heb. 5. 8. Yet learned he o.
Iſ. 1. 19. If ye be willing and o.
Eph. 6. 5. Servants be o. to
Tit. 2. 5. *O.* to their own huſb.
OBEY, ED, EDST, EST, ING.
Ge. 27. 8. My ſon. o. my voice
Ex. 19. 5. If-o. my voice indeed
Joſ. 24. 24. His voice will we o.
1 Sa. 15. 22. *O.* better than ſacri.
P. Pſ. 18. 44. They ſhall o. me
Jer. 42. 6. We will o. the voice
Mat. 8. 27. Wind and ſea o. him
Acts 5. 29. Ought to o. God rath.
Rom. 6. 16. Servants to o.
Gal. 3. 1. Not o. the truth
2 Theſ. 1. 8. That o. not the Goſpel
3. 14. If any o. not our word
Tit. 3. 1. To o. Magiſtrates to be
Heb. 13. 17. *O.* them that rule
1 Pet. 3. 1. If any o. not word
6, As Sarah o. Abraham
1 Sa. 28. 18. *O.* not the voice
Jer. 22. 21. Thou o. not my
1 Sa. 15. 22. As in o. the
Iſ. 50 10. That o. the voice
Jer. 7. 28. *O.* not the voice
11. *O.* not the words
1 Pet. 1. 22. Souls in o.
OBEISANCE.
Gen. 37. 7. Made o. to my
9. The eleven ſtars made o.
43. 28. And made o.
Exo. 18. 7. Did o. and
2 Sa. 14. 4. Did o and ſaid
15. 5. To do him o.
1 Ki. 1. 16. And did o. unto
Object, Acts 24. 19.
OBLATION.
Iſ. 1. 13. Bring no more vain o
T. Jer. 14. 12 *O.* I will not acc.
Dan. 9. 27. The o. ſhall ceaſe
OBSCURE, ITY.
P. Iſa. 29. 18. Shall ſee out of o.
58. 10. Thy light ſhall riſe in o.
It's put for,
1. Groſs ignorance, Iſ. 29. 18.
2. Adverſary, 59. 9.
3. Darkneſs, Pro. 20. 20.
OBSERVE, ED, ER, ETH.
Lev. 19. 26. Nor o. times
Pſ. 105. 45. Might o. his ſtat.
Pſ. 107. 43. Wiſe and will o.
119. 34. *O.* it with-whole heart
Jer. 8. 7. *O.* the time of coming
Eze. 37. 24. And o. my ſtatutes
T. Jon. 2. 8. That o. lying van.
Mat. 28. 20. Teaching to o.
C. 1 Tim. 5. 21. That thou o. theſe
Exo. 12. 42. Night to be mu. o.
Hoſ. 14. 8. heard him, and o. hi.
Mark 10. 20. All theſe have I o.
Eccl. 11. 4. He that o. the wind
OBSTINATE.
Deut. 2. 30. Made his heart o.
Iſa. 48. 4. I know thou art o.
OBTAIN, ED, ETH, ING.
Ge. 16. 2. I may o. children
1 Ch. 29. 14. *O.* ſtre. to off. m.
2 Ch. 2. 6. *O.* ſtren. to bui. m.
Ne. 13. 6. I o. leave of the k.
Eſt. 2. 9. Eſt. o. kindneſs 17.
Pro. 8. 35. Sh. o. favor of t. L.
Ho. 2. 23. Had not o. mercy
Da. 11. 21. *O.* t. kingd. by flat.
P. Iſa. 32. 10. Sha. o. joy 51. 11.
Luk. 20. 35. Wothy to a. that
1 Cor. 9. 24. So run that ye may o.
1 Theſ. 5. 9. But to o. ſalvation
Heb. 11. 35 *O.* A better reſurect.
Hoſ. 2. 23. That had not o. mercy
Acts 26. 22. *O.* help of God
Heb. 11. 4. He o. witneſs
33. *O.* promiſes
2 Pet. 1. 1. *O.* like precious fa.
Prov. 12. 2. A good man o. fa.
18. 22. *O.* favour of the Lord
1 Theſ. 2. 14. To the o. of
OCCASION, S.
Ge. 43. 18. Seek o.
Ju. 9. 33. Find o. 1 Sa. 10. 7.
14. 4. Samſon ſought o.
2 S. 12. 14. *O.* to enem. to blaſp.
Ezr. 7. 20. *O.* to beſtow
Jer. 2. 24. In her o. who turn
Dan. 6. 4. Sought-o. againſt Da.
Ro. 7. 8. Sin taking o. by 11.
14. 13. Put not an o. to fall
2 Cor. 5. 12. Give o. to glory
8. 8. I ſpeak by o.
11, 12. That I may cut off o.
Gal. 5. 13, For an o. to the fleſh
1 Ti. 5. 14. Give none o. to the
Deu. 22. 14. Give o. of ſpeech
17. Hath given o.
Job 33. 10. Findeth o. againſt
OCCASIONED.
1 Sam. 22. 22.
OCCUPATION.
Ge. 46. 33. What is your o. 47. 3.
Jon. 1. 8. What is thine o.
Acts 18. 3. By their o.
19. 25. Of the like o.
OCCUPY, ED, IERS.
Judg. 16. 11. Were never o.
Ezek. 27. 9. *O.* in thy mer.
16. *O.* in thy fairs
Luke 19. 13. *O.* till I come
Heb. 13. 9. Have been o.
Ezek. 27. 27.
Occurent, 1 Ki. 5. 4.
Odd. Nu. 3. 48.
ODIOUS.
1 Ch. 19. 6. Made themſelves o.
Pro. 30. 23. An o. woman when
ODOUR.
Le. 26. 31. Sweet o.
2 Ch. 16. 14. Filled with ſw. o.
Eſ. 2. 12. Sweet o.
Je. 34. 5. Burn o.
Dan. 2. 46. Sweet o.
Joh. 12. 3. *O.* of the ointment
Phi. 4. 18. An o. of a ſweet ſm.
Rev. 5. 8. Gold. vials full of o.
OFFENCE, S, ENDS.

Ec. 10. 4. Pacifieth great *o.*
Iſ. 8. 14. For a rock of *o.*
Mat. 16. 23. Thou art an *o.* to me
18. 7. Becauſe of *o.* for
Ro. 5. 15. Through the *o.* of one
1 Co. 10. 32. Give none *o.*
2 Co. 6. 3. Giving no *o.* in any
Phil. 1. 10. Sincere and without *o.*
1 Pe. 2. 8. And a rock of *o.*
Job 34. 31. Not *o.* any more
P. Pſ. 119. 165. Nothing ſhall *o.*
Hoſ. 4. 15. Let not Judah *o.*
C. Mat. 5. 30. Thy right hand *o.*
17. 27. Leſt we ſhould *o.*
18. 6. Whoſoever ſhall *o.* one
Ja. 2. 10. *O.* in one point
3. 2. Many things we *o.* all
Iſ. 29. 21. Make a man an *o.* for
Mat. 13. 21. Bye & bye he is *o.*
57. They were *o.* in him
26. 31. All ye ſhall be *o.*
John 16. 1. Ye ſhould not be *o.*
Ro. 14. 21. Bro. is *o.*—or is made

Put for,
1. An impediment, Mat. 16.23
2. Sin, Ro. 4. 25
3. Contempt, Mat. 18. 7

Twofold.
1. Given, Ro. 14. 20
2. Taken, 1 Pe. 2. 8. Gal. 5. 11

OFFER, ED, ETH, ING.
Mat. 5. 24. Come and *o.* thy gift
He. 5. 3. For himſelf to *o.*—ſins
9. 25. Should *o.* himſelf often
13. 15. By him, theref. let us *o.*
Re. 8. 3. That he ſhould *o.* it w.
1 Ch. 29. 9. They *o.* willingly
Am. 5. 25. Have ye *o.* to me
Phil. 2. 17. If I be *o.* on the ſerv.
Pſ. 50. 23. Whoſo *o.* praiſe
Iſ. 53. 10. His ſoul an *o.* for ſin

It is put for,
1. An offering Moſaical, Acts 21. 26. He. 10. 5
2. Idolatrous offerings, Pſ. 16.4
3. Chriſt. and ſpiritual, and ſo,
1. For Chriſt himſelf, Ep. 5.2
2. Ourſelves to God, Ro. 12. 1—15. 16

OFFICE, ER, ERS, CES.
Ge. 41. 13. Reſtored to my *o.*
Ex. 1. 16. Ye do the *o.*
2 Ch. 31. 18. In their ſet *o.*
Pſ. 109. 8. Ano. take his *o.*
Eze. 44. 13. The *o.* of a prie.
Ro. 11. 13. Magnify my *o.*
12. 4. Not the ſame *o.*
1 Tim. 3. 1. Deſire the *o.*
10. Uſe the *o.* of a. 13
Ge. 37. 36. An *o.* of Pharoah
39. 1. Potiphar an *o.*
Jud. 9. 28. And Zebul his *o.*
1 K. 4. 5. Was principal *o.*
22. 9. Called an *o.* and
2 K. 8. 6. 2 Ch. 24. 11
Mat. 5. 25. Deliver thee to the *o.* Lu. 12. 58
Ge. 40. 2, 7—41. 34
Ex. 5. 6, 14. Nu. 31. 14. 48
De. 20. 5, 8, 9—29. 10. 31. 28
Joſ. 3. 2—23. 2.—24. 1
1 S. 8. 15. 1 K. 4. 7
2 K. 11. 15—24. 12, 15
1 Ch. 26. 29, 30—27. 1
P. Iſ. 60. 17. Make thy *o.*
Je. 29. 26. Should be *o.*
John 7. 46—18. 18, 22
1 S. 2. 36. 1 Ch. 24. 3
Ne. 13. 14. And for the *o.*

OFF-SCOURING.
La. 3. 45. Made us as the *o.*
1 Co. 4. 13. The *o.* of all

OFFSPRING.
Iſ. 65. 23 And their *o.* with
Acts 17. 29. We—the *o.* of God

Put for,
1. Poſterity, Job 31. 8
2. All mankind, Acts 17. 29
3. Jeſus Chriſt, Re. 22. 16

OFT, EN.
Job 21. 17. How *o.* is the
Pſ. 78. 40. How *o.* did they
Mat. 9. 14. Phariſees faſt *o.*
17. 15. *O.* times he falleth
18. 21. How *o.* ſhall my
Mar. 7. 3. Their hands *o.*
Acts 26. 11. Puniſhed them *o.*
2 Co. 11. 23. In death *o.*
2 Tim. 1. 16. He *o.* refreſhed
He. 6. 7. Cometh *o.* upon it
Job 33. 29. God *o.* times with
Pro. 29. 1. Being *o.* reproved
Mal. 3. 16. Speak *o.* one
Mat. 23. 37. How *o.* would
1 Co. 11. 26. As *o.* as ye eat
2 Co. 8. 22. *O.* times proved
11. 26. In journeyings *o.*
27. In watching *o.*
Phil. 3. 18. I have told you *o.*
He. 9. 25. Offer himſelf—*o.*
Re. 11. 6. As *o.* as they will
Oftener, Acts 2. 26

OAK, S.
Jud. 6. 11. Under an *o.*
1 K. 13. 14. Sitting under an *o.*
Iſ. 1. 30. Shall be as an *o.*
Eze. 6. 13. Under every—*o.*
Iſ. 1. 29. Aſhamed of the *o.*
2. 13. Upon all the *o*
Eze. 27. 6. The *o.* of Baſham
Hoſ. 4. 13. Under *o.* and
Am. 2. 9. Strong as the *o.*
Zec. 11. 2. Howl, O ye *o.*

OLD, NESS.
Ge. 43. 27. The *o.* man of whom
C. Le. 19. 32. Honour face of *o.*
C. De. 28. 50. The perſon of—*o.*
Joſ. 9. 4. Took *o.* ſacks—upon
Job 21. 7. Do the wicked become *o.*
Pſ. 71. 18. When I am *o.* & grey
102. 26. All of them—wax *o.* as
Pro. 22. 6. And when he is *o.* he
23. 10. Remov. not *o.* land mark
Je. 38. 11. And *o.* rotten rags
Eze. 9. 6. Slay utterly *o.* & young
P. Zec. 8. 4. *O.* men & *o.* wo.
John 21. 18. When thou ſhalt be *o.*
Ro. 7. 6. Not in *o.* of the let.

Put for,
1. Decay. in ſtren. 1 K. 1. 15
2. To corrupt nature, Ep. 4. 22

OLIVE.
Ge. 8. 11. Her mouth an *o.* leaf
Jud. 9. 8. Said unto the *o.* tree
Pſ. 52. 8. I am like a green *o.*
Iſ. 17. 6. Shaking of an *o.* tree
Hab. 3. 17. Labour of the *o.* fail
Zec. 4. 11. Theſe two *o.* trees
Ro. 11. 17. Thou being a wild *o.*
Re. 11. 4. Theſe are the two *o.*
Mi. 6. 15. Tread the *o.*
Zec. 14. 4. The mount of *o.*
Olivet, 2 S. 15. 30

OLIVE-YARD, S.
Ex. 23. 11. Joſ. 24. 13
1 S. 8. 14. 2 K. 5. 26
Ne. 5. 11—9. 25

OMITTED.
Mat. 23. 23. Have *o.* the weighty

ONCE.
Ge. 18. 32. Will ſpeak but *o.*
Jud. 16. 28. May be at *o.* rev.
Job 33. 14. God ſpeaketh *o.* yea
40. 5. *O.* have I ſpoken
Pſ. 62. 11. God hath ſpoken *o.*
Ep. 5. 3. Not *o.* named among

ONE.
De. 6. 4. The L. our G. is *o.* L.
Pſ. 14. 3. Doth good, no not *o.*
Ec. 4. 8. There is *o.* alone and
7. 28. *O.* man among a thouſand
Iſ. 44. 5. *O.* ſhall ſay I am the L.
Je. 32. 39. I—give them *o.* heart
Eze. 34. 23. I-'ll ſet up *o.* ſheph.
37. 19. And make them *o.* ſtick
Mal. 2. 15. Did he not make *o.*
Mar. 10. 21. *O.* thing thou lackeſt
14. 19. *O.* by *o.* Maſter is it I
Lu. 10. 42. But *o.* thing needful
John 8. 9. Went out *o.* by *o.*
17. 11. That they may be *o.*
2 Co. 13. 11. Be of *o.* mind
Ep. 4. 7. To every *o.* is given
1 John 5. 7. Theſe three are *o.*
Omnipotent, Re. 19. 6

ONLY.
C. Gen. 22. 2. Thine *o.* ſon
Ex. 10. 17. *O.* this once
24. *O.* let your flocks
12. 16. That *o.* may be
De. 29. 10. Nor with you *o.*
Joſ. 6. 15. *O.* on that day
Jud. 10. 15. Deliver us *o.*
16. 28. I pray thee *o.* this
1 S. 7. 3. Serve him *o.*
1 K. 15. 5. Save *o.* in the mat.
18. 22. I even I *o.* remain
2 Ch. 18. 30. Save *o.* with
Job 1. 12. *O.* upon himſelf
Pſ. 51. 4. Againſt thee *o.*
Iſ. 4. 1. O let us be called
26. 13. By thee *o.* will we
37. 20. Even thou *o.*
Eze. 7. 5. An *o.* evil
Onions, Nu. 11. 5

OPEN, ED, ETH.
De. 15. 11. Thou ſhall *o.* thy
1 S. 3. 1. Was no *o.* viſion
Cant. 5. 2. *O.* to me my ſiſter
P. Iſ. 22. 22. Shall *o.* and none
P. 41. 18. I'll *o.* rivers in high
Eze. 16. 63. Never *o.* thy mouth
37. 12. I'll *o.* your graves
Da. 6. 10. His windows being *o.*
Mat. 25. 11. Lord, Lord, *o.* to us
Acts 19. 38. The law is *o.* and
2 Co. 6. 11. Our mouth is *o.* unto
Pſ. 39. 9. I *o.* not my mouth
P. Zec. 13. 1. Shall be a foun. *o.*
Lu. 24. 45. Then *o.* he their un.
Re. 3. 9. That *o.* and no man

OPENEST, ING.
Pſ. 104. 28. Thou *o.* thy, 146. 8
1 Ch. 9. 27. The *o.* the houſe
Job 12. 14. Can be no *o.*
Eze. 29. 21. *O.* of the mouth
Acts 17. 3. *O.* and alledg.

OPENLY.
Ge. 38. 21. *O.* by the way
Pſ. 98. 2. He *o.* ſhewed
Mat. 6. 4. Reward thee *o.*
Mar. 8. 32. That ſaying *o.*
John 7. 10. Not *o.* but in ſecret
11. 54. No more *o.*
18. 20. I ſpake *o.* to the
Acts 10. 40. Shewed him *o.*
Col. 2. 15. Shew of them *o.*

OPERATION.
Pſ. 28. 5. The *o.* of his hands
Iſ. 5. 12. *O.* of his hands
1 Co. 12. 6. Diverſities of *o.*
Col. 2. 12. The *o.* of God

OPINION, S.
1 K. 18. 21. Between two *o.*
Job 32. 6. Shew you mine *o.*
17. Shew you mine *o.*

OPPORTUNITY.
C. Gal. 6. 10. As we have *o.*
Phil. 4. 10. But ye lacked *o.*
He. 11. 15. Might have had *o.*

OPPOSE, ED, EST.
Job 30. 21. Thou *o.* thyſelf
Acts 18. 6. They *o.* themſelves
2 Th. 2. 4. *O.* and exalteth
1 Tim. 2. 25. That *o.* themſelves

OPPRESS, ED, ING, ION, ERS.
C. Ex. 22. 21. Nor *o.* him
Le. 25. 14. Not *o.* one another
Pſ. 119. 122. Not t. proud *o.*
T. Je. 30. 20. I'll puniſh all that *o.*
Am. 4. 1. Which *o.* the poor
Zec. 7. 10. *O.* not the widow
Mal. 3. 5. Againſt thoſe that *o.*
1 S. 12. 3. Whom have I *o.*
Acts 10. 38. All that were *o.* of
Pro. 14. 31. He that *o.* the poor
28. 3. A poor man that *o.*
Je. 50. 16. For fear of the *o.*
P. Pſ. 12. 5. For t. *o.* of the poor
62. 10. Truſt not in *o.*
119. 134. From the *o.* of man
Ec. 7. 7. *O.*—wiſe men mad
T. Iſ. 30. 12. And truſt in *o.*
P. 54. 14. Shalt be far from *o.*
Je. 6. 6. She is—*o.* in
Iſ. 14. 4. How—t. *o.* ceaſed
Iſ. 51. 13. Where is the fury—*o.*
P. Zec. 9. 8. No *o.* ſhall paſs
10. 4. Came every *o.*
Job 3. 18. Voice of the *o.*
15. 20. Hidden to the *o.*
P. Pſ. 72. 4. In pieces the *o.*
Pro. 28. 16. Alſo a great *o.*
Iſ. 14. 4. The *o.* ceaſed
C. Je. 21. 12. Hand of the *o.* 22. 3
Zec. 10. 4. Every *o.* to
Job 27. 13. Heritage of *o.*
Pſ. 54. 3. *O.* ſeek after
119. 121. Not to mine *o.*
Iſ. 3. 12. Are their *o.*
P. 14. 2. Rule over their *o.*
16. 4. *O.* are conſumed
P. 19. 20. Becauſe of the *o.*

ORACLE, S.
2 S. 16. 23. Inquired at the *o.*
Acts 7. 38. The lively *o.* to give
He. 5. 12. Principles of the *o.*
1 Pe. 4. 11. Speak as the *o.* of

Put for,
1. The Holy of Holies, 1 K. 8. 6
2. The place within, whence God gave anſwer, 8. 8
3. God's word, Ro. 3. 2. Ac. 7. 38

ORATOR.
Iſ. 3. 3. Eloquent *o.* and
Acts 24. 1. A certain *o.*
Oration, Acts 12. 21.

ORCHARD, S.
Ec. 2. 5. I made—and *o.*
Ca. 4. 13. An *o.* of Pumgr.

ORDAIN, ED.
2 Ch. 11. 15. He *o.* Prieſts
Pſ. 132. 17. I have *o.* a lamp
Iſ. 26. 12. Wilt *o.* peace for
30. 33. Tophet is *o.* of
Acts 10. 42. Was *o.* of God
17. 31. Man whom he *o.*

It is put for,
1. To chooſe, Mar. 3. 14
2. To prepare, Iſ. 30. 33
3. To appoint unto, Acts 10. 42
4. To command, 1 Co. 9. 14
5. To decree or judge, Acts 16. 4

ORDER, ED.
Ge. 22. 9. Laid wood in *o.*
2 S. 17. 23. Put his houſe in *o.*
C. 2 K. 20. 1. Set—houſe—*o.*
Pſ. 119. 133. *O.* my ſteps in
1 Co. 11. 34. The reſt will I ſet in *o.*
Tit. 1. 5. Thou ſhouldſt ſet in *o.*
He. 7. 11. After the *o.* of Aaron
Pſ. 37. 23. Are *o.* by the Lord

ORDINANCE, S.
Iſ. 24. 5. Changed the *o.*
Ro. 13. 2. Reſiſteth the *o.*
Iſ. 58. 2. The *o.* of their God
Lu. 1. 6. And *o.* of the Lord
1 Co. 11. 2. And keep the *o.*
Col. 2. 14. The hand-writ. of *o.*
1 Pe. 2. 13. Submit to every *o.* of

ORNAMENT, S.
Pro. 1. 9. An *o.* of grace to
1 Pe. 3. 4. Even the *o.* of a
Ex. 33. 5. Put off thy *o.* from
Je. 2. 32. A maid forget—*o.*

OVEN.
Pſ. 21. 9. Make them as a fiery *o.*
Mat. 6. 30. Morrow is caſt—*o.*

OVERCAME, COME, COMETH.
Re. 3. 21. As I alſo *o.* and
12. 11. And they *o.* him by
Can. 6. 5. They have *o.* me
John 16. 33. I have *o.* the world
Ro. 3. 4, *O.* when—judged
1 John 2. 13. *O.* the wicked one
Re. 11. 7. And ſhall *o.* them
17. 14. The lamb ſhall *o.*
1 John 5. 4. That *o.* the world
P. Re. 2. 7. Him that *o.* will I

OVERCHARGE, ED.
Lu. 21. 34. Your hearts be *o.*
2 Co. 2. 5. That I may not *o.*

OVERFLOW, ED, ETH, ING.
Pſ. 69. 2. Floods *o.* me
T. Iſ. 8. 8. He ſhall—*o.* and
P. 10. 22. *O*—righteouſneſs
P. 43. 2. Shall not *o.* thee
28. 15. When the *o.* ſcourge
Joſ. 3. 15. *O.* all his banks
Job 28. 11. Floods from *o.*
38. 25. The *o.* of waters
Pſ. 78. 20. Streams *o.*
Iſ. 28. 2. Mighty waters *o.*
30. 28. *O.* ſtream which
Je. 47. 2. Shall be an *o.* flood
Hab. 3. 10. *O.* of the water
2 Pe. 3. 6. Being *o.* with

OVERLAY.
Ex. 25. 11. *O.* it with
27. 2. *O.* it with braſs

OVERLAID.
Ex. 36. 36. And *o.* them
1 K. 3. 19. She *o.* it
6. 20, 21, 22, 28, 30
2 K. 18. 16. 2 Ch. 3. 5, 7, 8, 9, 10—9. 17
Can. 5. 14. *O.* with ſaphyrs

OVERMUCH.
Ec. 7. 16. Not right—*o.* 17
2 Co. 2. 7. With *o.* ſorrow

OVERPASS, PAST.
Pſ. 57. 1. Calamities be *o.*
C. Iſ. 26. 20. Indignation be *o.*
Je. 5. 28. *O.* the deeds of
Overran, 2 S. 18. 23
Overrunning, Nah. 1. 8

OVERSEE, ER, ERS.
Ge. 39. 4. Made him *o.* 5
1 Ch. 9. 29. To *o.* the veſſels
Pro. 6. 7. No guide *o.* or.
Acts 20. 28. Made you *o.*

OVERSHADOW, ED.
Mat. 17. 5. Cloud *o.* them
See Lu. 9. 34.
Lu. 1. 35. Higheſt ſhall *o.*
Mar. 9. 7. That *o.* them
Acts 5. 15. Might *o.* ſome

OVERSIGHT, SPREADING.
Ge. 43. 12. It was an *o.* of him
Da. 9. 27. The *o.* of abom.

OVERTOOK.
Ge. 31. 23. They *o.* him in
Ex. 14. 9. *O.* them encamp.
Jud. 18. 22. *O.* the children
20. 42. Battle *o.* them
1 K. 25. 5. Je. 39. 5.

OVERTAKE.
Iſ. 59. 9. Nor doth juſtice *o.* us
Am. 9. 13. Shall *o.* the reaper &

C. Gal. 6. 1. If a man be *o.* in a
1 Th. 5. 4. Should *o.* you as a

OVERTHREW.

Ge. 19. 25. *O.* thoſe cities, 29
Ex. 14. 27. *O.* the Egypt
De. 29. 23. *O.* in his anger
Iſ. 13. 19. *O.* Sodom
Je. 20. 16—50. 4. *O.* Sodom
Am. 4. 11. *O.* Sodom

OVERTHROW, ETH, WN, TURN, ETH.

Pro. 18. 5. To *o.* the righteous
T. Ha. 2. 22. I will *o.* the throne
Ac. 5. 39. Ye cannot *o.* it
2 Ti. 2. 18. *O.* the faith of
Ez. 21. 27. I will *overt. ov. ov.* it
Ex. 15. 7. Haſt *o.* them
Jud. 9. 40. *O.* & wound—
Job 19. 6. God hath *o.* me
Pſ. 141. 6. *O.* in ſtony
Pro. 11. 11. It is *o.* by the
12. 7. Wicked are *o.*
14. 11. Wicked ſhall be *o.*
La. 4. 6. *O.* in a moment
Da. 11. 41. Countries ſhall be *o.*
Am. 4. 11. I have *o.* ſome
Jon. 3. 4. Nineveh ſhall be *o.*
1 Co. 10. 5. They were *o.*
Pro. 13. 6. Wickedneſs *o.*
21. 12. G. *o.* the wicked
22. 12. He *o.* the words
29. 4. Gifts *o.* it
Job 9. 5. Which *o.* them in
28. 9. *O.* the mountains
34. 25. *O.* them in the night

OVERWHELM.

Pſ. 55. 5. Horror hath *o.* me
61. 2. When my heart is *o.*
124. 4. The waters had *o.* us
Overwiſe, Ec. 7. 16.

OUGHT.

Ac. 5. 29. We *o.* to obey G.
19. 36. Ye *o.* to be quiet
20. 35. Ye *o.* to ſupport the w.
1 Cor. 8. 2. Yet as he *o.* to know
Ep. 6. 20. As I *o.* to ſpeak
He. 5. 12. Ye *o.* to be teachers
Ja. 4. 15. For that ye *o.* to ſay
3 Joh. 8. We *o.* to receive ſuch

It is put for,

1. Guilty, Joh. 19. 7. Ac. 25. 24
2. Meet & unreaſo. Lu. 13. 16
3. To be bound to, Ac. 26. 9.
4. For right matters & means 1 Cor. 8. 2. 1 Th. 4. 1

OUGHT.

Mat. 5. 23. *O.* againſt thee
21. 3. Say *o.* to you
Ac. 24. 19. Had *o.* aga. me
28. 19. Had *o.* to accuſe
Ph. 18. Oweth the *o.*

OURS.

Ge. 26. 20. The water is *o.*
31. 16. Even that is *o.*
34. 23. Beaſt of theirs—*o.*
Nu. 32. 32. Jordan may be *o.*
1 K. 22. 3. Ram. in Gilead is *o.*
Tit. 3. 4. Let *o.* alſo learn

OUTCAST, TS.

Pſ. 147. 2. Together the *o.*
C. Iſ. 16. 3. Hide the *o.* 4.
Outgoings, Pſ. 65. 8.
Outlandiſh, Ne. 13. 26
Outmoſt, Iſ. 17. 6
Out-run, John 20. 4
Outſi. 1 K. 7. 9. Mat. 23. 25. Lu. 11. 39
Jud. 7. 17, 19. Eze. 40. 5

OUTSTRETCHED.

De. 26. 8. An *o.* arm
Je. 21. 5. An *o.* hand
27. 5. By my *o.* arm
Outrageous, Pro. 27. 4

OUTWARD, LY.

1 Ch. 26. 29. *O.* buſineſs
Ne. 11. 16. Overſight of the *o.*
Eſt. 6. 4. The *o.* court
Mat. 23. 27. Beautiful *o.*
28. *O.* appear right
Ro. 2. 28. Which is one *o.*
1 Pe. 3. 3. That *o.* adorning

OWEST, ETH, NETH.

Mat. 18. 28. That thou *o.*
Lu. 16. 5. How much *o.*
Ac. 21. 11. Man that *o.* this
Ph. 18. Or *o.* thee ought

OWNERS.

Job 31. 39. Cauſed the *o.*
Pro. 1. 19. Life of the *o.*
Ec. 5. 11. Good—to the *o.*
Owe, Ro. 13. 8

OWN, ERS.

Iſ. 48. 11. For mine *o.* ſake
T. Ec. 5. 13. Riches kept for *o.*
C. 1 Cor. 10. 24. No man ſeek—*o.*
Ph. 2. 21. All ſeek their *o.*

OX, EN.

Ex. 21. 28. If an *o.* gore a man
Jud. 3. 31. With an *o.* goad and
1 S. 12. 3. Whoſe *o.* have I taken
Pro. 15. 17. Then a ſtalled *o.*
T. Iſ. 66. 3. He that killeth an *o.*
Pſ. 144. 14. That our *o.* may be

OYL.

P. De. 32. 13. *O.* of flinty rock
2 K. 4. 6. Veſſel more, the *o.*
Pſ. 104. 15. *O.* to make face ſhine
Pro. 5. 3. Is ſmoother than *o.*
P. Iſ. 61. 3. The *o.* of joy for mou.
Jo. 1. 10. The *o.* languiſheth
Mic. 6. 7. With 10000 riv. of *o.*
Mat. 25. 3. And took no *o.* with
Lu. 10. 34. Pouring in *o.* & wine

OYNTMENT.

Ec. 7. 1. Than precious *o.* and
Ca. 1. 3. Thy name is as *o.*
Iſ. 1. 6. Nor mollified with *o.*
Mat. 26. 9. This *o.* might—ſold
John 12. 3. Odour of the *o.*

It is put for,

1. The ſpirit of illumination, Pſ. 45. 7
2. Chriſt, Cant. 1. 3

PACIFY, ED, ETH.

Pro. 16. 14. WISE man *pacify* it
Ez. 16. 63. When I am *p.*
Ec. 10. 4. *P.* great offences

PAIN, ED, FUL.

Pſ. 48. 6. *P.* as of a woman in
55. 4. Is ſore *p.* within me
T. Iſ. 13. 8. Shall be in *p.* as a wo.
26. 18. We have been in *p.* we
Je. 12. 13. Have put themſ. to *p.*
T. Ez. 30. 9. Great *p.* ſhall come
Mic. 4. 10. Be in *p.* & labour
P. Re. 21. 4. Nor any more *p.*
Pſ. 116. 3. *P.* of hell gate
Ac. 2. 24. Looſed the *p.*
Re. 6. 11. Bec. of their *p.*
Pſ. 73. 16. It was too *p.*
2 Cor. 11. 27. Wearineſs & *p.*

PAINTED, EDST.

2 K. 9. 30. She *p.* her face
Je. 22. 14. *P.* with vermil.
Eze. 23. 40. *P.* thy eyes

PALACE, ES.

1 K. 16. 18. Went into the *p.*
2 K. 20. 18. 1 Ch. 29. 1
2 Ch. 9. 11
Ez. 4. 14. Ne. 1. 1—2. 8
Eſt. 1. 2, 5—7. 7
Pſ. 45. 15. Into the king's *p.*
144. 12. Similitude of a *p.*
Ca. 8. 9. Upon her a *p.*
Iſ. 25. 2. A *p.* of ſtrangers
Je. 7. 12. Go—to my *p.*
30. 18. *P.* ſhall remain
Am. 4. 3. Into the *p.*
Na. 2. 6. The *p.*—diſſolved
Mat. 26. 58. Mar. 14. 54
Lu. 11. 21. Keep his *p.*
Ph. 1. 13. In all the *p.*
1 Ch. 29. 19. Build the *p.*
Pſ. 45. 8. The ivory *p.*
48. 3. Known in her *p.*
13. Conſider her *p.* that
122. 7. Within thy *p.*
Iſ. 13. 21. Pleaſant *p.*
23. 13. Raiſed up the *p.*
T. 32. 14. *P.* ſhall be forſaken
34. 13. Come—in her *p.*
Je. 6. 5. Deſtroy her *p.*
9. 21. Into our *p.* to
17. 27—49. 27 } devour
La. 2. 5. } conſume } *pala.*
Hoſ. 8. 14. } ſwallow
Am. 1. 12
3. 9. Publiſh in the *p.*
10. Robbery in their *p.*
6. 8. Hate his *p.*
Mic. 5. 5. Tread in our *p.*

PALE, NESS.

Iſ. 29. 22. His face wax *p.*
Je. 30. 6. Turned into *p.*
Re. 6. 8. Behold a *p.* horſe

PALM, S, TREE.

Pſ. 92. 12. Flouriſh like a *p. t.*
Ca. 7. 7. Is like a *p. t.* and thy
8. I'll go up to the *p. t.*
Je. 10. 5. As upright as a *p. t.*
Ez. 41. 19. Towards t. *p.*
Joe. 1. 12. The *p.* &—wither
1 S. 5. 4. Both the *p.* of his
2 K. 9. 33. The *p.* of her ha—
Iſ. 49. 16. The *p.* of my
Mar. 14. 65. *P.* of her ha.
Joh. 18. 22. J. with the *p.*
De. 34. 3. City of *p.*
Jud. 3. 13. 2 Ch. 28. 15
1 K. 6. 29. Carv. figures of *p.* 32. 35. —7. 36. 2 Ch. 3. 5. Eze. 40. 16.
Re. 7. 9. And *p.* in their ha—
Palmer-worm, Jo. 1. 4.—2. 25

PALSY.

Mat. 4. 24. Had the *p.* 9, 26
Lu. 5. 18. Taken with the *p.* 24
Ac. 8. 7—9. 33.

PANGS.

Iſ. 13. 8. *P.* & ſorrow
21. 3. *P.* have taken hold
26. 17. Crieth out in her *p.*
Je. 22. 23. When *p.* come
48. 41. Woman in her *p.* 49. 22

PAN, PANS.

Ex. 27. 3. Le. 2. 5—7. 9
Nu. 11. 8. 1 S. 2. 14
1 Ch. 23. 29
1 Ch. 35. 13. Eze. 4. 3

PANT, ED, ETH.

Pſ. 42. 1. As the hart *p.* after
119. 131. My mouth *p.* for
Am. 2. 7. That *p.* after the duſt

PAPER.

Iſ. 19. 7. The *p.* reeds
2 Jo. 12. Not write with *p.*

PAP.

Eze. 23. 21. Egypt the *p.* of
Lu. 11. 27. The *p.* which thou
23. 29. *P.* which never gave
Re. 1. 13. And girt—the *p.* with

PARABLE, *put for*,

1. A ſimilitude from earthly to heavenly things, Mat. 22. 21. Lu. 12. 16—15. 3.
2. A dark ſpeech, Pſ. 49. 4. Joh. 16. 29
3. A ſhort and wiſe ſentence, Pro. 1. 1
4. Reproach, Pſ. 44. 14—69. 11

PARADISE.

Lu. 23. 43. Be with me in *p.*
2 Co. 12. 4. Caught up into *p.*
Re. 2. 7. Midſt of *p.* of G.

PARCEL.

Ge. 33. 19. He bought a *p.*
Rut. 4. 3. Sells a *p.* of land
1 Ch. 11. 13. A *p.* of ground
Joh. 4. 5. Near to the *p.* of

PARCHED.

2 S. 17. 28. *P.* corn and
P. Iſ. 35. 7. The *p.* ground
Je. 17. 6. The *p.* places in
Parchments, 2 Tim. 4. 13.

PARDON, ED.

Ex. 23. 21. He will not *p.* your
2 Ch. 30. 18. The good L. *p.*
Ne. 9. 17. A G. ready to *p.*
P. Je. 5. 1. And I will *p.* it, 7.
La. 3. 42. Thou haſt not *p.*

PARENTS.

Mar. 13. 12. Againſt their *p.*
Lu. 2. 27. The *p.* brought in
21. 16. By *p.* & brethren
Joh. 9. 2. This man or his *p.* Verſ. 3, 18, 22
2 Co. 12. 14. Lay up for the *p.*
Ep. 6. 1. Obey your *p.*
He. 11. 23. Hid 3 mon. of his *p.*

PARLOUR.

Jud. 3. 20. 1 S. 9. 22. 1 Ch. 28. 11

PART.

Ru. 1. 17. But death *p.* thee
2 S. 14. 6. None to *p.* them
Pſ. 22. 18. They *p.* my garm—

PART, S.

2 S. 20. 1. We—no part in David
Mar. 9. 40. Is on our *p.*
Joh. 13. 8. Thou haſt no *p.* wi. me
Ac. 8. 21. Thou ha. neith. *p.* nor
He. 2. 14. Himſ. likew. took *p.*
T. Re. 22. 19. G. take away—*p.*
1 S. 23. 20. Our *p.* ſhall be
1 Pe. 4. 14. Their *p.* he is evil
Ex. 33. 23. My back *p.*
C. Le. 1. 8. Shall lay the *p.*
22. 23. Lacking in his *p.*
1 K. 6. 38. All the *p.*
Job 41. 12. Not conceal his *p.*
Pſ. 78. 66. The hinder *p.*
Pſ. 51. 6. Inward *p.*
Pro. 18. 8. Innermoſt *p.*
Je. 31. 33. Inward *p.*
De. 30. 4. Outmoſt *p.*
Pſ. 2. 8. 139. 9. Uttermoſt *p.*
Pſ. 63. 9. Iſ. 44. 23. Ep. 4. 9. Lower *p.*
Nu. 31. 27. 2 Kin. 11. 7. Pſ. 136. 13. Zec. 13. 8. Two *p.*
Joh. 19. 23. Made four *p.*
Joſ. 18. 6. Into ſeven *p.*
Neh. 11. 1. And 9 *p.* to dwell
2 S. 19. 43. We have 10 *p.*

PARTAKER, ERS.

Pſ. 50. 18. Thou haſt been *p.* with
C. 1 Tim. 5. 22. nor be *p.* of other
Ro. 15. 27. Have been made *p.* of
Ep. 3. 6. And *p.* of his promiſe
C. 5. 7. Be ye not—*p.* with them
Heb. 3. 14. Made *p.* of C.
12. 8. Whereof all are *p.*

PARTED, ETH.

Ge. 2. 10. It was *p.* and
2 K. 2. 11. *P.* them both
14. They *p.* hither and thither
Job 38. 24. The light is *p.*
Ez. 10. 18. *P.* from the threſh—
Joe. 3. 2. And *p.* my land
Mat. 27. 35. And *p.* his garm—
Ac. 2. 45. *P.* them to all
Le. 11. 3. Pro. 18. 18

PARTIAL, ITY.

Mal. 2. 9. Have been *p.* in t. law
C. 1 Tim. 5. 21. Nothing by *p.*
Ja. 2. 4. Are ye not *p.*—in your
C. 3. 17. Without *p.* without

PARTICULAR, LY.

Ac. 21. 19. Declared *p.* what
1 Co. 12. 27. Members in *p.*
Ep. 5. 33. Every one of you in *p.*
He. 9. 5. Speak *p.*
Parties, Ex. 22. 9
Parting, Eze. 21. 21

PARTITION.

1 K. 6. 21. Ep. 2. 14

PARTLY.

Da. 2. 42. *P.* ſtrong
1 Co. 11. 18. *P.* believe it
He. 10. 33. *P.* while ye were

PARTNER.

Pro. 29. 24. Whoſo is *p.* with
Lu. 5. 7. To their *p.*
2 Co. 8. 23. He is my *p.*
Ph. 17. Count me a *p.*

PARTRIDGE.

1 S. 26. 20. One hunts a *p.* in
Je. 17. 11. As the *p.* ſitteth on

PASS, AGE, ED, EST, ES, ETH, ING, ENGERS.

De. 2. 30. Would not let us *p.* by
Job 11. 16. As waters that *p.* away
Pſ. 58. 8. Let them *p.* away
T. Iſ. 34. 10. None *p.* through
35. 8. Shall not *p.* over it
Je. 22. 8. Many nations ſha. *p.* by
La. 1. 12. All ye that *p.* by
Mi. 2. 8. From them that *p.* by 13
Na. 1. 12. When he—*p.* through
C. 1 Pe. 1. 17. *P.* time of ſojourn.
Ex. 34. 6. *Paſſed* by before him
1 K. 19. 11. The L. paſſed by
2 K. 4. 8. As oft as he *p.* by, he
Pſ. 37. 36. Yet he *p.* away &
Ca. 3. 4. That I *p.* from them
1 Co. 10. 1. All—*p.* through t. ſea
Re. 21. 4. T. former things are *p.*
Nu. 20. 21. To give Iſrael *paſſa.*
Joſ. 22. 11. *P.* to the Children
Jud. 12. 5. Took the *p.*
1 S. 13. 23. The *p.* of Michm—
Iſ. 10. 29. Gone over the *p.*
Je. 22. 20. Cry from the *p.*
51. 32. *P.* are ſtopped
2 Ch. 9. 22. Solo. *paſſed* all t. K.
2 S. 1. 26. *Paſſi.* the love of wo—
Eze. 32. 19. *P.* in beauty.
1 S. 10. 9. 2 K. 15. 12. Come to *p.*
Joſ. 21. 45. Jud. 13. 12. 17—21. 3
Lu. 21. 28. 31. 36. Came to *p.*
2 K. 19. 25. Pſ. 37. 5. Brou. it to *p.*
Jud. 12. 1. *Paſſedſt*
Pro. 9. 15. *Paſſeng.* who go right
Eze. 39. 14. With the *p.*
15. The *p.* that *p.*
De. 3. 21. 2 S. 15. 33. *Paſſeſt*
1 K. 2. 37. Iſ. 43. 2. *Paſſeſt*
Ex. 30. 13, Ev. one that *paſſeth*
33. 22. My glory *p.*
Le. 27. 32. *P.* under the rod
Joſ. 3. 11. *P.* over before you
1 K. 9. 8. Every one that *p.*
2 K. 4. 9. Which *p.* by us
11. 4. That *p.* the account
Job 9. 11. He *p.* on alſo
30. 15. My welfare *p.*
37. 21. The wind *p.* and
Pſ. 8. 8. Whatſoever *p.*
144. 4. As a ſhadow *p.*
Pro. 10. 25. The whirlwind *p.*
26. 17. That *p.* by and meddleth
Ec. 1. 4. One generation *p.*
Iſ. 29. 5. The chaff that *p.*
Je. 9. 12. None *p.* through
13. 24. As the ſtubble *p.*
Eze. 35. 7. Him that *p.* out
Hoſ. 13. 3. Early dew—*p.*
Mic. 7. 18. *P.* by the tranſg.
Ep. 3. 19. Which *p.* know—
Ph. 4. 7. *P.* all underſtand—
1 Joh. 2. 17. The world *p.*

Jud.19. 18. *P.* fr.Bethlehem-ju.
2 K. 6. 26. *P.* by on the wall
Pſ. 84. 6. *P.* through the val—
P. Iſ. 31. 5. *P.* over he will
Eze. 39. 14. *P.* through the land

PASSION, ONS.

Ac. 1. 3. After his *p.*
14. 15. Men of like *p.*
Ja. 5. 17. Subject to like *p.*

PASS OVER.

P. Ex. 12. 13. I will *p. o.* you
23. The L. will *p. o.*

PAST.

Job 14. 13. Till thy wrath be *p.*
Pſ.90.4. As yeſterday when it is *p.*
Ro. 3. 25. Of ſins that are *p.* thro.

PASTOR, RS, *is put for*,

1. A p. Magi. Jer. 25. 34
2. The Jews enemies, Je. 6. 3
3. A deliv. of t. Ch. Eze. 43.27
4. Church-Officers, Ep. 4. 11

PASTURE.

Je. 25. 36. L. hath ſpoiled their *p.*
Ho. 13. 6. According to their *p.*
Jo. 1. 18. Becauſe they have no *p.*

Paſture, put for,

1. A feeding place for cattle, Iſ. 32. 14
2. Canaan, Eze. 33. 14
3. The church and kingdom of Chriſt, Pſ. 74. 1—79. 13—95. 7
4. Supply of livelihood, 23.2
5. Spiritual feeding, Joh. 10. 9

Pate, Pſ. 7. 16.

PATTERN.

Ex. 25. 9. After the *p.* of
40 After their *p.*
Joſ. 22. 28. *P.* of the altar
2 K. 16. 10. *P.* of it accord.
1 Ch. 28. 12. The *p.* of all
19. The work of this *p.*
Eze. 43. 10. Meaſure the *p.*
1 Tim. 1. 16. A *p.* to them
Tit. 2. 7. A *p.* of good works
He. 8. 5. According to the *p.*
9. 23. The *p.* of things.

PATH, PATHS.

Job 30. 13. They mar my *p.*
Pſ. 119. 35. To go in the *p.* of
Joel 2. 8. Walks every one in his *p.*
Job 6. 18. The *p.* of their way
Pſ. 25. 4. O L. teach me thy *p.* 10
Pro. 3. 17. All her *p.* are peace
P. Iſ. 58. 12. The reſtorer of the *p.*
Mic. 4. 2. We will walk in his *p.*

Path, put for,

1. The way of God's precepts, Pſ. 17. 5. 119. 35
2. His mercy and truth, 25.10
3. Eternal life, 16. 11
4. Works of provi. 77. 19
5. T. converſ. of men, Pr. 2.20
6. Sinful practices of the wicked, Iſ. 59. 7. Pſ. 17. 4. Pro. 7. 25

PATIENCE.

C. Lu. 21. 19. In your *p.* poſſeſs
Ro. 15. 5. Now the G. of *p.* and
Col. 1. 11. Unto all *p.* and
He. 10. 36. Ye have need of *p.*
C. 12. 1. Let us run with *p.* and
Re. 1. 9. And—*p.* of J. C.
2. 3. Haſt *p.* & for my—
3. 10. The word of my *p.*

Patience, put for,

1. Bearing long, Mat. 18. 29
2. Quiet enduring afflictions, Ja. 1. 3. 2 Pe. 1. 6
3. Hope, & expect. Ro. 8. 25
4. Perſeverance, Ja. 5. 7, 9

PATRIARCH, &c.

Ac. 2. 29. The patriarch David
7. 8. The twelve patriarchs
9. The patriarchs moved with
He. 7. 4. The patriarch Abraham

Patrimony, De. 18. 8

PAVED.

Ex. 24. 10. As it were a *p.*
Ca. 3. 10. Being *p.* with love

PAVEMENT.

2 K. 16. 17. 2 Ch. 7. 3
Eſt. 1. 6. Eze. 40. 17, 18
Eze. 42. 3. John 12. 13

PAVILION.

1 K. 20. 12, 16. In the *p.*
Pſ. 18. 11. His *p.* round
27. 5. Hide me in his *p.*
31. 20. Secretly in a *p.*
Je. 43. 10. His royal *p.*

PAW, S, ETH.

Le. 11. 27. Goeth upon his *p.*
1 S. 17. 37. The *p.* of the lion
Job 39. 21. *P.* in the valley

PAY, ETH.

C. De. 23. 21. Shalt not ſlack to *p.*
Pſ. 22. 25. I will *p.* my vows
See 50. 14. 66. 13. 116. 14
Pro. 19. 17. Will he *p.* him again.
Mat. 18. 26. and *I* will *p.* thee all
Pſ. 37. 21. And *p.* not again, but

PEACE, ABLE, LY.

1 Ch. 12. 18. *P.* be unto thee
19. 19. They made *p.* with David
2 Ch. 15. 5. There was no *p.*
Eſt. 10. 3. Speaking *p.* to all his 8.
Pſ. 7. 4. That was at *p.* with me
35. 20. They ſpeak not *p.* but
55. 20. Againſt ſuch as be at *p.*
119. 165. Great *p.* have they wh.
120. 7. I am for *p.* but when I
122. 6. Pray for t. *p.* of Jeruſ. 7, 8
P. 125. 5. His *p.* ſhall be upon Iſr.
Iſ. 9. 6. The prince of *p.*
P. 26. 3. Keep—in perfect *p.*
48. 18. Then had thy *p.* been as
T. 22. There is no *p.* ſaith the L.
P. 54. 13. And gr. t. *p.* ſhall be thy
T. 57. 21. No *p.* ſaith my G.
59. 8. T. way of *p.* they know not
Je. 6. 14. *P. p.* when there is no
P. Hag. 2. 9. I will gi. *p.* ſaith t. L.
C. Mar. 9. 50. Ha. *p.* one with ano.
Lu. 11. 21. His goods are in *p.*
12. 51. I am come to give *p.*
Joh. 16. 33. In me ye may ha. *p.*
Ro. 3. 17. The way of *p.* have they
Ep. 2. 14. For he is our *p.*
Ph. 4. 9. The G. of *p.* be with
C. 1 The. 5. 13. Be at *p.* among yo.
He. 12. 14. Fol. *p.* with all men
Mar. 4. 39.
Ge. 34. 21. Theſe men are *p.*
2 Sa. 20. 19. Them that are *p.*
P. Iſ. 32. 18. In a peaceable habi.
Je. 25. 37. *P.* habitations
1 Tim. 2. 2. Quiet & *p.* life
He. 12. 11. *P.* fruit of right—
Ja. 3. 17. Firſt pure, then *p.*
Ge. 37. 4. Not ſpeak *p.*
Jud. 11. 13. Lands again *p.*
21. 13. To call *p.* unto
1 S. 16. 4. Comeſt thou *p.*
1 Ch. 12. 17. Be—come *p.*
Ro. 12. 18. Live *p.* with all

Peace is put for,

1. Atonement with G. Iſ. 27. 5. Ro. 5. 1. Col. 1. 20
2. Quiet & comfort of conſcience, Rom. 14. 17. Phil. 4. 7
3. Chriſt. agreement, Ga. 5.22
4. Proſp. Mat. 10. 13. 1 Cor. 1. 3. Ep. 6. 23. Pſ. 37. 11.
5. Perfect reſt & joy, Iſ. 57. 2 Rom. 8. 6
6. Public quiet of the church, Re. 6. 4. Ac. 9. 31. Of the Common-wealth, 2 K. 20. 19. Jer. 29. 7
7. A quiet life, Rom. 3. 17.

PEARL, S.

1. A precious ſtone, Job 28. 18
2. The doctr. of Salv. Mat. 7. 6
3. Eternal life, 13. 45
4. Outward coſtly things, 1 Tim. 2. 9. Re. 17. 4—18. 12, 16

PECULIAR.

Ex. 19. 5. A *p.* unto me
De. 14. 2—7. 6—26. 18
Pſ. 135. 4. Is his *p.* treaſure
Tit. 2. 14. To himſelf a *p.* people

Peeled, Iſ. 18. 2, 7. Eze. 29. 18
Peep, Iſ. 8. 19—10. 14
Pelican, Pſ. 102. 6

PEN.

Jud. 5. 14. Handle the *p.* of
Job 19. 24. With an iron *p.*
Pſ. 45. 1. The *p.* of a ready
Iſ. 8. 1. With a man's *p.*
Je. 8. 8. The *p.* of the Scribes
17. 1. With a *p.* of iron

PENCE.

Mat. 18. 28. An 100 *p.*
Mar. 14. 5. More than 300 *p.*
Lu. 7. 41. Ought him 500 *p.*
10. 35. Took out two *p.*
John 12. 5. Sold for 300 *p.*

PENNY.

Mat. 20. 2. For a *p.* a day
22. 19. Brought him a *p.*
Mar. 12. 15. Lu. 20. 24. Re. 6. 6

PENNYWORTH.

Mar. 6. 37. John 6. 7

PERADVENTURE.

Ge. 18. 24, 32—24. 5—31. 21—32. 20—43. 12. Ex. 31. 31
Nu. 22. 6. Joſ. 9. 7. 1 K. 18. 5 20. 31. Ro. 5. 7
2 Tim. 2. 25. Phil. 15

PERCEIVE, ED, EST, ETH.

1 S. 12. 17. That ye may *p.* that
2 K. 4. 9. Now I *p.* that
Job 9. 11. But I *p.* him not
Ec. 3. 22. I *p.* there is nothing
Mat. 13. 14. And ſhall not *p.*
Acts 10. 34. Of a truth I *p.* that G.
Ne. 6. 16. They *p.* that this work
Lu. 5. 22. Jeſus *p.* their thoughts
Job 14. 21. He *p.* it not
33. 14. Yet man *p.* it not
Pro. 14. 7. Thou *p.* not in
31. 18. She *p.* that her
Lu. 6. 41. *P.* not the beam

PERDITION.

John 17. 12. Son of *p.* 2 Th. 2. 3
2 Pe. 3. 7. And *p.* of ungodly men
Re. 17. 8. And go unto *p.* and

PERFECT, ED, LY.

2 Ch. 8. 16. Houſe of God was *p.*
24. 13. The work was *p.*
Eze. 27. 3. *P.* thy beauty
Mat. 21. 16. Haſt *p.* praiſe
Lu. 13. 32. Day I ſhall be *p.*
He. 10. 14. Hath *p.* for ever
1 John 2. 5. Love of God *p.*
4. 12. His love is *p.* in
C. Gen. 17. 1. And be thou *p.*
De. 18. 3. Thou ſhalt be *p.*
32. 4. His work is *p.* for all
Job 9. 20. If I ſay I am *p.* it, 21
Pſ. 18. 30. As for God, his way is *p.*
138. 8. The Lord will *p.* that
C. Mat. 5. 48. Be ye therefore *p.*
19. 21. If thou wilt be *p.*
Lu. 6. 40. Every one that is *p.*
John 17. 23. May be made *p.* in
1 Co. 2. 6. Them that are *p.*
13. 10. When that which is *p.*
Col. 1. 28. Every man *p.* in Chriſt
He. 2. 10. Make--*p.* through ſuffe.
11. 40. Should not be made *p.*

Is applied,

1. To God, Mat. 5. 48
2. To man, being upright and ſincere, Ge. 6. 9--17. 1. De. 18. 13
Imitating God in doing good, Mat. 5. 48
Fulfil. what's wanting & going forw. 2 Co. 13. 11. Col. 4. 12

Perfection, put for,

1. The exquiſite excellency of things created, Pſ. 119. 96
2. More knowledge, He. 6. 1
3. Full ripeneſs or multitude, Iſ. 57. 9
4. Free from blame, 1 Co. 13. 10

Perfecting, 2 Co. 7. 1

P. Je. 23. 20. Conſi. it *perfectly*
Mat. 14. 36. Made *p.* whole
Acts 23. 15. Something more *p.*
1 Co. 1. 10. Ye be *p.* joined
1 Th. 5. 2. Know *p.*

Perfectneſs, Col. 3. 14

PERFORM, ED.

C. De. 23. 23. Shall keep & *p.*
2 Ch. 10. 15. The Lord might *p.*
Pſ. 119. 106. And I will *p.* it
Iſ. 9. 7. L. of hoſts will *p.* this
19. 21. Unto the L. & *p.* it
Eze. 12. 25. And I will *p.* it, ſaith
Mat. 5. 33. Shalt *p.* to the Lord
Ro. 7. 18. But how to *p.* that

Put for,

1. To make good, De. 9. 5. Je. 28. 6
2. To bring to paſs, De. 25. 5. Ro. 7. 18
3. To grant & yield to, Eſt. 5. 8
4. To keep and obſerve, Pſ. 119. 112

PERFORMETH.

Ne. 5. 13. That *p.* not this
Job 23. 14. *P.* the thing
Pſ. 57. 2. *P.* all things
Iſ. 44. 26. *P.* the counſel

Performing, Nu. 15. 3, 8

PERFUME, ED.

Ex. 30. 35. Make it a *p.* 37
Pro. 7. 17. I have *p.* my bed
27. 9. Ointment and *p.*
Can. 3. 6. *P.* with myrrh

Perfumes, Iſ. 57. 9.

PERIL, S, OUS.

Ro. 8. 35. Or *p.* or ſword
2 Co. 11. 26. Often in *p.* of, &c.
2 Tim. 3. 1. *P.* times ſhall come

PERISH, ED, ETH.

Nu. 16. 33. And they *p.* from
21. 30. Heſhbon is *p.* even
Joſ. 22. 20. That men *p.* not
2 S. 1. 27. Weapons of war *p.*
Job 4. 7. Whoever *p.* 39. 2
Pſ. 9. 6. Memorial is *p.*
119. 92. Then have *p.*
Ec. 9. 6. Envy is now *p.*
Je. 7. 28. Truth is *p.* and
48. 36. Hath gotten is *p.*
49. 7. Counſel *p.* from
Joel 1. 11. The field is *p.*
Jon. 4. 10. *P.* in a night
Lu. 11. 51. Which *p.* between
Acts 5. 37. He alſo *p.* and
2 Pe. 3. 6. Overflowed—*p.*
Jude 11. *P.* in the gainſaying
Job 4. 11. Lion *p.* for lack
Pro. 11. 7. Hope of the unjuſt *p.*
Ec. 7. 15. Juſt man that *p.*
Je. 9. 12. The land *p.*
John 6. 27. Meat that *p.*
Ja. 1. 11. Faſhion of it *p.*
1 Pe. 1. 7. Of gold that *p.*

Periſhing, Job 33. 18

T. Nu. 24. 24. Shall *p.* for ever
T. De. 8. 20. So ſhall ye *p.* becauſe
T. 30. 18. Ye ſhall ſurely *p.* and
Job 6. 18. To nothing and *p.*
Pſ. 2. 12. And ye *p.* from the way
P. 9. 18. The poor ſhall not *p.*
T. Pſ. 37. 20. The wicked ſhall *p.*
Pro. 11. 10. When the wicked *p.*
Lu. 8. 24. Maſter we *p.*
T. 13. 3. Ye ſhall all likewiſe *p.*
P. John 10. 28. They ſhall never *p.*
Col. 2. 22. Which are all to *p.*
2 Pe. 2. 12. Shall utterly *p.*
3. 9. That any ſhould *p.* but

Put for,

1. To be rooted out, 2 K. 9. 8. Pſ. 10. 16.
2. To be ſlain or deſtroyed, Job 36. 12. Iſ. 41. 11
3. To ſtarve, Lu. 15. 17
4. Damned, Ro. 2. 12. 1 Co. 1. 18. 2 Co. 2. 15. 2 Th. 2. 10
5. To be taken away, Mic. 7. 2. Iſ. 57. 1. Ec. 7. 15
6. Without being, 1 Co. 15. 18. Pſ. 83. 10. Je. 51. 39. Mal. 1. 3.

Permiſſion, 1 Co. 7. 6

PERMIT, ED.

1 Co. 16. 7. He. 6. 3. Acts 26. 1
1 Co. 14. 34. 1 Tim. 2. 12

PERPETUAL.

Pſ. 7. 6. To a *p.* end & thou
Je. 5. 22. By a *p.* decree that
15. 18. Why is my pain *p.*
T. 18. 16. And a *p.* hiſſing, every
T. 23. 40. And a *p.* ſhame which

Put for,

1. Continuation of a thing ſo long as it is to be done, Ex. 30. 8. Le. 6. 20—3. 17
2. Set ſpace of time, Je. 25. 9, 12
3. Duration of time to t. world's end, Ge. 9. 12
4. For every day, La. 3. 62
5. For ever and ever, Pſ. 9. 6

PERPLEXED, ITY.

Eſt. 3. 15. Lu. 9. 7—24. 4. 2 Co. 4. 8. Iſ. 22. 5. Mic. 7. 4. Lu. 21. 25.

PERSECUTE, ED.

Job 19. 22. Why do ye *p.* me, 28
Pſ. 7. 1. From them that *p.* me
10. 2. Doth *p.* the poor
69. 26. They *p.* him whom thou
71. 11. *P.* and take him from
See Mat. 10. 23—23. 34.
Lu. 11. 49. Slay and *p.*
John 5. 16. Jews *p.* Jeſus, 15. 20
Pſ. 109. 16. But *p.* the poor
119. 161. Princes have *p.* me
143. 3. The enemy hath *p.* me
John 15. 20. If they have *p.* me
Acts 7. 52. Your fathers *p.*
1 Co. 4. 12. Being *p.* we ſuffer, 2 Th. 2. 15. Re. 12. 13

Perſecuteſt, Acts 9. 4, 5
Perſecuting, Phil. 3. 6

PERSECUTION, S.

La. 5. 5. Mat. 13. 21. Acts 8. 1—11. 19—13. 50. Ro. 8. 35. Gal. 5. 11—6. 12. Mar. 10. 30. 2 Co. 12. 10. 2 Tim. 3. 11

Perſeverance, Ep. 6. 18

PERSON.

See Accept, Reſpect, Image, Admiration.

Perjured, 1 Tim. 1. 10
Pernicious, 2 Pe. 2. 2

PERPETUALLY.

1 K. 9. 3. Shall be there *p.*
2 Ch. 7. 16
Am. 1. 11. Did tear *p.*

PERSECUTOR, S.

Ne. 9. 11. And their *p.*
Pſ. 7. 13. Againſt the *p.*
119. 157. Many are my *p.*
142. 6. From my *p.*
Je. 15. 15. Me of my *p.*
20. 11. My *p.* ſhall ſtumble

La. 1. 3. Her *p.* overtook
4. 19. Our *p.* are ſwifter
PERSUADING.
Acts 19. 8. *P.* the things con.
28. 23. *P.* them concerning
PERSUADE, ED.
1 K. 22. 20. Who ſhall *p.*
Mat. 28. 14. We will *p.* him
2 Co. 5. 11. We *p.* men, but
Gal. 1. 10. Do I now *p.* men
Lu. 16. 31. Nor will they be *p.*
Acts 14. 19. *P.* the people
18. 4. And *p.* the Jews, 13
21. 14. Would not be *p.*
26. 26. For I am *p.* that none
28. Thou almoſt *p.* me
Ro. 4. 21--8. 38--14. 5--15. 14
He. 6. 9. *P.* better things
11. 13. And were *p.* of them
PERTAIN, ED, ETH, ING.
Le. 14. 32. De. 22. 5
Joſ. 24. 33. 1 S. 25. 21, 22
2 S. 9. 9—16. 4. 2 K. 24. 7
1 Ch. 9. 27.—26. 32. 2 Ch. 26. 18
PERVERSE, LY, NESS.
1 K. 8. 47. Have done *p.*
Pſ. 119. 78. Have dealt *p.*
Nu. 22. 32. Thy way is *p.*
1 S. 20. 30. Of the *p.* rebellious
Job 9. 20. Shall alſo prove me *p.*
Pro. 14. 2. Is *p.* in his ways
Nu. 23. 21. Nor hath he ſeen *p.*
Pro. 11. 3. The *p.* of tranſgreſſors
PERVERT, ED, ING.
De. 16. 19. And *p.* the word
Mic. 3. 9. And *p.* all equity
Pro. 10. 9. *P.* his ways, 19. 3
Iſ. 47. 10. It hath *p.* thee
Je. 23. 36. Ye have *p.* the
Lu. 23. 14. One that *p.* the
23. 2. Ec. 5. 8
PESTILENCE.
T. Le. 26. 25. I will ſend the *p.*
2 Ch. 6. 28. If there be *p.*
P. Pſ. 91. 3. From the noiſome *p.* 6
Eze. 14. 19. Or if I ſend a *p.* into
Hab. 3. 5. Before him went the *p.*
Peſtilent, Acts 24. 5
PETITION.
1 S. 1. 17. Grant thee thy *p.*
27. Given me my *p.*
1 K. 2. 16. I aſk one *p.* 20
Eſt. 5. 8. What is thy *p.* 7. 2—9. 12
7. 3. Given at my *p.*
Da. 6. 7. Shall aſk a *p.* 13
PETITIONS.
Pſ. 20. 5. Fulfil all thy *p.*
1 John 5. 15. We have the *p.*
Philoſophers, Acts 17. 18.
Philoſophy, Col. 2. 8.
PHYSICIAN, &c.
2 Ch. 16. 12. But to the *p.*
Job 13. 4. All *p.* of no value
Je. 8. 22. Is there no *p.* there
Mat. 9. 12. The whole need not a *p.*
Col. 4. 14. Luke the beloved *p.*
PICTURES.
Nu. 33. 52. Pro. 25. 11. Iſ. 2. 16.
PIECE, S.
Ge. 15. 10. Laid each *p.* one
C. Nu. 10. 2. Of an whole *p.*
Jud. 9. 53. A *p.* of a millſtone
1 S. 2. 36. Crouch—for a *p.*
2 S. 23. 11. A *p.* of ground full
Job 42. 11. A *p.* of money
Pro. 28. 21. For a *p.* of bread
Eze. 24. 4. Every good *p.* 6
Am. 3. 12. Or a *p.* of an ear
4. 7. One *p.* was rained
Lu. 15. 8. If ſhe looſe one *p.*
C. Le. 2. 6. Part it in *p.*
Jud. 20. 6. Cut her in *p.*
1 S. 2. 10. Broke to *p.*
11. 7. Hewed them in *p.*
1 K. 11. 30. in 12. *p.* 31
19. 11. Brake in *p.*
Job 16. 12. Shaken me to *p.*
19. 2—34. 24
Pſ. 2. 9. Daſh them in *p.*
7. 2. Renting it in *p.*
50. 22. I tear you in *p.*
58. 7. Be as cut in *p.*
74. 14. Heads of Leviath. in *p.*
89. 10. Broken Rahab in *p.*
Iſ. 3. 15. Beat my people to *p.*
La. 3. 11. Pulled me in *p.*
Mat. 27. 5. Caſt down the *p.*
PIERCE, ED, &c.
Nu. 24. 8. And *p.* them through
P. Zec. 12. 10. Him whom — have *p.* John 19. 34. *See* Re. 1. 7
1 Tim. 6. 10. *P.* themſelves thor.
Iſ. 27. 1. The *p.* ſerpent
He. 4. 12. *P.* even to the
Piety, 1 Tim. 5. 4
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Ge. 47. 9. Ex. 6. 4. Pſ. 119. 54
Pilgrims, He. 11. 13
PILLAR.
Ge. 19. 26. She became a *p.*
1 Tim. 3. 15. The *p.* & ground
Put for,
1. Any monument and remembrance, Ge. 31. 45—35. 20. 2 S. 18. 18
2. Standing images, De. 12. 3. Le. 26. 1. *marg.* De. 7. 5. *marg.*
3. Principal teachers, Je. 1. 18. Gal. 2. 9
4. One ſettled in grace, Re. 3. 12
5. Certain undoubted grounds, Pro. 9. 1.
PILLOW, S.
Ge. 28. 11. Put them for his *p.*
Eze. 13. 18. That ſow *p.* to
T. 20. I am againſt your *p.*
Pilots, Eze. 27. 27, 28, 29
Pinacle, Mat. 4. 5
PINE, ETH, ING.
T. Le. 26. 39. They--ſhall *p.* away
T. Eze. 24. 23. But ye ſhall *p.*
33. 10. And we *p.* away in them
Iſ. 38. 12. Mar. 9. 18
PIPE, S, ERS.
1 S. 10. 5. A tabret & a *p.*
1 K. 1. 40. *P.* with *p.* and
Iſ. 5. 12—30. 29. Je. 48. 36
Eze. 28. 13. Zec. 4. 2, 12
1 Co. 14. 7. Re. 18. 22
PITCH, ED, ING.
Ge. 12. 8—26. 17—31. 25—33. 18. Ex. 17. 1—33. 7. Nu. 1. 52, 53—2. 2—9. 18. 2 S. 6. 17. 1 K. 20. 27. Iſ. 13. 20. He. 8. 2
PITCHER.
Ge. 24. 15. Her *p.* on her, 45
Jud. 7. 16. Empty *p.* 19
Ec. 12. 6. Or the *p.* be bro.
La. 4. 2. As the earthen *p.*
Mar. 14. 13. Bearing a *p.*
See Lu. 22. 10.
PITIED, ETH, FUL.
Pſ. 103. 13. *P.* them that fear
106. 46. Made them to be *p.*
La. 2. 2. And hath not *p.*
Verſe 17, 21.
Eze. 24. 21. Your ſoul *p.*
La. 4. 10. Of the *p.* women
Ja. 5. 11. Lord is very *p.*
1 P. 3. 8. Be *p.* be, &c.
Pitch, Iſ. 34. 9
PITY.
2 S. 12. 6. Becauſe he had no *p.*
Job 6. 14. *P.* ſhould be ſhewed
T. Iſ. 13. 18. They ſhall have no *p.*
T. Je. 13. 14. I will not *p.* nor
Je. 15. 5. Who ſhall have *p.* on thee
Mat. 18. 33. As I had *p.* on thee
PIT.
Ge. 37. 24. And caſt him into a *p.*
T. Iſ. 14. 15. To the ſides of the *p.*
Je. 41. 7. Into the midſt of the *p.*
Put for,
1. A miſchief deviſed, Ec. 10. 8
2. Affliction and evil, Iſ. 24. 18
3. A well or ditch, 30. 14. Je. 14. 3
4. An original or firſt beginning, Iſ. 51. 1
5. The kingd. of darkn. Re. 9. 2
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P. Iſ. 46. 13. I'll *p.* ſalvation
P. Eze. 37. 14. I'll *p.* you in, 26
Joh. 8. 37. My word hath no *p.*
Ge. 3. 24. *P.* at the eaſt
1 K. 12. 22. He *p.* in Bethel
2 K. 17. 6, 24, 26.
2 Ch. 1. 14—17. 2
Job 20. 4. Since man was *p.*
Pſ. 78. 60. Tent which he *p.*
Iſ. 5. 8. They may be *p.*
Je. 5. 22. Have *p.* the ſand
Eze. 17. 5. *P.* it by the great
P. Ex. 20. 24. In all *p.* where
T. De. 12. 2. Deſtroy all the *p.*
Jud. 5. 11. *P.* of drawing water
1 S. 23. 23. Of—the lurking *p.*
2 S. 22. 46. Their cloſe *p.*
Ne. 4. 12. 13. Time from all *p.*
Pſ. 18. 45. Out of their—*p.*
74. 20. Dark *p.* of the earth
103. 22. *P.* of his dominion
Iſ. 5. 17. The waſte *p.* of
Pſ. 32. 18. Quiet reſting *p.*
Ge. 28. 16. The L. is in this *p.*
50. 19. Am I in the *p.* of God
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Ec. 3. 20. All go to one *p.* 6. 6
T. Iſ. 5. 8. Till there be no *p.*
26. 21. Comes out of his *p.* to
66. 1. Where is the *p.* of my reſt
T. Je. 7. 32. Till—be no more *p.*
T. 19. 12. Thus will I do for this *p.*
T. 44. 29. I'll puniſh you in this *p.*
Mat. 28. 6. Come ſee the *p.*
P. John 14. 2. I go to prepare a *p.*
Acts 1. 25. Go to his own *p.*
Re. 12. 6. Where ſhe hath a *p.* 14
PLAGUE.
Ex. 12. 13. *P.* not upon you
Nu. 8. 19. That there be no *p.*
1 Ch. 21. 22. *P.* may be ſtayed
T. Zec. 14. 12. This—be the *p.*
PLAIN, LY.
Ge. 25. 27. Jacob was a *p.* man
Pro. 8. 9. They are all *p.* to him
15. 19. Righteous is made *p.*
Iſ. 28. 25. Made *p.* See 40. 4
Hab. 2. 2. And make it *p.*
De. 27. 8. Law very *p.*
1 S. 2. 27. Did I *p.* appear
Ezr. 4. 18. Been *p.* read
John 10. 24. Tell us *p.*
16. 25. Shew you *p.*
He. 11. 14. Declare *p.*
Plainneſs, 2 Co. 3. 12
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Planes, Iſ. 44. 13
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PLANT, ED, ERS, ETH, ING, S.
Pro. 31. 16. Hand ſhe *p.*
Je. 31. 5. The *p.* ſhall *p.*
1 Co. 3. 7. He that *p.* any
9. 7. Who *p.* a vineyard
Iſ. 60. 21. Of my *p.*
61. 3. *P.* of the Lord
Mi. 1. 6. *P.* of a vineyard
P. 1 Ch. 17. 9. I will *p.* them
P. Je. 42. 10. I will *p.* you & not
P. Eze. 34. 29. A *p.* of renown
Mat. 15. 13. Every *p.* which my
T. Iſ. 40. 24. They ſhall not be *p.*
P. Je. 17. 8. A tree *p.* by the
Lu. 17. 6. *P.* in the ſea
28. They ſold, they *p.*
Ro. 6. 5. If we have been *p.*
Pſ. 128. 3. Like olive *p.*
144. 12. May be as *p.*
Ca. 4. 13. Thy *p.* are an—
Iſ. 16. 8. The principal *p.*
17. 10. *P.* pleaſant *p.*
Je. 48. 32. Thy *p.* are g.
Put for,
1. The people of Iſrael, Iſ. 5. 7
2. Other natio. 16. 8. Je. 48. 32
3. Any unlawful Calling, Doctrine or Worſhip, Mat. 15. 13
Platted, Mar. 15. 17
PLATTER.
Mat. 23. 25. Lu. 11. 39
PLAY.
Ex. 32. 6. Roſe up to *p.*
1 S. 16. 17. Can *p.* well
2 S. 2. 14. And *p.* before us
10. 12. Let us *p.* the men
Job 40. 20—41. 5
P. Iſ. 11. 8. *P.* on the hole
Hoſ. 3. 3. Not *p.* the harlot
Plea, De. 17. 8.
PLEAD, ED, ETH, INGS.
1 S. 25. 39. Hath *p.* the cauſe
Job 13. 16. To the *p.* of my
16. 21. As a man *p.* for
La. 3. 58. *P.* the cauſes
Eze. 20. 36. Like as I *p.*
Jud. 6. 31. Will ye *p.* for Ba.
Job 13. 19. Who is he that will *p.*
Pſ. 74. 22. *P.* thine own cauſe
Pro. 22. 23—23. 11—31. 9
Je. 12. 1. When I *p.* with thee
P. 50. 34. Shall throughly *p.*
P. 51. 36. I will *p.* thy cauſe
Mic. 7. 9. Until he *p.* my cauſe
PLEASANT.
Ge. 2. 9. Every tree that is *p.*
Pſ. 16. 6. To me in *p.* places
Ca. 7. 6. How *p.* art thou
Pleaſantneſs, Pro. 3. 17
PLEASE, ING, ED, ERS, ETH.
Job 20. 10. To *p.* the poor
Pſ. 69. 31. This ſhall alſo *p.* the L.
P. Pro. 16. 7. Ways *p.* the Lord
Iſ. 2. 6. They *p.* themſelves
John 8. 29. Things that *p.* him
1 Co. 10. 33. As I *p.* all men
Gal. 1. 10. Do I ſeek to *p.* men
1 Th. 2. 15. *P.* not God
Iſ. 42. 21. The Lord is well *p.*
Mat. 3. 17. In whom I am well *p.*
Col. 1. 10. Of the Lord unto all *p.*
1 John 3. 22. *P.* in his ſight, Ep 6. 6
Ge. 16. 6. Do to her as it *p.*
20. 15. Dwell where it *p.*
Jud. 14. 3. For ſhe *p.* me
Ec. 7. 26. Whoſo *p.* God
8. 3. Whatſoever *p.* him
PLEASURE.
Pſ. 5. 4. Hath *p.* in wickedneſs
102. 14. Servants take *p.*
111. 2. Them that have *p.*
149. 4. The Lord taketh *p.* in
Iſ. 46. 10. I will do all my *p.*
P. 53. 10. The *p.* of the L. ſhall
Mal. 1. 10. I have no *p.* in you
2 Co. 12. 10. Therefore I take *p.*
Ja. 5. 5. Ye have lived in *p.*
Re. 4. 11. For thy *p.* they are
Put for,
1. The intention of the mind and will, Ezr. 5. 17. Iſ. 58. 13. Lu. 12. 32
2. Command, Pſ. 103. 21
3. Lawful delights, Ec. 2. 1
4. Content, Je. 22. 28, Eze. 18. 23, 32
5. Kindneſs, Acts 25. 9
6. Voluptuous and vain ways, 1 Tim. 5. 6
PLEDGE.
Ge. 38. 17. Wilt thou give me a *p.*
De. 24. 6, 10, 11, 12, 13, 17
Eze. 18. 16. Not withholden—*p.*
33. 15. Wicked reſtore the *p.*
Pleiades, Job 9. 9—38. 31
PLENTEOUS.
De. 28. 11. Make thee *p.* 30. 9
Pſ. 130. 7. With him is *p.* red.
PLENTY, FUL, LY.
Ge. 27. 28. And *p.* of corn
2 Ch. 31. 10. Have left *p.*
Job 22. 25. Shall have *p.*
37. 23. In—*p.* of juſtice
Pro. 3. 10. Filled with *p.*
18. 19. Shall have *p.* of
P. Joel 2. 26. Shall eat in *p.*
Job 26. 3. Thou—*p.* declared
Pſ. 31. 23. *P.* rewardeth
68. 9. A *p.* rain whereby
Iſ. 16. 10. Out of the *p.* field
Je. 2. 7. A *p.* country
48. 33. From the *p.* field
Lu. 12. 16. Brought forth *p.*
PLOUGH, ED, ING, MAN, MEN, SHARES.
Iſ. 28. 24. *P. ploughed* all day
Je. 14. 4. *P.* are aſhamed
Am. 9. 13. *P.* ſhall overtake, 6. 12
Iſ. 28. 24. Doth the *p. plough*
Hoſ. 10. 11. Judah ſhall *p.* and
Jud. 14. 18. Ye have *p.* wicked
Hoſ 10. 13. Ye have *p.* wic.
Pro. 21. 4. *P.* of the wicked
Put for,
1. To work, plot, or practiſe, Job 4. 8
2. Overturned, Je. 26. 18
3. Injurious dealings, Pſ. 129. 3
Iſ. 2. 4. Joel 3. 10. Mic. 4. 3
PLUCK, ED.
Pſ. 80. 12. By the way do *p.*
Ec. 3. 2. A time to *p.* up
Je. 12. 14. *P.* them out, 17
T. 45. 4. I'll *p.* up even his
Je. 6. 29. Are not *p.* away
P. 31. 40. It ſhall not be *p.* up
Ex. 4. 7. *P.*—of his boſom
De. 28. 63. Shall be *p.* off
Ru. 4. 7. *P.* off his ſhoe
2 S. 23. 21. *P.* the ſpear
12. 15. Have *p.* them out
Pſ. 31. 49. Not be *p.* up nor
Eze. 19. 12. She was *p.* up
Lu. 17. 6. Be thou *p.* up
Gal. 4. 15. Would have *p.* out
Plucketh, Pro. 14. 1
Ez. 9. 3. *P.* of the hair
Da. 7. 4. Wings—were *p.*
8. Firſt horns *p.* up
11. 4. Shall be *p.* up for
Am. 4. 11. *P.* out of the burning
Ze. 3. 2. Brand *p.* out of
Plumb-line, Am. 7. 7
Plummet, P. Iſ. 28
17. Righteouſneſs to *p.*
Zec. 4. 10. Shall ſet the *p.* in
Plunge, Job 9. 31
Poets, Acts 17. 28
POINT, S.
Ge. 25. 32. I am at the *p.* to
He. 4. 15. Was in all *p.* temp.
Ja. 2. 10. Yet offend in one *p.*
POISON, *put for*,
Corrupt Doctrine, De. 32. 33
Policy, Da. 8. 25
POLLUTE, ED, TION.
Eze. 7. 21. And they ſhall *p.* it
La.

Eze. 13. 19. Will ye *p.* me among
20. 31. Ye *p.* yourſelves
La. 4. 14. They have *p.* themſ.
Mal. 1. 7. Wherein have we *p.*
Polluting, Iſ. 56. 6
Eze. 22. 10. A part for *p.*
Acts 15. 20. From *p.* of idols
2 Pe. 2. 20. *P.* of the world
Pole, Nu. 21. 8, 9
Nu. 1. 18. 1 Co. 23. 3
Eze. 44. 20. Mic. 1. 16

POLISHED.

Pſ. 144. 12. Stones *p.*
Iſ. 49. 2. *P.* ſhaft in
Da. 10. 6. Like—*p.* braſs
Poliſhing, La. 4. 7

POMEGRANATE.

1 S. 14. 2. Ca. 4. 3—6. 7—8. 2
Joel 1. 12. Hag. 2. 19

POMP.

Iſ. 5. 14. And their *p.* and
14. 11. Thy *p.* is brought down
T. Eze. 7. 24. Alſo make the *p.*
T. 32. 12. Shall ſpoil the *p.*
33. 28. The *p.* of her ſtrength
Acts 25. 23. With great *p.*

PONDER, ED.

C. Pro. 4. 26. *P.* the path of
21. 2—24. 12
Lu. 2. 19. *P.* them in her heart
Pondereth, Pro. 5. 21

POOL, S.

Iſ. 35. 7. Shall become a *p.* &
41. 18. The wilderneſs a *p.* of
John 5. 7. To put me into the *p.*
P. Iſ. 14. 23. And *p.* of water
T. 42. 15. I will dry up the *p.*

POOR.

Ex. 22. 25. My people that is *p.*
Le. 14. 21. If he be *p.* & cannot
19. 10. Leave them for the *p.*
23. 22. Leave them to the *p.*
De. 15. 4. There ſhall be no *p.*
1 S. 2. 7. The Lord maketh *p.*
18. 23. Seeing I am a *p.* man
2 S. 12. 3. *P.* man nothing
Pſ. 140. 12. Right of the *p.*
Pro. 13. 7. That maketh himſ. *p.*
14. 21. Hath mercy on the *p.*
19. 17. Hath pity upon the *p.*
22. 2. Rich & *p.* meet together
7. The rich ruleth over the *p.*
C. 22. Rob not the *p.*
28. 15. Wicked ruler over the *p.*
Ec. 9. 15. Remem. that—*p.* man
Am. 5. 11. Treading is on the *p.*
Mat. 26. 11. Ye have the *p.*
Lu. 6. 20. Bleſſed be ye *p.*
2 Co. 6. 10. As *p.* yet making
Ja. 2. 2. Come in alſo a *p.* man

POOR.

1. Corporally, Iſ. 25. 4
1. Real, Lu. 19. 8. Pro. 22. 9
2. Hypocritical, Pro. 13. 7
2. Spiritually.
1. Deſtitute of ſpiritual riches,
Re. 3. 17. Je. 5. 4
2. The godly, Mat. 5. 3. Pſ. 72. 2

PORTER.

2 S. 18. 26. 1 Ch. 9. 21
Mar. 13. 34. Com. the *p.*
John 3. 10. The *p.* openeth

PORTION, S.

C. De. 18. 8. Have like *p.*
Ne. 8. 10. *P.* to them for, 12
12. 44. *P.* of the law
Eſt. 9. 19. *P.* one to another
Eze. 47. 13. Joſeph—have two *p.*
Hoſ. 5. 7. Devour—their *p.*
Ge. 31. 14. Is there yet any *p.*
De. 32. 9. The Lord's *p.* is his
1 S. 1. 5. He gave a worthy *p.*
1 K. 12. 16. What *p.* have we
2 K. 9. 36. In—*p.* of Jezreel
Job 20. 29. This is the *p.* of a wick.
31. 2. What *p.* of G. is there
Pſ. 17. 14. Have their *p.* in this
119. 57. Thou art my *p.* O
Ec. 3. 22. That is his *p.* 5. 18
Iſ. 17. 14. This—the *p.* of them
Je. 10. 16. The *p.* of Ja. is not
La. 3. 24. The Lord is my *p.*
Mat. 24. 51. His *p.* with

POSSESS, ED.

1. To have rule over, Ge. 22.
17. Pſ. 139. 13
2. To ta. & ho. Nu. 13. 30. 1 Co. 7. 30
3. To conqu. De. 2. 24—18. 41
4. To enjoy, Lu. 21. 19
5. To keep, 1 Th. 4. 4
Pro. 8. 22. The L. *p.* me in
Iſ. 63. 18. *P.* but a little
Da. 7. 22. Saints *p.* the Kingd.
Poſſeſſing, 2 Co. 6. 10

POSSESSION.

Ge. 17. 8. For an everlaſting *p.*
Nu. 24. 18. Edom ſhall be a *p.*
Eze. 36. 3. Ye might be a *p.*
44. 28. I am their *p.*
Ep. 1. 14. Of the purchaſed *p.*
Poſſeſſor, Ge. 14. 19, 22

POSSIBLE.

Mat. 19. 26. God, all things are
p. Mar. 9. 23—14. 36
Acts 20. 16. If it were *p.* 27. 39
C. Ro. 12. 18. If it be *p.*
He. 10. 4. For it is not *p.* that

POST, S.

Job 9. 25. Swifter than a *p.*
Je. 51. 31. One *p.* ſhall run
2 Ch. 30. 6, 10. Eſt. 3. 13, 15

POSTERITY.

Ge. 45. 7. Preſerve you a *p.*
Nu. 9. 10. Of your *p.*
1 K. 21. 21. Take away the *p.*
Pſ. 49. 13. Their *p.* approve
109. 13. His *p.* be cut off
Da. 11. 4. Not—to his *p.* nor
T. Am. 4. 2. *P.* with fiſh-hooks
Potentate, 1 Tim. 6. 15

POT, TAGE, TER, SHEARD, S.

Job 41. 20. A ſeething *p.* Je. 1. 13
P. Zec. 14. 21. Every *p.* in Je.
P. Pſ. 58. 9. Before your *p.* can
P. Zec. 14. 20. The *p.* in t. L.
Job 2. 8. A *p.* to ſcrape
Pſ. 22. 15. Like a *p.*
Pro. 26. 23. Like a *p.* covered
Iſ. 45. 9. The *p.* ſtrive
Ge. 25. 29. Jacob ſold *p.*
Verſe 30. 34.
2 K. 4. 38. Seeth the *p.*
Hag. 2. 12. Bread or *p.*
Zec. 11. 13. Caſt it to the *p.*
Ro. 9. 21. Hath not the *p.* po.
Re. 2. 27. As the veſſels of a *p.*

POVERTY.

Pro. 6. 11. So ſhall thy *p.* come
20. 13. Leſt thou come to *p.*
23. 21. Shall come to *p.* and
28. 22. That *p.* ſhall come on
2 Co. 8. 9. Through his *p.*

POUND, S.

Lu. 19. 13, 16, 18, 20, 25

POURTRAY.

Eze. 4. 1—8. 10—23. 14

POWDER, S.

Ex. 32. 20. Ground it to *p.*
De. 28. 24. Thy land *p.*
2 K. 23. 6. To ſmall *p.*
Mat. 21. 44. Grind him to *p.*
Ca. 3. 6. *P.* of the merchant

POWER.

Ge. 31. 6. With all my *p.* I have
32. 28. Haſt thou *p.* with God
Ex. 21. 8. He ſhall have no *p.*
Nu. 22. 38. Have I—any *p.* at all
De. 9. 29. By thy mighty *p.*
Iſ. 37. 27. Of ſmall *p.*
2 Ch. 14. 11. That have no *p.*
32. 9. All his *p.* with him
Job 1. 12. All he hath is in thy *p.*
Pſ. 62. 11. *P.* belong. unto God
68. 35. And *p.* unto his
Ec. 8. 4. There is *p.* and who
Da 6. 27. The *p.* of the lions
Hoſ. 12. 3. He had *p.* with God
Mic. 3. 8. I am full of *p.* by
P. Zec. 4. 6. Might nor by *p.*
Mat. 28. 18. All *p.* is given to me
Lu. 4. 32. His word was with *p.*
9. 43. The mighty *p.* of God
Acts 5. 4. In thine own *p.*
1 Co. 2. 5. But in the *p.* of G.
2 Co. 4. 7. The *p.* may be of G.
6. 7. By the *p.* of God, by the
Ep. 6. 10. In the *p.* of his might
Re. 11. 6. Have *p.* over water

Put for,

1. Right & Authority, Mat. 9. 6
2. Prerogative, John 1. 12
3. Liberty, 1 Co. 9. 4, 5
4. The inſtrument of G's power,
Ro. 1. 20. 1 Co. 1. 18
5. Wicked or good Angels, Col.
1. 16. Ep. 6. 12

POWERS.

Lu. 12. 11. Magiſtrates and *p.*
21. 26. The *p.* of heaven
Ro. 13. 1. To the higher *p.*
Ep. 3. 10. 6. 12. Principal. & *p.*
Col. 2. 15. Principal. & *p.*
Tit. 3. 1. Principal. and *p.*
He. 6. 5. *P.* of the world to come
1 Pe. 3. 22. Authorities and *p.*

POUR, ED, ETH.

Pſ. 42. 4. I *p.* out my ſoul
Pro. 1. 23. I will *p.* out my ſpi.
P. Iſ. 44. 3. I will *p.* water upon
T. Je. 14. 16. I will *p.* their wick.
P. Joel 2. 28. I *p.* out my ſp.
Re. 16. 1. *P.* out the vials of
Le. 8. 12. *P.* of the anointing
15. 9. 9. *P.* the blood at
1 S. 1. 15. *P.* out my ſoul
7. 6. *P.* it out before the Lord
See 2 S. 23. 16. 1 Ch. 11. 18
2 Ch. 34. 21. *P.* out upon us
25. Wrath ſhall be *p.* out
Job 3. 24. *P.* out like waters
See 10. 10--29. 6--30. 16. Pſ. 22. 14
Pſ. 45. 2. Grace is *p.* into
142. 2. I *p.* out my complaint
Ca. 1. 3. Ointment *p.* forth
Iſ. 26. 16. *P.* out a prayer
29. 10. The Lord hath *p.* on us
42. 25. Hath *p.* upon him
53. 12. *P.*—his ſoul
T. Je. 7. 20. Fury ſhall be *p.*
44. 6. Mine anger was *p.*
La. 2. 11. My liver is *p.* 12
Eze. 16. 36. Filthineſs was *p.*
39. 29. I have *p.* out my ſp.
Da. 9. 11. Curſe is *p.* upon us
Mic. 1. 4. Waters—are *p.* down
Acts 10. 45. Was *p.* out the gift
Pouredſt, Eze. 16. 15
Job 12. 21. He *p.* contempt upon
16. 13. He *p.*—my gall upon
20. Mine eye *p.* out tears
Pſ. Clouds *p.* out water
107. 40. *P.* contempt upon
Pro. 15. 2. *P.* out fooliſhneſs
Am. 5. 8—9. 6. John 13. 5
Pouring, Eze. 9. 8

PRACTISE, ED.

Pſ. 141. 4. Iſ. 32. 6. Da. 8. 24.
Mic. 2. 1. 2 Pe. 2. 14. Da. 8. 12

PRAISE, ED, ES, ING.

Ge. 29. 35. Now will I *p.* t. L
De. 10. 21. He is thy *p.* & he is
C. Jud. 5. 2. *P.* ye the Lord, for
Pſ. 9. 14. Shew forth all thy *p.*
22. 25. My *p.* ſhall be of thee, 26
42. 5. I ſhall yet *p.* him, 11
45. 17. Shall the people *p.* thee
49. 18. And men will *p.* thee
56. 4. In God will I *p.* his wo.
107. 8. Men would *p.* thee, L.
Iſ. 12. 1. I'll *p.* thee though thou
38. 19. He ſhall *p.* as I do this
P. 61. 11. And *p.* to ſpring forth
Je. 17. 14. For thou art my *p.*
31. 7. *P.* ye and ſay, O Lord
48. 2. Shall be no more *p.* of
Ro. 2. 29. Whoſe *p.* is not of men
Phil. 4. 8. If there be any *p.* think
2 S. 14. 25. Be ſo much *p.*
Iſ. 64. 11. Our fathers *p.* thee
Pſ. 56. 12. I will render *p.*
Iſ. 60. 6. Shew forth the *p.* 1 Pe. 2. 9
Pſ. 84. 4. They will ſtill be *p.*
Pranſing, Jud. 5. 22. Nah. 3. 2
Prating, Pro. 10. 8, 10. 3 John 10

PRAY, ER, ERS, ING.

Ge. 20. 7. He ſhall *p.* for thee
1 S. 7. 5. I will *p.* for you
2 S. 7. 27. To *p.* this *p.*
Job 21. 15. We have, if we *p.*
Pſ. 5. 2. Unto thee will I—*p.*
Iſ. 45. 20. *P.* unto a God that
C. Je. 7. 16. *P.* not—for this peo.
29. 7. *P.* unto the Lord for it
42. 2. *P.* to the Lord for us
Zec. 7. 2. *P.* before the Lord, 8. 21
C. Mat. 6. 9. After this manner *p.*
Lu. 11. 1. Lord teach us to *p.*
18. 10. Up into the temple to *p.*
21. 36. And *p.* always that
John 16. 26. I'll *p.* the father for
17. 9. I *p.* for them, 15. 20
Acts 8. 24. *P.* ye to the L. for me
Ro. 8. 26. What we ſhould *p.*—as
C. 1 Tim. 2. 8. Men *p.* every wh.
2 Ch. 30. 27. Their *p.* came up
Ne. 4. 9. We made our *p.* to
Pſ. 6. 9. Lord will receive my *p.*
35 13. My *p.* returned into
69. 13. My *p.* is to thee, O L.
72. 15. *P.* ſhall be made for him
109. 4. I gave myſelf unto *p.*
141. 2. *P.* ſet—before thee
La. 3. 44. Our *p.* ſhould not paſs
Da. 9. 13. Yet made we not our *p.*
Jon. 2. 7. *P.* came unto thee
Acts 16. 13. *P.* was wont to be
16. As we went to *p.* a
Phil. 4. 6. In every thing by *p.*
Iſ. 1. 15. When ye make many *p.* I
Ro. 15. 30. In your *p.* to God
Re. 5. 8. Which are the *p.* of
Acts 9. 11. Behold he *p.*
1 Co. 14. 14. My ſpirit *p.*
Mark 11. 25. When ye ſtand *p.*

PREACH, ED, ER, EST, ING.

Ne. 6. 7. To *p.* of thee at Jeru.
C. Jon. 3. 2. *P.* unto it the *p.*
Acts 5. 42. To teach & *p.* Je. Ch.
14. 15. That *p.* unto you, that ye
17. 3. Jeſus whom I *p.* unto you
Ro. 10. 15. And how ſhall—*p.*
1 Co. 15. 11. So we *p.* and ſo
2 Co. 4. 5. We *p.* not ourſelves
Gal. 1. 16. That I might *p.* him
Pſ. 40. 9. *P.* thy righteouſneſs
Mat. 24. 14. Shall be *p.* in
Acts 4. 20. Which before was *p.* to
8. 35. And *p.* to him Jeſus
13. 38. Through this man is *p.*
17. 18. He *p.* unto them Jeru.
Ec. 1. 1. The words of the *p.*
Acts 19. 13. Whom Paul *p.*
Ro. 2. 21. Thou that *p.* a
2 Co. 11. 4. *P.* another Jeſus
Acts 8. 4. Every where *p.*
11. 20. *P.* the Lord Jeſus
15. 35. Teaching and *p.*

PRESS, ED.

Mar. 2. 4. Nigh to him for the *p.*
3. 10. *P.* upon him to
5. 27. In the *p.* behind, 30
Lu. 8. 45—19. 3
16. 16. Every man *p.* into

PRECEPT.

Iſ. 28. 10. *P.* upon *p.*
29. 13. Is taught by the *p.* of men
He. 9. 19. Had ſpoken every *p.*

PRECIOUS.

1 S. 3. 1. Word of the L. was *p.*
Pro. 3. 15. More *p.* than rubies
Je. 20. 5. All the *p.* things

PREDESTINATE, ED.

Ro. 8. 29, 30. Ep. 1. 5, 11

PRE EMINENCE.

Ec. 3. 19. Col. 1. 18. 3 John 9

PREFER, &c.

Pſ. 137. 6. If I *p.* not Jeruſalem
Da. 6. 3. This Daniel was *p.*
John 1. 15. Is *p.* before me
C. 1 Tim. 5. 21. *P.* one before
Premeditate, Mar. 13. 11

PREPARE, ED, EST, ING, ATION.

Preparedſt, Pſ. 80. 9—23. 5—65. 9
2 Ch. 30. 19. That *p.* his h.
Job 15. 35. Belly *p.* deceit
Pſ. 147. 8. *P* rain for
Ne. 13. 7. 1 Pe. 3. 20
1 Ch. 22. 5. Make *p.* for it
Mar. 15. 42. It was the *p.*
Ep. 6. 15. Shod with the *p.* of
1 S. 7. 3. *P.*—to the Lord
Iſ. 40. 3. *P.* t. way of L. Mat. 3. 3
57. 14. *P.*—the way, 62, 10
2 Ch. 29. 36. God—*p.* people
Ne. 8. 10. Nothing is *p.*
Iſ. 30. 33. For the King it is *p.*
64. 4. Hath *p.* for him the
Mat. 25. 41. *P.* for the devil
Lu. 2. 31. Which thou haſt *p.*
Re. 16. 12. The eaſt might be *p.*

Put for,

1. To make ready, Lu. 1. 17
2. To be fit, Mat. 26. 17. Ro. 9. 23
3. To be fixed, Pſ. 57. 7
4. Appointed, Mat. 20. 23
Preſbytery, 1 Tim. 4. 14
Preſcribed, Ezr. 7. 22. Iſ. 10. 1

PRESENCE.

Ge. 4. 16. From the *p.* of
P. Ex. 33. 14. My *p.* ſhall go with
Job 1. 12. From the *p.* of the L.
Pſ. 97. 5. The *p.* of t. L. Zep. 1. 7
2 Th. 1. 9. From the *p.* of t. L.
He. 9. 24. In the *p.* of God for

Put for,

1. Being, Pſ. 139. 7
2. Comp. Pro. 14. 7. 2 Co. 10. 1, 10
3. Before, Da. 2. 27. Acts 3. 13
4. Perſonal ſight, 2 K. 3. 14

PRESENT, *Verb.*

C. Ex. 34. 2. *P.* thyſelf—to me
C. De. 31. 14. *P.* yourſ. 1 S. 10. 19
2 Co. 4. 14. Shall *p.* us with you
Ep. 5. 27. That he—*p.* Col. 1. 28

PRESENT, *Adject.*

1 S. 21. 3. Or what there is *p.*
2 Ch. 31. 1. Iſrael that were *p.*
John 14. 25. Being yet *p.* with
Acts 10. 33. We are all here *p.*
Ro. 8. 38. Nor things *p.*
1 Co. 3. 22. Or things *p.*
2 Co. 5. 8. To be *p.* with the L.

PRESERVE, ED, ER, EDST, EST, ETH.

Pſ. 12. 7. Thou ſhalt *p.* them
Ne. 9. 6. Pſ. 36. 6
Job 36. 6. *P.* not the life
Pſ. 31. 23. Lord *p.* the faith.
97. 10. He *p.* the ſouls

Pſ. 116. 6. Lord *p.* the ſimple
145. 20. Lord *p.* all them
146. 9. Lord *p.* the ſtranger
Pro. 2. 8. *P.* the way of his ſaints
16. 17. His way *p.* his ſoul
32. 7. Thou ſhalt *p.* me from
P. 41. 2. The L. will *p.* him
1 S. 30. 23. Who hath *p.* us
Jude 1. And *p.* in Jeſus Chriſt
Job 7. 20. O thou *p.* of men
Ne. 9. 6. *P.* them all and
Put for,
1. To keep ſafe, Pſ. 16. 1
2. To ſuſtain, Pſ. 36. 6

PRESS, ED, ES.

Am. 2. 13. I am *p.* under you, Lu. 6. 38. 2 Co. 1. 8. Phil. 3. 14
Pro. 3. 10. Iſ. 16. 10
Preſſeth, Pſ. 38. 2

PRESUMPTUOUS, LY.

Ex. 21. 14. A man come *p.*
Nu. 15. 30. Doth ought *p.*
De. 1. 43. Went *p.* up
17. 13. 13—18. 22
2 Pe. 2. 10. Pſ. 19. 13
Preſumed, Nu. 14. 44

PRETENCE.

Mar. 12. 40—23. 14. Phi. 1. 8

PREVAIL, ED, EST, ETH.

2 Ch. 14. 11. Let no man *p.* 18. 21
Eſt. 6. 13. Thou ſhalt not *p.*
Iſ. 16. 12. But he ſhall not *p.*
P. Je. 1. 19. Shall not *p.*
Pſ. 129. 2. Yet they have not *p.*
Job 14. 20. *P.* for ever aga.
La. 1. 16. Enemy *p.*

PREVENT, ED, &c.

Pſ. 59. 10. And God ſhall *p.*
Am. 9. 10. Overtake nor *p.* us
Mat. 17. 25. Jeſus *p.* him
Pſ. 21. 3. Thou *p.* him with

PREY.

P. Nu. 14. 31. Should be a *p.*
Pſ. 124. 6. Hath not given us--a *p.*
Iſ. 59. 15. Maketh himſelf a *p.*
P. Je. 30. 16. All that *p.* upon thee
E. Ez. 34. 28. Shall no more be a *p.*
Price, *Put for,*
1. Value and worth, Pro. 31. 10
2. Eſteem, 1 Pe. 3. 4
3. Reward, 1 Co. 9. 24. Phi. 3. 14

PRICKED.

Pſ. 73. 21. *P.* in my reins
Acts 2. 37. *P.* in their hearts
Pricking-Briar, Eze. 28. 24
Pricks, Acts 9. 5

PRIDE.

1 S. 17. 28. I know thy *p.* and
Pſ. 10. 2. The wicked in his *p.*
Pro. 11. 2. When *p.* cometh, then
Zep. 2. 10. They have for their *p.*

PRIEST. &c.

Ex. 18. 1. Jethro t. *p.* of Midian
Pſ. 110. 4. Thou art a *p.* for ever
Hoſ. 4. 6. Thou ſhalt be no *p.*
9. Like people, like *p.*
P. Zec. 6. 13. A *p.* upon his thr.
He. 4. 15. An high *p.* 7. 26
P. Ex. 19. 6. A kingdom of *p.*
Re. 1. 6. Kings and *p.* unto God

PRINCE, S.

Ex. 2. 14. Who made thee a *p.*
1 K. 11. 34. I will make him *p.*
Job, 31. 37. As a *p.* would I go
Eze. 30. 13. Shall be no more a *p.*
37. 25. Shall be their *p.* for ever
Da. 8. 25. Againſt the *p.* of *p.*
Hoſ. 3. 4. Without a *p.* and
John 14. 30. *P.* of this wor. 16. 11
Re. 1. 5. The *p.* of the kings
1 S. 2. 8. Set them among *p.*
Pſ. 45. 16. Thou mayeſt make *p.*
83. 11. All their *p.* as Zeba
113. 8. Mayeſt ſet him with *p.*
Iſ. 10. 8. Are not my *p.* altogether
34. 12. *P.* ſhall be nothing
41. 25. He ſhall come upon *p.*
La. 1. 6. Her *p.* are become
Hoſ. 8. 4. They have made *p.* but
1 Co. 2. 8. Which none of the *p.*

PRINCIPAL, ITY, &c.

Ex. 30. 23. Take—the *p.*
Pro. 4. 7. Wiſdom is the *p.*
Mic. 5. 5. Eight *p.* men
T. Je. 13. 18. Your *p.* ſhall come
Ep. 3. 10. That now to the *p.*
6. 12. But againſt *p.* & power
Col. 1. 16. Or *p.* or powers
Principles, He. 5. 12—6. 1
Print, ed, Job 13. 27—19. 23
Priſed, Zec. 11. 13

PRISON, ER, ERS.

Ge. 39. 20. Put him into the *p.*
Ec. 4. 14. Out of *p.* he com.
Iſ. 42. 7. *P.* from *p.*
53. 8. Was taken from *p.*
Mat. 25. 36. I was in *p.* & ye
Acts 12. 4. He put him in *p.*
Re. 2. 10. Some of you into *p.*
Ep. 3. 1. The *p.* of Jeſus Chriſt
4. 1. The *p.* of the Lord
2 Tim. 1. 8. Nor of me his *p.*
Iſ. 49. 9. Mayeſt ſay to the *p.*
Private, 2 Pe. 1. 20

PRIVATELY.

Mat. 24. 3. Came to him *p.*
Mar. 9. 28. Aſked him *p.*
Lu. 9. 10. Aſide *p.* Acts 23. 19

PRIVY, LY.

De. 23. 1. His *p.* members
Eze. 21. 14. Their *p.* chamber
1 K. 2. 44. Heart is *p.*
Acts 5. 2. His wife—being *p.*
Pſ. 10. 8. Eyes—*p.* ſet aga.
11. 2. May *p.* ſhoot at
31. 4. They have *p.* laid
64. 5. Laying ſnares *p.*
101. 5. *P.* ſlandereth
142. 3. *P.* laid a ſnare
Pro. 1. 11. Let us lurk *p.* 18
Mat. 2. 7. Had *p.* called
Acts 16. 37. Thruſt us out *p.*
Gal. 2. 4. *P.* to ſpy out

PROCEED, ED, ETH.

2 S. 7. 12. Which ſhall *p.* out
T. Iſ. 29. 14. I will *p.* to do a
P. Hab. 1. 7. Shall *p.* of themſ.
John 8. 42. I *p.* forth and
Ge. 24. 50. The thing *p.* from
1 S. 24. 13. Wickedneſs *p.*

PROCLAIM.

Ex. 33. 19. I will *p.* the name
Le. 25. 10. *P.* liberty through.
De. 20. 10. *P.* peace unto
2 K. 10. 20. *P.* a ſolemn aſſ.
Pro. 20. 6. Men will *p.*
Iſ. 61. 1. *P.* liberty to the
Je. 3. 12. Go and *p.* theſe
7. 2—11. 6—19. 2—34. 8, 17
Joel 3. 9. *P.* ye this among

PROCURE, ED.

Je. 2. 17. Haſt thou not *p.*
4. 18. Thy doings have *p.* theſe
26. 19. Thus might we *p.*
33. 9. That I might *p.* unto it
Produce, Iſ. 41. 21

PROFESS, ED, ING.

De. 26. 3. I *p.* this day
Mat. 7. 23. Then I will *p.* to them
1 Tim. 6. 21. Which ſome *p.*

PROFIT, ABLE, ED, ETH.

1 S. 12. 21. Which cannot *p.*
Eſt. 3. 8. Is not for the King's *p.*
Job 21. 15. What *p.* ſhould we
35. 3. What *p.* ſhall I have
Job 35. 8. May *p.* the ſon of man
Iſ. 30. 5. That could not *p.*
T. 57. 12. They ſhall not *p.* thee
Je. 2. 8. Things that do not *p.*
11. That which doth not *p.*
T. 12. 13. But ſhall not *p.* and
16. 19. Wherein there is no *p.*
T. 23. 32. They ſhall not *p.*
Mal. 3. 14. And what *p.* is it
1 Co. 7. 35. For your own *p.*
12. 7. To every man to *p.*
Gal. 5. 2. Chriſt ſhall *p.* you not.
He. 12. 10. But he—for our *p.*
Ja. 2. 14. What doth it *p.* my
Job 22. 2. A man be *p.* to God
Iſ. 44. 10. *P.* for nothing, Je. 13. 7
Mat. 5. 29. It is *p.* for thee
2 Tim. 4. 11. He is *p.* to me
Tit. 3. 8. Are good and *p.* to
Job 33. 27. And it *p.* me not
Mat. 15. 5. Thou mighteſt be *p.*
16. 26. What is a man *p.* if
He. 13. 9. Which have not *p.*
Job 34. 9. It *p.* a man nothing
1 Co. 13. 3. It *p.* me nothing
Profound, Hoſ. 5. 2
Progenitors, Ge. 49. 26.
Prognoſticators, Iſ. 47. 13
Prolong, See Days, Life

PROMISE, &c.

1 K. 8. 56. Of all his good *p.*
Ro. 9. 9. This is the word of *p.*
He. 6. 13. When God made *p.*
1 John 2. 25. And this is the *p.*
Nu. 14. 40. The Lord hath *p.*
1 K. 8. 20. The L. *p.* 2 Ch. 6. 10
Je. 33. 14. Thing which I have *p.*
2 K. 8. 19. *P.* to give, 2 Ch. 21. 7
Ja. 1. 12. The Lord hath *p.*
2 Co. 1. 20. All the *p.* of God

PROMOTE, ED, TION.

Nu. 22. 17. I will *p.* thee
37. Am I not able to *p.* thee
24. 11. I thought to *p.* thee
Pro. 4. 8. She ſhall *p.* thee
Jud. 9. 9. To go to be *p.* over
Pſ. 75. 6. Pro. 3. 35

PRONOUNCE, ED.

Le. 13. 3. *P.* him unclean
Jud. 12. 6. Not frame to *p.*
Ne. 6. 12. That he *p.* this
Je. 11. 17. *P.* evil againſt
18. 8—25. 13—36. 18

PROOF, S.

Acts 1. 3. 2 Co. 2. 9--8. 24—13. 3
Phil. 2. 22. 2 Tim. 4. 5

PROPER.

1 Ch. 29. 3. He. 11. 23

PROPHANE.

C. Le. 18. 21. Nor ſhalt *p.* 19. 12
2 Tim. 2. 16. But ſhun *p.*
He. 12. 16. Fornicator or *p.*
Le. 19. 8. Becauſe he hath *p.*
Eze. 22. 26. I am *p.* among
36. 22. Which ye have *p.*

PROPHESY, ED, ETH.

C. Je. 25. 30. *P.* againſt them
26. 12. The Lord ſent me to *p.*
Eze. 37. 9. *P.* to the wind
39. 1. *P.* againſt Gog and
Mic. 2. 6. *P.* ye not ſay they.
1 Co. 13. 9. We *p.* in part
14. 31. Ye may all *p.* one by
Re. 1. 3—10. 11. 11. 6.—
19. 10.—22. 7, 10, 18, 19
Je. 26. 9. Why haſt thou *p.*
Mat. 7. 22. Have we not *p.*
2 Ch. 18. 7. He never *p.* good
Je. 28. 9. The prophet which *p.*
Put for,
1. The words or writings of the Prophets, 2 Pe. 1. 20, 21. 2 Ch. 9. 29
2. Good doctrine, Pro. 30. 1
3. Propheſying, Ezr. 6. 14
4. Gift of expound. 1 Th. 5. 20

PROPHET, S.

Ge. 20. 7. For he is a *p.*
Nu. 12. 6. If there be a *p.*
De. 18. 15. A *p.* from the midſt
22. When a *p.* ſpeaketh in
2 K. 5. 8. That there is a *p.*
Jer. 29. 27. Maketh himſelf a *p.*
Eze. 2. 5. There hath been a *p.*
Am. 7. 14. I was no *p.*
T. Mic. 2. 11. Shall even be t. *p.*
Zec. 13. 5. I am no *p.* I
Mat. 11. 9. And more than a *p.*
21. 11. Jeſus the *p.* of Naz.
Lu. 24. 19. Jeſus was a *p.*
John 7. 40. This is the *p.*
1 S. 10. 12. Saul among t. *p.* 19. 24
1 K. 22. 22. Mouth of t. *p.* Ac. 3. 18
Ac. 7. 52. Which of the *p.* have
Ja. 5. 10. My brethren the *p.*

PROPITIATION.

Ro. 3. 25. 1 John 2. 2—4. 10.

PROPORTION.

1 K. 7. 36. Job 41. 12.
Proper, Ac. 1. 19

PROSPER, ED, ITY, OUS, OUSLY.

2 Ch. 7. 11. He *p.* effected
Pſ. 45. 4. Majeſty ride *p.*
Ge. 39. 3. All he did to *p.* 33
Num. 14. 41. Not *p.* De. 28. 29
De. 29. 9. May *p.* in all, 1 Kin. 2. 3
22. 15. He ſaid go—and *p.*
1 Ch. 22. 13. Then ſhalt thou *p.*
T. 2 Ch. 13. 12. Shall not proſp.
Je. 10. 21-20. 11-22. 30. Da. 11. 27
2 Ch. 24. 20. Ye cannot *p.*
Neh. 2. 20. God—will *p.* us
Pſ. 1. 3. He doth, ſhall *p.*
1 Cor. 16. 2. As G. hath *p.* him
Pſ. 37. 7. Who *p.* in his way
30. 6. In my *p.* I ſaid
Jer. 22. 21. Unto thee in thy *p.*
33. 9. For all the *p.*
Zech. 7. 7. And *p.* & in the
Ge. 39. 2. He was a *p.* man
Joſ. 1. 8 Way *p.* Jud. 18. 5. Iſ. 48. 15
Proſtitute, Lev. 19. 29
Protection, Deut. 32. 38

PROTEST.

Ge. 43. 3. 1 S. 8. 9. 1 Ch. 15. 23.

PROTESTED.

1 K. 2. 42. Je. 11. 7. Zec. 3. 6.
Proteſting, Je. 11. 7.

PROUD.

Job 40. 11. Every one that is *p.*
Iſ. 2. 12. On every one that is *p.*
16. 6. He is very *p.* even
C. Jer. 13. 15. Be not *p.* for t. Lord
43. 2. And all the *p.* men
50. 31. O thou moſt *p.* 32
Mal. 4. 1. And all the *p.* ye
Ex. 18. 11. They dealt *p.*
1 S. 2. 3. So exceeding *p.*
Ne. 9. 11. They dealt *p.*
16. Fathers dealt *p.*
29. Yet they dealt *p.*
Pſ. 17. 10. They ſpeak *p.*
31. 18. Grievous things *p.*
Iſ. 3. 5. Behave himſelf *p.*
Obad. 12. Have ſpoken *p.*

PROVE, ED.

Ex. 16. 4. That I may *p.* them
20. 20. God is come to *p.* you
De. 8. 2. And to *p.* thee, 16
Jud. 2. 22. Them I may *p.*
John 6. 6. This he ſaid to *p.* him
C. 2 Cor. 13. 5. *P.* your own ſelves
Ge. 42. 15. Hereby ye—be *p.*
Ex. 15. 25. There he *p.* them
1 Tim. 3. 10. Let them firſt be *p.*
Put for,
1. To find true. Ec. 7. 23
2. To manifeſt by argum. Job 9. 20. Ro. 3. 9. Ac. 9. 22
3. To come to underſtanding of, Ro. 12. 2. Eph. 5. 10
4. To make trial of, 2 Cor. 8. 8
5. To ſearch out and examine 2 Co. 13. 5. Ga. 6. 4. 1 Th. 5. 21

PROVIDE, ED.

Ge. 22. 8. G. will *p.* himſelf
1 S. 16. 1. *P.* me a King
Providence, Ac. 24. 2
Proviſion, Ge. 42. 25—45. 21

PROVOKE, CATION, ING.

C. Ex. 23. 21. *P.* him not for
Nu. 14. 11. Long will—people *p.*
Job 12. 6. They that *p.* G. are
Pſ. 78. 40. How oft did they *p.*
T. Nu. 14. 23. Any that *p.*
Iſ. 65. 3. A people that *p.* me.
1 K. 15. 30. His *p.* wherewith
Job 17. 2. Continue in—*p.*
Pſ. 95. 8. As in the *p.*
Je. 32. 31. *P.* of mine anger
Eze. 20. 28. Preſented the *p.*
2 K. 19. 3. Ne. 9. 18
De. 32. 19. *P.* of his ſons
Pſ. 78. 17. *P.* the moſt high
Ga. 5. 26. *P.* one another

PRUDENCE.

2 Ch. 2. 12. Indued with *p.*
Pro. 8. 12. I wiſd. dwell with *p.*
19. 11. *P.*—man defer.—anger
Ep. 1. 8. Wiſdom and *p.*
Prudently, Iſ. 52. 13.

PRUDENT.

1 S. 16. 18. *P.* in matters
Pro. 14. 8. The wiſdom of the *p.*
16. 21. Shall be called *p.* and
Hoſ. 14. 9. *P.*—ſhall know

PSALM, S,

Pſ. 81. 2. Take a *p.* and bring
Ac. 13. 33. In the ſecond *p.*
35. Saith alſo in another *p.*
1 Cor. 14. 26. Every one hath a *p.*
Lu. 24. 44. Prophets and *p.*
See *Hymns.*

PUBLICAN, S.

Lu. 18. 10. The other a *p.* 11, 13
Mat. 5. 46. Do not even the *p.*
9. 10. 11. Ma. *p.* & ſin. Mar. 2. 15

PUBLICK, LY.

Mat. 1. 19. A *p.* example
Ac. 18. 28. That *p.* ſhewing
20. 20. Have taught you *p.*

PUBLISH, ED, ETH.

De. 32. 3. *P.* t. name of Lord
2 S. 1. 20. *P.* it not in the ſtr.
Je. 31. 7. *P.* ye, praiſe and
Pſ. 68. 11. Of thoſe that *p.* it
Ac. 13. 49. Word of t. L. was *p.*
Iſ. 52. 7. G. that *p.* ſalvation
PUFFED, 1 Co. 4. 6. none of you be puffed up, 18, 19—5. 2
Col. 2. 18. Vainly *p.* up with
Pſ. 10. 5. Ene. he *p.* at them
12. 5. From him that *p.* at
1 Cor. 8. 1. Knowledge *p.* up

PULL, ED, ING.

Pſ. 31. 4. *P.* me out of the
Iſ. 22. 19. He *p.* thee down
Je. 1. 10. *P.* down and deſtroy
12. 3. *P.* them out like ſheep
P. 24. 6. Not *p.* them down, 42. 10
Eze. 17. 9. Sha. he not *p.*
Mic. 2. 8. *P.* off the robe
Lu. 6. 42. *P.* out the mote
Ge. 8. 9. *P.* her in unto
19. 10. *P.* Lot into the houſe
La. 3. 11. *P.* m. in pieces
Am. 9. 15. No more be *p.*
2 Co. 10. 4. Jude 23
Pulpit, Ne. 8. 4.

PUNISH, ED, MENT.

T. Iſ. 13. 11. I will *p.* the world
T. Je. 23. 34. I will *p.* that man
T. 30. 20. I will *p.* all that op.
T. Ho. 12. 2. I will *p.* Jacob
T. Amos 3. 2. Ther. will I *p.* ye
Jer. 44. 13. I have *p.* Jeruſa.

M. Ge. 19. 15. In the *p.* of the
La. 3. 59. For the *p.* of his
T. Zec. 14. 19. This ſha. be t. *p.*
PURCHASE, ED.
Le. 25. 33. If a man *p.* of thee
1 Tim. 3. 13. *P.* to themſelves
Ge. 25. 10. Which Abraham *p.*
Eph. 1. 14. Of the *p.* poſſeſ.
PURE, NESS.
2 S. 22. 27. With the *p.* thou wilt, Pſ. 18. 26
Job 4. 17. Shall man be more *p.*
Pſ. 119. 140. Word is *p.* Pro. 30. 5
Ph. 4. 8. Whatſoever things are *p.*
1 Joh. 3. 3. Even as he is *p.*
2 Cor. 6. 6. By *p.* by knowledge
Put for,
1. Clean, Pro. 30. 12
2. Clear and free, Ac. 20. 26
3. Lawful to be uſed, Ro. 14. 20
4. Innocent, 1 Tim. 5. 22
5. A true believer, Tit. 1. 15

PURGE, ED.
Pſ. 65. 3. Shall *p.* them away
2 Tim. 2. 21. Let a man *p.* himſ.
1 S. 3. 14. Shall not be *p.* with
Put for,
1. To take away, 2 Ch. 34. 3, 8
2. To pardon, Pſ. 51. 7
3. To rid the church of the wick. Iſ. 1. 25. Eze. 20. 38
4. To conſecrate, 43. 20, 26
5. To excommunica. 1 Co. 5. 7
6. Cut off ſuperfluit. Joh. 15. 2
7. Juſtified, He. 10. 2
8. Renouncing ſin, 2 Pet. 1. 9
9. Emptying, Mar. 7. 19

PURIFY, ED, ING.
Job 41. 25. They *p.* themſ.
T. Iſ. 66. 17. That *p.* themſ
Mal. 3. 3. And *p.* the ſons of L.
Da. 12. 10. Many ſhall be *p.*
1 Pet. 1. 22. Seeing you have *p.*
Le. 12. 4, 5, 6. Num. 8. 7
Joh. 2. 6. Manner of *p.*
Ac. 15. 9. *P.* their hearts
He. 9. 13. *P.* of the fleſh
Purity, 1 Tim. 4. 12—5. 2
Purloining, Tit. 2. 10
PURPOSE.
Job 33. 17. Man from his *p.*
Iſ. 14. 26. This is the *p.* that is
Jer. 6. 20. For what *p.* cometh
51. 29. For every *p.* of the L.
Mat. 26. 8. To what *p.* is this
Ro. 9. 17 For this ſame *p.* have
T. Iſ. 46. 11. I have *p.* it, I will, Jer. 4. 28
Ep. 1. 9. He hath *p.* in himſelf
3. 11. Which he *p.* in C.
Purſe, Pro. 1. 14. Mat. 10. 9. Lu. 22. 35, 36
PURSUE, ED, ING.
Ex. 15. 9. I will *p.* I will
De. 28. 22. And they ſhall *p.*
1 S. 24. 14. Whom doſt *p.*
Iſ. 30. 16. They that *p.* ſhall
Ge. 31. 23. *P.* him ſeven days
Ex. 14. 9. The Egyptians *p.* after
Pſ. 18. 37. I have *p.* mine ene.
Jud. 8. 4. Faint yet *p.* them
1 K. 18. 27. Or he is *p.*
PUSH.
De. 33. 17. He ſhall *p.* the peo.
Pſ. 44. 5. We will *p.* down our
PUT.
Ec. 3. 14. Nothing can be *p*
Mic. 2. 12. I will *p.* them toge.
P. Zep. 3. 19. They ha. been *p.* to
Mat. 6. 25. What you ſhall *p.* on
Ac. 13. 46. Seeing ye *p.* it from
Ro. 13. 14. *P.* ye on the L. Jeſus
PUT AWAY, OUT, EST, ETH, ING.
The ſtrange Gods, Gen. 35. 2.
Joſ. 24. 23. Jud. 10. 16. 1 S. 7. 3
2 S. 7. 15. Whom I *p. a.* before
1 Co. 7. 11. Let him not *p.* her
1 Tim. 1. 19. Some having *p.* away
T Ex. 17. 14. I will utterly *p.*
De. 7. 22. *P.* out thoſe nations
25. 6. Name be not *p. o.*
Job 18. 5. Wicked ſhall be *p.*
6. His candle ſhall be *p.*
21. 17. Wicked ſhall be *p.*
Putteſt, Nu. 24. 21. De. 12. 18.
Job 13. 27. Pſ. 119. 119
Nu. 22. 38. That G. *putteth*
De. 25. 11. *P.* forth her hand
27. 15. *P.* it in a ſecret
Job 33. 11. *P.* my feet
Pſ. 15. 5. *P* not out his
57. 7. He *p.* down one
La. 3. 29. *P.* his mouth in
Mi. 3. 5. *P.* not into, Iſ. 51. 9. Mal. 2. 16. Ep. 4. 25. Col. 2. 11. 1 The. 5. 8. 1 Tim. 1. 12

QUAILS.
EX. 16. 13. Nu. 11. 31, 32. Pſ. 105. 40
QUAKE, ED.
Joe. 2. 10. Na. 1. 5. Mat. 27. 51. Heb. 12. 21
Ex. 19. 18. 1 S. 14. 15.
Quaking, Ez. 12. 18 Da. 10. 7
Quantity, Iſ. 22. 24.
QUARREL.
2 K. 5. 7. How he ſeeketh a *q.*
Mar. 6. 19. Had a *q.* againſt
Col. 3. 13. If any man have a *q.*
Quarries, Jud. 3. 19, 26
QUARTER, RS.
Ge. 19. 24. From every *q.*
Ex. 13. 7. In all thy *q.*
Iſ. 47. 15. Ev. one to his *q.* 56. 11
Jer. 49. 36. From the four *q.*
Mar. 1. 45. From every *q.*
Ac. 16. 3. Were in thoſe *q.*
QUEEN, NS.
1 K. 10. 1. The *q.* of Sheba
Pſ. 45. 9. Did ſtand the *q.* in
Mat. 12. 42. The *q.* of the South
Can. 6. 8. There are therefore *q.*
QUENCH, ED.
T. Iſ. 1. 31. And none ſhall *q.* it
T. Jer. 21. 12. That none can *q.* it
T. Am. 5. 6. Be none to *q.* it in
Mat. 12. 20. Shall he not *q.*
Shall not be *q.* 2 K. 22. 17. 2 Ch. 34. 25. Jer. 7. 20. 17. 27. Eze. 20. 47, 48
QUESTION, ED, ING.
Mar. 9. 16. What *q.* ye with
11. 29. Aſk you one *q.*
John 3. 25. There aroſe a *q.*
Ac. 15. 2. Elders about this *q.*
18. 15. If it be a *q.* of words
23. 6. I am called in *q.* 24. 21
Mar. 1. 27. *Q.* among themſ.
Lu. 23. 9. He *q.* with him
Mar. 9. 10. *Q.* one with anot.
QUICK, EN, LY.
Pſ. 71. 20. *Q.* me again
80. 18. Shall *q.* us, and we ſhall,
119. 25, 37, 88, 107, 159
1 Cor. 15. 36. It is not *q.*
1 Tim. 6. 13. Who *q.* all things
QUICKEN, *is put for,*
1. To give life to t. dead. Ro. 4. 1
2. Revive & cheer up. Pſ. 119. 50. 149.
3. Make alive to G. Ep. 2. 1. 5

Re. 2. 5. Come unto thee *quickly*
11. 14. The third wo. cometh *q.*
22. 20. Surely I come *q.*
Put for,
1. Shortly, Re. 3. 11
2. Haſtily, Ge. 18. 6
3. A ſhort ſpace, 9. 12

Le. 13. 10, 24. Nu. 16. 30
Pſ. 55. 15. Go down *q.*
124. 3. Swallowed us—*q.*
Iſ. 11. 3. *Q.* of underſtand—
Ac. 10. 42. Judge of *q.*
He. 4. 12. Word of G. is—*q.*
1 Pe. 4. 5. To judge the *q.*
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Pſ. 131. 2. *Q.* myſelf as
Zec. 6. 8. *Q.* my ſpirit
QUIETETH, Job 37. 17
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2 S. 3. 27. La. 3. 26
Jud. 8. 28. Country—*q.*
1 Ch. 22. 9. Give peace & *q.*
Job 20. 20. Not feel *q.*
34. 29. He giveth *q.*
Ec. 4. 6. Handful with *q.*
Iſ. 30. 15. *Q.* & in confid.
P. 32. 17. Righteouſneſs *q.*
2 Th. 3. 12. That with *q.*
Jud. 18. 7. A people at *quiet*
Job 3. 26. Nor was I *q.* yet
Ez. 16. 42. And I ſhall be *q.*
Na. 1. 12. Though they be *q.* &
Ac. 19. 36. Ye ought to be *q.*
1 Th. 4. 11. That ye ſtudy to be *q.*
1 Ti. 2. 2. 1 Pe. 3. 4
QUIT, 1 S. 4. 9. 1 Co. 16. 13
QUITE, Nu. 17. 10.--33. 52. 2 S. 3. 24. Job 6. 13. Hab. 3. 9
QUIVER.
Ge. 27. 3. Job 39. 23. Pſ. 127. 5. Iſ. 22. 6--49. 2. Je. 5. 16. La. 3. 13.
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RACE.
Pſa. 19. 5. STRONG man to run a race
Ec. 9. 11. The *r.* is not to ſwift
Heb. 12. 1. *R.* ſet before us
Ec. 9. 11. 1 Co. 9. 24
Figuratively.
The courſe of Chriſti. He. 12. 1
RAGE, ED, ETH, ING.
2 K. 5. 12. Went away in a *r.*
19. 27. And I.—*r.* againſt me
2 Ch. 28. 9. Slain them in—*r.*
Pſ. 2. 1. Why do t. heathen *r.*
Pro. 6. 34. Jealouſy is the *r.* of
Da. 3. 13. In his *r.* fury
Hoſ. 7. 16. For the *r.* of their
Pſ. 46. 6. The heathen raged
Pro. 14. 16. Fool r. and is
Pſ. 89. 9. Ruleth the *r.* of the
Pro. 20. 1. Strong drink is *r.*
John 1. 15. Sea ceaſed from *r.*
Lu. 8. 24. The *r.* of the water
Ju. 13. *R.* waves of the ſea
RAGS.
Pro. 23. 21. Clothe a man with *r.*
Iſ. 64. 6. All are as filthy *r.*
Jer. 38. 11. Old rotten *r.* 12.
Put for,
1. Extreme poverty, Pro. 23. 21
2. Man's righteouſneſs, Iſ. 64. 6

RAIL, ED, ING.
1 S. 25. 14. He railed on them
2 Ch. 32. 17. To *r.* on the L.
Mar. 15. 29. Paſſed by *r.* on him.
1 Co. 5. 11. A *r.* or a drunkard
1 Tim 6. 4. Envy, ſtrife, *r.*
C. 1 P. 3. 9. *R.* for *r.*
RAIMENT.
Ge. 27. 27. The ſmell of his *r.*
28. 20. And *r.* to put on
De. 8. 4. Thy *r.* waxed not old
10. 18. Him food and *r.*
24. 17. Not take a widow's *r.*
Job 27. 16. Prepare *r.* as the clay
Pſ. 45. 14. In *r.* of needle-work
Mat. 3. 4. *R.* of camels hair
Matt. 6. 28. The thought for *r.*
11. 8. Clothed in ſoft *r.*
17. 2. *R.* was white as the
John 19. 24. They p. my *r.*
Ac. 22. 20. Kept the *r.* of them
1 Ti. 6. 8. Having food and *r.*
Ja. 2. 2 A poor man in—*r.*
Re. 3. 18. And white *r.*
4. 4. Clothed in white *r.*
RAIN.
Ge. 2. 5. Had not cauſed it to *r.*
8. 2. The *r.* from heaven was
Ex. 16. 4. *R.* bread from heaven
Le. 26. 4. I will give you *r.*
P. De. 28. 12. Hea. to give the *r.*
24. *R.* of thy land powder
P. 32. 2. Doct. ſhall drop as t. *r.*
1 S. 12. 17. Thunder & *r.*
T. 2 S. 1. 21. Nor let there be *r.*
1 K. 8. 35. And there is no *r.*
17. 14. Till the L. ſend *r.*
18. 45. And there was a great *r.*
2 Ch. 7. 13. That there be no *r.*
Ez. 10. 13. Time of much *r.*
Job 5. 10. Who giveth *r.* on the
T. Pſ. 11. 6. *R.* ſnares, fire and
68. 9. Send a plentiful *r.*
Pro. 26. 1. As *r.* in harveſt, ſo
28. 3. Like a ſurpriſing *r.*
P. Iſ. 30. 23. Shall give the *r.*
Jer. 5. 24. That give. *r.*
14. 4. There was no *r.*
22. That can cauſe *r.*
Ho. 6. 3. Come as the *r.*
Jo. 2. 22. You the former *r.*
Am. 4. 7. Withholden—the *r.*
Ze. 10. 1. Aſk—of the L. *r.*
14. 17. On them ſhall be no *r.*
Mat. 5. 45. Sendeth *r.* on the juſt
7. 25. And the *r.* deſcended, 27
Ac. 14. 17. Gave *r.* from heaven
He. 6. 7. Drinketh in the *r.*
Ja. 5. 7. Early and latter *r.*
Ge. 19. 24. *R.* upon Sodom
Am. 4. 7. One P. was *r.* upon
Lu. 17. 29. *R.*—& brimſtone
Put for,
1. The doct. of the Goſ. Pſ. 68. 9. De. 32. 2. Ho. 6. 3. He. 6. 7.
2. Perſecutions, Mat. 7. 25. 27
3. Sending down judgments, Pſ. 11. 16

RAISE, ED.
De. 18. 15. Will *r.* up to thee a
P. Je. 23. 5. I will *r.* unto David
Hab. 1. 3. That *r.* up ſtrife
Ac. 26. 8. God that *r.* the dead
P. 1 Cor. 6. 14. Will alſo *r.* up us.
2 Cor. 4. 14. Shall *r.* us up alſo
He. 11. 19. G. was able to *r.* him
Ja. 5. 15. L. ſhall *r.* him up
Ex. 9. 16. Have I *r.* thee up alſo
Jud. 2. 16. L. *r.* up Judges
Ezr. 1. 5. Whoſe ſpirit G. raiſed
Mat. 11. 5. The *d.* are raiſed up
Ac. 2. 24. Whom G. hath *r.* up
Ro. 8. 11. He that *r.* up C.
1 Co. 6. 14. G. hath both *r.* up.
15. 16. Then is C. not *r.*
Put for
1. To awake, Ca. 8. 5
2. To invent, Ex. 23. 1
3. To ordain, 9. 16
4. To beget, De. 25. 7
5. Keep in rememb. Ru. 4. 5
6. To give life, Matth. 11. 5. John 2. 19
7. To advance, Pſ. 113. 7
8. To build, Iſ. 23. 13
9. To give ſpirit. life, Ro. 6. 9

RANK, S.
Ge. 41. 7. *R.* and full—
1 K. 7. 4. In three *r.*
1 Ch. 12. 33. Could keep *r.*
Joe. 2. 7. Not break—*r.*
Mar. 6. 40. Sate down in *r.*
RANSOM, ED.
Ex. 21. 30. *R.* of his life
30. 12. Man a *r.* for his ſoul
Job 33. 24. I—found a *r.*
36. 18. A great *r.* cannot
Pſ. 49. 7. Nor give to G. a *r.*
T. Pro. 6. 35. Will not regard *r.*
13. 8. The *r.* of a man's life
T. 21. 18. Wicked ſhall be a *r.*
P. Iſ. 43. 3. Egypt for a *r.*
P. Ho. 13. 14. *R.*--from the grave
Mat. 20. 28. Lie a *r.* for many
1 Tim. 2. 6. A *r.* for all men
P. Iſ. 35. 10. *R.* of the L.
P. 51. 10. For the *r.* to paſs over
RASH, LY.
C. Ec. 5. 2. Not *r.* with mouth
P. Iſ. 32. 4. Heart alſo of—*r.* ſha.
C. Ac. 19. 36. Do nothing *r.*
RASOR.
Jud. 13. 5. No *r.* on his head
16. 17. Not a *r.* on my head
Pſ. 52. 2. Like a ſharp *r.*
RATE.
Ex. 16. 4. A certain *r.*
1 K. 10. 25. A *r.* year by
2 K. 25. 30. *R.* for every day
RATHER.
Job 7. 15. Death *r.* than life
36. 21. Choſen *r.* than afflict.
Pſ. 52. 3. Lying *r.* than to
84. 10. *R.* be a door-keeper.
RAVEN, NS, ING, OUS.
Ge. 8. 7. Sent forth a *r.*
Job 38. 41. Provideth for t. *r.*
Ca. 5. 11. Buſhy & black as a *r.*
P. Iſ. 33. 11. *R.* ſha. dwell in it
1 K. 17. 4. Commanded the *r.*
6. *R.* brought him bread
Pſ. 147. 9. Young *r.* that cry
Pro. 30. 17. *R.* of the valley
Lu. 12. 24. Conſider the *r.*
Pſ. 22. 13. *R.* & roar. lion.
Eze. 22. 25. *R.* the prey
Mat. 7. 15. Are *r.* wolves
C. Lu. 11. 39. *R.* and wicked
Iſ. 35. 9. And *r.* beaſts
46. 11. Calling a *r.* bird
Ez. 39. 4. The *r.* birds
Ravin, Nah. 2. 12.
RAVISHED.
Ca. 4. 9. Thou haſt *r.* my h.
T. Iſ. 13. 16. Their wives—*r.*
T. Zec. 14. 2. Their women *r.*
Pro. 5. 19. Be thou *r.* always
20. Wilt thou my ſon be *r.*
This is,
1. Spiritual, Can. 4. 9
2. Corporal,
   1. In good part, Pr. 5. 19.
   2. In ill part, Iſ. 13. 16

REACH, ED, ETH.
Le. 26. 5. *R.* unto the vintage
Job 20. 6. *R.* unto the clouds
Iſ. 8. 8. *R.* to the neck
P. Zec. 14. 5. *R.* unto Azal
Joh. 20. 27. 2 Co. 10. 13.
Ge. 28. 12. *R.* to Heaven
Pſ. 36. 5. *R.* unto the clouds
Jer. 4. 10. *R.* unto the ſoul
18. *R.* unto thine heart
51. 9. Judgment *r.* to heaven
Da. 4. 11. 22.
Re. 18. 5. *R.* to Heaven
Reaching, Ph. 3. 13
READ, EST, ETH, ING.
Ex. 24. 7. *R.* in the audience of
De. 17. 1 Shall *r.* in thee
C. 31. 11. Shall *r.* the words oft.
Joſh. 8. 34. *R.* all the words of t.
2 K. 23. 2. He *r.* in their ears
2 Ch. 34. 18. Shaphan *r.* it

Ne. 8. 3. He *r.* therein before
Da. 5. 7. Shall *r.* this writing
Mat. 12. 3. Have ye not *r.*
Mar. 12. 26. Have ye not *r.* in
Lu. 4. 16. Stood up for to *r.*
Lu. 6. 3. Have ye not *r.* ſo much
Ac. 8. 30. *R.* the prophet
32. Scripture which he *r.*
13. 27. *R.* every ſabbath day
15. 31. Which—they had *r.*
2 Co. 1. 13. Then what—*r.*
3. 2. Known & *r.* of all
Ep. 3. 4. Whereby when ye *r.*
Col. 4. 16. Epiſtle is *r.*
1 Th. 5. 27. This Epiſtle be *r.*
Re. 5. 4. Open & *r.* the book
Lu. 10. 26. How *r.* thou
Ac. 8. 30. Thou what thou *r.*
Ha. 2. 2. May run that *r.*
Mat. 24. 15. Whoſo *r.* let him
P. Re. 1. 3. Bleſſed is he that *r.*
Ac. 13. 15. After t. *r.* of the law
2 Cor. 3. 14. *R.* of the Old T.
1 Tim. 4. 13. Attendance to *r.*

Ready.

C. Ex. 19. 11. *R.* againſt t third day
De. 26. 5. Syrian *r.* to periſh
Ne. 9. 17. God *r.* to pardon
Job 17. 1. Graves—*r.* for me
29. 13. That was *r.* to periſh
Pſ. 86. 5. *R.* to forgive and
Pro. 24. 11. *R.* to be ſlain
31. 6. *R.* to periſh
Ec. 5. 1. Be more *r.* to hear
Iſ. 27. 13. Were *r.* to periſh
Da. 3. 15. Now if ye be *r.*
Mar. 24. 44. Be ye alſo *r.*
25. 10. They that were *r.* went
Lu. 1. 17. Make *r.* a people
C. 12. 40. Be ye alſo *r.*
Ac. 21. 13. I am *r.* not to be
1 Tim. 6. 18. *R.* to diſtribute
Tit. 3. 1. *R.* to every good work
1 Pe. 3. 15. Be *r.* always to
4. 5. That is *r.* to judge
Re. 3. 2. Are *r.* to die
19. 17. Wife made herſelf *r.*

Put for,

1. Diſpoſed & inclined, Tit. 3. 1 1 Pe. 5. 2
2. Near at hand, 1 Pe. 1. 5. & 4. 5
3. Ably furniſhed, 1 Pe. 3. 15

Readiness.

Ac. 17. 11. With all *r.*
2 Cor. 8. 11. There was a *r.*
10. 6. *R.* to revenge all

Reap, ers, eth, ing.

Le. 25. 11. Shall not ſow nor *r.*
Job 4. 8. Sow wicked. *r.* the ſame
Pſ. 126. 5. Sow in tears, ſhall *r.*
Pro. 22. 8. Iniquity ſhall *r.* van.
Ec. 1. 4. Clouds ſhall not *r.*
Jer. 12. 13. Shall *r.* the w.
Hoſ. 8. 7. Shall *r.* the whirlwind
Mat. 6. 26. Nor do they *r.*
2. Co. 9. 6. Shall *r.* ſparingly
Ga. 6. 7. Soweth, ſhall alſo *r.*
9. Due ſeaſon *r.* if we
Ja. 5. 4. *R.* down your fallow
Re. 14. 15. Thy ſickle and *r.*
Iſ. 17. 5. John 4. 36. 37.
1 S. 6. 13. Mat. 25. 4.

Reason, able.

Job 13. 3. Deſire to *r.* with G.
Iſ. 1. 18. Let us *r.* together ſaith
Mat. 16. 8. Why *r.* ye among
Lu. 5. 21. Began to *r.* ſaying
C. 1 Pe. 3. 15. A *r.* of the hope
Ro. 12. 1. *R.* ſervice

Put for,

1. Diſcretion, Ac. 25. 27
2. The ground of a thing, 1. Pe. 3. 15.

Rebel, ed, ion, ious, s.

Nu. 14. 9. Only *r.* not
T. Joſ. 1. 18. He be that doth *r.*
22. 16. That ye might *r.* this day
29. God forbid we ſhould *r.*
1 Sa. 12. 15. *R.* againſt the L.
T. Iſ. 1. 20. If ye refuſe & *r.*
Ho. 7. 14. And they *r.* againſt
Iſ. 63. 10. *R.* and vexed his
La 1. 20. Grievouſly *r.*
Da. 9. 9. Though we have *r.*
De. 31. 27. I know thy *rebellion*
1 S. 15. 23. *R.*—ſin of witchcraft
Ne. 9. 17. In their *r.* appointed
Job 34. 37. Addeth *r.* to his ſin
Pro. 17. 11. Seeketh only *r.*
Je. 28. 16. Thou haſt taught *r.*

Thus men do,

1. Ag. G. Nu. 14. 9. Ho. 7. 14
2. His word, Pſ. 107. 11
3. His Spirit, Iſ. 63. 10
4. An earthly King, 1 K. 12. 19

De. 9. 7. Ye have been *rebellious*
21. 18. A *r.* ſon, which
1 S. 20. 30. Perverſe *r.* wo.
Ezr. 4. 12. The *r.* & bad city
15. Is a *r.* city & hurtful
Iſ. 1. 23. The princes are *r.*
T. 30. 1. Wo to the *r.* children
9. This is a *r.* people
50. 5. I was not *r.*
65. 2. Unto a *r.* peo. which
Je. 4. 17. She hath been *r.*
5. 23. And a *r.* heart they
Eze. 2. 3. To a *r.* nation that
7. For they are moſt *r.*
C. 8. Be not thou *r.* like that
44. 6. Thou ſhalt ſay to the *r.*
Nu. 17. 10. Againſt the *rebels*
20. 10. Hear now ye *r.*
Eze. 20. 38. Among the *r.*
Receit, Mat. 9. 9. Lu. 5. 27

Rebuke, ed, er, eth.

C. Lev. 19. 17. In any wiſe *r.*
De. 28. 20. Vexation and *r.* in all
1 Ch. 12. 17. Look thereon & *r.*
Pſ. 6. 1. O L. *r.* me not in, 38. 1
18. 15. At thy *r.* O Lord
68. 30. *R.* the company of the
76. 6. At thy *r.* O G. of Jacob
80. 16. They periſh at the *r.* of
104. 7. At thy *r.* they fled
Pro. 9. 8. *R.* a wiſe man, & he
13. 1. A ſcorner heareth no *r.*
8. The poor heareth not *r.*
24. 15. But to them that *r.* him
27. 5. Open *r.* is better than
Ec. 7. 5. To hear the *r.* of
Iſ. 2. 4. Shall *r.* many people
25. 8. The *r.* of his people
30. 17. Thouſ. flee at *r.* of one
37. 3. Of *r.* & of blaſphemy
51. 20. The *r.* of thy G.
54. 9. Wroth with thee, nor *r.*
66. 15. His *r.* with flames of fire
Je. 15. 15. Sake I have ſuffered *r.*
Ho. 5. 9. In the day of *r.*
Mic. 4. 9. And *r.* ſtrong nations
Ze. 3. 2. Lord *r.* thee, O Satan
Mal. 3. 11. Will *r.* the devourer
Mar. 8. 32. Began to *r.* him
Lu. 17. 3. *R.* him, & if he
19. 39. Maſter *r.* thy diſciples
Ph. 2. 15. Without *r.* in the
1 Tim. 5. 1. *R.* not an elder
C. 20. Sin *r.* before all, that
2 Tim. 4. 2. *R.* exhort with all
Tit. 1. 13. *R.* ſharply, that they
C. 2. 15. *R.* with all authority
Ju. 9. The L. *r.* thee
Re. 3. 19. Love, I *r.* and & chaſt.

It is put for,

1. To take away, Mal. 3. 11
2. To find fault with, Mat. 16. 22
3. To cure, Lu. 4. 39
4. To convince, Lu. 17. 3
5. To ſilence, 19. 39
6. To reſtrain, Zec. 3. 2. Ju. 9
7. To put, to open, Pſ. 6. 1—9. 5

Ne. 5. 7. I *rebuked* the nobles
Pſ. 9. 5. Thou haſt *r.* the
106. 9. *R.* the red ſea alſo
119. 21. Haſt *r.* the proud
Mat. 17. 18. Jeſus *r.* the Devil
Mar. 8. 33. He *r.* Peter
9. 25. *R.* the foul ſpirit
Lu. 9. 22. *R.* unclean ſpirit
He. 12. 5. When thou art *r.* of
2 Pe. 2. 16. *R.* for his iniq.
Pſ. 39. 11. When—wit. *rebuk.* doſt
Pro. 28. 23. He that *r.* a man
Eze. 25. 17. With furious *r.* and
Ho. 5. 2. Have been a *rebuker*
Am. 5. 10. That *r.* in the gate

Receive.

Ge. 4. 11. *R.* brothers blood
De. 33. 3. *R.* of thy words
2 K. 5. 26. This a time to *r.* mo.
Job 2. 10. Shall we *r.* good at
Pſ. 6. 9. The L. will *r.* my
24. 5. Shall *r.* the bleſſing
73. 24. After *r.* me to glory
Pro. 1. 3. *R.* the inſtruction
Je. 5. 3. Refuſe, to *r.* correction
9. 20. Ear *r.* the word
17. 23. Hear nor *r.* inſtruction
Eze. 3. 10. *R.*—in thine heart
Ho. 10. 6. Shall *r.* ſhame
14. 2. *R.* us graciouſly
Mat. 10. 41. Shall *r.* a profit
18. 5. Whoſo ſhall *r.* one ſuch
19. 11. All men cannot *r.* this
29. Shall *r.* an hundred fold
Mar. 10. 51. Might *r.* my ſight
P. John 14. 3. *R.* you to myſelf
16. 24. Aſk and ye ſhall *r.*
Ac. 2. 38. Shall *r.* the gift unto
3. 21. The heavens muſt receive
5. 59. Lord J. *r.* my ſpirit
20. 35. To give than to *r.*
Ro. 15. 7. *R.* one another
1 Cor. 14. 5. May *r.* edifying
2 Cor. 5. 10. May *r.* things done
C. 6. 1. *R.* not the grace God
P. 17. And I will *r.* you
Ep. 6. 8. The ſame ſhall he *r.*
Col. 3. 24. That *r.* reward
25. Shall *r.* for their wrong
He. 9. 15. Might *r.* the prom
10. 36. Ye might *r.* the prom.
11. 8. Should after *r.* for
Ja. 1. 12. Shall *r.* the crown of l.
3. 1. Shall *r.* the greater
4. 3. Ye aſk and *r.* not
2 John 8. That we may *r.* a full
10. *R.* him not into
Re. 18. 4. *R.* not her plagues.

It ſig.

1. To contain, 1 K. 8. 64
2. To accept of, Job 2. 10
3. Hearken, Pr. 2. 1. He. 10. 26
4. To entertain, Ac. 28. 2, 7
5. Belie. Mat. 11. 14. John, 1. 12
6. To be reward. Mat. 20. 9, 10
7. To join by affect. Phil. 15
8. To give, Rev. 13. 16. mar.
9. To permit, 2 Cor. 11. 16. mar.

Reckon, ed.

Ro. 6. 11. *R.* alſo yourſelves
8. 18. For I *r.* that the ſuffer.
Lu. 22. 37. *R.* among the
Ro. 4. 4. Not *r.* of grace, but

It ſig.

1. To prop. to one's ſelf, Iſ. 38. 13
2. To gather by argument, Ro. 6. 11—8. 18

Recompence, ed, es.

De. 32. 35. Vengeance and *r.*
Job 15. 31. Vanity ſhall be his *r.*
Iſ. 35. 4. Even G.—with *r.*
T. 59. 18. *R.* to his ene.
65. 6. *R.* into their boſ.
66. 6. *R.* rec. to enemies
Jer. 25. 14. I'll *r.* them ac.
Lam. 3. 64. Render them a *r.*
Eze. 7. 3. And will *r.* upon thee
9. 10. But I will *r.* their way
Ho. 9. 7. Days of *r.* are come
Lu. 14. 12. And a *r.* be made
C. Ro. 12. 17. *R.*—no man evil
T. 2. Theſ. 1. 6. *R.* tribulation to
He. 2. 2. Reſerved a juſt *r.* of
10. 30. I will *r.* ſaith the L.
35. Which hath great *r.* of
11. 26. Had reſpect to the *r.*
Nu. 5. 8. Treſpaſſes be *r.*
2 S. 22. 21. Hath he *r.* me, 25. Pſ. 18. 20. 24
Jer. 18. 20. Evil be *r.* for
Eze. 22. 31. Have I *r.*
Lu. 14. 14. Ro. 11. 35
Iſ. 34. 8. The year of *r.*
Jer. 32. 18. *R.* the iniquity
51. 56. God of *r.*

Reconcile.

1 S. 29. 4. Ez. 45. 20.
Ep. 2. 16. Might *r.* both
Col. 1. 20. To *r.* all things

Reconciliation, ciled.

Eze. 45. 15. Make *r.* for them
Da. 9. 24. Make *r.* for iniquity
2 Cor. 5. 18. The miniſter of *r.*
He. 2. 17. To make *r.*
Mat. 5. 24. Be *r.* to thy
Ro. 5. 10. We were *r.* to G.
2 Cor. 5. 18. *R.* us to himſelf
20. Be ye *r.* to G.
Co. 1. 21. Yet now hath he *r.*
2 Co. 5. 19. *R.* the world unto

Record.

Ex. 20. 24. I *r.* my name
De. 30. 19. Heaven & earth to *r.*
Job 16. 19. And my *r.* is on high
John 1. 34. I ſaw & bare *r.*
8. 13. Thou bear. *r.* of thyſelf
19. 35. That ſaw it bare *r.*
2 Cor. 1. 23. I call G. for a *r.*
Ph. 1. 8. For G. is my *r.*
1 John 5. 7. Three that bear *r.*
11. And this is the *r.* that
3 Joh. 12. We alſo bear *r.* and
Re. 1. 2. Bear *r.* of the word

Recover, ed.

Jud. 11. 26. Ye not *r.*
1 S. 30. 8. Without fail *r.*
2 K. 1. 2—5. 3, 6. 7, 11—8. 8
2 Ch. 13. 20—14. 13
Pſ. 39. 13. *R.* my ſtrength
Iſ. 11. 11. To *r.* the remnant
38. 16. So wilt thou *r.* me, 21
T. Hoſ. 2. 9. I will *r.* my wool
2 Tim. 2. 26. That they may *r.*
1 S. 30. 18. David *r.* all
2 K. 13. 25—14. 28—20. 7.
Iſ. 38. 9—39. 1
Jer. 8. 22. My people *r.*
41. 16. Whom he had *r.*
Recovering, Lu. 4. 18

Red

Ge. 25. 25. Came out *r.* all
30. That ſame *r.* pottage
Pſ. 75. 8. The wine is *r.*
Pro. 23. 31. When it is *r.*
Iſ. 1. 18. *R.* like crimſon
27. 2. Vineyard of *r.* wine
63. 2. Wheref. art thou *r.*
Na. 2. 3. Man is made *r.*

Redeem, ed.

Ex. 6. 6. Will *r.* you with a
13. 13. Thou ſhalt *r.* with a
Le. 25. 25. Of his kin come to *r.*
2 S. 7. 23. Whom G. went to *r.*
Pſ. 25. 22. *R.* Iſrael, O G.
Pſ. 26. 11. *R.* me and be m. to
44. 26. *R.* me for thy mercy
49. 7. By any means *r.* his broth.
15. G. will *r.* my ſoul
P. Hoſ. 13. 14. Will *r.*—fro. death
Mic. 4. 10. There the L. ſhall *r.*
Ga. 4. 5. To *r.* them—und. t. law.
Tit. 2. 14. That he might *r.* us
Ge. 48. 16. T. angel which *r.* me
De. 7. 8. Lord—& *r.* you
24. 18. Thy *r.* thee thence
2 S. 4. 9. Who hath *r.* my ſoul
Pſ. 31. 5. Thou haſt *r.* me
107. 2. Let the *r.* of the L.
136. 24. And hath *r.* us from
P. Iſ. 1. 27. Zion ſhall be *r.* with
P. 35. 9. *R.* ſhall walk there
43. 1. I have *r.* thee
44. 22. For I have *r.* thee
P. 51. 11. The *r.* of the L. ſhall
62. 12. The *r.* of the L.
63. 4. The year of my *r.* com.
La. 3. 58. Thou haſt *r.* my life
Ho. 7. 13. Though I have *r.*
Mic. 6. 4. *R.* thee out of the
Lu. 1. 68. And *r.* his people
24. 21. Which ſhould ha. *r.* Iſrael
Ga. 3. 13. Chriſt *r.* us
1 Pe. 1. 18. You were not redeem.
Rev. 5. 9. And haſt *r.* us to G.
14. 4. Were redeemed from

It is put for,

1. True valua. Ex. 13. 13. 15
2. Deliv. fr. thraldom, 32. 6
3. To recover loſs, Eph. 5. 16

Redeemer, eth, ing.

Job 19. 25. Know that my *r.*
Pſ. 19. 14. My ſtrength and my *r.*
78. 35. The high G.—their *r.*
Pro. 23. 11. For their *R.* is
Iſa. 41. 14. Thy *R.* the Holy one
43. 14. Saith the L. your *R.*
44. 6. His *r.* the L— of hoſts
47. 4. As for our *r.*
48. 17. Saith the L. thy *R.*
49. 26. Thy S. and thy *R.*
59. 20. *R.* ſhall come to Zion
63. 16. Our Father, our *R.*
Jer. 50. 34. Their *r.* is ſtrong
Pſ. 34. 22. The L. *r.* the ſoul
103. 4. Who *r.* thy life
Eph. 5. 16. *R.* the ſeaſon
Col. 4. 5. *R.* the time

Redemption.

Pſ. 49. 8. *R.* of the ſoul
130. 7. With him is plenteous *r.*
Lu. 21. 28. *R.* draweth nigh
Ro. 3. 24. Through the *r.* that
8. 23. The *r.* of the body
Eph. 1. 7. In whom we have *r.*
4. 30. Sealed to the day of *r.*
Col. 1. 14. In whom we have *r.*
He. 9. 12. Obtained eternal *r.*

Put for

1. Remiſſion of ſin, Ep. 1. 7
2. Jeſus Chriſt, 1 Cor. 1. 30
3. The whole work of ſalvat. He. 9. 12, 15
4. Freeing our bodies from the duſt, Ro. 8. 23

Reed.

2 K. 18. 21. Staff of bruiſed—*r.*
Iſ. 36. 6. Staff of this broken *r.*
P. 42. 3. A buiſed *r.* ſhall he not
Ezek. 29. 6. Have been a ſtaff of *r.*
Mat. 11. 7. *R.* ſhaken with t. wind
12. 20. A bruiſed *r.* ſhall he not
27. 29. And a *r.* in his right hand

Reel.

Pſ. 107. 27. They *r.* to and fro.
Iſ. 24. 20. The earth *r.* to and fro.

Refine, ed.

P. Iſ. 25. 6. Wine on t. lees well *r.*

REFRAIN, ED.
Ge. 45. 1. Joſeph could not *r.*
Job 7. 11. I will not *r.* my
Pr. 1. 15. *R.* thy foot from
Ec. 3. 5. To *r.* from embrac.
Iſ. 64. 12. Wilt thou *r.* thyſelf
Je. 31. 16. *R.* thy voice from
Ac. 5. 38. *R.* from theſe men
1 Pe. 3. 10. Let him *r.* his tong.
Ge. 43. 31. And *r.* himſelf
Eſ. 5. 10. Haman *r.* himſelf
Pſ. 40. 9. I have not *r.* my lips
119. 101. I have *r.* my feet
Pr. 10. 19. That *r.* his lips
Iſ. 42. 14. And *r.* myſelf
Je. 14. 10. They have not *r.*
See the words *bridleth* & *forbear.*
REFRESH, ED, ETH, ING.
Ex. 23. 12. May be *r.*
31. 17. Reſted and was *r.*
Job 32. 20. I may be *r.*
Ro. 15. 32. With you be *r.*
1 Cor. 16. 18. *R.* my ſpirit
2 Cor. 7. 13. *R.* by you all
1 Ti. 1. 16. He oft *r.* me, Phil. 7. 8.
Pr. 25. 13. He *r.* the ſoul
Iſ. 28. 12. This is the *r.*
Ac. 3. 19. Times of *r.*
REFUGE.
Num. 35. 13. Six cities of *r.* 15.
Joſ. 20. 2. Appoint cities of *r.*
21. 32. To be a ci. of *r.* for thee
2 S. 22. 3. My *r.* my Saviour
P. Pſ. 9. 9. The L. alſo will be a *r.*
P. 14. 6. Becauſe the L. is his *r.*
P. 46. 1. G. is our *r.* and
48. 3. In her palaces for a *r.*
57. 1. Will make my *r.* until
59. 16. My defence and my *r.*
62. 7. My ſtrength and my *r.*
8. God is a *r.* for us
71. 7. But thou art my ſtr. *r.*
91. 2. My *r.* and my fortreſs
94. 22. G. is the rock of my *r.*
142. 4. *R.* failed me, no man
Iſ. 4. 6. For a place of *r.* and
25. 4. A *r.* from the ſtorm
28. 15. We made lies our *r.*
Je. 16. 19. My *r.* in affliction
He. 6. 18. Who have fled for *r.*
Spoken of,
1. God's fear, Pr. 14. 26.
2. Chriſt's kingdom, Iſ. 4. 6.
3. Of lies, 28, 15. 17.
REFUSE, ED, ETH.
Ex. 4. 23. If thou *r.* to let
See 8. 2.--9. 2.--10. 3.--16. 28.
Pr. 8. 33. Be wiſe and it *r.* not
21. 7. They *r.* to do judgment
25. His hands *r.* to labour
Iſ. 7. 15. May know to *r.* the
Je. 8. 5. They *r.* to return
13. 10. Which *r.* to hear my
Ac. 25. 11. I *r.* not to dye
1 Ti. 4. 7. But *r.* proph. and
5. 11. The younger widows *r.*
He. 12. 25. See that ye *r.*
Ge. 37. 35. He *r.* to be com.
1 S. 8. 19. The people *r.* to
1 Sa. 16. 7. Becauſe I have *r.*
2 Sa. 2. 23. He *r.* to turn
Neh. 9. 17. *R.* to obey
Job 6. 7. Things my ſoul *r.*
Pſ. 77. 2. S. *r.* to be comfort—
78. 10. *R.* to walk in his
67. *R.* the tabernacle of
118. 22. The builders *r.*
Pr. 1. 24. Called and ye *r.*
Iſ. 54. 6. When thou waſt *r.*
Je. 3. 3. *R.* to be aſhamed
5. 3. *R.* to receive correction
11. 10. *R.* to hear my word
Zec. 5. 6. *R.* my judgment
Hoſ. 11. 5. They *r.* to return
Zec. 7. 11. They *r.* to hearken
Ac. 7. 35. They *r.* ſaying
1 Ti. 4. 4. Nothing to be *r.*
He. 11. 24. *R.* to be called the
12. 25. Who *r.* him that
Pr. 10. 17. *R.* reproof erreth
13. 18. *R.* instruction
Iſ. 8. 6. *R.* water—Shilo
Je. 15. 18. *R.* to be healed
REGARD, ED, ETH.
Ex. 5. 9. Not *r.* vain words
1 S. 25. 25. *R.* this man of
Job 3. 4. Let not God *r.* it
35. 13. Nor will the Alm. *r.*
36. 21. Take heed, *r.* not
Pſ. 28. 5. They *r.* not
31. 6. *R.* lying vanities
66. 18. If I *r.* iniquity in
102. 17. He will *r.* the poor
Pr. 5. 2. May *r.* diſcretion
Iſ. 5. 12. *R.* not the work of
13. 17. Shall not *r.* ſilver
Pſ. 106. 44. *R.* their afflict.
Pr. 1. 24. Hand, and no man *r.*
Lu. 1. 48. Hath *r.* the low
Job 34. 19. Nor *r.* the rich more
Pr. 12. 10. *R.* the life of his
13. 18. That *r.* reproof
Regarding, Job 4. 20. Phil. 2. 30
REGENERATION.
Mat. 19. 28 Followed me in *r.*
Tit. 3. 5. Waſhing of *r.*
REJECT.
T. Hoſ. 4. 6. I will alſo *r.* the
Mar. 6. 26. Would not *r.* her
Tit. 3. 10. Second admon. r.
1 S. 8. 7. They have not *r.*
10. 19. Have *r.* your God
T. 15. 23. Becauſe thou haſt *r.*
T. 16. 1. I have *r.* him from
2 K. 17. 15. *R.* his ſtatutes
Iſ. 53. 13. *R.* of men
30. The L. hath *r.* them
8. 9. Have *r.* the word of
Hoſ. 4. 6. Haſt *r.* knowl.
Lu. 7. 30. *R.* the counſel
He. 6. 8. Is *r.* and nigh to
Joh. 12. 48. That *r.* me and
REIGN.
T. Ge. 37. 8. Shalt thou *r.*
P. Ex. 15. 18. L. ſhall *r.* ever
T. Job 34. 30. Hypocrite *r.* not
P. Pſ. 146. 10. L. *r.* for ever
Pr. 18. 15. By me Kings *r.*
P. Iſ. 24. 23. L. of hoſts ſhall *r.*
Lu. 1. 33. Shall *r.* over the
19. 14. Not this man to *r.*
P. Ro. 5. 17. *R.* in life by one
6. 12. Let not ſin then *r.*
P. 1. Cor. 15. 25. Muſt *r.* till he
P. 2. Ti. 2. 12. Shall alſo *r.* with
P. Re. 5. 10. Shall *r.* on t. earth
P. 20. 6. *R* 1000 years
P. 22. 5. *R.* For ever and ever
'Tis ſpoken,
1. Of G. Ex. 15. 18. Pſ. 146. 10.
2. C. Iſ. 32. 1. Re. 11. 15. Lu. 1.
33. Ro. 15. 12. 1 Cor. 15. 25.
3. C. mem. 2 Ti. 2. 12. Re. 22. 5.
4. Of death, Ro. 5. 17.
5. Of ſin, 21.
REINS.
Job 19. 13. Cleaveth my *r.* as
Pſ. 7. 9. G. trieth t. heart and *r.*
16. 7. My *r.* alſo inſtruct me
37. 21. Pricked in my *r.*
139. 13. Haſt poſſeſſed my *r.*
Pr. 23. 16. My *r.* ſhall rejoice
Je. 11. 20. Trieſt *r.* and heart
12. 2. Far from their *r.*
17. 10. Try the *r.* even to give
20. 12. Seeſt the *r.* and heart
La. 3. 13. Enter into my *r.*
Re. 2. 23. Searcheth the *r.*
Put for,
1. The whole man, Job 19. 27.
2. The affections, Pr. 23. 16.
Pſ. 7. 9--26. 2. Je. 11. 20.
3. T. deſires Pſ. 73. 21. Je. 12. 2.
4. The moſt ſec. parts within,
La. 3. 13. Pſ. 139. 13.
5. Sec. inſpiration of G. Pſ. 16. 7.
REJOICE, ED, ETH.
Le. 23. 40. Shall *r.* before the L.
De. 12. 7. Shall *r.* in all that
26. 11. *R.* in every good thing
27. 7. *R.* before the L.
28. 63. So the L. will *r.* over
1 S. 2. 1. Will *r.* in thy ſal.
1 Ch. 16. 31. Let t. ear. *r.* over
2 Ch. 6. 41. Let Saints *r.* in the
C. Pſ. 2. 11. *R.* with trembling
5. 11. Their truſt in thee *r.*
9. 14. *R.* in thy ſalvation
C. 32. 11. *R.* ye righteous and
35. 9. It ſhall *r.* in his
48. 11, Let mount Zion *r.*
51. 8. Haſt broken may *r.*
65. 8. Morn--evening may *r.*
66. 6. There did we *r.* in him
85. 6. That thy people may *r.*
86. 4. *R.* the ſoul of thy ſerv.
P. 89. 12. Hermon ſhall *r.* in
105. 3. The heart of them *r.*
107. 42. Shall ſee it and *r.*
109, 28. But let thy ſervant *r.*
Pr. 2. 14. Who *r.* to do evil
5. 18. *R.* with the wife of
23. 15. My heart ſhall *r.*
24. 17. *R.* not when thy enemy
Ec. 3. 12. But for a man to *r.*
5. 19. To *r.* in his labor
11. 8. And *r.* in them all, yet
Iſ. 8. 6. *R.* in Rezin and rem.
P. 41. 16. Shall *r.* in the L.
62. 5. Shall thy G. *r.* over the
Je. 31. 13. Then ſhall the vir. *r.*
T. Eze. 7. 12. Let not the buyer *r.*
Joe. 2. 23. *R.* in the L. your
Am. 6. 13. *R.* in a thing of
Mi. 7. 8. *R.* not againſt me, oh
Ha. 3. 18. Yet will I *r.* in the
Zep. 3. 11. That *r.* in thy pride
C. Mat. 5. 12. *R.* be exceed. glad
Lu. 1. 14. Many ſhall *r.* at his
10. 20. In this *r.* not
Joh. 4. 36. That reapeth may *r.*
C. Rom. 5. 2. *R.* in hope of the
C. 12. 15. *R.* with them that *r.*
Ga. 4. 27. *R.* thou barren that
Phil. 2. 16. I may *r.* in the day of
3. 1. Brethren *r.* in the Lord
C. 3. *R.* in Chriſt Jeſus
4. 4. *R.* in the Lord always
Col. 1. 24. Now *r.* in my ſuffer.
C. 1 Th. 5. 16. *R.* evermore
Ja. 1. 9. *R.* in that he is ex.
1 Pet. 1. 6. Wherein ye greatly *r.*
C. 8. Ye *r.* with joy unſpeak.
4. 13. *R.* in as much as ye are
Re. 11. 10. Shall *r.* over them
12. 12. Therefore *r.* ye heav.
18. 20. *R.* over her thou hea.
19. 7. Let us be glad and *r.*
Job 31. 25. If I *r.* becauſe my
29. If I *r.* at the deſire of
Pſ. 119. 14. *R.* in the way of
Ec. 2. 10. Heart *r.* in all my
Je. 15. 17. Nor *r.* I ſat alone
50. 11. Becauſe ye *r.* O ye
Obad. 12. Nor ſhouldſt thou *r.*
Lu. 10. 21. Jeſus *r.* in Spirit
Jo. 8. 56. *R.* to ſee my day
Ac. 16. 35. M. before them & *r.*
Phil. 4. 10. But I *r.* in the Lord
1 Sam. 2. 1. My heart *r.* in the
Pſ. 19. 5. *R.* as a ſtrong man
Pr. 11. 10. City *r.* and when
Pr. 13. 9. Light of the righteo. *r.*
Iſ. 62. 5. As the bridegroom *r.*
64. 5. Meeteſt him that *r.* and
Je. 11. 15. Doſt evil then *r.*
C. 1 Cor. 13. 6. *R.* not in iniquity
Ja. 2. 13. Mercy *r.* againſt judg.
2 Chr. 23. 18. With *r.* and
Pſ. 19. 8. Are right *r.* the heart
45. 15. With gladneſs and *r.*
119. 111. The *r.* of my heart
C. Pr. 8. 30. *R.* always before him
Ha. 3. 14. Their *r.* was to de.
Ac. 8. 39. Went on his way *r.*
Ro. 12. 12. *R.* in hope, pat.
2 Cor. 1. 12. For our *r.* is this
6. 10. Yet always *r.* as poor
Gal. 6. 4. Shall he have *r.*
Ja. 4. 16. All ſuch *r.* is evil
RELIEVE, ED, ETH.
C. Le. 25. 35. Thou ſhalt *r.* him
Pſ. 146. 9. *R.* the fatherleſs and
Iſ. 1. 17. *R.* the oppreſſed
La. 1. 11. *R.* the ſoul, ſee O L.
16. That ſhould *r.* my ſoul
19. Meat to *r.* their ſouls
1 Tim 5. 10. If ſhe have *r.* the
16. Let them *r.* them
Put for,
1. To ſtrengthen, Lev. 25. 35.
2. To make contin. Pſ. 146. 9.
3. To redreſs, Iſa. 1. 17. *m.*
4. To rel. fa. ſo. La. 1. 11. 16. 19
RELEASE, ED, ETH.
De. 15. 1, 2, 3—31. 10.
Eſt. 2. 18. Mat. 27. 15.
Lu. 23. 16. Joh. 19. 10.
Relief, Acts 11. 29.
RELIGION, OUS.
Ac. 26. 5. Gal. 1. 13, 14.
Ja. 1. 26. This mans *r.* is, 27.
Ac. 13. 43. Ja. 1. 26.
Acts 26. 5. Straiteſt ſect of—*r.*
Ga. 1. 13. In the Jewiſh *r.*
14. Profiteth in the Jew. *r.*
It is put for,
1. The Jewiſh corrupted wor.
Ac. 26. 5. Ga. 1. 13.
2. Godlineſs, Ja. 1. 27.
3. Profeſſion of religions, 26.
RELY, ED.
2 Ch. 13. 18. *R.* on the Lord
16. 7. Becauſe thou haſt *r.*
8. Becauſe thou diſt *r.* on
Remainder, Pſ. 76. 10.
REMAIN, EST, ETH.
Ezr. 9. 15. We *r.*—eſcaped
Job. 27. 15. That *r.* of him
37. 8. *R.* in their places
Pr. 2. 21. Perfect ſhall *r.*
21. 16. *R.* in the congreg—
Iſ. 32. 16. Righteouſ.—*r.*
65. 4. *R.* among the graves
Je. 17. 25. This city ſhall *r.*
27. 11. Will I let *r.* 19.
30. 18. The palace ſhall *r.*
42. 17. None—ſhall *r.*
T. 44. 7. None to *r.*
Joh. 15. 11. Joy might *r.*
16. Your fruit ſhould *r.*
He. 12. 27. Shaken may *r.*
1 Joh. 2. 24. Shall *r.* in you
Re. 3. 2. The things that *r.*
Ge. 8. 22. The earth *r.* ſeed
Job 19. 4. Mine error *r.*
21. 34. There *r.* falſhood
Iſ. 4. 3. *R.* in Jeruſal.
Hag. 2. 5. My ſpirit *r.*
Joh. 9. 41. Your ſin *r.*
1 Cor. 7. 29. It *r.* that both
2 Cor. 3. 11, 14—9. 9.
He. 4. 6, 9—10. 26.
1 Joh. 3. 9. His ſeed *r.*
REMEDY.
2 Ch. 36. 16. Till there was no *r.*
Pr. 6. 15. Broken without *r.*
REMEMBER.
Ge. 9. 16. May *r.* the everl.
Ge. 40. 23. Did not the butler *r.*
41. 9. I do *r.* my faults
Ex. 13. 3 *R.* this day in
P. Le. 26. 42. I'll *r.* my co.
Num. 11. 5, We *r.* the fiſh
15. 40. Ye may *r.* and do all
C. Deu. 5. 15. *R.* that thou
7. 18. Shall *r.* what the L.
P. 24. 9. *R* what the L.
2 K. 20. 3. O L. *r.*
Ne. 1. 8. *R.* I beſeech thee
Job 4. 7. *R.* I pray thee
7. 7. *R.* that my life is wind
21. 6. When I *r.* I am afraid
Pſ. 20. 7. We will *r.* the
25. 6. *R.* O L. thy tender
7. *R.* not t. ſins of my youth
42. 4. Wh. I *r.* th. things, 63. 6.
--74. 2-77. 11-79. 8. 89. 47.
R. how ſhort my time, 103. 18
—105. 5—106. 4.--119. 49.
R. thy word unto thy ſerv. 132.
1—137. 6—143. 5.
Pr. 31. 7. *R.*—miſery no more
Ec. 5. 20. He ſhall not much *r.*
12. 1. *R.* now th. creator, Iſ. 38. 3
--43. 25--44. 21--46. 8—
47. 7. Neither didſt *r.* thy
latter end
Iſ. 64. 4. *R.* thee in thy ways
Je. 2. 2. I *r.* thee the kindn.
3. 16--14. 10--15. 15--17.
2—18. 20--44. 21.--51. 50.
Eze. 6. 9. *R.* me among the,
16. 60--20. 43--23. 27.
T. Hoſ. 8. 13. Now will he *r.* their
P. 9. 9. He will *r.* their iniq.
Mic. 6. 50. My people *r.*
Ha. 3. 2. In wra. *r.* merc. Zec. 10.
9. Mal. 4. 4. Mat. 16. 9. Mar.
8. 18. Lu. 1. 72 -16. 25--
17. 32--23. 42—24. 6.
Ep. 2. 11. *R.* that ye being
Col. 4. 18. *R.* my bonds
He. 13. 3. *R.* them in bonds
Re. 2. 5. *R.* from whence thou
3. 3. *R.* how thou haſt receiv.
For,
1. To call to mind things
p. or to co. Ex. 20. 8. Lu. 17. 32.
2. To muſe upon, Pſ. 63. 6.
3. To accept, 20. 3.
4. To put confidence in, 7.
5. To conſider, Mat. 16. 9.
1 Th. 2. 9.
6. To praiſe, 1 Ch. 16. 12.
7. To keep in mind, Lu. 17. 32
8. To be mindful of, Ga. 2.
10.
9. To call to acco. 3 Joh. 10.
10. To eſteem, Ec. 9. 15.
11. To puniſh, Je. 31. 34.
REMEMBRANCE, &c.
Ex. 17. 14. Nu. 5. 15. De. 25.
19---32. 26. 2 S. 18. 18.
1 K. 17. 18. Job 18. 17.
Pſ. 6. 5, 18. No *r.* of thee, 30.
4--34. 16--38. 1--77. 6--
83. 4--102. 12--112. 6. Iſ.
8--43. 26.
La. 3. 20. Hath them ſtill in *r.*
Ez. 29. 16. Their iniquity to *r.*
Mal. 3. 16, A book of *r.*
C. Lu. 22. 19. This do in *r.* of me
C. 1 Co. 11. 25. Drink it in *r.* of me
C. 2 Tim. 2. 14. Put them in *r.*
He. 10. 32. But call to *r.* the
2 Pe. 1. 12. To put them alw. in *r.*
13. By putting you in *r.*
15. Theſe things alw. in *r.*
3. 1. Your minds by way of *r.*

Ju. 5. I will put you in r.

REMEMBERED.

Ge. 8. 1. And God r. Noah
Ge. 19. 29. And G. r. Abraham
Ex. 2. 24. God r. his cov.
Pſ. 77. 3. I r. G. and was troubl.
78. 35. They r. that G. was
39. R. that they were but fleſh, 98. 3--105. 8--106. 7--111. 4--119. 52--136. 23--137. 1. La. 1. 7. Lu. 22. 61. Ac. 11. 16. Re. 18. 5.

REMISSION.

Mat. 26. 28. For the r. of ſins
Lu. 1. 77. By the r. of ſins
24. 47. Repen. and r. of ſins
Ac. 2. 38. For the r. of ſins
10. 43. Shall receive r. of ſins
Ro. 3. 25. For the r. of ſins
He. 9. 22. Of blood is no r.
10. 18. Where r.—is

REMNANT.

Job 22. 20. R. the fire conſ.
Iſ. 1. 9. Us a very ſmall r.
11. 11. The r. of his people
37. 4. Prayer for the r. that
P. Eze. 6. 8. Yet will I leave a r.
P. Ro. 9. 27. A r. ſhall be ſaved

REMOVE, ED.

Pſ. 39. 10. R. thy ſtroke away
119. 22. R. from me reproach
Pr. 4. 27. R. thy foot from
C. 5. 8. R. the way far fr. her
C. 22. 28. R. not land-mark
30. 8. R. far from me vanity
Je. 4. 1. Then ſhalt not thou r.
Lu. 22. 42. R. this cup fr. me
T. Re. 2. 5. Will r. thy candl.
Pſ. 46. 2. Tho' the earth be r.
Pr. 10. 30. Shall never be r.
Iſ. 54. 10. And the hills be r.
La. 3. 17. Thou haſt r. my
Ga. 1. 6. That y. are ſo ſoon r.

RENDER, ED, EST, ETH.

T. De. 32. 41. I will r. veng. 43.
Pſ. 28. 4. R. to them—deſerts
94. 2. R. a reward to the proud
116. 12. What ſhall I r. to the
Pr. 26. 16. That can r. a reaſon
Hoſ. 14. 2. R. the calves of
Mat. 22. 21. R. unto Cæſar the
Ro. 2. 6. Who will r. to eve.
13. 7. R. to all their dues
C. 1 Th. 5. 15. None r. evil for e.
Ju. 9. 56. God r. the wick—
2 K. 3. 4. R. unto the King
Pr. 12. 14. Sha. be r. unto him
Pſ. 62. 12. R. to every man
Iſ. 66. 6. R. a recompence
Rendering, 1 Pe. 3. 9.
Renounced, 2 Cor. 4. 2.

RENEW, ED, EST.

1 S. 11. 14. R. the kingd—
Pſ. 51. 10. R. a right ſpirit
Iſ. 40. 31. R. their ſtrength
41. 1. People r. their ſtrength
La. 5. 21. R. our days
He. 6. 6. To r. them again
Job 10. 17. R. thy witneſſes
29. 20. My bow was r.
Pſ. 103. 5. Thy youth is r.
104. 30. R. the face of
2 Cor. 4. 16. Is r. day by day
Eph. 4. 23. Be r. in ſpirit
Col. 3. 10. Is r. in knowledge

RENOWN.

Ge. 6. 4. Old men of r.
Eze. 16. 14. Thy r. went forth
Da. 9. 15. Gotten the r.

RENT.

1 K. 21. 7. Th. he r. his cloaths
1 K. 11. 31. R. the kingd. 14. 8.
19. 11. R. the mountains
Joe. 2. 13. R. yo. hearts & not
Mat. 7. 6. Turn--r. your
Joh. 19. 24. Not r. it, but caſt lo.
Ac. 14. 14. They r. his cloaths
Je. 4. 30. Tho' thou r. thy fa.

REPAIR.

1 K. 12. 7, 8, 12--22. 5, 6.
Ezr. 9. 9. R. the deſolation
P. Iſ. 61. 4. ſhall r. the waſte
Repairer, Iſ. 58. 12.

REPAY, ED.

De. 7. 10. R.—to his face
Job 21. 31. Who ſhall r. him
Pr. 13. 21. Good ſhall be r.
Iſ. 59. 18. R. recompence
Lu. 10. 35. I will r. thee
Ro. 12. 19. I will r. ſaith the L.
Repeateth, Pr. 17. 9.

REPENT.

Ex. 13. 17. Leſt the people r.
Nu. 23. 19. That he ſhould r.
1 S. 15. 29. Will not r.
Job 42. 6. R. in duſt & aſhes
Je. 18. 10. Then I will r. of
26. 3. That I may r.—of t. evil
Jon. 3. 9. If God will return r.
C. Mat. 3. 2. R. for the king. of
C. Mar. 1. 15. R. ye and bel.
C. Ac. 2. 38. R. and be baptiz.
C 17. 30. All men ev. where—r.
26. 20. Th. they ſhould r. and
T. Re. 2. 16. R. or I will come
T. 22. Except—r.
C. 3. 3. Hold faſt and r.
C. 3. 19. Be zealous and r.

Repent is ſpoken,

1. Of God, and put for,
   1. To do wh. he threaten. Ex. 32. 12. Jon. 3. 9, 10.
   2. To undo what he had done, Ge. 6. 6.
   3. To alter, Je. 18. 10. Not his purpoſe, Nu. 23. 19. 1 S. 15. 29.
2. Of Man; put for,
   1. To be ſorry, Ex. 13. 17. 2 Cor. 7. 8.
   2. To wiſh a thing undone, Mat. 27. 3.
   3. To be reformed, Re. 2. 5.
   4. To humble one's ſelf greatly, Job 42. 6.

REPENTANCE, ED, ING.

T. Hoſ. 13. 14. R.—hid from
Mat. 3. 8. Fruits meet for r. Lu. 3. 8. Ro. 2. 4. 2 Cor. 7. 9.
2 Tim. 2. 25. Will give them r.
He. 6. 6. Renew again to r.
2 Pe. 3. 9. All ſhou. come to r.
Je. 8. 6. No man r. of his
Am. 7. 3. The L. r.—for this
Mat. 11. 20. Bec. they r. not
Lu. 11. 32. R. at the prea.
Re. 2. 21. To repent, & ſhe r. not
Je. 15. 6. Weary with r.
Hoſ. 11. 8. My r.—kindled
Repleniſh, Ge. 1. 27.

REPLENISHED.

Iſ. 2. 6. R. from the eaſt
Je. 31. 25. R. every ſorrowful
Eze. 26. 2. I ſhall be r. now
27. 25. Thou waſt r. and
Replieſt, Ro. 9. 20.

REPORT, ED.

C. Ex. 23. 1. Not raiſe a falſe r.
De. 2. 25. Who ſhall hear r. of
1 S. 2. 24. No good r. I hear
1 K. 10. 6. True r. that I heard
Pr. 15. 30. And a good r. maketh
1 Cor. 14. 25. And r. that G. is in
2 Cor. 6. 8. Evil r. and good r.
Phil. 4. 8. Things of good r.
1 Tim. 3. 7. Muſt have a good r.
3 Joh. 12. Good r. of all men
1 Pe. 1. 12. Which are now r.

REPROBATE.

Je. 6. 30. R. ſilver ſhall m.
Ro. 1. 28. Over to a r. mind
2 Tim. 3. 8. R. concern. t. faith
Tit. 1. 16. Every good work r.
2 Cor. 13. 5. Except ye be r.
6. Know that we are not r.
7. Though we be as r.

REPROACH, ETH, FULLY.

Ge. 30. 23 Away my r.
34. 14. Were a r. unto me
Joſ. 5. 9. Roll'd away the r.
Ru. 2. 15. And r. her not
1 S. 17. 26. Taketh away r.
2 K. 19. 16. R. the living G.
Ne. 2. 17. That we be no more r.
4. 4. Turn the r. upon their
6. 13. That they might r. me
Job 27. 6. My heart ſha. not r.
Pſ. 15. 3. Nor take up r. aga.
Eze. 5. 14. A r. among nations
Joe. 2. 19. No more make a r.
He. 11. 26. Eſteeming the r. of
See 2 K. 19. 22. Job 19. 3.
1 Pe. 4. 14. But if ye be r.
Pr. 14. 31. R. his maker
Ro. 15. 3. R. of them that
Job 16. 10. Upon the cheek r.

Put for,

1. Sterility in wom. Ge. 30. 23
2. Sin and evil, 34. 14.
3. Scorn and diſgrace, 1 S. 11. 2. Ne. 2. 17.
4. Infamy and reviling, Iſ. 51. 7. 1 Tim. 3. 7.

REPROOF, REPROVE, ED.

Pr. 1. 23. Turn at my r.
15. 10. Hates r. ſhall die
Job 13. 10. He will ſurely r.
Pſ. 50. 8. I will not r. thee
21. But I will r. thee
141. 5. Let him r. me, it
Pr. 9. 8. R. not a ſcorner
19. 25. R. one that hath und.
See the word *Blameleſs*.

It ſig.

1. To argue, Iſ. 11. 4. marg. Ha. 2. 1. marg.
2. To diſcover, Eph. 5. 13. m.
3. To convince, Joh. 16. 8.
4. To make manif. Joh. 3. 20

Ge. 20. 16. Thus ſhe was r.
1 Ch. 16. 21. He r. kings for, Pſ. 105. 14.
Pr. 29. 1. Being r. often
Je. 29. 27. Haſt thou not r.
Lu. 3. 19. R. by him for
Joh. 3. 20. Deeds ſhould be r.
Eph. 5. 13. All things that are r.

REPUTATION.

Ec. 10. 1. Ac. 5. 34.
Ga. 2. 2. Which were of r.
Phil. 2. 7. Himſelf of no r.

REPUTED.

Job 18. 3. R. vile in your ſight
Da. 4. 35. R. as nothing

REQUEST.

Ju. 8. 24. 2 S. 14. 15, 22.
Ezr. 7. 6. Neh. 2. 4. Eſ. 4. 8.
Job 6. 8. I might have my r.
Pſ. 21. 2. Not witholden the r.
106. 15. Gave them their r.
Ro. 1. 10. Making r. if
Phil. 4. 6. Let your r. be

REQUIRE, ED.

Ge. 9. 5. Your blood will I r.
De. 10. 12. Thy God r. of
Joſ. 22. 23. The L. himſelf r.
2 S. 3. 13. One thing I r.
4. 11. Therefore now r.
1 K. 8. 59. As t. matter ſhall r.
2 Ch. 24. 22. L. look—and r.
Ezr. 8. 22. Aſhamed to r.
Eze. 3. 18. His blood will I r.
34. 10. I will r. my flock
Mi. 6. 8. What doth the L. r.
Pſ. 137. 3. R. of us mirth
Pr. 30. 7. Two things have I r.
Iſ. 1. 12. Who hath r. this
Lu. 11. 50. May be r. of
51. Shall be r. of this
19. 23. R. mi. own with

REQUITE, ED.

Ge. 50. 15. And will cert. r.
De. 32. 6. Do ye thus r. the L.
2 S. 16. 12. R. good for—curſing
1 Ti. 5. 4. R. their patience
Judg. 1. 7. So G. hath r. me and
1 S. 25. 21. R. me evil for good

RESERVE, ED, ETH.

Je. 3. 5. Will he r. his
P. 50. 20. Pardon—whom I r.
2 Pe. 2. 9. To r. the unjuſt
Ro. 11. 4. I have r. to my.
1 Pe. 1. 4. R. in heaven for
2 Pe. 2. 4. R. unto judgment
17. Darkneſs is r. for ever
5. 7. R. unto fire aga—
Jude 6. R. in everl. chains
Je. 5. 24. R. to us the weeks
Na. 1. 2. R. wrath for

RESIDUE.

Ne. 11. 20. Iſ. 21. 17. 28. 5--38. 10--44. 17, 19. Je. 8. 3.--15. 9--27. 19-29. 1--39. 3--52. 15. Ez. 9. 8--23. 25--34. 18. 36. 4, 5--48. 21.
Zep. 2. 9. R. of my people
Hag. 2. 2. R. of the people
Zec. 8. 11. Not be to the r.
Mal. 2. 15. R. of the ſpirit
Ac. 15. 17. R. of men might

RESIST.

Zec. 3. 1. Right-h. to r. him
Ac. 7. 51. Ye—always r. t. H. G.
Ro. 13. 2. That r. ſhall rec.
2 Ti. 3. 8. So do theſe alſo r.
1 Pe. 5. 9. Whom r. ſtedfaſt

RESPECT.

Ge. 4. 4. L. had r. to Abel
Ex. 2. 25. G. hath r. unto them
Le. 19. 15. Thou ſhalt not r.
Num. 16. 15. R. not their offer.
2 S. 14. 14. Nor doth G. r.
Pſ. 119. 6. I have r. to all
Pr. 24. 23. To have r. to perſ.
He. 11. 26. R. to t. recompence

It is put for,

1. To accept, Ge. 4. 4.
2. To pref. one bef. ano. wh.
   1. God doth not, 2 Ch. 19. 7. Ro. 2. 11. 1 Pe. 1. 17.
   2. Man ought not, Iſ. 2. 19.
3. To rely on G. Iſ. 17. 7.

RESPITE.

Ex. 8. 15. 1 S. 11. 3.

REST.

Ge. 8. 9. But the dove f. no r.
De. 3. 20. Till t. L. have giv. r.
25. 19. Hath giv. thee r. fr. all
2 Ch. 15. 15. L. gave—r.
Ne. 9. 28. But af. th. had r. they
Job 3. 17. The weary be at r.
Pſ. 37. 7. R. in the L. and wait
38. 3. Nei. r. in my bones
55. 6. Fly away and be at r.
116. 7. Ret. unto thy r. O my
Ec. 2. 23. Heart take. no r.
La. 1. 3. She findeth no r. all her
5. 5. We labour and hav. no r.
Eze. 5. 13. Cauſe my fury to r.
Mi. 2. 10. For this is not your r.
Ha. 3. 16. Th. I might find r. in
Zep. 3. 17. Will r. in his love
Mat. 12. 43. Seek. r. find. none
11. 29. Sh. find r. to your ſouls
He. 4. 9. A r. to t. people of G.
Re. 4. 8. R. not day nor night
14. 11. Have no r. day nor n.
Lu. 12. 26. Thought for the r.
Ro. 11. 7. The reſt were blinded
Re. 2. 20. The r. of the men
20. 5. The r. of the dead

RESTITUTION.

C. Ex. 22. 3, 5, 6, 12.
Job 20. 18. Shall the r. be
Ac. 3. 21. The times of r.

Spoken of,

1. Comf. eſtate in G. Pſ. 116. 7.
2. G. ſanctuary, Pſ. 132, 8. 14.
3. Doctrine of G. Iſ. 28. 12.
4. Church of G. 11. 10.
5. Peace, 1 Chr. 22. 9.
6. Abiding place, Ne. 9. 28.
7. An huſband, Ru. 1. 9--3. 1.
8. Heaven, He. 4. 9.

RESTORE.

Job 20. 10. Hands ſhall r.
Pſ. 51. 12. R. unto me
Pr. 6. 31. R. ſeven-fold
P. Iſ. 1. 26. I will r. thy judges
T. 42. 22. And none ſaith r.
49. 6. R. the preſerved
57. 18. And r. comforts
Je. 27. 22. R. to this place
30. 17. I will r. health
Da. 9. 25. To r. and to build
P. Joe. 2. 25. R. to you the years
Mat. 17. 11. R. all things
Lu. 19. 8. R. him fourfold
Ac. 1. 6. At this time r.
Ga. 6. 1. R. ſuch a one
Reſtorer, Iſ. 58. 12.

RESTRAIN.

Job 15. 8. Thou r. wiſdom
Pſ. 76. 10. Wrath ſhalt thou r.
Reſtraint, 1 S. 14. 6.

RESURRECTION.

Mat. 22. 23. Say there is no r.
Lu. 14. 14. At the r. of the
20. 27. Which deny the r.
Joh. 5. 29. To the r. of life
To the r. of damnation
11. 25. I am the r. and the
Ac. 23. 6. And r. from the dead
24. 15. There ſhall be a r.
Ro. 1. 4. R. From the dead
1 Cor. 15. 12. No r. of t. dead
13. If there be no r.
2 Ti. 2. 18. That the r. is paſt
He. 6. 2. Of the r. of the dead
11. 35. Obtain a better r.
Re. 20. 5. This is the firſt r.
6. Hath part in the firſt r.

RETAIN, ETH.

Job 2. 9. Still r. thy integ.
Pr. 4. 4. Heart r. my words
11. 16. Strong men r. riches
Ec. 8. 8. To r. the ſpirit
Joh. 20. 23. Sins ye r.
Ro. 1. 28. Did not like to r.
Pro. 3. 18.—That r. her
11. 16. A gracious wo—r.
Mic. 7. 18. R. not his anger

RETIRE, ED.

2 S. 11. 15. R. ye from him
20. 22. R. from the city

RETURN.

Ge. 3. 19. R. to the ground
1 S. 9. 5. Come let us r. leſt my
Job 1. 21. And naked ſhall I r.
7. 10. He ſhall r. no more to his
16. 22. Whence I ſhall not r.
Hoſ. 2. 7. I'll go and r. to my firſt
6. 1. Come and let us r. to the

1. Yield to another, Je. 15. 19.
2. Repentance, Eze. 18. 23.
3. Signs of favor after judg. Joel 2. 14.
4. Depart away, 1 S. 29. 4.
5. To die, Ge. 3. 19. Pſ. 104. 29
6. Re-

6. Relate, Ex. 19. 8.
REVEALED.
De.29.29. Things which are *r.*
Iſ. 22. 14. It was *r.* in my ears
Mat.10.26. That ſhall not be *r.*
REVELATION.
1. The gift of interpretation 1 Cor. 14. 6, 26.
2. An extraordinary information, Ga.1.12--2.2. Eph.3.3.
3. Ordinary teaching by the Spi. Eph. 1. 17.
4. Appearing, 1 Pe. 1. 13.
5. The prophecy laying open things to come, Re. 1. 1.
Revellings, Ga. 5. 21. 1 Pe. 4. 3.
REVENGE, ER, ETH, ING.
Eze. 25. 12, 15.
2 Cor. 7. 11. Yea what *r.*
10. 6. In readineſs to *r.* all
Num. 35. 19. The *r.* of blood
2 S. 14. 11. Not ſuffer the *r.*
Ro. 13. 4. A *r.* to execute
Pſ. 79. 13. By *r.* of the bl.
Na. 1. 2. The L. *r.*
REVENUE, ES.
Ezra 4. 13. Endamage the *r.*
Pr. 8. 19. My *r.*—than choice
16. 8. Than great *r.*
Iſ. 23. 3. Je. 12. 13.
REVERENCE.
Le. 19. 30. *R.* my ſanctuary
Pſ. 89. 7. To be had in *r.*
Mat. 21. 37. Will *r.* my ſon
Eph. 5. 33. *R.* her huſband
He. 12. 9. Gave them *r.*
Reverend, Pſ. 111. 9.
REVERSE.
Num. 23. 20. I cannot *r.*
Eſ. 8. 5. to *r.* The letters
REVILE, ED, ING.
Ex. 22. 28. Th. ſhalt not *r.* the
Iſ. 51. 7. Nor be afr. of their *r.*
Mar. 15. 32. Crucified *r.*
1 Pe. 2. 23. *R.* revil. not again
REVIVE.
Ne. 4. 2. Will they *r.* the
Pſ. 85. 6. Wilt—not *r.* us again
138. 7. Thou wilt *r.* me, thou
Iſ. 57. 15. To *r.* the ſp. of the
Hoſ. 6. 2. He will *r.* us in the
14. 7. They ſhall *r.* as the corn
Hab. 3. 2. *R.* thy work in
Spoken of,
1. Comf. hum. ſinn. Iſ. 57. 15.
2. Carry. on L. work, Ha. 3. 2.
C.'s reſurrection, Ro. 14. 9.
4. Sin in its power, 7. 9.
REVOLT, ERS.
2 K. 8. 20. 2 Ch. 21. 8, 10.
Iſ. 1. 5. Ye will *r.* more—
31. 6. Have deeply *r.*
59. 13. Je. 5. 23.
Je. 6. 28. All grievous *r.*
Hoſ. 5. 2. *R.* are profound
9. 15. Princes are *r.*
Revolting, Je. 5. 23.
REWARD.
Ge. 15. 1. Exceeding great *r.*
1 S. 24. 19. The L. *r.* the good
1 K. 13. 7. I will give thee a *r.*
Pſ. 15. 5. Nor taketh *r.* againſt
Pr. 11. 18. Shall be a ſure *r.*
Ec. 4. 9. They have a good *r.*
Mat. 5. 12. Great is your *r.* in
6. 2. They have their *r.*
Lu. 6. 35. Your *r.* ſhall be great
2 Ti. 4. 14. The L. *r.* him
Re. 18. 6. *R.*—even as ſhe
22. 12. My *r.* is with me
Put for,
1. Bribery, De. 13. 17—27. 25.
2. Puniſhment, Pſ. 91. 8.
3. A free gift, De. 27. 25.
4. A recompence, Pr. 11. 18.
5. A good iſſue, 24. 14.
6. Wh. is deſir. Mat. 6. 2, 5, 16.
RICH.
Ge. 14. 23. Say I ha. made Ab. *r.*
Job 15. 29. He ſhall not be *r.*
27. 19. The *r.* man ſhall lie do.
Pſ. 49. 2. High and low, *r.* and po.
Pr. 13. 7. Make. himſelf *r.*
18. 23. The *r.* anſw. roughly
28. 6. In his ways tho' he be *r.*
11. The *r.* man is wiſe in his
20. He th makes h. to be *r.*
Hoſ. 12. 8. I am become *r.* I
Mat. 19. 23. A *r.* man ſhall
24. Than for a *r.* man to enter
Lu. 1. 53. *R.* he—ſent empty
6. 24. Wo unto you that are *r.*
12. 21. And is not *r.* toward G.
16. 1. There was a cert. *r.* man
Ro. 10. 12. Is *r* unto all that c.
1 Cor. 4. 8. Now ye are *r.* ye
Ja. 5. 1. To now, ye *r.* men
Re. 2. 9. Poverty, for thou art *r.*
17. Becauſe thou ſaidſt I am *r.*
18. That thou mayeſt be *r.*
6. 15. The great men and the *r.*
Put for,
1. Merits of Chriſt, Eph. 3. 8.
2. Knowl. of t. Goſ. Ro. 11. 12.
3. Strength, Pr. 17. 24. marg.
RICHES.
Ge. 31. 16. For all t. *r.* which
Pſ. 39. 6. Heap up *r.* and
62. 10. If *r.* increaſe, ſet not
119. 14. As much as in all *r.*
Pr. 23. 5. *R.* make wings
Mar. 10. 23. They that have *r.*
Ro. 2. 4. The *r.* of his goodn.
Col. 2. 2. And unto all *r.* of the
1 Ti. 6. 17. Not truſt in—*r.*
Ja. 5. 2. Your *r.* are corrupt
Re. 18. 17. So great *r.* to nou.
Richly, 1 Ti. 6. 17.
RIDE.
Ge. 41. 43. He made him to *r.*
Pſ. 45. 4. *R.* proſperouſly bec. of
66. 12. Men to *r.* over our heads
Iſ. 30. 16. Will *r.* on ſwift
58. 14. I will cauſe thee to *r.*
Put for,
1. To triumph, De. 32. 13. Iſ. 58. 14. Pſ. 45. 4--66. 12.
2. To be eſteemed, Hoſ. 10. 11.
RIGHT.
Ge. 18. 25. Of all the earth do *r.*
24. 48. Led me—*r.* way to
De. 6. 18. Do that which is *r.*
1 K. 11. 38. To do what is *r.*
14. 8. Th. which was *r.* in
2 K. 14. 3. Did that was *r.*
Job 34. 23. On man more than *r.*
42. 7. Of me the thing that is *r.*
Pſ. 9. 4. Haſt maintained my *r.*
Pro. 9. 15. That go *r.* on th. way
Je. 5. 28. The *r.* of the needy
34. 15. Done *r.* in my ſight
Ep. 6. 1. In the L. for this is *r.*
He. 13. 10. They h. no *r.* to eat
2. Pe. 2. 15. Have forſaken the *r.* way, Re. 22. 14.
RIGHT HAND.
Ge. 13. 9. Will I go to the *r. h.*
Ex. 15. 6. Thy *r. h.* O L.
Job 40. 14. Thy own *r. h.*
Pſ. 21. 8. Thy *r. h.* ſhall find
74. 11. Thy *r. h.* plucked it out
91. 7. Ten thouſ. on thy *r. h.*
137. 5. Let my *r. h.* forg. her
Iſ. 41. 10. *R. h.* of my righteouſ.
44. 20. Not a lie in my *r. h.*
Eph. 1. 20. Set him at *r. h.*
Col. 3. 1. Sits on the *r. h.* of G.
He. 1. 3. Sat on the *r. h.* of the
RIGHTEOUS, LY.
Ge. 7. 1. Thee have I ſeen *r.*
18. 24. There be fifty *r.* within
1 S. 24. 17. Thou more *r.* than I
1 K. 2. 32. More *r.* and better
2 Ch. 12. 6. The L. is *r.*
Ezr. 9. 15. Thou art *r.* for we
Ne. 9. 8. Words, for thou art *r.*
Job 4. 7. Were the *r.* cut off
9. 15. Though I were *r.* yet
10. 15. And if I be *r.*
17. 9. *R.* ſhall hold on his way
34. 5. Job ha. ſaid I am *r.*
Pſ. 19. 9. True and *r.* altogether
37. 21. The *r.* ſhew. mercy
52. 6. The *r.* alſo ſhall ſee
129. 4. The L. is *r.* he hath
145. 17. The L. is *r.* in all his
146. 8. The L. loves the *r.*
Pr. 10. 30. The *r.* ſhall never be
11. 10. Goeth well with the *r.*
P. 21. Seed of *r* ſhall be
23. Deſire of *r.* is only
12. 5. The thoughts of t. *r.* are
Da. 9. 14. The L. our G. is *r.*
Hab. 1. 4. Compaſs about the *r.*
Mat. 25. 37. Then ſhall t. *r.* anſ.
Lu. 1. 6. Were both *r.* before G.
Ro. 3. 10. Th. is none *r.* no not
5. 7. Scarcely for a *r.* man will
1 Ti. 1. 9. Not made for a *r.* man
2 Ti. 4. 8. The L. the *r.* judge
1 Pe. 4. 18. If t. *r.* ſcarcely be ſa.
2 Pe. 2. 8. That *r.* man dwelleth
1 Joh. 2. 1. J. C. the *r.*
3. 7. Is *r.* even as he is righ.
Re. 16. 5. Thou art *r.* O L.
22. 11. He that is *r.* let him
Man is ſaid to be righteous,
1. In appearance, Mat. 23. 28.
2. In conceit, Lu. 18. 9. Mat. 9. 13.
3. Comp. 1 K. 2. 32. 2 S. 4. 11.
4. In a cauſe, Pſ. 37. 17.
5. Before G. Ge. 7. 1. Lu. 1. 6.
1. Legally none, Ro. 3. 10. Job 9. 15.
2. Evangelically
1. By C.'s obe. Ro. 5. 19.
2. Performing righteous works, 1 Joh. 3. 7.
RIGHTEOUSNESS.
Ge. 15. 6. Counted to him for *r.*
De. 6. 25. And it ſhall be our *r.*
Job 29. 14. I put on *r.* and it
Pſ. 4. 1. O G. of my *r.* thou
45. 7. Thou loveſt *r.*
Pr. 12. 28. In the way of *r.* is
Iſ. 46. 12. That they—*r.*
48. 1. Not in truth nor in *r.*
Da. 9. 7. *R.* belong. to thee
1 Joh. 2. 29. Every one th. doth *r.*
It is threefold,
1. Civil, De. 9. 4, 5. Pſ. 106. 3.
2. Legal, the righteouſneſs of the law, Ro. 2. 26.
1. Our own righteouſ. Ez. 33. 13. Ro. 10. 3.
2. Righteouſ. of works, Ti. 3. 5. Ro. 9. 31.
3. Evangelical
1. Inherent in C. 1 Co. 1. 30.
2. Imputative to us, Ro. 4. 6. 11—5. 18.
Which is called,
1. The righteouſneſs of faith Ro. 4. 13—10. 6. He. 11. 7.
2. The righteouſneſs of G. Ro. 3. 21, 22. 2. Cor. 5. 21.
3. Inherent in ourſelves, Ro. 6. 18, 19.
RIGOR.
Ex. 1. 13. Iſr. ſerve with *r.*
Le. 25. 43. Rule over him w. *r.*
Le. 25. 53. Shall not rule with *r.*
Ridges, Pſ. 65. 10.
Rifted, Zech. 14. 12.
RIPE.
Ex. 22. 29. Thy firſt *r.* fruits
Nu. 18. 13. Is firſt *r.*
Joe. 3. 13. The harveſt is *r.*
Mi. 7. 1. Firſt *r.* fruits
Re. 14. 15. The earth is *r.*
RIP, RIPT.
2 K. 8. 12. *R.* up their wo—
15. 16. With child he *r.* up
Hoſ. 13. 16. Shall be *r.* up
Am. 1. 13. *R.* up the wo—
RISE, EN, ING.
Nu. 24. 17. A ſcepter ſhall *r.*
Pſ. 44. 5. *R.* up againſt us
94. 16. Who will *r.* up
127. 2. Vain for you to *r.*
Pr. 24. 22. *R.* ſuddenly
28. 12. The wicked *r.*
Ca. 2. 10. *R.* up my love
3. 2. I will *r.* now
Iſ. 5. 11. Wo to them that *r.*
14. 21. They do not *r.* 22.
24. 20. And not *r.* again
26. 14. They ſhall not *r.*
P. 28. 21. The L. ſhall *r.* up
33. 10. Now will I *r.*
43. 17. They ſhall not *r.*
Je. 25. 27. And *r.* no more
51. 64. Not *r.* from the evil
Am. 8. 14. Never *r.* up
Na. 1. 9. Not *r.* up the ſecond
Zep. 3. 8. That I *r.* up
2 Ch. 6. 10. *R.*—David
Pſ. 20. 8. But we are *r.*
27. 12. Witneſſes are *r.* up.
54. 3. Strangers are *r.*
86. 14. The proud are *r.*
Iſ. 60. 1. The L. is *r.*
Mi. 2. 8. My people is *r.*
Mat. 27. 64. He is riſen
Col. 3. 1. *R.* with Chriſt
Pſ. 50. 1. From the *r.* of
Iſ. 60. 3. Brightneſs of thy *r.*
ROAR, ING.
Pſ. 46. 3. Lo, t. waters thereof *r.*
Iſ. 5. 29. Yea, they ſha. *r.* and
T. Joe. 3. 16. The L. alſo ſha. *r.*
Pſ. 22. 1. From t. words of my *r.*
32. 33. Through my *r.*
Job 3. 24. My *r.* are poured out
ROB, BERY.
Le. 19. 13. Neither *r.* in the way
C. Pr. 22. 22. *R.* not the poor
Eze. 39. 10. And *r.* thoſe tha. re.
Mal. 3. 8. Will a man *r.* God
Phil. 2. 6. Thought it not *r.*
ROBE, S.
C. Ex. 28. 31. Make the—*r.*
Job 29. 14. Judgment was a *r.*
Iſ. 22. 21. With thy *r.*
61. 10. *R.* of righteouſneſs
Mi. 2. 8. Pull off the *r.*
Lu. 15. 22. The beſt *r.*
2 S. 13. 18. 1 K. 22. 10, 30. 2 Ch. 18. 9, 29. Re. 6. 11--7. 9, 13, 14.
ROCK.
De. 32. 4. He is the *r.*
18. Of the *r.* that begat
31. For their *r.* is not—our *r.*
1 S. 2. 2. Nor is there any *r.* like
2 S. 22. 2. The Lord is my *r.*
32. Who is a *r.* ſave our G.
Put for,
1. G. t. L. 1 S. 2. 2. De. 32. 31
2. Jeſus Chriſt, 1 Cor. 10. 4.
3. Unfruitf. hearers, Lu. 8. 6.
4. Sure founda. Mat. 7. 25--16. 18.
5. A ſafe place, Nu. 24. 21. Job 24. 8.
6. A barren place, Job 29. 6
7. The firſt of a peop. Iſ. 51. 1
ROD.
2 S. 7. 14. With the *r.* of mer.
Job 21. 9. Nor is the *r.* of God
Pſ. 23. 4. Thy *r.* and thy ſtaff
125. 3. For the *r.* of t. wicked
Mi. 6. 9. Hear ye the *r.*
1 Cor. 4. 21. Sha. I come—wi. a *r.*
1. A ſtaff, 1 S. 14. 27.
2. Correction, 2 S. 17. 4.
3. Power, Pſ. 2. 9 Re. 2. 27.
4. Preaching t. Goſp. 110. 2.
5. A Govern. Ez. 19. 11, 12, 14
6. Reprove or cenſure, 1 Co. 4. 21.
ROE.
2 S. 2. 18. As a wild *r.*
Pr. 5. 19. And pleaſant *r.*
6. 5. Thyſelf as a *r.*
Ca. 2. 9. Is like a *r.* 17.
8. 14. Be thou like a *r.*
Iſ. 13. 14. As a chaſed *r.*
1 Ch. 12. 8. As the *r.* upon
Ca. 2. 7. By the *r.* 3. 5.
4. 5. Two young *r.*
ROLL.
Ge. 29. 8. *R.* away the ſtone, Joſ. 10. 18. 1 S. 14. 33.
Je. 51. 25. *R.*—down from
Mi. 1. 10. *R.* thyſelf in t. duſt
Rolling, Iſ. 17. 13.
ROOM.
Ge. 24. 23. Is there *r.*
26. 22. Made *r.* for us
Pſ. 31. 8. In a large *r.*
80. 9. Preparedſt *r.*
Mar. 2. 2. There was no *r.*
Rooms, Mar. 12. 39.
ROOT, ED.
De. 29. 18. *R.* that bear. gall
1 K. 14. 15. He ſhall *r.* up Iſra.
Iſ. 11. 10. Shall be *r.* of
Je. 12. 2. Yea, they—taken *r.*
Hoſ. 9. 16. Their *r.* is dried up
Mat. 13. 6. They have not *r.*
Lu. 8. 13. And theſe have no *r.*
Re. 22. 16. I am the *r.* and
De. 29. 28. The L. *r.* them out
Job 31. 8. Let my offspring be *r.*
Eph. 3. 17. Be. *r.* & grounded in
Col. 2. 7. *R.* and built up
1. Stedfaſtneſs, Mat. 13. 6.
2. Cauſe of a th. 1 Ti. 6. 10.
3. Fathers, Ro. 11. 17, 18.
4. C. Iſ. 11. 10 Ro. 15. 12.
5. Strength, Iſ. 14. 30.
6. That left to ſprout, Job 14. 8
7. Inw. corruption, He. 12. 15
8. Stock whence one cometh Re. 5. 5.
9. Foundation, Job 29. 19.
ROSE.
Ca. 2. 1. I am the *r.*
Iſ. 35. 1. Bloſſom as the *r.*
Ju. 6. 21. *R.* up fire out
Ezr. 1. 5. *R.* up the chief
Pſ. 124. 2. When men *r.* up
Ca. 5. 5 I *r.* up to
ROUGH, LY.
De. 21. 4. A *r.* valley
Iſ. 27. 8. His *r.* wind in
P. 40. 4. *R.* places plain
Zec. 13. 4. A *r.* garment
Lu. 3. 5. *R.* ways ſhall be
Ge. 42. 27. And ſpake *r.*
1 S. 20. 10. Thy father anſ.--*r.*
1 K. 12. 13. Anſ.—the people *r.*
Pr. 18. 23. Rich anſ.—*r.*
ROLL, ED, ER.
Ezr. 6. 2. Iſ. 8. 1. Je. 36. 2, Eze. 2. 9--3. 1, 2, 3.
Zec. 5, 1. A flying *r.* 2
Iſ. 34. 4. *R.* together as
Eze. 30. 21. A *r.* to bind

Rouze, Ge. 49. 9.

ROYAL.

Ge. 49. 20. Shall yield *r.* dain.
Iſ. 62. 3. A *r.* diadem in the
Ja. 2. 8. If you fulfil—*r.* law
1 Pe. 2. 9. *R.* prieſthood
Rubbiſh, Ne. 4. 2.

RUBIES.

Job 28. 18. Wiſdom is above *r.*
Pr. 3. 15. Precious than *r.*
8. 11. Better than *r.*
20. 15. A multitude of *r.*
31. 10. Far above *r.*
La. 4. 7. More ruddy than *r.*

RUDDY.

1 S. 16. 12. He was *r.* 17. 42.
Ca. 5. 10. White and *r.*
Rude, 2 Co. 11. 6.
Rudiments, Ga. 4. 3, 9.

RUIN, S, OUS.

2 Ch. 28. 23. Were the *r.*
Pr. 24. 22. The *r.* of them
Iſ. 3. 6. Let this *r.* be
23. 13 Brought it to *r.*
25. 2. A—city a *r.*
P. Eze. 18. 30. Not be your *r.*
27. 27. The day of thy *r.*
T. 31. 13. Upon his *r.* ſhall
Lu. 6. 49. *R.* of that houſe
Eze. 21. 15. *R.* be multiplied
P. Am. 9. 11. Raiſe up his *r.*
Ac. 15. 16. Build again the *r.*
2 K. 19. 25. Cities into *r.*
P. Iſ. 17. 1. Shall be a *r.* heap
37. 26. Into *r.* heaps

RULE.

Ge. 3. 16. And he ſhall *r.* over t.
Pſ. 110. 2. *R.* thou in t. midſt of
Pr. 25. 28. Hath no *r.* over
Ec. 2. 19. Yet ſhall he have *r.*
1 Tim. 3. 5. Not how to *r.*
He. 13. 7. That have the *r.* over
1. Civil, 2 S. 23. 3. marg.
2. Eccleſiaſtical, Ac. 13. 15.
3. Spiritual, Eph. 6. 12.
Rumbling, Je. 47. 3.

RUMOUR, S.

2 K. 19. 7. Shall hear a *r.*
Iſ. 37. 7. Hear a *r.* and
Je. 49. 14. I have heard a *r.*
T. 51. 46. A *r.* ſhall come
Mat. 24. 6. *R.* of wars
Lu. 7. 17. *R.* of him went

RUN.

2 S. 22. 30. *R.* through a troop
Pſ. 78. 16. To *r.* down like riv.
Iſ. 40. 31. Shall *r.* and not be w.
Je. 5. 1. *R.* ye to and fro
12. 5. Haſt *r.* with footmen
Ga. 5. 7. Ye did *r.* well
Phil. 2. 16. I have not *r.* in vain
1. To hold on in Chriſtiani.
1 Co. 9. 24. He. 12. 1.
2. Break thro', Pſ. 18. 29. m.
3. Eagerly to affect, 1 Pe. 4. 4
4. Earneſtly labour, Ga. 2. 2.
5. Speedily go forward, 5. 7.

RUSH, ED, ETH, ING.

Job. 8. 11. Can a *r.* grow
Iſ. 9. 14. Branch and *r.*
19. 15. Branch or *r.*
Ju. 9. 44—20. 37.
Iſ. 17. 13. Nations ſhall *r.*
Iſ. 17. 12. The *r.* of nations
Je. 8. 6. As the horſe *r.*
47. 3. *R.* of his chariots
Eze. 3. 12. A great *r.* 13.
Ac. 2. 2. *R.* mighty wind

SABBATH.

C. EX. 20. 8. Remem. the *S.*
31. 15. Is the *S.* of reſt
Mat. 12. 8. Is L.—of the *S.*
Lu. 23. 56. And reſted on t. *S.*
Col. 2. 16. In reſpect of the *S.*

SACK, S.

Ge. 42. 25—44. 11—42. 35—43. 18.
Joſ. 9. 4. Took old *ſ.*

SACK-CLOTH.

1 K. 20. 31. *S.* on our loins
21. 27. Lay in *ſ.*
2 K. 6. 30—19. 1, 2. 1 Ch. 21. 16. Ne. 9. 1. Job 16. 15. Pſ. 30. 11—35. 13—69. 11. Iſ. 20. 2—37. 1—50. 3. Je. 48. 37. Am. 8. 10. Jon. 3. 5, 6. Mat. 11. 21. Re. 6. 12.

SACRIFICE, ED, ETH.

Le. 7. 12. *S.* of thankſgiving
16. If *ſ.* be a vow
Hab. 1. 16. *S.* to their net
He. 9. 26. *S.* of himſelf
10. 26. Remaineth no more *ſ.*
13. 16. Such *ſ.* God is well
Ec. 9. 2. To him that *ſ.*
Mal. 1. 14. *S.* to the Lord a

They are,

1. Patriarchal, Ge. 46. 1.
2. Moſaical, Le. 3. 2—16. 30
3. Evangelical, which is Je. Chriſt, Eph. 5. 2.
4. Spiritual, perform. by us, 1 Pe. 2. 5. *Such are,*
   1. The preſenting ourſel. a living ſacrif. Ro. 12. 1.
   2. Winning ſouls by the Miniſtry, Ro. 15. 16.
   3. The Teachers Martyrd. Phil. 2. 17.
   4. Reliev. faithf. Ph. 4. 18.
   5. A brok. ſpirit, Pſ. 51. 17
   6. Praiſe & thankſgiving, He. 13. 15.
   7. To do good, 13. 16.
5. Propha. whe. wicked offer
   1. That G. commandeth not; as, Nadab & Abihu, Le. 10. 1.
   2. In their own ways, Hoſ. 4. 19.
6. Diabolical, ſacrificing,
   1. To Idols, Ac. 7. 41.
   2. To oth. gods, Ex. 34. 15. 2 K. 5. 17. which is to ſacrifice to Devils, 1 Cor. 10. 20.

It is put for,

1. Whole Legal Worſhip, Ec. 9. 2.
2. Slaughtering t. Church's enemies, Je. 46. 10.

SADLY, NESS.

Ge. 4. 7. Look ye ſo *ſ.*
Ec. 7. 3. *S.* of the count.
Saffron, La. 4. 14.

SAFE, LY, TY, GUARD.

Pr. 18. 10. Run into it, & are *ſ.*
P. 29. 25. Truſt in t. L. ſha. be *ſ.*
Lu. 15. 27. Hath receiv. him *ſ.*
Pr. 3. 23. Walk in thy way *ſ.*
Job 3. 26. I was not in *ſ.*
Pr. 21. 31. But *ſ.* is of the L.
1 S. 22. 23. Thou ſhalt be in *ſ.*
Sail, Iſ. 33. 23.

SAINTS.

Job 5. 1. Of the *ſ.* wilt thou tu.
15. 15. No truſt in his *ſ.*
Pſ. 148. 14. Praiſe of all his *ſ.*
Da. 7. 25. Wear out the *ſ.*
Zec. 14. 5. All the *ſ.* with thee
1 Cor. 6. 1. And not bef. the *ſ.*
Eph. 4. 12. Perfecting of the *ſ.*
6. 18. Supplication for all *ſ.*
1 Th. 3. 13. Chriſt with all *ſ.*
Re. 5. 8. Are t. prayers of the *ſ.*
Re. 13. 7. War with the *ſ.*
Pſ. 106. 16. Aaron the *ſ.*
Da. 8. 13. One *ſ.* ſpeaking
Phil. 4. 21. Every *ſ.* in Chriſt

SAKE, ES.

De. 3. 26. For your *ſ.* 4. 21.
1 Ch. 16. 21. Kings for their *ſ.*
Pſ. 7. 7. For their *ſ.*—ret.—
Eze. 36. 22. Not this for your *ſ.*
Mal. 3. 11. For your *ſ.* Joh. 12. 30—17. 19. Ro. 11. 28. 1 Co. 9. 10. 2 Cor. 4. 15—8. 9.

SAKE.

Nu. 25. 11. Zealous for my *ſ.*
2 S. 7. 21. For thy word's *ſ.*
1 K. 11. 12. For Jeruſalem's *ſ.*
Pſ. 115. 1. And for thy truth's *ſ.*
Iſ. 65. 8. For my ſervant's *ſ.*
Mat. 5. 10. For righteouſn. *ſ.*
Mar. 4. 17. For the word's *ſ.*
Phil. 1. 29. To ſuffer for his *ſ.*
Col. 3. 6. For which thing's *ſ.*
Sale, Le. 25. 27, 50. De. 18. 8.

SALT, ED.

C. Le. 2. 13. Shalt ſeaſon wi. *ſ.*
2 S. 8. 13. In the valley of *ſ.*
Mat. 5. 13. *S.* have loſt his ſav.
Ja. 3. 12. Yield *ſ.* water & ſour
Eze. 16. 14. Was not *ſ.* at all

Put for,

1. Chriſt, Le. 2. 13. or Mortification, Mar. 9. 49, 50.
2. The Miniſtry, Mat. 5. 13.
3. Unfruitfulneſs, Eze. 47. 11
4. Godly wiſdom, Col. 4. 6.
5. Durable, Ge. 19. 26. Nu. 18. 19.

SALVATION.

Ge. 49. 18. Waited for thy *ſ.*
2 S. 22. 47. The rock of my *ſ.*
51. He is the tower of my *ſ.*
1 Ch. 16. 35. O God of our *ſ.*
Pſ. 14. 7. O that the *ſ.* of Iſrael
18. 46. The God of my *ſ.*
50. 23. Shew the *ſ.* of G.
78. 22. Truſted not in his *ſ.*
85. 4. Turn us, O G. of our *ſ.*
Iſ. 33. 2. Our *ſ.* in time of trou.
46. 13. My *ſ.* ſhall not tarry
52. 7. That publiſheth *ſ.*
Ac. 4. 12. Neither is there *ſ.* in
13. 26. To you is the—*ſ.* ſent
16. 17. Shew—us t. way of *ſ.*
Phil. 1. 28. Token of *ſ.* and
2 Tim. 3. 15. Make wiſe to *ſ.*
He. 9. 28. Without ſin unto *ſ.*
2 Pe. 3. 15. Long-ſuffering is *ſ.*

It is uſed for,

1. God himſelf, Je. 3. 23.
2. Safety, Ex. 14. 13.
3. Saving help, Pſ. 119. 81, 166, 174.
4. Gifts for diſpenſing the word, 132. 16.
5. Protection, Iſ. 62. 1.
6. Goſpel, or means of ſalvation, He. 2. 3. Tit. 2. 11.
7. Converſion, Ro. 1. 16.
8. Heavenly glory, He. 1. 14.
9. Praiſe due for it, Re. 7. 10—19. 1.

SALUTATION.

Lu. 1. 41. The *ſ.* of Mary 44.
1 Cor. 16. 21. Col. 4. 18.
2 Th. 3. 17.

SALUTE, ED.

1 S. 10. 4. They will *ſ.* thee
2 K. 4. 29. *S.* him not
Mat. 5. 47. If ye *ſ.* your
Lu. 10. 4. *S.* no man by
Ac. 18. 22. *S.* the Church

SANCTIFICATION, FY, ED.

1 Th. 4. 3. Will of G. your *ſ.*
4. His veſſel in *ſ.*
Ex. 31. 13. The L. that doth *ſ.*
C. Le. 11. 44. Therefore *ſ.* your
27. 14. A man—*ſ.* his hou.
Joh. 17. 19. I *ſ.* myſelf
He. 13. 12. Might *ſ.* the pe.
Job 1. 5. Job ſent and *ſ.* them
Iſ. 13. 3. My *ſ.* one
Eze. 38. 16. When I ſha. be *ſ.*
39. 27. And am *ſ.* in them in
Ro. 15. 16. *S.* by the Holy G.
1 Cor. 1. 2. Are *ſ.* in Chriſt J.
6. 11. But now ye are *ſ.*
He. 2. 11. Who are *ſ.* are all one
10. 10. Which will we are *ſ.*
Ju. 1. To them that are *ſ.*

It is referred,

1. To God, and ſo put,
   1. To make ho. Joh. 17. 17.
   2. Fit for uſe, 1 Ti. 4. 5.
   3. To appoint to a relig. uſe, Je. 1. 5. Joh. 10. 36
2. To men; and ſo put for
   1. Ceremonial, cleanſing, Ex. 19. 10.
   2. To conſecrate, Ex. 13. 2.
   3. To acknowledge to be holy, Le. 10. 3. Iſ. 5. 16.
   4. To prepare, Joe. 3. 9. mar.
   5. Glorif. Iſ. 8. 13. 1 Pe. 3. 15.

It is, 1. Legal, He. 9. 13.
2. Evangelical, 10. 14.
   1. Imputative, 1 Cor. 1. 30.
   2. Inherent, called ſanctification of the ſpirit, 2 Theſ. 2. 13.

It comprehendeth,

1. Regeneration, Ti. 3. 5.
2. Repentance, Ac. 2. 38.
3. Converſion, Ac. 3. 19.
4. Mortification and vivification, Ro. 8. 12, 13, 14,

SANCTUARY.

C. Le. 21. 12. Nor prophane t. *ſ.*
Pſ. 63. 2. Seen thee in the *ſ.*
73. 17. Until I went into the *ſ.*
77. 13. Way, O G. is in thy *ſ.*
P. Iſ. 8. 14. He ſhall be for a *ſ.*
Je. 51. 51. Are come into the *ſ.*

SAND.

P. Ge. 22. 17. Thy ſeed as the *ſ.*
Joſ. 11. 4. People as the *ſ.*
Pſ. 139. 18. More—than the *ſ.*
Re. 13. 1. Stood upon the *ſ.*
20. 8. Number—is as the *ſ.*

SANG.

Ex. 15. 1. Then *ſ.* Moſes
Ju. 5. 1. Then *ſ.* Deborah
1 S. 29. 5. Of whom they *ſ.*
2 Ch. 29. 30. They *ſ.* praiſes
Job 38. 7. Morning ſtars *ſ.*
Pſ. 106. 12. They *ſ.* his pra—
Ac. 16. 25. And *ſ.* praiſes

SATAN.

1 Ch. 21. 1. *S.* Stood up againſt
Zech. 3. 2. L. rebuke—O *S.*
Ac. 26. 18. Power of *S.* unto G.
1 Cor. 7. 5. Th. *S.* tempt you not
Re. 3. 9. Of the ſynagogue of *S.*
1. Any obſtructor of the ſervice and work of G. Mat. 16. 23.
2. Satani. inſtru. Ro. 16. 20.

SATIATE, &c. SATISFY, ED, EST, EST.

P. Je. 31. 14. I will *ſ.* the ſoul of
25. I have *ſ.* the weary ſ.
Pr. 6. 30. Steal to *ſ.* his ſoul
Ez. 7. 19. Not *ſ.* their ſouls
Pſ. 63. 5. My ſoul ſhall be *ſ.*
Pr. 14. 14. Shall be *ſ.* from him
P. Iſ. 53. 11. Travel of—ſoul and be *ſ.*
Pſ. 103. 5. *S.* thy mouth
107. 9. *S.* the longing
145. 16. *S.* the deſire of
Iſ. 55. 2. Which *ſ.* not

SATISFYING.

Pr. 13. 25. *S.*—ſoul
Col. 2. 23. *S.* of the fleſh

SAVE, ED.

T. De. 28. 29. No man ſhall *ſ.*
Ju. 6. 15. Shall I *ſ.* Iſrael
Pſ. 37. 40. *S.* them, becauſe
72. 13. *S.* the ſouls of t. needy
86. 2. *S.* thy ſervant that tru.
Pr. 20. 22. Wait on L. & will *ſ.*
P. Iſ. 35. 4. G. will come & *ſ.*
Je. 15. 20. I am with thee to *ſ.*
30. 10, 11—31. 7—46. 7.
Hoſ. 1. 7, 8. *S.* them by the L.
13. 10. Any other that may *ſ.*
Hab. 1. 2. And thou wilt not *ſ.*
P. Zep. 3. 17. He will *ſ.* he will
P. Zec. 9. 16. Their G. ſha. *ſ.* 'em
P. Mat. 1. 21. *S.* his people
1 Ti. 1. 15. Into the world to *ſ.*
Pr. 28. 18. Uprightly be *ſ.*
P. Iſ. 30. 15. Reſt ſhall be *ſ.*
Je. 4. 14. That thou may. be *ſ.*
Mat. 19. 25. Who then can be *ſ.*
Joh. 5. 34. That ye might be *ſ.*
1 Th. 2. 16. That—might be *ſ.*
1 Pe. 4. 18. Righte. ſcarcely be *ſ.*
Jude 5. Lord having *ſ.* the
Re. 21. 24. Of 'em which are *ſ.*

This is done,

1. Corpor. Ge. 47. 25. Jud. 8. 19—21. 14.
2. Spirit. Ac. 2. 47. Ro. 11. 14
3. Sacramentally, 1 Pe. 3. 21.
4. Miniſterially, 1 Tim. 4. 16.
5. Eter. Mat. 24. 13. Ac. 4. 12.

SAVIOUR.

2 S. 22. 3. My refuge, my *ſ.*
P. Iſ. 19. 20. He ſhall ſend a *ſ.*
45. 15. O God of Iſrael the *ſ.*
Hoſ. 13. 4. No *ſ.* beſides me
Joh. 4. 42. The Chriſt, the *ſ.*
Ac. 13. 23. Unto Iſrael a *ſ.* Je.
1 Tim. 1. 1. Our *ſ.* and Lord J.
Tit. 3. 6. Thro' Chriſt our *ſ.*
Jude 25. Wiſe God our *ſ.*
Ob. 21. *S.* ſhall come

SAVOUR, EST, RY.

Le. 26. 31. Not ſmell the *ſ.*
Eze. 20. 28. Made their ſweet *ſ.*
Mat. 16. 23. *S.* not the things
Ge. 27. 4. Make me *ſ.* meat

Put for,

1. Acceptable ſacrif. Ge. 8. 21
2. Chriſt's paſſion, Eph. 5. 2.
3. The Goſpel, 2 Cor. 2. 15.

SAW, *relateth,*

1. To God; ſo it ſignifieth
   1. To approve,
      1. By bleſſing, 2 K. 14. 26.
      2. Pleaſing, Ez. 16. 50.
   2. To diſlike,
      1. By pun. Ge. 6. 5—31. 12.
      2. Knowledg. Ge. 29. 31.
2. To man; and ſo put for
   1. To look with affection, Ex. 2, 2. He. 11. 23.
   2. Knew indeed, Ge. 16. 4. Ac. 12. 3.
   3. Deeply conſidered, Ex. 14. 31—32. 1.
   4. Felt, Je. 44. 17. Hoſ. 5. 13.
   5. Suffered, Ac. 13. 36, 37.
   6. Imagine, Ge. 20. 10.
   7. Had, Da. 4. 5.

SAYING, *is put for,*

1. Counſel, 2 S. 17. 6.
2. Charge, 1 K. 2. 38.
3. A commandment, Ro. 13. 9,
4. The goſ. Joh. 8. 51—14. 24.

SCARLET.

P. Iſ. 1. 18. Tho'—ſins be as *ſ.*
Na. 2. 3. Valiant men are in *ſ.*
Mat. 27. 28. Put on him a *ſ.* robe

He. 9. 19. With water and ſ.
Re. 17. 3, 4—18. 12, 16.
SCATTER, ETH, *is put for*,
1. To diſperſe, Iſ. 41. 16.
2. To commit idolatry here and there, Je. 3. 13.
3 To be liberal, Pſ. 112. 9. Pr. 11. 24. 2 Cor. 9. 9.
4. To conquer and deſtroy, Pſ. 68. 14—89. 10—144. 6. Ha. 3. 14.
5. Great judgment, Iſ. 30. 30
Scattering, Iſ. 30. 30.
Schiſm, 1 Cor. 12. 25.
Science, Da. 1. 4. 1 Ti. 6. 20.
Situate, Eze. 27. 3. Na. 3. 8.
Scoff, ers, Hab. 1. 10. 1 Pe. 3. 3.
SCORCHED.
Mat. 13. 6. Mar. 4. 6.
Re. 16. 9. Men were ſ.
School-maſter, Ga. 3. 24, 25.
SCORN, ER, ERS, &c.
Pſ. 44. 13. Makeſt us a—ſ. to
79. 4. We are become a ſ.
Pr. 9. 7. He that reproveth a ſ.
14. 6. A ſ. ſeeketh wiſdom
21. 11. When the ſ. is puniſh.
Pr. 3. 34. He ſcorneth the ſ.
19. 29. Prepared for ſ.
Pſ. 1. 1. In the ſeat of the ſ.
Iſ. 28. 14. Word of the L. ye ſ.
SCOURGE, ED, S.
Job 5. 21—9. 23. Iſ. 10. 26—28. 15, 18. Mat. 10. 17—20. 19—23. 34. Mar. 10. 34. Lu. 18. 33.
Le. 19. 20. She ſhall be ſ.
Joſ. 23. 13. *S.* in your ſides,
Mat. 27. 26. Joh. 19. 1.
He. 12. 6. And ſ. every ſon
Scourging, Ac. 22. 24. He. 11. 36
Scrabbled, 1 S. 21. 13.
Scroll, Re. 6. 14.
Scull, Ju. 9. 53. Mat. 27. 33.
Scum, Eze. 24. 6, 11, 12.
Seam, Joh. 19. 23.
Seared, 1 Tim. 4. 2.
SCRIPTURE, ES, &c.
Da. 10. 21. Is noted in the ſ.
Mar. 12. 10. Not read this ſ.
Joh. 2. 22. The ſ. and the word
7. 42. Hath not the ſ. ſaid
Ac. 8. 32. *S.* which he read
Ga. 4. 30. What ſaith the ſ.
Ja. 4. 5. *S.* ſaith in vain
1 Pe. 1. 20. No proph. of t. ſ. is of
Lu. 24. 45. Light underſt. ſ.
C. Joh. 5. 39. Search the ſ.
Ac. 17. 11. And ſearched t. ſ.
18. 28. Shewing by the ſ.
SEA, *is put for*,
1. Gather. of waters, Ge. 1. 10
2. Troubles, Je. 51. 36.
3. Great multitudes, Iſ. 60. 5. Re. 13. 1—21. 1.
4. Out of ſight, Mi. 7. 19. Iſ. 38. 17.
5. Commotions on earth, Da. 7. 2, 3, 17.
SEAL, ED, *put for*,
1. An inſtrument uſed for ratification, Eſ. 8. 8. Job 38. 14.
2. A ſign for confirm. faith, Ro. 4. 11.
3. Inward work of the ſpirit, Eph. 1. 13—4. 30.
4. The ſtability of G.'s predeſtination, 2 Tim. 2. 19.
5. Highly eſteemed, Ca. 8. 6.
6. To hide from knowledge, Re. 9. 4.
7. Exceeding ſecret, 5. 7.
8. Faithfully to perform, Ro. 15. 28.

SEARCH, ED.
Ezr. 4. 15. That ſ. may be made
Job 8. 8. To the ſ. of their faith
32. 11. Whilſt you ſ. out
Ob. 6. T. thing of Eſau ſ. out
Pr. 28. 11. Hath underſtand. ſ.
Put for,
1. To find out, La. 3. 40.
2. To kn. exactly, 1 Ch. 28. 9
3. Inquiſition of, De. 13. 14.
SEASON, S, ONED.
Le. 26. 4. Rain in due ſ.
Job 30. 17. In the night ſ.
Pſ. 1. 3. Fruit in his ſ.
16. 7. Inſtruct—in—ſ.
145. 15. Meat in due ſ.
Ec. 3. 1. There is a ſ.
10. 17. Eat in due ſ.
Iſ. 50. 4. A word in ſ.
Je. 5. 24. Latter rain in his ſ.
Mat. 24. 45. Meat in due ſ.
Mar. 12. 2. At the ſ. he ſent
Lu. 1. 20. Fulfilled in—ſ.
Joh. 5. 35. Willing for a ſ.
2 Cor. 7. 8. But for a ſ.
Ga. 6. 9. *S.* we ſhall reap
2 Tim. 4. 2. Inſtant in ſ.
He. 11. 25. Of ſin for a ſ.
1 Pe. 1. 6. Now for a ſ.
Re. 6. 11. For a little ſ. 20. 3.
Ge. 1. 14. Signs and for ſ.
Pſ. 104. 19. Moon for ſ.
Da. 2. 21. Times and ſ.
Mat. 21. 41. Fruits in—ſ.
Ac. 1. 7. Times and the ſ.
14. 17. Fruitful ſ.
20. 18. At all ſ.
C. Le. 2. 13. Thou ſ. with ſalt
Mar. 9. 50. Well ye ſ. it
Col. 4. 6. *S.* with ſalt
SEAT, S.
Ju. 3. 20. 1 S. 1. 9—4. 13—20. 18. 2 S. 23. 8. 1 K. 2. 19.
Job 23. 3. Come to his ſ.
29. 7. Prepared my ſ.
Pſ. 1. 1. *S.* of the ſcornful
Am. 6. 3. The ſ. of the violent
Mat. 23. 2. Moſes' ſ.
Re. 2. 13. Where Satan's ſeat
13. 2. His power and his ſ.
16. 10. *S.* of the beaſt
Mat. 21. 12. *S.* of 'em that fell
Lu. 1. 52. Mighty from their ſ.
11. 43. Uppermoſt ſ.
Seated, De. 33. 21.
SEIZE, ED.
* Job 3. 6. Let darkneſs ſ.
Je. 49. 24. Fear hath ſ.
* Pſ. 55. 15. Let death ſ.
Mat. 21. 38. Let us ſ. on
SECRET, LY, S.
Ju. 13. 18. Seeing it is ſ.
Job 15. 11. Is there any ſ. thing
Je. 13. 17. Sha. weep in ſ. places
Eze. 7. 22. Sha. pollute my ſ. pl.
Lu. 8. 17. Nothing is ſ. that
Eph. 5. 12. Done of them in ſ.
De. 28. 57. Want of all thi. ſ.
Pſ. 31. 20. *S.* in a pavillion
Job 11. 6. Shew—the ſ. of wiſd.
Pr. 11. 13. Tale-bearer reveal. ſ.
It is put for,
1. God's favour, Job 29. 4. Pr. 3. 32.
2. Not to be rev. Pr. 25. 9—20. 19.
3. Knowl. of future events, Am. 3. 7.
4. The hidden meaning of a dream or viſion, Da. 2. 18—4. 9
Sect, Ac. 5. 17—15. 5—24. 5—26. 5—28. 22.
Secure, Ju. 8. 11—18. 7, 20, 27. Job 11. 18—12. 6. Mat. 28. 14.

Securely, Pr. 3. 29. Mi. 2. 8.
Sedition, Ezr. 4. 15, 19. Lu. 23. 19, 25. Ac. 24. 5.
Seduce, ed, eth, ing, Mar. 13. 22. 1 Joh. 2. 26. Re. 2. 20. 2 K. 21. 9. Iſ. 19. 13. Eze. 13. 10. 2 Ti. 3. 13. Pr. 12. 26. 1 Ti. 4. 1.
SEE, ETH, ING.
Job 9. 11. And I ſ. him not
19. 27. I ſhall ſ. for myſelf
22. 19. The righteous ſ. it
64. 5. Who ſhall ſ. them
Mi. 7. 16. The nations ſha. ſ.
P. Mat. 5. 8. For they ſha. ſ. G.
Ro. 15. 21. Spoken of—ſ.
Eph. 3. 9. Make all men ſ.
Re. 1. 12. I turned to ſ. the
C. Ex. 16. 23. 2 K. 4. 38. Je. 1. 19. Zec. 14. 21.
SEED.
T. Le. 26. 16. Sow your ſ. in v.
2 K. 17. 20. L. rejected all t. ſ.
P. Pſ. 22. 30. A ſ. ſha. ſerve him
P. 69. 36. *S.*—of his ſervants
P. 102. 28. Their ſ. ſha. be eſt.
Je. 2. 21. Wholly a righ. ſ.
Ro. 4. 16. Sure to all the ſ.
Re. 12. 17. Remnant of her ſ.
Put for,
1. Ipſa materia Generationis, Ge. 38. 9. Le. 15. 16.
2. A ſon individually, Ge. 4. 25.
3. Poſterity collectively, 17. 7, 8, 9.
4. Je. C. Ge. 12. 13. Ga. 3. 16.
5. Word of G. Lu. 8. 11. 1 Pe. 1. 23.
6. Efficacy of t. Word, 1 Joh. 3. 9.
7. A work of mercy, Ec. 11. 6
SEEING.
Pr. 20. 12. And the ſ. eyes
Iſ. 33. 15. Eyes from ſ. evil
42. 20. *S.* many things
Eze. 22. 28. *S.* vanity and
Mat. 9. 2. *S.* their faith
13. 14. *S.* ye ſhall ſee
He. 11. 27. 2 Pe. 2. 8.
SEEK, ING.
P. 1 Ch. 28. 9. If thou ſ. him
Ezr. 4. 2. For we ſ. your God
8. 21. To ſ.—him a right way
Job 5. 8. I would ſ. unto God
8. 5. If thou wou. ſ. unto God
Pſ. 10. 15. *S.* out his wickedn.
14. 2. Underſtand and ſ. God
C. 34. 14. *S.* peace & purſue it
53. 2. Any that did ſ. God
70. 2. Thoſe that ſ. thee rejo.
119. 176. *S.* thy ſerv. for I do
Ca. 3. 2. I will ſ. him whom
Iſ. 8. 19. People ſ. to their G.
2 Cor. 13. 3. Since ye ſ. a proof
Ga. 1. 10. Do I ſ. to pleaſe men
Phil. 2. 21. All ſ. their own
It's ſpoken of,
1. God in mercy, Joh. 4. 23.
2. Chriſt, Joh. 7. 18.
3. Devil, Lu. 11. 24. 1 Pe. 5. 8.
4. Godly men, Pſ. 63. 1—122. 9
5. Ev. men, Pſ. 37. 32. Mat. 2. 13.
SEEM, ED, ETH.
Ge. 19. 14—29. 20. Eſ. 8. 5. Je. 40. 4. Mat. 11. 26.
Lu. 24. 11. Their words ſ.
Ac. 15. 25. *S.* good unto us
1 Cor. 11. 16. *S.* to be contenti—
Ga. 2. 6. *S.* to be ſomewhat
He. 4. 1. *S.* to come ſhort
Ja. 1. 26. *S.* to be religious,
Le. 14. 35. Nu. 16. 9. 1 S. 18. 23. Pr. 14. 12.
Je. 26. 14. Do with me as ſ.
Eze. 34. 18. *S.* it a ſmall
Lu. 8. 18. Which he ſ. to
Ac. 17. 18. *S.* to be a ſetter
1 Cor. 3. 18. *S.* to the wiſe
SEEN.
Ge. 22. 14. It ſhall be ſ.
46. 30. Since I have ſ.
Ex. 33. 23. Shall not be ſ.
1 K. 20. 13. Haſt thou ſ. all
Pſ. 37. 25. Yet have I not ſ.
48. 8. So have we ſ.
63. 2. As I have ſ. thee
Iſ. 66. 8. Who hath ſ. ſuch
Je. 1. 12. Thou haſt well ſ.
12. 3. Thou haſt ſ. me
Zec. 9. 14. The L. ſhall be ſ.
Mat. 6. 1. To be ſ. of men, 23. 5.
Lu. 5. 26. We have ſ. ſtrange
Joh. 14. 9. He that hath ſ. me
20. 25. We have ſ. the Lord
29. That have not ſ. and
1 Cor. 9. 1. I not ſ. Jeſus
2 Cor. 4. 18. Which are ſ.
1 Tim. 3. 16. Seen of angels
6. 16. No man hath ſ.
1 Pe. 1. 8. Having not ſ.
1 Joh. 1. 1. We have ſ. with
SELF, *is put for*,
1. One's own perſ. Mat. 22. 39
2. Another, a wife, Eph. 5. 28
3. Our corrupt will and reaſ. Mat. 16. 24. Lu. 9. 23.
4. God's glory, goodneſs, Iſ. 43. 21.
5. His truth, 2 Tim. 2. 13.
SELL, ETH.
Ge. 37. 27. Come let us ſ. him
Zac. 11. 5. They that ſ. 'em ſay
C. Mat. 19. 21. *S.* that thou haſt
C. Lu. 12. 33. *S.* that ye have
Na. 3. 4. That ſ. nations
Mat. 13. 44. *S.* all that he hath
Senſe, Neh. 8. 8.
Senſual, Ja. 3. 15. Jude 19.
SEND.
Ex. 3. 10. Come, and I will ſ.
Iſ. 6. 8. Whom ſhall I ſ.
P. Ac. 3. 20. And he ſha. ſ. Je.
7. 35. The ſame did God ſ.
Put for,
1. To appoint a perſon to a public office or work, Je. 1. 7. Ac. 15. 22. Ro. 10. 15. Ga. 4. 4.
2. Direct by Provid. Ge. 45. 5
3. Com. Pſ. 105. 28—107. 20
4. Conſult with, Pr. 22. 21.
5. Implore help, Hoſ. 5. 13.
SENT, EST.
Ge. 45. 7. God ſ. me before
Ex. 3. 14. I AM hath ſ. me
5. 22. Why is it—thou haſt ſ.
Joſ. 14. 7. *S.* me from Kadeſh
Pſ. 18. 16. He ſ. from above
107. 20. *S.* his word and
Iſ. 48. 16. His ſpirit hath ſ.
Je. 14. 14. I ſ. them not, 28. 15, 23, 32—29. 31.
44. 4. I ſ. you all my ſervants
Mat. 15. 24. I am not ſ. but
Ro. 10. 15. Except he be ſ.
Ex. 15. 7. Nu. 13. 27—24. 12. 1 K. 5. 8.
Job 14. 9. The ſ. of the water
J. 48. 11. *S.* is not changed
Hoſ. 14. 7. The ſ. thereof ſhall
SENTENCE.
De. 17. 9. Shew thee the ſ.
Pſ. 17. 2. Let the ſ. come
T. Je. 4. 12. Now will I give ſ.
Ac. 15. 19. My ſ. is that we
SEPARATE, ED.
Mat. 25. 32. He ſhall ſ. them
C. 2 Cor. 6. 17. And be ye ſ.
He. 7. 26. *S.* from ſinners
Jude 19. Who ſ. themſelves
Pr. 19. 4. The poor is ſ.
SERPENT.
Ge. 49. 17. Dan ſhall be a ſ.
Pr. 30. 19. The way of a ſ.
T. Iſ. 14. 29. Out of the ſ. root
Mat. 7. 10. Will he give a s.
C. 10. 16. Wiſe as s. and
Re. 12. 9. The old s. the
SERVANT.
Nu. 12. 8. My s. Moſes is not
De. 34. 5. Moſes the s. of the L.
Pſ. 116. 16. I am s. 119. 125.
Pr. 14. 35. Towards a wiſe s.
17. 2. A wiſe s. ſhall have
Mat. 18. 32. O thou wicked s.
25. 30. The unprofitable s.
Joh. 8. 34. Is the s. of ſin
P. 12. 26. There ſhall—my s.
1 Cor. 9. 19. Myſelf s. to all
Ga. 1. 10. Should not be the s.
4. 7. No more a s. but a ſon
Phile. 16. Not now as a s.
P. Iſ. 65. 15. And call his s. by
Lu. 17. 10. Are unprofitable s.
Joh. 15. 15. I call you not s.
C. 1 Cor. 7. 23. Be ye not s.
Re. 1. 1. Shew to his s. 22. 3.
Put for,
1. G.'s inſtru. to execute his will, Pſ. 119. 91. Iſ. 44. 28. Je. 25. 9.
2. One under t. will of anot.
1. G. Hag. 2. 23. Re. 19. 10.
2. Of a King, Ex. 5. 15.
3. Of a Family, Ru. 2. 6.
SERVE, ED, ETH.
Ge. 27. 29. Let people s. thee
Ex. 1. 14. Made them s. was
4. 23. That he may s. me
C. De. 10. 20. Him ſhalt thou s.
Pſ. 72. 11. All nations ſhall s.
Iſ. 43. 23. Not cauſed thee to s.
24. Made me to s. with
Je. 11. 10. Oth. gods to s. them, 13. 10—16. 13—25. 6—35. 15—44. 3. Da. 3. 12, 14, 18.
Mal. 3. 14. It is in vain to s. G.
C. Mat. 4. 10. Him only ſha. t. s.
Lu. 12. 37. Come forth and s.
Joh. 12. 26. If any man s. me
Ro. 16. 18. *S.* not—Lord
De. 17. 3. And s. other gods, 29. 26. Joſ. 23. 16—24. 2.
Lu. 22. 27. As him that s.
Ro. 14. 18. In theſe things s.
Put for ſerving,
1. Civilly, Ge. 29. 20.
2. Senſually; Riches, Mat. 6. 24. Luſts, Tit. 3. 3. Any ſin, Ro. 6. 20.
3. Idolatrouſly, Ex. 20. 32. Ro. 1. 25.
4. Divinely to worſhip God with fear, Pſ. 72. 11—Gladneſs, 100. 2.—In ſpirit, Ro. 1. 9.—Newneſs of life, 7. 6.
SERVICE.
Ex. 12. 25. Ye ſhall keep his s.
Joh. 16. 2. Doth God good s.
Ro. 12. 1. Your reaſonable s.
SET, EST, ETH, ING, LED.
P. Pſ. 12. 5. I'll s. him in ſafety
54. 3. They have not s. G. bef.
85. 13. Shall s. us in the way
86. 14. Not s. thee before
101. 3. I'll s. no wicked thing
141. 3. *S.* a watch, O Lord
Re. 20. 3. *S.* a ſeal upon him
De. 23. 20. *S.* thine hand
Pſ. 21. 3. Thou s. a crown
41. 12. *S.* me before thy face

De. 24. 15. S. his heart
2 S. 22. 34. S. me upon
Pſ. 18. 33. S. me upon my
36. 4. S. himſelf in a way
65. 6. S. faſt the mount.
75. 7. S. up another
107. 41. S. he the poor on
Je. 5. 26. He that s. ſnares
43. 3. S. thee on againſt
Da. 2. 21. And s. up kings
Ex. 28. 17. Eze. 43. 8.

SETTLE, D.

1 Ch. 17. 14. I will s. him in
Lu. 21. 14. S. it therefore
1 Pe. 5. 10. Strengthen s.
1 K. 8. 13. A s. place for thee
2 K. 8. 11. S. his countenance
Pſ. 119. 89. Thy word is s.
Pr. 8. 25. Mountains were s.
Je. 48. 11. S. on his lees
Zep. 1. 12. S. on their lees
Col. 1. 23. Grounded and s.
Settleſt, Pſ. 65. 10.

SHADOW, *is put for*,

1. A thing of no abiding,
1 Ch. 29. 15. Job 14. 2.
2. A protection and defence
Thus applied,
1. To G. Pſ. 17. 8--36. 7-91. 1.
2. To man, Ju. 9. 15. Iſ. 30. 2, 3.
3. Perſons of men, Pſ. 80. 10.
4. Reſemblance, Col. 2. 17.
5. Leaſt ſign, James 1. 17.

SHAKEN.

1. Of God; put for,
1. To fruſtrate, Ne. 5. 13.
2. To trouble, Iſ. 2. 19. 21.
3. Mak. to tremb. Ez. 31. 16
4. To move with aſtoniſhment, Hag. 2. 6, 7.
5. Strike rever. He. 12. 26.
6. To weaken, Ze. 2. 9.
2. Of men; ſo put for,
1. To rouze up, Ju. 16. 20.
2. To quiver, Job 4. 14.
3. To threaten, Iſ. 10. 32.
4. To encourage, 13. 2.
5. To ſet free, 52. 2.
6. To make fall, Lu. 6. 48.
7. Troubled, 2 Theſſ. 2. 2.
3. Of things ſhak. and ſo put
1. For unſtable, Mat. 11. 7.
2. Removed, He. 12. 27.

SHAME.

Pſ. 83. 17. Be put to s. and p.
119. 31. Put me not to s.
Iſ. 47. 3. Thy s. ſhall be ſeen
54. 4. Shalt not be put to s.
Put for,
1. Injury, Pr. 9. 7.
2. That whereof one may be aſhamed, Iſ. 30. 3.
3. Calamity, Eze. 36. 6.
4. An idol, Hoſ. 9. 10.
5. Reprove, 1 Cor. 6. 5.
6. Execrable, Eph. 5. 12.

SHAPE, EN, ES.

Pſ. 51. 5. I was s. in
Lu. 3. 22. In a bodily s.
Joh. 5. 37. Not s. his s.
Re. 9. 7. The s. of the locuſts

SHARP, EN, ER.

Ex. 4. 25. A s. ſtone
Pſ. 45. 5. Arrows are s.
52. 2. Like a s. raſor
57. 4. Their tongue a s.
120. 4. S. arrows of
Pr. 5. 4. S. as a two edged
Iſ. 5. 28. Arrows are s.
41. 15. New s. threſhing
49. 2. Mouth like a s.
Ac. 15. 39. Conten—ſo s.
Re. 1. 16—14. 14, 17, 18.
1 Sa. 13. 20, 21.
Pſ. 140. 3. S. their tongues
Ez. 21. 9, 10, 11.
He. 4. 12. S. than any

SHARPLY, NESS.

Judg. 8. 1. Chide with him s.
2 Cor. 13. 10. Should uſe s.
Ti. 1. 13. Rebuke them s.

SHAVE, ED, EN.

Le. 14. 8—21. 5. Nu. 6. 9, 18.
De. 21. 12. Judg. 16. 19.
Iſ. 7. 20. The L. ſhall s.
Ez. 44. 40. Nor ſhall—s.
Ac. 21. 24. May s. their
Ge. 41. 14. Le. 13. 33.
Num. 6. 19. Judg. 16. 17.
2 S. 10. 4. Job 1. 20.
Je. 41. 5. 1 Cor. 11. 5, 6.

SHEAF.

Ge. 37. 7. My s. aroſe
Le. 23. 11. Shall wave the s.
Job 24. 10. Take away the s.
Zec. 12. 6. Fire in a s.
Shear'd, Iſ. 30. 14.

SHEARER, ERS, ING.

1 S. 25. 7, 11.
Iſ. 53. 7. Sheep before her s.
Ac. 8. 32. Dumb before—s.
1 S. 25. 2. 2 K. 10. 12.

SHEAVES.

Ge. 37. 7. Ruth, 2. 7, 15.
Ne. 13. 15. Bringeth in s.
Pſ. 126. 6. Bringing his s.
129. 7. That bindeth s. his
Am. 2. 13. That is full of
Mic. 4. 12. S. into the floor

SHED, DER, ETH, ING.

2 S. 20. 10. Mat. 23. 35.
Mat. 26. 28. Is s. for many
Ac. 2. 33. Hath s. forth this
Ro. 3. 15. Swift to s. blood
5. 5. S. abroad in our
Ti. 3. 6. S. on us abund.
Re. 16. 6. Have s. the blood
Ge. 9. 6. Whoſo s. man's
Eze. 18. 10. A s. of blood
22. 3. The city s. blood
He. 9. 22. Without s. of
Shelter, Job 24. 8. Pſ. 61. 3.

SHEEP.

T. Iſ. 13. 14. Shall be as s. that
53. 7. As a s. bef. her ſhear.
P. Mic. 2. 12. Toge. as the s. of
Mat. 10. 16. As s. in the midſt
Mar. 6. 34. As s. not having
Ac. 8. 32. As a s. to the ſlaugh.
Put for,
1. An harmleſs and innocent people, 2 S. 24. 17.
2. Profeſſors and diſciples of C. Joh. 21. 16. Ze. 13. 7.
3. Peop. of Iſrael, Eze. 34. 6.
4. Gentil. unco. Joh. 10. 12, 13

SHEW, ED, ETH, ING, *put for*

1. To diſcover, Ge. 12. 21.
2. Work & do, Ac. 4. 22—28. 2
3. To teach, 20. 20.
4. To prove, 19. 18.
5. To rehearſe, Lu. 6. 47.
6. To declare, 1. 51.
7. To direct, Ex. 18. 20.
8. Manifeſtly, 33. 13.
9. To reveal, 1 S. 8. 9.
10. Impart, Pſ. 4. 6. Joh. 5. 20.
11. To keep in remembrance 1 Cor. 11. 26.
12. Practiſe, 1 Ti. 5. 4. Ja. 2. 13.
13. To foretel, Re. 1. 1.
14. To make, Ti. 2. 7.

SHIELD.

Ge. 15. 1. I am thy s.
De. 33. 29. The L. the s. of
1 S. 17. 45. Comeſt with a—s.
Judg. 5. 8. Was there a s. or a
Pſ. 3. 3. Art a s. for me
Pſ. 59. 11. O L. our s.
84. 9. Behold, O G. our s. 11.
P. 91. 4. His truth ſhall be thy s.

SHILOH.

1 K. 14. 2. Get thee to S.
Je. 7. 12. Place which—in S.
T. 14. As I have done to S.

SHINE, *put for*,

1. To help, Job 10. 3.
2. To be freed, 11. 17.
3. To conti. proſperous, 18. 5.
4. To be glorious, Da. 12. 3.
5. Made known, 2 Cor. 4. 6.
6. To appear, Phil. 2. 15.
7. Sheweth, Pr. 4. 18.

SHOCK, S.

Judg. 15. 5. Doth the s.
Job 5. 26. As a s. of corn.

SHOD.

2 Ch. 28. 15. And s. them
Eze. 16. 10. S. thee with bad—
Mar. 6. 9. S. with ſandals
Eph. 6. 15. And your feet s.

SHONE.

Ex. 34. 29. Skin of his face s.
2 K. 3. 22. Sun s. upon t. wat.
Ac. 22. 6. S. from heaven
Re. 8. 12. Day s. not for

SHOE.

De. 25. 9. Looſe his s.
29. 5. Thy s. is not waxen
Joſ. 5. 15. Looſe thy s. Ru. 4. 7. 8.
Pſ. 60. 8. Caſt my ſhoe
Iſ. 20. 2. Put off thy s.
Joſ. 9. 5. Old s. clouted
Ca. 7. 1. Feet with s.
P. De. 33. 25. Thy s. ſhall be ir.
Am. 2. 6. Poor for—s.
Mat. 3. 11. Whoſe s. I am not
10. 10. Neither s. nor yet ſtav.

SHOOK.

2 Sam. 6. 6. The oxen s. it
22. 8. The earth s. and
Pſ. 18. 7—68. 8—77. 18.
Iſ. 23. 11. S. the kingdoms
He. 12. 26. Voice then s.

SHOOT, ERS, ETH.

1 S. 20. 20. 2 S. 11. 20.
2 K. 13. 17—19. 32. 2 Ch. 26. 15.
Pſ. 11. 2. May privily s.
22. 7. S. out the lip
64. 3. S. their arrows
7. G. ſhall s. at them
144. 6. S. out thine ar. Ez. 31. 14—36. 8. 2 S. 11. 24. Job 8. 16.
Mar. 4. 32. S. out great
Shorter, Iſ. 28. 20.

SHORT, LY, NED.

Ge. 41. 32. G. will s. bring
Eze. 7. 8. I will s. pour
Ro. 16. 20. Under your feet s.
Re. 1. 1. Muſt s. come
Nu. 11. 23. L. hand waxen s.
Job 20. 5. Triumph. of t. wi. is s.
Pſ. 89. 47. How s. my time is
Ro. 9. 28. Becauſe a s. work
1 Cor. 7. 29. The time is s.
Re. 12. 12. He hath but a s. time
17. 10. Muſt continue a s. ſpace
Pr. 10. 27. The wicked ſha. be s.
Iſ. 50. 2. Is my hand s. 59. 1.
Mat. 24. 22. Mar. 13. 20.

SHOT.

Ge. 49. 23. And s. at him
2 Ch. 35. 23. The archers s.
Je. 9. 8. As an arrow s. out
T. Shovel, Iſ. 30. 24.

SHOULDER.

Job 31. 36. Take it upon my s.
Eze. 29. 18. Every s. was peeled
34. 21. With ſide and—s.
Ze. 7. 11. and pulled away t. s.
Mat. 23. 4. On men's s.

SHOUT.

Ex. 32. 18. S. for maſtery
Mic. 23. 21. The s. of a king
Pſ. 47. 1. S. unto God
5. God is gone—with a s.
Je. 31. 7. S. among the—nations
Zep. 3. 14. S. O Iſrael be—
1 The. 4. 16. Heaven with a s.
Shouteth, Pſ. 78. 65.
Shower, Eze. 13. 11.

SHOWERS.

De. 32. 2. S. on t. graſs Job 24. 8.
Pſ. 65. 10—72. 6. Je. 3. 3—14. 22.
Eze. 34. 26. S. of bleſſing
Shrank, Ge. 32. 32.
Shred, s. 2 K. 4. 39. Ez. 23. 34.
Shrines, Ac. 19. 24.
Shroud, Ez. 31. 3.
Shrubs, Ge. 21. 15.

SHUT, ETH.

Ge. 7. 16. The L. s. him in
P. Iſ. 22. 22. And none ſhall s. it
Re. 11. 6. Th. have power to s.
Lam. 3. 8. He s. out my pray.
Re. 3. 7. No man s.

SICKLE.

De. 16. 9—23. 25. Je. 50. 16.
Joel 3. 13. Put ye in the s.
Mar. 4. 29. Putteth in the s.
Re. 14. 16. Thruſt in his s.

SICK, NESS.

Ne. 2. 2. Seeing thou art not s.
Pr. 23. 35. And I was not s.
Iſ. 38. 9. When he had been s.
Ez. 34. 16. That which was s.
Hoſ. 7. 5. S. with bottles of wine
Mic. 6. 13. S. in ſmiting thee
Mat. 9. 12. Th. that are s. L. 5. 31.
25. 36. I was s. and ye viſited
Ja. 5. 14. Is any s. let him
P. Ex. 23. 25. T. s. away, De. 7. 15
Hoſ. 5. 13. Ephraim ſaw his s.
Mat. 8. 17. Himſelf bear our s.

SIDE.

Ex. 32. 26. On the L.'s s.
2 K. 9. 32. Who is on my
1 Ch. 12. 28. David—on thy s.
Pſ. 118. 6. The L. is on my s.
124. 1. Who was on our s.
2 Cor. 4. 8. Troubled on every s.

SIELED, *or* CIELED, ING.

2 Ch. 3. 5. Je. 22. 14. Ez. 41. 16.
Hag. 1. 4. In your s. houſes
Sieve, Iſ. 30. 28. Am. 9. 9.
Sift, Iſ. 30. 28. Am. 9. 9. Lu. 22. 31.

SIGH, ED, S, ING.

Lam. 1. 11. All her people s.
Ex. 2. 23. Iſrael s. by reaſon
La. 1. 22. For my s. are many
Ez. 21. 7. Wherefore s. thou
Pſ. 12. 5. For the s. of t. needy
79. 11. Let the s. of the priſon

SIGHT.

Ge. 2. 9. Is pleaſant to the s.
Pſ. 76. 7. May ſtand in thy s.
Iſ. 26. 17. We—been in thy s.
43. 4. Waſt precious in my s.
He. 13. 21. Well-pleaſing in—s.
1 Joh. 3. 22. Pleaſing in his s.

SIGNET.

Ge. 38. 18. Ex. 28. 21.
Je. 22. 24. Da. 6. 17.
Hag. 2. 23. Make thee as a s.
M. Signification, 1 Cor. 14. 9, 10.

SIGNIFY, ED, ETH, ING.

Ac. 21. 26—23. 15—25. 27.
1 Pe. 1. 11. In them did s.
Ac. 11. 28. S. by the ſpirit
He. 12. 27. S. the removing
Re. 1. 1. Sent and s. by
Joh. 12. 33—21. 19.
He. 9. 8. H. G. this s.

SIGN, S. *Seven ſorts.*

1. Natural, Ge. 1. 14. Je. 10. 2.
2. Prodigious, Lu. 21. 11.
3. Supernatural, De. 6. 22.
4. Caſual, 1 S. 10. 7. 9.
5. Miniſterial
1. Whi. prophets gave to confirm their miniſtry, Pſ. 74. 9.
2. Which the apoſtles wro, 2 Cor. 12. 12.
6. Military, Pſ. 74. 4.
7. Satanical, 2 Th. 2. 9.

SILENCE; NT.

Pſ. 32. 3. When I kept ſ.
Je. 8. 14. God hath put us to ſ.
Mat. 22. 34. Put t. Sadduces to ſ.
Ac. 21. 40. Made a great ſ.
1 S. 2. 9. Wicked ſhall be ſ. in
Pſ. 28. 1. Be not ſ. to me
Iſ. 47. 5. Sit thou ſ.
Je. 8. 14. Let us be ſ. there

SILLY.

Job 5. 2. Slayeth the ſ.
Hoſ. 7. 11. Like the ſilly dove
2 Tim. 3. 6. Captive ſ. women

SILVER.

Pr. 2. 4. If thou ſeekeſt her as ſ.
Iſ. 1. 22. S. is become droſs
T. Je. 6. 30. Reprobate ſ. ſhall
P. Zech. 13. 9. As ſ. is refined
Ac. 3. 6. S. and gold h. I none

SIMILITUDE.

Num. 12. 8. S. of the L. ſhall
De. 4. 12. Saw no ſ. 15.
Pſ. 144. 12. The ſ. of a pal.
Da. 10. 16. One like the ſ.
Ro. 5. 14. S. of Adam's tranſ.
He. 7. 15. After t. ſ. of Melch.

SIMPLE, LICITY.

Pſ. 19. 7. Making wiſe the ſ.
116. 6. The L. preſerv. the ſ.
Pr. 8. 5. O ye ſ. underſtand
9. 4. Who. is ſ. let him turn in
22. 3. S. paſs on and are pun.
2 S. 15. 11. Went in their ſ.
Ro. 12. 8. Do it with ſ.
2 Cor. 11. 3. S. that is in C.

SIN, NED.

Ge. 39. 9. And ſ. againſt G.
C. Ex. 23. 33. Leſt—make thee ſ.
32. 30. S. a great ſ. 31.
T. 34. I will viſit their ſ.
Nu. 16. 22. Sha. one man ſ. and
De. 20. 18. So ſhould you ſ.
23. 21. It would be ſ. in thee
2 Ch. 6. 36. If they ſ. aga. thee
Pſ. 38. 18. I will be ſorry for—ſ.
Iſ. 30. 1. May add ſ. to ſ.
Je. 17. 1. S. of Judah is written
P. 31. 34. Rememb. their ſ. no
Hoſ. 13. 2. They ſ. more & mo.
Joh. 1. 29. Taketh away the ſ.
C. 5. 14. S. no more leſt a worſe
9. 2. Who did ſ. this man
41. Ye ſhould have no ſ.
16. 8. Reprove the world of ſ.
Ro. 3. 9. They all are under ſ.
5. 12. By one man ſ. entered
6. 12. Let not ſ.—reign in
2 Cor. 5. 21. Made him to be ſ.
He. 10. 26. If we ſ. wilfully
Ja. 1. 15. In many things we ſ.
1 Pe. 2. 22. Who did no ſ.
1 Joh. 1. 8. Say we have no ſ.
2. 1. If any man ſ. we have
5. 17. All unrighteouſn. is ſ.
Job 7. 20. Have ſ. what ſha. I do
33. 27. If any ſay, I have ſ.
Pſ. 51. 4. T.—have I ſ. 78. 17, 32
Je. 2. 35. Sayeſt I have not ſ.
33. 8. Whereby they have ſ.
40. 3. Becauſe ye have ſ.
La. 5. 7. Have ſ. and are not
16. Wo—that we have ſ.

Da. 9. 5. We have ſ.
Lu. 15. 18. I have ſ. againſt
Ro. 2. 12. As many as have ſ.
3. 23. For all have ſ. & come
Put for,
1. The guilt of ſin, Ro. 5. 12.
2. Puniſhment of ſin, Ge. 4. 7.
3. Guilt and puniſhment, Pſ.
51. 2. Ro. 4. 7.
4. Not ſo great ſin, Joh. 15.
22. 24.
5. Idols, Am. 8. 14.
SINCERE, LY, ITY.
Phil. 1. 10. May be ſ.
Ju. 9. 16. If you ha. done—ſ.
C. Joſ. 24. 14. Serve him in ſ.
2 Cor. 2. 17. But as of ſ.
SING.
C. Ex. 15. 21. *S.* unto the Lord
Pſ. 95. 1. O come let us ſ.
Iſ. 38. 20. We will ſ. my ſongs
P. 52. 8. Together ſha. they ſ.
Ja. 5. 13. Let him ſ. pſalms
Re. 15. 3. Sing the ſ. of Moſes
SIT.
P. Iſ. 16. 5. He ſhall ſit on it
30. 7. Strength is to ſ. ſtill
47. 8. I ſha. not ſ. as a widow
P. Je. 33. 17. Nev. want a man ſ.
Eze. 33. 31. *S.* before thee as
Put for,
1. To ride, Mat. 21. 5.
2. To abide, 2 K. 7. 3, 4.
3. To have rule, Mat. 19. 28
4. To keep comp. Pſ. 26. 5.
Scareſt, Job 7. 14.
SKIE.
Job 37. 18. Pſ. 18. 11—77. 17.
Iſ. 45. 8. Je. 51. 9. Mat. 16. 3.
He. 11. 12. Stars of the ſ.
SKILL.
1 K. 5. 6. 2 Chr. 2. 7.
SKILFUL.
Eze. 21. 31. *S.* to deſtroy
Da. 1. 4. *S.* in all wiſd—
Am. 5. 16. *S.*—lament—
Skilfulneſs, Pſ. 78. 72.
SKIN.
Job 2. 4. *S.* for ſ. yea all
16. 15. Sackcloth upon my ſ.
19. 26. Though after my ſ.
Mi. 3. 2. Who pluck off their ſ. 3
SKIP, PED, ING.
Pſ. 29. 6—114. 4.
Skippedſt, Ca. 2. 8. Je. 48. 27.
SKIRT, S.
De. 27. 20. Ru. 3. 9.
1 S. 15. 27—24. 4, 5, 11.
Eze. 16. 8. My ſ. over thee
Zec. 8. 23. Hold of the ſ. of
Pſ. 133. 2. *S.* of his garm—
La. 1. 9. Filth. is in her ſ.
Eze. 5. 3. Them in thy ſ.
T. Na. 3. 5. Diſcover thy ſ.
Skull, 2 K. 9. 35. See *Scull.*
SLACK.
De. 7. 10. He will not be ſ.
Joſ. 18. 3. How long are ye ſ.
2 Pe. 3. 9. The Lord is not ſ.
SLAIN.
Ge. 4. 23. I have ſ. a man
T. Pſ. 62. 3. Ye ſhall be ſ. all
T. Iſ. 66. 16. *S.* of t. L. ſha. be
Hoſ. 6. 5. I have ſ. them by
He. 11. 37. Tempted, were ſ.
SLANDER, ERS, EST, ED, S.
Nu. 14. 36. Bringing up a ſ.
Pſ. 31. 13. I have heard the ſ.
Pr. 10. 18. Uttereth ſ. is, 2 S.
19. 27. Je. 6. 28—9. 4.
Pſ. 50. 20. Thou ſ. thine
101. 5. Whoſo privily ſ.
1 Tim. 3. 11. Not ſ. ſober
Slanderouſly, Rom. 3. 8.

Slang, 1 S. 17. 49.
Slaves, Re. 18. 13.
SLAUGHTER.
Pſ. 44. 22. Sheep for the ſ.
Iſ. 14. 21. Prepare ſ.
53. 7. A lamb to the ſ.
Je. 12. 3. Sheep to the ſ.
Zec. 11. 4. Flock of the ſ.
He. 7. 1. Ret—from the ſ.
Ja. 5. 5. In a day of ſ.
SLAY, ING.
Iſ. 22. 13. *S.* oxen and
57. 5. *S.* the children
Job 13. 15. Though he ſ. me
139. 19. Thou wilt ſ. t. wicked
T. Pr. 1. 32. The ſimp. ſhall ſ.
T. Iſ. 65. 15. L.—ſhall ſ. thee
Lu. 11. 49. Some—they ſha. ſ.
SLEEP.
Pr. 3. 24. Thy ſ. ſha. be ſweet
4. 16. *S.* is taken away unleſs
6. 10. A little ſ. a little ſlumber
Je. 31. 26. My ſ. was ſweet
T. 51. 39. *S.* a perpetual ſ. 57.
1 Cor. 11. 30. This cauſe many ſ.
1 Th. 4. 14. Which ſ. in Je.
C. 5. 6. Let us not ſ. as do
10. Whether we wake or ſ.
Put for,
1. Living in blindneſs, Eph.
5. 14.
2. To be careleſs, Mar. 13. 36
3. Slothful, Pr. 10. 5.
4. To be dead, Joh. 11. 11, 12.
5. Security in God, Pſ. 4. 8.
6. Lie in t. grave, Job 7. 21.
7. Decay of zeal, Ca 5. 2.
SLEW.
2 Ch. 36. 17. Who ſ. their
Ne. 9. 26. *S.* the prophets
Pſ. 78. 31. Wrath of God ſ.
34. When he ſ. them then
Mat. 21. 39. Of vineyard ſ. him
SLIDE, DEN, ETH.
De. 32. 35. Foot ſhall ſ.
Pſ. 26. 1. I ſhall not ſ.
37. 31. None of his ſteps—ſ.
Je. 8. 5. *S.* back by a
Hoſ. 4. 16. Iſrael ſ. back
Slightly, Je. 6. 14.
Slothfulneſs, Pr. 19. 15 Ec. 10. 18
Slime, Ge. 11. 3--14. 10. Ex. 2. 3
Sling, Ju. 20. 16. 1 S. 25. 29.
Je. 10. 18.
Slip, pery, peth, 2 S. 22. 37.
Job 12. 5. Pſ. 17. 5—18. 36.
He. 2. 1. Pſ. 35. 6—73. 18.
Je. 23. 12—38. 16—94. 18.
SLOTHFUL.
Ju. 18. 9. Be not ſ. to go
Pr. 12. 24. The ſ. ſhall be
Mat. 25. 26. Wicked and ſ.
He. 6. 12. That ye be not ſ.
SLOW.
Ex. 4. 10. I am ſ. of ſpeech
Pr. 14. 29. That is ſ. to wrath
Lu. 24. 25. And ſ. of heart
Tit. 1. 12. *S.* bellies
Ja. 1. 19. *S.* to ſpeak
Sluggard, Pr. 6. 6, 9—10. 26.
—13. 4—20. 4—26. 26.
SLUMBER, ED, ETH.
Pſ. 121. 3. Will not ſ. 4.
132. 4. Or ſ. to mine eyes
Iſ. 5. 27. None ſhall ſ.
56. 10. Loving to ſ.
Na. 3. 18. Shepherds ſ.
Ro. 11. 8. Spirit of ſ.
Mat. 25. 5. All ſ. and ſlept
2 Pe. 2. 3. Damnation ſ. not
Smart, Pr. 11. 15.
SMALL.
Nu. 16. 9. Seemeth it a ſ. thing
1 K. 19. 12. A ſtill ſ. voice

Iſ. 7. 13. Is it a ſ. thing for you
P. 60. 22. A ſ. one—a ſtrong na.
P. Je. 30. 19. They ſha. not be ſ.
T. 49. 15. I will make the ſ.
Am. 8. 5. Making the ephah ſ.
SMELL, ETH, ING.
Ge. 27. 27. The ſ. of my ſon
Ca. 1. 12. Sendeth forth the ſ.
T. Iſ. 3. 24. Inſtead of ſweet ſ.
T. Am. 5. 21. I will not ſ. in
Ge. 8. 21. *S.* a ſweet
27. 97. *S.* the ſmell
Job 39. 25. *S.* the battle
Ca. 5. 13. Sweet ſ. myrrh
Eph. 5. 2. Sweet ſ. ſavor
SMITE, ETH.
Ge. 8. 21. Nei. will I—ſ. any
Ex. 21. 18. If—one ſ. another
De. 19. 11. *S.* his neigh. mortally
Pſ. 121. 6. The ſun ſhall not ſ.
141. 5. Let the righteous ſ. me
Iſ. 10. 24. He ſhall ſ. thee with
Eze. 21. 12. *S.* upon thy thigh
Ac. 23. 3. God ſhall ſ. thee
Iſ. 9. 13. To him that ſ. them
Eze. 7. 9. I am the Lord that ſ.
Put for,
1. To deſtroy, Ge. 8. 21.
2. To kill, 2 S. 13. 28.
3. Overcome, 2 K. 13. 17, 18.
4. To annoy, Pſ. 121. 6.
5. To reprove, Pr. 19. 25.
6. To puniſh, Iſ. 3. 17.
7. To uſe cruelty, 58. 4-10, 24
8. To cut, Eze. 5. 2.
SMOAK, *put for,*
1. The vaniſhing condition of the wicked, Pſ. 37. 20.
2. A ſign of wrath, 144, 5. *m.*
3. Fire, Na. 2. 13.
4. Great adverſity, Iſ. 14. 31.
5. Viſible ſign of G.'s preſence, 4. 5.
6. Darkneſs, Re. 9. 3.
SMOOTH, ER, ETH.
Ge. 27. 11, 16. 1 S. 17. 40.
Iſ. 30. 10. To us ſ. things
57. 6. The ſ. ſtones
Lu. 3. 5. Shall be made ſ.
Pſ. 53. 21. *S.* than butter
Pr. 5. 3. *S.* than oil
Iſ. 41. 7. *S.* it with the
SNARE, S.
Ex. 10. 7. This man be a ſ.
34. 12. Leſt it be a ſ. in the
Ju. 2. 3. Shall be a ſ. unto
Pſ. 11. 6. He ſhall rain ſ.
M. Pr. 12. 13. *S.* of the wicked
Iſ. 29. 21. *S.* for him that
It is put for,
1. Cauſe of ruin, Ex. 23. 33.
Pſ. 69. 22.
2. Means of miſch. Pr. 20. 25
3. Danger, 29. 8. Job 18. 8.
Pſ. 91. 3.
4. A law or lye, 1 Cor. 7. 35.
5. Intanglement, 1 Tim. 6. 9.
6. Power & com. 2 Tim. 2. 26
Snatch, Iſ. 9. 20.
Snorting, Je. 8. 16.
Snout, Pr. 11. 22.
SNOW.
Ex. 4. 6. Nu. 12. 10.
Job 6. 16—9. 30—24. 19.
38. 22. The treaſures of ſ.
Pſ. 51. 7. Whiter than ſ.
68. 14. White as ſ. in
147. 16. *S.* like wool
Pr. 26. 1. *S.* in ſummer
Soked, Iſ. 34. 7.
SOBER, NESS.
2 Cor. 5. 13. Whe. we be ſ. it is
1 Th. 5. 6. Watch and be ſ.
1 Tim. 3. 11. Not ſlanderers, ſ.

1 Pe. 4. 7. Be ye therefore ſ.
5. 8. Be ſ. be vigilant
Ac. 26. 25. But ſpeak t. wo. of ſ.
SOBRIETY.
1 Tim. 2. 9. Shamf—and ſ.
Sodering, Iſ. 41. 7.
SOFT, LY.
Job 23. 16. Maketh my heart ſ.
41. 3. *S.* words to
Pſ. 65. 10. Makeſt it ſ.
Pr. 15. 1. A ſ. anſwer
25. 15. A ſ. tongue
Mat. 11. 8. In ſ. raiment
Ju. 4. 21. 1 K. 21. 27.
Iſ. 8. 6. Shiloah that go ſ.
38. 15. Shall go ſ. all
SOJOURNER.
Ge. 23. 4. A ſtranger and a ſ.
Le. 25. 40. A ſ. he ſhall be
Pſ. 39. 12. A ſ. as all my
Sojourning, 1 Pe. 1. 17.
SOLD.
1 K. 21. 20. *S.* thyſelf to wo.
2 K. 17. 17. *S.* themſelves to do
Eſ. 7. 4. For we are ſ. I and
Iſ. 52. 3. Ye have ſ. yourſelves
Lu. 12. 6. Five ſparrows ſ. for
SOLEMN, ITY, TIES.
Iſ. 1. 13. The ſ. meeting
La. 2. 22. A ſ. day
Iſ. 30. 29. Holy ſ. is kept
33. 20. City of our ſ.
SOLITARY, ILY.
Job 3. 7. Night be ſ.
30. 3. They were ſ.
Pſ. 68. 6. Setteth the ſ.
107. 4. In a ſ. way
P. Iſ. 35. 1. The ſ. place
La. 1. 1. Mi. 7. 14. Mar. 1. 35.
SONG, GS.
Ex. 15. 2. My ſtrength and ſ.
C. De. 31. 19. Write this ſ.
Pſ. 28. 7. With my ſ. will I
42. 8. In the night his ſ. ſhall
137. 3. Required of us a ſ.
Iſ. 30. 29. A ſ. as in the night
Job 35. 10. *S.* in the night
P. Iſa. 35. 10. To Zion with ſ.
SON, S.
Ge. 18. 14. Sarah ſha. have a ſ.
Ex. 4. 22. Iſrael is my ſ.
23. Let my ſ. go, that he
2 S. 7. 14. And he ſha. be my ſ.
Pr. 31. 2. What my ſ. & what
Mat. 2. 15. Have I called my ſ.
Re. 21. 7. And he ſha. be my ſ.
Mat. 21. 28. Man had two ſ.
Joh. 1. 12. Power to become ſ.
Ga. 4. 6. Becauſe ye are ſ.
1 Joh 3. 2. Now we are the ſ. of
Sope, Je. 2. 22. Mal. 3. 2.
Sop, Joh. 13. 26, 30.
Sorcereſs, Iſ. 47. 9—57. 3.
Sorcery, ries, Ac. 8. 9. Re. 9. 21
Sorely, Ge. 49. 23. Iſ. 23. 5.
Sores, Iſ. 1. 6. Lu. 16. 21.
SORRY.
1 S. 22. 8. Is ſ. for me
3. 65. Give 'em ſ. of heart
Pr. 14. 13. In laugh. t. heart is ſ.
Mat. 17. 23. Exceeding ſ.
2 Cor. 7. 9. Made ſ.—after
Ne. 8. 10. Neither be ye ſ. for
Pſ. 38. 18. I will be ſ. for my
Iſ. 51. 19. Who ſhall be ſ. for
SORROW, FUL, ING.
Pr. 23. 29. Who hath ſ.
T. Iſ. 65. 14. But ye ſhall—ſ.
La. 1. 12. If there be any ſ.
Joh. 16. 20. Your ſ. ſhall be
Re. 18. 7. And ſhall ſee no ſ.
Pſ. 32. 10. Many ſ. ſhall be to
Iſ. 53. 3. A man of ſ.
1 S. 1. 15. A man of a ſ. ſpirit

Pſ. 69. 29. I am poor and ſ.
Lu. 2. 48. Have ſought thee ſ.
Ac. 20. 38. *S.* moſt of all for
Sort, 1 Cor. 3. 13. 2 Tim. 3. 6.
SOUGHT.
Ex. 33. 7. Every one that ſ.
Pſ. 77. 2. I ſ. the Lord
86. 14. *S.* after my ſoul
Iſ. 65. 10. Peop. that have ſ. me
Eze. 22. 30. I ſ. for a man
Put for,
1. Found and choſ. 1 S. 13. 14.
2. Deſired, 2 S. 3. 17.
3. Love worſhip. 2 Ch. 14. 7.
17. 4. Pſ. 34. 4. Zeph. 1. 6.
4. To ſearch, Ezr. 2. 62.
5. To delight in, Pſ. 119. 94.
6. To lab. to gain, 1 Th. 2. 6.
SOUL.
Ge. 49. 6. O my ſ. come not
Le. 20. 6. The ſ. that turneth
De. 11. 18. My words in—ſ.
1 Ch. 22. 19. Set your ſ. to ſeek
Job 16. 4. If your ſ. were in my
Pſ. 6. 3. My ſ. alſo is—vexed
16. 2. O my ſ. thou haſt ſaid
23. 3. He reſtoreth my ſ.
49. 15. G. will redeem my ſ. 8.
62. 5. My ſ. wait—upon G.
130. 5. My ſ. doth wait 6.
Je. 31. 25. Every ſorrowful ſ.
Lam. 2. 12. Their ſ. was poured
Lu. 12. 19. I will ſay to my ſ.
Joh. 12. 27. Now is my ſ. trou.
Pr. 11 30. He that winneth ſ. is
Ez. 18. 4. All ſ. are mine
He. 13. 17. Watch for your ſ.
Put for,
1. The whole perſon, Ac. 2. 41
7. 14.
2. The dead body, Pſ. 16. 10
3. Heart and affection, 1 S.
1. 15. 18. 1.
4. The ſtomach, Pr. 27. 7.
5. G. himſelf, 6. 16. *mar.* He.
10. 38.
6. Life, Iſ. 53. 12.
7. Breath, Ac. 20. 10.
8. A reaſonable creat. Ge. 2. 7.
SOUND, NESS.
1 Ch. 14. 15. A ſ. of going
Pſ. 89. 15. The joyful ſ.
Iſ. 16. 11. Bowels ſhall ſ.
Je. 48. 36. Heart ſhall ſ.
Eze. 26. 15. *S.* of thy fall
Ro. 10. 18. *S.* went into all
Pſ. 119. 80. Heart be ſ.
Pr. 2. 7. Up ſ. wiſdom
14. 30. A ſ. heart is
Pſ. 38. 3. No ſ. in my
Iſ. 1. 6. No ſ. in it
1 Ti. 1. 10. To ſ. doctrine
2 Ti. 1. 7. A ſ. mind
13. Form of ſ. words
4. 3. Tit. 1. 9. 13—2. 1.
Tit. 2. 2. *S.* in the faith
8. *S.* ſpeech that
SOW.
T. Job 4. 8. And ſ. wickedneſs
P. Pſ. 126. 5. *S.* in tears, ſhall
Iſ. 32. 20. *S.* beſide all waters
P. Je. 31. 27. *S.*—hou. of Iſrael
P. Hoſ. 2. 23. I will ſ. her unto me
C. 10. 12. *S.* yourſelves in
T. Eze. 13. 18. Wom.—ſ. pillars
P. Zech. 10. 9. I will ſ. them am.
Mat. 13. 3. A ſower went—to ſ.
It is put for,
1. Preaching the word, Mat.
13. 37. 1 Co. 9. 11—13. 19.
2. Beſtow, 25. 24.
3. Work or cauſe, Pr. 6. 14.
19—11. 18.
4. Practiſeth, Gal. 6. 7.

5. Become ſerviceable, 8.

SOUR.

Iſ. 18. 5. *S.* grape is
Je. 31. 29. Eaten a *ſ.* grape
Eze. 18. 2. Eaten *ſ.* grapes

SPAKE.

Pſ. 39. 3. *S.* I with my tongue
78. 19. They *ſ.* againſt God
Hoſ. 13. 1. Ephraim *ſ.* tremb.
Joh. 1. 15. He of whom I *ſ.*
7. 46. Never man *ſ.* like this

SPARE, ED, INGLY.

T. De. 29. 20. L. will not *ſ.* him
Pſ. 39. 13. O *ſ.* me that I may
Joel 2. 17. *S.* thy people
Pſ. 78. 50. He *ſ.* not their ſoul
Ro. 8. 32. *S.* not his own ſon
2 Pe. 2. 5. *S.* not the old world
2 Cor. 9. 6. Soweth *ſ.*
Sparks, See other words

SPARROW, S.

Pſ. 84. 3—102. 7. Mat. 10. 29. 31.

SPEAK, EST, ETH, ING.

Ge. 18. 27. Taken upon me to *ſ.*
Nu. 22. 8. As t. L. ſhall *ſ.* unto
1 S. 25. 17. A man cannot *ſ.* to
Job 11. 5. O that G. would *ſ.*
Pſ. 85. 8. He will *ſ.* peace to
Da. 7. 25. He ſhall *ſ.* great words
P. Hab. 2. 3. At t. end it ſhall *ſ.*
Mat. 12. 36. Idle word—men *ſ.*
Joh. 16. 13. He ſha. not *ſ.* of him
Ac. 4. 20. We cannot but *ſ.*
1 Cor. 2. 7. Howbeit we *ſ.* wiſd.
He. 9. 5. We cannot now *ſ.*
Ja. 2. 12. So *ſ.* ye, and ſo do ye
Pſ. 50. 20. Thou ſitteſt and *ſ.*
Je. 48. 27. Since thou *ſ.* of him
Joh. 16. 29. Now *ſ.* thou plainly
Nu. 23. 26. L. *ſ.*—I muſt do
Job 33. 14. God *ſ.* once, yea
He. 12. 25. Turn—from—that *ſ.*
1 Cor. 12. 3. *S.* by the Spirit
Put for,
1. To give being, Pſ. 33. 9.
2. To preach, Ac. 14. 1.
3. To confeſs, Pſ. 39. 3.
4. To pray, 1 S. 1. 13.
5. To effect, He. 12. 24.
Speech. See other words.

SPEED, ILY.

Iſ. 5. 26. They ſha. come wi. *s.*
C. 2 Joh. 10. Neither bid—G. *s.*
Pſ. 79. 8. Mercies *s.* prevent
T. Joe. 3. 4. Swiftly and *s.*
Spend. See *Arrows, Days.*
Special, ly, De. 7. 6. Pſ. 31. 11.

SPENT.

Ge. 21. 15. Water was *s.*
47. 18. Our money is *s.*
Le. 26. 20. Strength ſhall be *s.*
Job 7. 6. Days are *s.*
Pſ. 31. 10. Life is *s.*
Iſ. 49. 4. *S.* my ſtrength
Ro. 13. 12. Night is far *s.*
2 Cor. 12. 15. And be *s.* for

SPIDER.

T. Job 8. 14. Shall be as a *s.* web
Pr. 30. 28. *S.* taketh hold
Iſ. 59. 5. And weave the *s.* web

SPIE, ED, S.

Nu. 13. 17. Sent to *s.* out, 16.
2 K. 6. 13. *S.* where he is
Ga. 2. 4. *S.* out our liberty
Ge. 42. 9. Ye are *s.* 11. 14. 16.
Nu. 21. 1. Way of the *s.*
He. 11. 31. Received the *s.*
Spikenard, Ca. 1. 12—4. 13, 14.
Mar. 14. 3. Joh. 12. 3.
Spilled, ſpilt, Ge. 38. 9. 2 S.
14. 14. Mar. 2. 22. Lu. 5. 37.
Spindle, Pr. 31. 19.
Spin, Mat. 6. 28. Lu. 12. 27.

SPIRIT.

Ge. 41. 8. Pharaoh's *s.* was tr.
Ex. 35. 21. His *s.* made willing
Pſ. 139. 7. Shall I go fr. thy *s.*
Ec. 12. 7. *S.* ſhall return unto
Iſ. 32. 15. Until the *s.* be poured
48. 16. His *s.* hath ſent me
Hag. 1. 14. L. ſtirred up the *s.*
Mal. 2. 15. The reſidue of t. *s.*
Mat. 22. 43. David in *s.* call-L.
Lu. 10. 21. Jeſus rejoiced in *s.*
Joh. 4. 24. God is a *s.* and
6. 63. I ſpeak, they are *s.*
7. 39. Spake he of the *s.* 17. 20
Ro. 8. 9. Have not the *s.* of C.
1 Cor. 2. 12. Not the *s.* of t. world
6. 11. By the *s.* of our God
Ga. 5. 5. Through the *s.* wait
16. Walk in the *s.* 25.
Eph. 2. 2. *S.* that now worketh
3. 16. With might by his *s.*
2 Th. 2. 2. Troubled neith. by *s.*
1 Pe. 1. 11. The *s.* of C. which
1 Joh. 5. 8. The *s.* and t. water
Jude 19. Having not the *s.*
Re. 2. 7. What the *s.* ſaith
4. 2. I was in the *s.*
14. 13. Yea, ſaith the *s.*
It is put for,
1. The Holy Spirit, Ro. 8. 13.
2. Gifts and graces of the S. Ga. 3. 2. 1 Th. 5. 19.
3. Inſpir. of the S. Mat. 22. 43. 1 Cor. 14, 15, 16.
4. Revelat. of t. Sp. 2. 10, 12.
5. Mind and will, 5. 3.
6. Pretend. revelat. 2 Th. 2. 2.
7. Angel, He. 1. 7, 14.
8. Devil, Eph. 2. 2.
9. A fantaſie, Job 4. 15.
10. Soul of a beaſt, Ec. 3. 21.
11. Courage, 1 K. 10. 5.
12. Underſtanding, Ph. 1. 27.
13. Conſcience, Pr. 18. 14.
14. Affection, zeal, 1 Ti. 4. 12. Ac. 17. 16.
15. Motions of the Sp. 11. 5—20. 22.
16. The new man, Ga. 5. 17.

SPIRITUAL.

1 Cor. 3. 1. Unto you as unto *s.*
9. 11. Have ſown unto you *s.*
14. 37. Think himſelf—*s.*
C. Ga. 6. 1. *S.* reſtore ſuch
Eph. 6. 12. Againſt *s.* wicked—
Col. 1. 9. Wiſdom & *s.* underſt.
Spite, Pſ. 10. 14.
Spitefully, Mat. 22. 6. Lu. 18. 23

SPOIL, ED, ERS, ETH, ING.

1 S. 30. 20. This is David's *s.*
T. 2 K. 21 14. Sha. become a *s.*
Job 29. 17. I pluckt the *s.*
Pſ. 89. 41. Paſs by the way *s.*
Iſ. 17. 14. Portion of 'em tha. *s.*
T. Je. 15. 13. Sub.—will I give to the *s.*
P. 30. 16. They that *s.* t. ſha. be-
Eze. 7. 21. Wicked for a *s.*
P. 39. 10. They ſhall *s.* thoſe
Col. 2. 8. Leſt any *s.* you
Je. 4. 13. Wo—for we are *s.*
P. 9. 19. How are we *s.*
T. 51. 48. *S.* ſhall come to her
T. 53. From me ſhall *s.* come
Pſ. 44. 10. *S.* for themſelves
68. 12. Divided the *s.*
109. 11. Stranger *s.* his
119. 16. Findeth great *s.*
Pr. 22. 23. *S.* the ſoul
31. 11. No need of *s.*
Ca. 2. 15. Foxes that *s.*
Iſ. 3. 14. *S.* of the poor
17. 14. Portion of them that *s.*
33. 1. Shalt ceaſe to *s.*
42. 24. Jacob for a *s.*
Je. 6. 7—20. 8. Violence and *s.*
Mat. 12. 29. *S.* his goods
Job 12. 17. Counſellors—*s.* 19.
Pſ. 76. 5. Stout hearted—*s.*
Je. 2. 14. We are *s.* 4. 13. 20.
9. 19. How are we *s.* 4. 30.
51. 55. L. hath *s.* Babylon
Am. 5. 9. *S.* aga. t. ſtrong
Zec. 11. 2. 3. Glory is *s.*
Col. 2. 15. *S.* principalities
Ju. 2. 14. 1 S. 13. 17—14. 15.
2 K. 17. 20. Hands of *s.* 23.
Iſ. 16. 4. Face of the *s.* 21. 2.
Je. 6. 26—12. 12—15. 8—
48. 8, 18, 32—51. 48, 56.
Joſ. 7. 21. 1 Ch. 26. 27.
Iſ. 33. 1. Woe to—that *s.*
Lu. 11. 22. He. 7. 4.
Pſ. 35. 10. Him that *s.*
12. *S.* of my ſoul
Iſ. 22. 4. Beca. of the *s.*
Hab. 1. 3. He. 10. 34.

SPORT.

Ju. 16. 25. Make us *s.*
Pr. 10. 23. *S.* to a fool
Iſ. 57. 4. Aga. whom do ye *s.*

SPOTS, *is uſed*,

1. Morally, blemiſh, ſin, Ep. 5. 27. 1 Tim. 6. 14. He. 9. 14.
2. Figuratively, wicked perſon, 2 Pe. 2. 13. Jude 12.

SPOUSE, S.

Ca. 4. 8. From Lebanon my *s.*
9, 10, 11, 12—5. 1. Hoſ. 4. 13, 14

SPRANG, SPRUNG.

Ge. 41. 6. Mar. 4. 8.
Ac. 16. 29. He. 7. 14—11. 12.

SPRING, ETH, ING.

Nu. 21. 17. *S.* up, O well, ſing
P. Pſ. 85. 11. Truth ſhall *s.*
92. 7. When the wicked *s.*
Iſ. 42. 9. Before they *s.* forth
43. 19. Now it ſhall *s.* 45. 8.
58. 11. Like a *s.* of water
Hoſ. 10. 4. Judgment *s.* up
1 K. 4. 33. Iſ. 37. 30.
Ge. 26. 19. Pſ. 65. 10.
Joh. 4. 14. *S.* up into ever—
He. 12. 15. *S.* up trouble

SPREAD, ETH, ING.

Job 29. 19. Root was *s.*
Pſ. 105. 39. *S.* a cloud
140. 5. *S.* a net
Pr. 1. 17. Is the net *s.*
Iſ. 25. 7. *S.* over all
P. 11. *S.* forth his hand
33. 23. Not *s.* the ſail
65. 2. *S.* out my hands
Ac. 4. 17. *S.* no further
Spreadeſt, Eze. 27. 7.

SPREADETH, ING.

De. 32. 11. Job 9. 8.
Pſ. 37. 35. *S.* himſelf
Sprigs, Iſ. 18. 5. Eze. 17. 6.

SPRINKLE, ED, ING.

Le. 16. 14, 15. Nu. 8. 7—19. 18. 19
Iſ. 52. 15. He *s.* many
Eze. 36. 25. I *s.* clean
He. 10. 22. Hearts *s.* from
He. 9. 13—11. 28—12. 24.
1 Pe. 1. 2. *S.* of the blood
Sprout, Job 14. 7.

SPRUNG.

Mat. 4. 16. Li. is *s.* up, Mar. 4. 5.
13. 5. Forthwi. they *s.* v. 7. 26.
Stability, Iſ. 33. 6.

STABLISH, ED, ETH.

Pſ. 89. 4. Seed will I *s.*
119. 38. *S.* thy word
Ro. 16. 25. Power to *s.* 2 Th. 2. 17—3. 3.
Ja. 5. 8. *S.* your hearts
1 Pe. 5. 10. *S.* ſtrengthen, 2 Ch. 17. 5. Pſ. 93. 1.
2 Cor. 1. 21. Which *s.* us
2 Pe. 1. 12. *S.* in the preſent

STAFF.

1. The aid to wh. one truſteth, 2 K. 18. 21. Eze. 29. 6.
2. Means of rule, Pſ. 23. 4.
3. Means of ſoothſaying, Hoſ. 4. 12.

STAGGER, ETH, ED, ING.

Job 12. 25. Pſ. 107. 27. Iſ. 19. 14—29. 9. 1 S. 25. 31. *m.*
Ro. 4. 20. He *s.* not

STAIN.

Job 3. 5. Of death *s.* it
Iſ. 23. 9. To *s.* the pride
63. 3. *S.* all my raim—
Stakes, Iſ. 33. 20—54. 2.

STALL, ED.

Pr. 15. 17. A *s.* ox, Lu. 13. 15.
Am. 6. 4. Midſt of the *s.*
Mal. 4. 2. Calves of the *s.*
Stammerers, ing, Iſ. 28. 11-32. 4

STAND.

Pſ. 130. 3 O Lord who ſhall *s.*
Iſ. 7. 7. Saith the L. it ſha. not *s.*
8. 10. Word, and it ſha. not *s.*
C. Je. 6. 16 *S.* in the ways
Put for, 1. Reverence, Job 29. 8
2. Reſiſt, 2 K. 10. 4.
3. To ſerve, Pſ. 134. 1.
4. Appear, Nu. 35. 12.
5. Attend unto, 1 S. 12. 16.
6. Wait, abide, 2 S. 18. 30.
7. Approved, Eſ. 3. 4.
8. Endure, Mat. 12. 25.
9. Juſtified, Pſ. 1. 5.
10. Advanced. Pr. 22. 29.
11. Made ſure, good, Iſ. 32. 8
12. Idle, Mat. 20. 6.
13. Be, is, or are, Ro. 5. 2.
14. Take effect, Iſ. 7. 7-8. 10

STANDARD.

Iſ. 10. 18. A *s.* bearer
49. 22. Set up my *s.*
59. 19. Lift up a *s.*
62 10. Lift up the *s.*
Je. 50. 2—51. 12, 27. 4. 6. 21.

STAR, S.

Job 9. 7. Sealeth up the *s.*
38. 7. Morn. *s.* ſang together
It's put for, 1. A K. Nu. 24. 17.
2. An apparition, Mat. 2. 2, 7, 9
3. Angels of Church. Re. 1. 20
4. Perſ. in Dignity, Da. 8. 10.
5. Myſtically—1. In go. part, Re. 12. 1—2. In ill pa. 8, 10, 11.

STATE.

Pſ. 39. 5. At his beſt *s.*
Mat. 12. 45. Laſt *s.* of that
Phil. 4. 11. Whatſoever *s.*
Station, Iſ. 22. 19. 2 Ch. 35. 15.
Stately, Eze. 23. 41.

STATURE.

Ca. 7. 7. *S.* is like a palm
Iſ. 10. 33. High ones of *s.*
45. 14. Men of *s.* ſhall
Eph. 4. 13. *S.* of the fulneſs

STATUTE, S.

Joſ. 24. 25. And ſet them a *s.*
Pſ. 81. 4. For this was a *s.*
119. 117. Reſpect unto thy *s.*
124. And teach me thy *s.*
155. They ſeek not thy *s.*
171. Taught me thy *s.*

STAY.

2 S. 22. 19. The L. was my *s.*
Iſ. 10. 20. Shall *s.* upon the L.
C. 29. 9. *S.* yourſelves & wonder
48. 2. *S.* themſelves up. God—
C. 50. 10. Let him—*s.* up. his G.

STEAD.

Job 34. 24. Set others in their *s.*
Pr. 11. 8. Wicked come. in his *s.*
2 Cor. 5. 20. We pray ye in C.'s *s.*

STEDFAST, LY, NESS.

Job 11. 15. Sha. be *s.* and Pſ. 78.
8. Whoſe ſpirit was not *s.*
C. 1 Cor. 15. 58. Brethren be ye *s.*
He. 3. 14. *S.* unto the end
Ac. 1. 10. Looked *s.* 6. 15.
2. 42. Contin. *s.* 7. 55—14. 9.
2 Cor. 3. 7. Not *s.* behold, 13.
Col. 2. 5. *S.* of your faith
2 Pe. 3. 17. Your own *s.*

STEAL.

C. Ex. 20. 15. Thou ſhalt not *s.*
C. Le. 19. 11. Ye ſh. not *s.* De. 5. 19
Pr. 6. 30. If he *s.* to ſatisfy
30. 9. Leſt I be poor and *s.*
Je. 23. 30. That *s.* my words,
C. Eph. 4. 28. That ſtole, *s.* no
Stealers, 1 Tim. 1. 10.
Stealeth, Ex. 21. 16. Job 21. 18—27. 20. Zec. 5. 3.
Steel, 2 S. 22. 35. Job 20. 24. Je. 15. 12. Pſ. 18. 34.

STEPS. *It's applied*,

1. To God, put for his precepts, Job 23. 11. Pſ. 85. 13.
2. To C. put for his imitable actions, 1 Pe. 2. 21.
3. To men. *Put for*, 1. Actions, Job 18. 7.—2. Journeyings, Pſ. 17. 11.—3. Converſation, 37. 23-56. 6.—4. Difficulties, 18. 36.—5. Good purpoſes, 37. 31.—6. Affections, 73. 2.—7. Courſe taken, Job 31. 4. Pr. 4. 12.—8. Devices, 5. 5.

STEWARD, SHIP.

Ge. 15. 2. The *s.* of my houſe
Lu. 12. 42. Who then is t. wiſe *s.*
16. 3. *S.* ſaid within himſelf
Tit. 1. 7. As the *s.* of God
1 Pe. 4. 10. Lu. 16. 2, 3, 4.
Stick, eth, Job 33. 21—41. 17. Eze. 29. 4. Pr. 18. 24.

STICK, S.

Nu. 15. 32, 33. 1 K. 17. 10, 12.
Eze. 37. 20. Ac. 28. 3.
Pſ. 38. 2. *S.* faſt in me
La. 4. 8. Like a *s.*
Eze. 37. 16. Take one *s.* v. 17, 19, 20.
Stiff-hearted, Eze. 2. 4.

STIFF-NECKED.

De. 9. 6, 13—10. 16—31. 27.
Pſ. 75. 5. Speak not with *s.*
Ex. 32. 9—33. 3. 5. 2 Ch. 30. 8.
Ac. 7. 51. Ye *s.* and Ex. 34. 9.
Stiffened, 2 Ch. 36. 13.

STILL, ED.

Ex. 15. 16. Be as *s.* as a ſtone
1 K. 19. 12. Job 4. 16. Pſ. 23. 2.
Iſ. 23. 2—30. 7.
T. 1 S. 12. 25. *S.* do wickedly
Pſ. 139. 18. I am *s.* with thee
Pſ. 8. 2. Mighteſt *s.* the enemy
C. 46. 10. Be *s.* and know tha. I
Nu. 13. 30. Caleb *s.* the people

STIR, RED, ETH.

Nu. 24. 9. Who ſha. *s.* him up
Job 17. 8. Shall *s.* up himſelf
Pſ. 80. 2. *S.* up thy ſtrength
2 Ch. 36. 22. L. *s.* up t. ſp. Ezr. 1. 1.
2 Pe. 1. 13. Meet to *s.* y. up, 3. 1.
Pſ. 39. 2. Sorrow was *s.*
De. 32. 11. *S.* up her neſt
Iſ. 64. 7. *S.* up himſelf, 14. 9.

STOCK.

Le. 25. 47. The *s.* of the ſtrang.
T. Iſ. 40. 24. *S.* ſha. not take root
Je. 2. 27. Saying to a *s.* Thou
Stoicks, Ac. 17. 18.
Stole, 2 S. 15. 6. Mat. 28. 13.
Stolen, Ge. 31. 30. Pr. 9. 17.
Stone, ing, Ge. 49. 24—11. 3—28. 18. 22—31. 45. Mat. 28. 2.

1 Sam. 30. 6. Spake of ſt.
Pſal. 141. 6. In ſt. places
Ezek. 11. 19. Take the ſt. heart
36. 26. Away the ſt. heart
Mat. 13. 5. Upon ſt. places

STOP, ED, ETH.

1 Ki. 18. 44. 2 Chr. 32. 3.
Pſ. 107. 42. Iniquity ſhall ſt.
Job 5. 16. Iniquity ſt.
Pſal. 58. 4. Adder that ſt.
Prov. 21. 13. *S.* his ear
Iſa. 33. 15. *S.* his ears
Rom. 3. 19. Mouth may be ſt.
Tit. 1. 11. Mouths muſt be ſt.
Heb. 11. 33. *S.* the mouths

STORE.

Am. 3. 10. *S.* up violence
1 Cor. 16. 2. By him in ſt.
1 Tim. 6. 19. Up in ſtore
2 Pet. 3. 7. Kept in ſt.

STORM.

P. Iſa 25.4. A refuge from the ſt.
T. 29. 6 With ſt and tempeſt
Nah.1 3. L. hath his way-in the ſt.

STOUT.

Pſa. 76. 5. *S.* hearted are
Iſa. 10. 12. *S.* heart of the
46. 12. Ye ſt. hearted
Mal. 3. 13. Words have been ſt.

STRAIGHT.

Joſ. 6. 20. Every man ſt. before
Eccl. 7. 13. Who can make that ſt.
Joh. 1. 23. Make ſt. the way

STRAIT, NED.

2 Kin. 6. 1. Is too ſt. for us
P. Jer. 31. 9. In a ſt. way wherein
Pro. 4. 12. Steps ſhall not be ſt.
Mic. 2. 7. Spirit of the L. ſt.
Luk. 12. 50. How am I ſt.

STRANGE, ER, ERS.

Gen. 42. 7. Made himſelf ſt.
1 Pet. 4. 4. They think it ſt.
Ezek. 3. 5. Of a ſt. ſpeech, 6.
Ezra. 10. 2. to 44. *S.* wives
Gen. 17. 8. Wherein thou art a ſt.
23. 4. I am a ſt and a ſoj.
Exod. 2. 22. I have been a ſt.
Lev. 16. 29. A ſt. that ſojourneth
18. 26.-25. 6. Numb. 15. 30.
Pſal. 39. 12. I am a ſt. with thee
Mat. 25. 35. I was a ſt. and ye
Eph. 2. 12. No more ſt.

Put for.

1. One of Iſrael but not of the ſeed of Aaron, Numb. 16. 40.
2. One not of Iſrael but dwelling in in Iſrael, Rnth. 2. 10.
3. Sojournerin t. Wor. 1 Pe 2. 11.
4. A Gentile, Ezek. 44. 7.
5. Samaritan Luk. 17. 18.
6. A falſe teacher, Joh. 10. 5.
7. Naughty men, Pſal. 54. 3.
8. A wick. woman, Pro. 5. 20

Strangely. Deut. 32. 27.

STRANGLED, ING.

Job. 7. 15. Soul chooſeth ſt.
Acts 15. 20. Things ſt.

STREAM, S.

Pſal. 124. 4. *S.* had gone
Iſa. 30. 28. Over flowing ſt.
P. 66. 12. A flowing ſt.
P. Am. 5 24. A mighty ſt.
Luk. 6. 48. The ſt. beat
Pſal. 46. 4. *S.* whereof
126. 4. *S.* in the ſouth
Can. 4. 15. *S* from Lebanon
P. Iſa. 30. 25.-33. 21.-34. 9.
P. 35. 6. *S.* in the deſart
Straw. Gen. 24. 25. Exod. 5. 7.

STREET, TS

Lam. 2. 19.-4. 1. Top of every ſt.
2 Sam. 1. 20. In the ſt. of Aſkelon
Pro. 1. 20. Her voice in the ſt.
7. 12. Without now in the ſt.

Jer. 7. 17. What they do in the ſt.
T. Am. 5. 16. Wail. ſh. be in all ſt.

STRENGTH, EN.

Gen. 4. 12. Yield to thee her ſt.
Joſ. 11. 13. Stood ſtill in their ſt.
P. Pſal. 29. 11. *S.* unto his p.
68. 35. G-is he that giveth ſt. 71. 16
138. 3. Strengthened me with ſt.
Prov. 8. 14. Underſtand. I have ſt.
10. 29. Way of the L. is ſt.
Eccl. 10. 10. Put to more ſt.
Iſa. 25. 4. A ſt. to the poor
P. 28. 6. For ſt. to them that turn
Nah. 3. 9. Aud Egypt were her ſt.
Rom. 5. 6. Were yet without ſt.
Judg. 16. 28. *S.* me I pray thee
Pſal. 27. 14. L. he ſhall ſt. 31. 24.
68. 28. *S.* O God that which
P. Iſa. 41. 10. I will ſt. thee not
54. 2. *S.* thy ſtakes
Zech. 10. 12. *S.* them in the L.

Strength, *is put for.*

1. A mighty hoſt, Judg. 5. 21.
2. Vertue and bleſſing 1. Ki. 19. 8
3. Strong praiſe, Pſal. 8. 2.
4. The Ark of God, 78. 61.
5. G. himſ. 1 Sa. 11. 24. Joel. 3. 16.
Pſal. 765.

Strengthen, *put for*

1. To comfort, Job. 16. 5.
2. To ſtabliſh. Pſal. 68. 28.
3. To make bold
   1. In ill part, Jer. 23. 14.
   2. In good part. Eze. 7. 13.
4. To bear up to recover, Re. 3. 2
5. To raiſe up, Gen. 48. 2.
6. To help, 2 Chron. 28. 20.

STRETCH.

Exod. 8. 16. *S.* out thy rod.
Jer. 10. 20. There is none to ſt.
Am. 6. 4. And ſt. themſelves
2 Cor. 10. 14. *S.* not ourſelves

STRICKEN.

*P*rov. 6. 1. *S.* thy hand
Iſa. 1. 5. Ye be ſt. any
53. 4. Eſteem him ſt.

STRIFE.

Gen. 13. 8. Let there be no ſt.
Prov. 17. 1. Of ſacrifices with ſt.
Phil. 2. 3. Done through ſt.
Heb. 6. 16. An end of all ſt.
Strike, &c. See other words

STRIVE.

T. Gen. 6. 3. Not always ſt. with
Prov. 3. 30. *S.* not with a man

It is impious

1. Againſt God. Iſa. 45. 9.
2. Agai[illegible] ſſer. Ho. 4. 4. Pſ. 35. 1.
3. Agai[illegible] the Church, Iſa. 41. 11
2. Lawfu.. 1 Cor. 9. 25. 2. Tim. 2. 5
3. Unprofi. ab. t. Law Ti. 3. 9.
   About words, 2 Tim. 2. 14
4. Religiouſly which is
   1. To enter in at the ſtrait gate Luke. 13. 24.
   2. To preach the Goſ. Ro. 15. 20
   3. By prayer 30.
   4. For the faith, Phil. 1. 27.
   5. Ac. to G. who. in us, Col. 1. 29.
   6. Againſt ſin, Heb. 12. 4.

STRIP.

T. Iſa. 32. 11. *S.* ye and
Ezek. 16. 39—23. 26.
Hoſ. 2. 3. I ſt. her naked

STRIPES.

Iſa. 53. 5. with his ſt.
Luke 12. 47. Many ſt.
Acts, 16. 33. Waſhed-ſt.
2 Cor. 6. 5.-11. 23. 24.
1 Pet. 2. 24. by whoſe ſt.

STROKE

Job. 23. 2.-36. 18.
Pſal. 39. 10. Remove thy ſt.
Iſa. 14. 6, A continual ſt.

STRONG.

Judg. 9. 51. Was a ſt. tower in
18. 26. Were too ſt. for him
2 Sam. 22. 18. They were too ſt.
Pſal. 31. 2. Be thou my ſt. rock
35. 10. From him that is too ſt.
89 8. Who is a ſt. Lord
108. 10. Into the ſt. City
Pro. 24. 5. A wiſe man is ſt.
Iſa. 1. 31. The ſt. man ſha. be as low
Joel. 3. 10. The weak ſay. I am ſt.
Heb. 11. 34. Weakn. were made ſt

It's put for,

1. A Lion Judges 14. 18.
2. Without daunt, Ezek. 3. 8.
3, Great perſons 7. 24.
4. Mighty people, Jer. 49. 19.

Stubble *It's put for.*

1. Wicked men, Exod. 15. 7. Iſa 40. 24. 47. 14. Mal. 4. 1.
2. Doctrine, as curious, vain, erroneous, 1. Cor. 3. 12.

Stubborn, Deut. 21. 20. Judg. 2. 19
Pſal. 78. 8. Prov. 7. 11.
Study, Eccleſ. 12 12. 1. Theſſ. 4. 11
Studs, Can. 1. 11.

STUMBLE

Prov. 4. 19. At what they ſt.
Iſa, 8. 15. Many amo. them ſhall ſt.
63. 13. That they ſhould not ſt.
Jer. 18. 15. To ſt. in their ways

Put for.

1. Receiving hurt, Pro. 3. 23.
2. Falling into danger, 4. 19.
3. Erring Iſ. 28. 7. 59. 10. Je. 18. 15
4. Feel calamity, 13. 16. 50. 32.
5. To take offen. Mal. 2. 8. 1 P. 2. 8.
6. Believe not, Rom. 9. 32.

Stumbling, *Put for.*

1. Inſtruments of ruin. Jer. 6. 21.
2. A ſnare to make a m. ſin, Ez. 7. 19.-3. 20, Rom. 11. 9.
3. Scandal given. 14 13. 1 Co. 8. 9.
4. Ch. and his righteouſ. Rom. 6 32. 33. 1 Cor. 1. 23. 1. Pet. 2. 8.

Subjection, *Put for*

1. Bondage, Pſal. 106. 42.
2. To be guided, 2. Cor. 9. 13.
3. Approbation, Gal. 2. 5.
4. Lowly ſubmiſſion, 2. Ti. 2. 11.
5. Awfulneſs, 3, 4.
6. At command, Heb. 2. 5. 8.
7. Reverence, 12. 9.

SUBDUE, ED, EST.

1 Chr. 17. 10. *S.* all thine
Pſal. 47. 3. *S.* the people
Iſa. 45. 1. To ſ. nations
Mic. 7. 19. *S.* our iniquities
Phil. 3. 21. To ſ. all things
Judg. 4. 23. God ſ. on that
2 Sam. 22. 40. *S.* under me
Pſal. 81. 14. Soon have ſ.
1 Cor. 15. 28. All-things ſ.
Heb. 11. 33. *S.* kingdoms
Pſal. 18. 47. *S.* the people
144. 2. Who ſubdueſt my peop.
Dan. 2. 40. *S.* all things
Submit, Gen. 16. 9. 2 Sam. 22. 45.
1 Chr. 29. 24. Pſal. 66. 3. 68. 30.

We are to ſubmit.

1. To God, James, 4. 7.
2. To the right of God, Ro. 10. 3
3. To ordinances of G. 1 Pe. 2. 13
4. To Elders, 5. 5. 1. Co. 16. 16
5. To Huſbands, Eph. 5. 22.
6. To one another, 21.

SUBSTANCE.

Prov. 1. 13. Precious ſ.
3. 9. With thy ſ.
8. 21. To inherit ſ.
10. 3. *S.* of the wicked
Can. 8. 7. All the ſ. of
Iſa. 6. 13. *S.* is in them
Hoſ. 12. 8. Found me out ſ.

Mic. 4. 13. *S.* to the Lord
Luk. 15. 13. Waſted his ſ.
Heb. 10. 34. Enduring ſ.
11. 1. Faith is the ſ.

SUBSTANCE, Put for,

1. Gods creature breathing on the earth, Gen. 7. 4. 23.
2. Riches, 12. 5-15. 14.
3. The bo. in the wo. Pſ. 139. 15
4. A rem. reſerved to preſerve a name, Iſa. 6. 13.
5. Certainty, Heb. 11. 1.
6. Bleſſedneſs in heaven, 10. 34.
7. Poſſeſſion, Pro. 1. 13.

SUBTIL, LY, TY.

Gen. 3. 1--27. 35. 1 Sa. 23. 22.
2 Sam. 13. 3. 2 Kings 10. 19.
Pſ. 105. 25. Pro. 7. 10. Acts 7. 19.

It is twofold,

1. Landable, Pro. 1. 4.
2. Wicked, which is
   1. Hum. Mat. 26. 4. Acts 13. 10
   2. Diabolical, 2 Cor. 11. 3.

SUBVERT, ED, ING.

La. 3. 36. Acts 15. 24. 2 Ti. 2. 14.
Titus 1. 11.-3. 11.

SUCCOUR, ED, ER.

2 Sa. 8. 5-18. 3 21. 17. Ro. 16. 2.
2 Cor. 6. 2. Heb. 2. 18.

SUCKED, ING.

Lu. 11. 27. Bleſſed--haſt, s.
Can. 8. 1. *S.* the breaſts
Iſ. 11. 8. The ſ. child
P. 49. 15. Forget her ſ.
La. 4. 4. Tongue of the ſ.

SUCK, Put for,

1. To gather, Deu. 32. 13.
2. To partake, 33. 19. Iſ. 66. 11.
3. To be nouriſhed. 60. 16.
4. To drink, Job 20. 16.

SUCKLINGS.

Pſ. 8. 2. Mat. 21. 16.

SUDDEN.

Job 20. 10. *S.* fear trouble-
Pro. 3. 25. Of ſ. fear
1 Theſſ. 5. 3. *S.* deſtruction
Pro. 24. 22. Shall riſe ſ.
Iſ. 29. 5. An inſtant ſ.
47. 11. On thee ſ.
Jer. 51. 8. Babylon ſ. fallen
Mar. 13. 36. Leſt coming ſ.
1 Tim. 5. 22. Lay hands ſ.

SUFFER, EST, ETH.

Lev. 19. 17. And not ſ. ſin to
Mat. 17. 17. How long ſhall I ſ.
Mark 8. 31. Son of man muſt ſ.
Lu. 22. 51. *S.* ye thus far
Acts 3. 18. That Chriſt ſhould ſ.
Rom. 8. 17. If ſo be that we ſ.
1 Cor. 4. 12. Perſecuted we ſ it
6. 7. Why not rather ſ. yourſe.
9. 12. But ſ. all things
2 Cor. 1. 6. Which we alſo ſ.
11. 20. Ye ſ. if a man bring
2 Ti. 1. 12. Whi. cau. I alſo ſ.
2. 12. If we ſ. we ſhall alſo
Heb. 13. 22. *S.* the word of exh.
1 Pe. 3. 17. That ye ſ. for well do.
Acts 17. 3. Ch. muſt needs ha. ſ.
2 Cor. 11. 25. Thrice I ſ. ſhipw.
1 Pet. 3. 18. Chriſt alſo once ſ.
5. 10. Have ſ. a while, ma. you
Pſ. 66. 9.-107. 38. Mat. 11, 12.
Acts 28. 4. Rev. 2. 20.

Put for,

1. To give leave, Matt. 8. 21.
2. To bear afflictions, Ro. 8. 17
3. To die, 1 Pet. 4. 1.
4. To endu. wi. pat. 2 Ti. 2. 9.
5. To-endure long, 1 Co. 13. 4

SUFFICE, ED, ETH.

Lu. 11. 22. De. 3. 26. 1 Ki. 20. 10
Eze. 44. 6. Let it ſ. you, 45. 9.
Judg. 21. 14. *S.* not, Ru. 2. 14.

Joh. 14. 8. The father and it ſ.

SUFFICIENCY, ENT.

Job 20. 22. Of his ſ. he ſhall be
2 Cor. 3. 5. Our ſ. is of God
9. 8. *S.* in all things
2 Cor. 2. 6. *S.* to ſuch a man
16. Who is ſ. for theſe things
3. 5. Not that we are ſ.

SUMMER.

Pſ. 74. 17. Zec. 14. 8. *S.* & win.
Pro. 26. 1. As ſnow in ſ.
Jer. 8. 20. The ſ. is ended, and

SUN, Put for,

1. G. ſpecial favour, Pſ. 84. 11.
2. Comfort, Job 30. 28.
3. Proſ. &. adv. Pſ. 121. 6. Iſ. 60. 19. 20. Jer. 15. 9.
4. Jeſus Chriſt, Mal. 4. 2.
5. Eminen. in ſtate, Re. 16. 8.

SUP, PED, ING, ER.

T. M. Iſ. 42. 14. And ſ. up at once
T. M. Oba. 16. And they ſh. ſ. up
T. M. Hab. 1. 9. *S.* up as t. e. wind
Lu. 17. 8. 1 Co. 11. 25. Re. 3. 20.
Lu. 14. 16. Made a gr. ſ. 17. 24.
Joh. 13. 2. And ſ. being ended
1 Cor. 11. 20. 21. Re. 19. 9. 17.

SUPPLANT.

Gen. 27. 36. Jer. 9. 4.
Superfluity, Ja. 1. 21.
Superſtition, Acts 25. 19.
Superſtitious, 17. 22.
Supple, Ezek. 16. 4.

SUPPLY.

2 Cor. 8. 14. ſ. for their want
Phi. 1. 19. *S.* of the ſpirit
2. 30. *S.* for lack of
4. 19. God ſhall ſ. all
Supplieth, Eph. 4. 16.
Suppliants, Zeph. 3. 10.

SUPPLICATION, S.

Pſ. 119. 170. Let my ſ. come
Iſa. 45. 14. Make ſ. unto thee
C. Eph. 6. 18. All prayer and ſ.
1 Ti. 2. 1. That firſt of all ſ.

SUPPORT.

M. Ge. 27. 37. Have I ſ. him
M. Pſ. 20. 2. *S.* thee out of Zion
Acts 20. 35. Ought to ſ. t. weak
C. 1 Theſ. 5. 14. *S.* the weak

SURE, LY, TY.

Pſ. 19. 7. Teſti. of the L. are ſ.
93. 5.-111. 7.
Mat. 27. 65. Ma. it as ſ. as ye can
Joh. 16. 30. We are ſ.-thou know.
Acts 13. 34. *S.* mercies of David
Rom. 4. 16. Might be ſ. to all
Ge. 50. 25. God will ſ. viſit you
P. Ju. 6. 16. *S.* I will be wi. thee
Iſa. 45. 14. *S.* God is in thee
63. 8. *S.* they are my people
Ge. 15. 13-18. 13-26 9. Acts 12. 11.

SURETY, TIES, TISHIP.

Gen. 43. 9-44. 32. Job 17. 3.

Spoken of,

1. Man for man, Pro. 11. 15. 17. 18.--22. 26.
2. God for man, Pſ. 119. 122.
3. Jeſus Chriſt, Heb. 7. 22.

Surfiting, Lu. 21. 34.

SURPRISED.

Iſ. 33. 14. Jer. 48. 41.-51. 41.

SWARE.

Joſ. 1. 6. To whom the L. ſ.
Pſ. 95. 11. Uuto whom I ſ.
132. 2. How he ſ. unto the L.
Heb. 3. 18. To whom ſ. he
6. 13. He ſ. by himſelf
Gen. 24. 3. I will make thee ſ.
Iſ. 45. 23. Every tongue ſhall ſ.
Zep. 1. 5. *S.* by the L. & ſ. by M.
C. Mat. 5. 34. *S.* not at all
C. James 5. 12 My breth. ſ. not

SWEAT.

Gen. 3. 19.

Ge. 3. 19. Ez. 44. 18. Lu. 22. 44.
SWEET, ER, LY.
Exod. 15. 25. Waters were made *ſ.*
2 Sam. 23. 1. *S.* Pſalmiſt of Iſrael
Job. 20. 12. Wickedneſs be *ſ.* in
Pro. 9. 17. Stolen waters are *ſ.*
Jud. 14. 18. *S.* than honey-
Pſal. 19. 10.-119. 103.
Job. 24. 20. Shall feed *ſ.*
Can. 7. 9. Goeth down *ſ.*
SWELLING, GS. Spoken of
1. Mountains, Pſal. 46. 3.
2. Of waters, Jer. 12. 5.-49. 19.
3. Breach in a wall, Iſa. 30. 13.
4. Mens hearts one againſt another, 2. Cor. 12. 20.
5. Words of falſe teachers, 2 Pet. 2. 18. Jude 16.
Swept Ju 5. 21. Je. 46. 15 Ma. 12. 44
SWIFT, ER, LY.
1 Chr. 12. 8. *S.* as the roes
Job. 24. 18. *S.* as the waters
Pro. 6. 18. Feet may be *ſ.*
Mal. 3. 5. I will be a *ſ.* witneſs
Pſa. 147. 15. Words runneth-*ſ.*
2 Sam. 1. 23. S. than Eagles
Job 7. 6. Days are *ſ.* 9. 25.
Jer. 4. 13. *S.* than eag.
La. 4. 19. Hab. 1. 8. Iſ. 5. 26.
Dan. 9. 21. Joel 3. 4.
SWIM.
2 Kings 6. 6. Iron did *ſ.*
Pſal. 6. 6. Bed to *ſ.*
P. Iſa. 25. 11. Hands to *ſ.*
SWORD.
Ex. 32. 27. Put evey man his *ſ.*
1 Sa. 13. 22. Neither *ſ.* nor ſpear
17. 45. Comeſt to me with a *ſ.*
Cant. 3. 8. Every man hath a *ſ.*
T. Iſa. 65. 12. Number you to the *ſ*
T. Jer. 15. 2. For the *ſ.* to the ſword
T. 24. 10. I will ſend the *ſ.*
T. 25. 31. Are wicked to the *ſ*
47. 6. O thou *ſ.* of the L.
P. Mic. 4. 3. Nor lift up a *ſ.* againſts
Ma. 10. 34. To ſend peace, but a *ſ.*
26. 52. Put up again thy *ſ.*
Rev. 1. 16.-2. 12.-6. 4.-19. 15. 21.
Put for,
1. Any weap. of war, Deu. 32. 25. Ezek. 7. 15.
2. War 33. 6. Jer. 4. 10.-25. 29.
3. Power to afflict, Exod. 5. 21.
4. Wicked men, Pſal. 17. 13.
5 Revengef. wor. 57. 4-59. 7. 64. 3.
6. Contrary to peace Mat. 10. 34
7. Great grief, Luke 2. 35.
8. Magiſtry, Rom. 13. 4.
9. Gods judgments, Deu. 32. 41. 2. Iſa. 34. 5. 6.
10. God himſelf, Deu. 33. 29.
SWORN.
2 Sa. 3. 9. Lord hath *ſ.* to David
Pſ. 119. 106. *S.* and I will perform
Iſa. 54. 9. Have *ſ.* that the waters
Mic. 7. 20. Thou haſt *ſ.* to our fa.

T.

TABERNACLE.
Nu. 2. 2. Abo. t. *t.* ſh.
C. Nu. 16. 27. Fro. the *t.* of Corah
Job. 11. 14. Wicked. dwell in thy *t*
Pſa. 76. 2. In Salem is alſo his *t.*
P. Iſa. 4. 6. Shall be a *t.* for a ſhad,
2 Cor. 5. 4. We-are in this *t.*
Heb. 9. 11. A more perfect *t.*
2 Pet. 1. 14. Put off this my *t.*
Rev. 21. 3. The *t.* of G. is with men
It is put for,
1. A dwell. p. Lu. 24. 5. Pſ. 78. 51.
2. Chriſts humane nat. Heb. 8. 2.
3. The holieſt of all, 9. 3.
4. Our bodi. 2 Co. 5. 1. 2. Pe. 1. 13.
5. The Church militant, Pſ. 61. 4

TABLE, BLES.
2 Kin. 4. 10. A bed, a *t.* and ſtool
Exod. 24. 12. I'll give thee *t.*
32. 16. *T.*-work of God
Dan. 9. 9. *T.* of the cove-
Iſa. 28. 8. *T.* full of vom-
Hab. 2. 2. plain upon *t.*
Mat. 21. 12. Over. the *t.*
Acts 6. 2. Serve *t.*
Pſa. 23. 5. Thou prepareſt a *t.*
69. 22. Let their *t.* become a ſnare
78. 19. Can God furniſh a *t.* in
Can. 1. 12 While the K. ſits at his *t.*
Jer. 17. 1. Upon t. *t.* of their heart
Mal. 1. 12. The *t.* of the L. is pollute.
Iſa. 28. 8. The *t.* are full of vomit
2 Cor. 3. 3. Not in *t.* of ſtone
Put for,
1. The altar of God, Mal. 1. 7. 12
2. Food, Pſal. 78. 19.
3. Earthly bleſſings, Rom. 11. 9
4. Heavenly joys, Luke 22. 30.
5. Poor to be relieved, Acts, 6. 2
TACKLINGS.
Iſa. 33. 23. Acts 27. 19.
TAIL.
Exod. 4. 4. Take it by the *t.*
Judges 15. 4. Turned *t.* to *t.*
Rev. 9. 10. Their ſtings in their *t.*
12. 4. His *t.* drew the third part
Put for,
1. Contemptible, Deu. 28. 13.
2. A falſe prophet, Iſa. 9. 15.
3. Following troops, Iſa. 7. 4.
TAKE, EN, ETH.
C. Ez. 20. 7. Shalt not *t.* the name
P. Pſ. 27. 10. Then t. L. wi. *t.* me up
Cant. 2. 15. *T.* us the foxes
Iſ. 64. 7. Himſelf to *t.* hold of thee
Ez. 11. 19. I'll *t.* t. ſtony heart out
36. 26. I'l *t.* away t. ſtony heart
C. Hoſ. 14. 2. Wi. you words & tu.
C. Mat. 11. 29. *T.* my yoke up. you
25. 28. *T.* therefore the talent
P. Mark. 16. 18. They ſhall tak. up ſerpents
1 Cor. 10. 13. No temptation *t.* you
2 Theſſ. 2. 7. Be *t.* out of t. way
Iſa. 40. 15. He *t* up the Iſle as a
51. 18. Not any that *t.* her by
TAKE, HEED.
C. Exo. 10. 28. *T-h.* to thy ſelf
Pſal. 39. 1. I ſaid I will *t-h.*
C. Iſa. 7. 4. *T-h.* and be quiet
Mark. 4. 24. *T-h.* what you hear
Luke 8. 18. *T-h.* how you hear
1 Cor. 10. 12. *T h.* leſt he fall
TALE, TALE-BEARER.
Pſa. 90. 9. As a *t.* that is told
T. Ez. 22. 9. That carry *t.* to ſhed
Luke 24, 11. To them as idle *t.*
C Lev. 19. 16. Up &. down as a *t.* b
Pro. 11. 16. A *t.* b. revealeth ſec.
18. 8. of a *t. b.* are as wounds
TALENT.
T. Zac. 5. 7. Was lift up a *t.* of lead
Mat. 25. 25. Went and hid thy *t.*
TALK, ED, ETH, ING.
C. Deu. 6. 7. & Sha. *t.* of them when
Pſ. 71. 24. *T.* of thy righteouſneſs
Je. 12. 1. *T.* wi. th. of thy Jud.
Ma. 22. 15. Entang. him in his *t.*
Exod. 33. 9. Lord *t.* with Moſes
Deut. 5. 4. Lord *t.* with you
Lu. 9. 30. *T.* with him
Pſ. 37. 30. Tongue-*t.*
Joh. 9. 37. He it is that *t.*
1 Ki. 18. 27. He is *t.* or
Mat. 17. 3. Elias *t.* unto
Mar. 9. 4. *T.* with Jeſus
TAME, ED.
Mar. 5. 4. Jam. 3. 7.
TARE.
Mar. 9. 20. Lu. 9. 42.

TARES.
Mat. 13. 25. 26. 27. 30. 38. 40
TARRY, ETH, ING.
Jer. 14. 8. Aſide to *t.* for a nig.
C. Hab. 2. 3. Thou. it *t.* wait for
Joh. 21, 22. If I will that he *t*
C. 1 Cor. 11. 33. *T.* one for ano.
P. Heb. 10. 37. Wi. co. & not *t.*
C. 1 Sa. 30. 24. That *t.* by t. ſtuff
Pſ 70. 5. O Lord make no *t.*
Taſk, 5. 13, 14. 19.
Taſk-maſters, Ex. 3. 7-5. 13.
TASTE, ETH, ED.
1 Sa. 14. 43. I did but *t.*-honey
Pſ. 34. 8. O *t.* and ſee that the L.
119. 103. Are thy wo. to my *t.*
T. Lu. 14. 24. Sha. *t.* of my ſup.
Job 34. 3. As the mouth *t.* meat
1 Pet. 2. 3. If ſo be ye have *t.*
Put for,
1. To die, He. 2. 9. Mat. 16. 28.
2. To part. ſlightly, He. 6. 4.
3. To make trial of Pſ. 34. 8.
TAUGHT.
Judg. 8. 16. He *t.* the men of Succ.
Pſ. 71. 17. Thou haſt *t.* me from
Eccl. 12. 9. He ſtill *t.* the peo. 8.
T. Iſ. 29. 13. Is *t.* by the precept
Hoſ. 11. 3. I *t.* Ephr. alſo to go
Lu. 13. 26. Haſt *t.* in our ſtreets
Gal. 1. 12. Nor was I *t.* it but
Eph. 4. 21. have been *t.* by him
1 Th. 4. 9 Yourſel. are *t.* of God
Tatlers, 1 Tim. 5. 13.
Taverns, Acts 28. 15.
TAUNT, ING.
Jer. 24. 9. A *t.* and a curſe
Ezek. 5. 15. Reproach and a *t.*
Hab. 2. 6. A *t.* proverb
Taxing, Lu. 2. 2. Acts 5. 37.
TEACH, ETH, ING, ERS.
Job 21, 22. Sh. any *t.* G. knowl.
Iſ. 28. 9. Shall he *t.* knowledge
P. Jer. 31. 34. *T.* no more every man
Mic. 3. 11. The Prieſts-*t.* for hire
4. 2. He will *t.* us of his ways
P. Joh. 14. 26. Sh. *t.* you all th.
Acts 5. 28. Should not *t.* in t. na.
Heb. 5. 12. Ha. need t. one *t.* you
P. Iſ. 30. 20. Shall not they *t.* be
48. 17. Which *t.* thee to profit
C. Ro. 12. 7. He that *t.* on *t.*
TEAR.
Pſa. 7. 2. *T.* my ſoul
50. 22. Leſt I *t.* you
Jer. 16. 7. Men *t.* themſelves
Hoſ. 5. 14. I will *t.* and go
Amos 1. 11. Anger did *t.*
TEARS.
Pſal. 39. 12. Ho. not-pea. at my *t.*
42. 3. My *t.* have been my m.
P. 126. 5. That ſow in *t.* ſhall
Iſ. 16. 9. I'll wat. thee wi. my *t.*
25. 8. God will wipe away *t.*
38. 5. I have ſeen thy *t.*
La. 2. 18. Let *t.* run-like a river
Lu. 7. 38. Waſh his feet with *t.*
2 Cor. 2. 4. To you with ma. *t.*
Put for,
Sorro. & affiict. Pſ. 80. 5. 126. 5.
TEETH.
Num. 11. 33. Was yet betw. their *t*
Pſal. 57. 4. Whoſe *t.* are ſpears
Prov. 10. 26. As vinegar to the *t.*
T. Jer. 41. 15. Inſtrument having *t.*
Mat. 8. 12. And gnaſhing of *t.*
Rev. 9. 8. Were as the *t.* of Lions
Put for,
1. Means to do hurt, Pſal. 3. 7.
2. Falſe accuſations, 57. 4.
TELL, EST.
C. 2. Sam. 1. 20. *T.* it not in Gath
Cant. 5, 8. Tell him-I am ſick

T. Lu. 13. 27. I *t.* you I know you not
John 4 25. He will *t.* us all things
Gal. 4. 16. Becauſe I *t.* you-truth
Phil. 3. 18. And *t.* you weeping
Pſal. 56. 8. Thou *t.* my wanderings
TEMPERANCE.
Act. 24. 25. of *t.* and judgment
Gal. 5. 23. Meekneſs, *t.*
TEMPEST, UOUS.
Pſal. 83. 15, Perſecute them with *t*
Jon. 1. 12. For my ſake this *t.*
Acts 27. 14. *T.* wind called Euro.
Put for.
1. Subder afflictions, Job. 9. 17.
2. Gods great judgment, Pſ. 11. 6.
TEMPLE.
2. Sam. 22. 7. My voice out of his *t.*
Iſa. 6. 1. Train filled the temple
Jer. 7. 4. The *t.* of the L. the *t.*
T. 50. 28. The vengeance of his *t.*
P. Mal. 3. 1. Sudden. come to his *t.*
Mat. 4 5. On a pinacle of the *t.*
Luk. 23 45. Vail of the *t.*-rent
Eph. 2. 21. Grows into an hol. *t.*
Four ſorts.
Holy, that at Jeruſ. Pſal. 29. 9.
2. Corporal, Ch. body, Joh. 2. 21
3. Spiritual, 1. Cor. 6. 19.
4. Myſtical, Rev. 11. 1.
Put for
1. The true Church. 2 Co. 6. 16
2. The tabernacle, 2 Sam. 22. 7.
3. Houſe for Idol wo. Hoſ. 8. 14. Joel. 3. 5. Amos. 8. 3.
TEMPT, TATIONS, ED.
Exod. 17. 2. Why do ye t. the L.
Iſa. 7. 12. Nor will I *t.* the Lord
Mal. 3. 15. They that *t.* G.
Act. 5, 9. To *t.* the ſpirit of the L
1 Cor. 10. 9. Nor let us *t.* Chriſt as
Luk. 22. 28. With me in my *t.*
1 Theſ. 3. 5. Tempter have *t.* you
Heb. 2. 18. Succour them-*t.*
4. 15. Was in all points *t.*
11. 37. Were *t.* were ſlain.
Put for
1. Proof, Gen. 22. 1. Gal. 4. 14.
2. Alluring to ſin, Luk. 4. 13. Jam. 1. 14.
3. Try G. pow. and juſti. Ex. 17. 2.
4. To ſeek to accuſe Mat. 16. 1.
5. Preſumpton on Gods help Forſaking his way, Mat. 4. 7.
6. Afflictions, Jam. 1. 2. 1 Pe. 1. 6
7. Scandal at Chriſt, Mat 26. 41.
8. Perſecu. Lu. 8. 13. 1 Pe. 1. 6.
TEATS.
Iſa. 32. 12. Eze. 23. 3. 21.
Tedious, Act, 24. 4.
TENDER.
Deut. 28. 56. *T.* and delicate
2 Chr. 34. 27. Heart was *t.*
Pſal. 79. 8. *T.* mercies
Can. 2. 13. *T.* grapes 15-7. 12.
Iſa. 47. 1. Be called tender
Dan. 1. 9. And *t.* love
Eph. 4. 32. Jam. 5. 11.
TENOUR.
Gen. 43. 7. Exod. 34. 27.
Termed, Iſa. 62. 4.
Terreſtrial 1 Co. 15. 40.
TERRIBLE, TERROR.
Job. 37. 22. With God is *t.* Majeſ.
Pſal. 76. 12. He is *t.* to the Kings
Heb. 12. 21. So *t.* was the ſight
T. Iſa. 33. 18. Thy-hea. ſha. med *t.*
P. 54. 14. And from *t.* for it ſhall
Eze. 27. 36. Thou ſhalt be a *t.*
Rom. 13. 3. Not a *t.* to good work
2 Cor 5. 11. Knowing the *t.* of
TERIEFY, ED
Deut. 20. 3. Nor be you *t.*
Job 3. 5. Of the day *t.*

Job 9. 34. His fear *t.* me
Lu. 21. 9. Be not *t.*
24. 37. They were *t.*
Phil. 1. 28. Nothing *t.*
Terrifieſt, Job 7. 14.
Teſtator, Heb. 9. 16. 17.
TESTIFY, ED.
C. Nu. 35. 30. One wit. ſh. not *t.*
Iſ. 59. 12. Our ſins *t.* againſt us
Joh. 3. 11. And *t.* what we have ſeen.-7. 7.-15. 26.
5. 39. They which *t.* of me
1 Pet. 1. 11. It *t.* beforehand
1 Joh. 5. 9. Hath *t.* of his Son
3 Joh. 3. And *t.* of the truth-in
Put for,
1. To aver, Joh. 3. 11.-4. 44.
2. To relate, Joh. 4. 39.
3. To proteſt agai. Ne. 13. 15.
4. Suffici. to cond. Nu. 35. 30.
TESTIMONY, IES.
Pſ. 122. 4. To the *t.* of Iſrael
C. Iſ. 8. 20. To the law and-t. *t.*
P. Joh. 21. 24. That his *t.* is true
Rev. 19. 10. For the *t.* of Jeſ. is
Pſ. 119. 59. Turned my feet-*t.*
Put for,
1. Whole ſcripture, Pſ. 19. 7.
2. The two tables, Ex. 25. 16.
3. Book of t. Law, 2 Ki. 11, 12.
4. Goſpel of Ch. 1 Cor. 2. 1.
5. Preaching Ch. 2 Th. 1. 10.
6. A good report, Heb. 11. 5.
THANK, S, GIVING.
Pſ. 119. 62. I will riſe to give *t.*
Mat. 11. 25. *T.* thee O father
Lu. 18. 11. God I *t.* thee that I
Joh. 6. 23. The Lord had giv. *t.*
1 Th. 5. 18. In every thi. giv. *t.*
1 Tim. 4. 4. It be receiv. wi. *t.*
Pſ. 50. 14. Unto God *thanks*
Iſ. 51. 3. *T.* and the
2 Cor. 4. 15. The *t.* of
1 Tim. 4. 3. Receiv.-with *t.*
Put for,
1. The act of tha. 2 Cor. 4. 15. Rev. 7. 12.
2. Pra. Pſ. 50. 14. Hoſ. 14. 2.
THIEVES, THIEF.
Mat. 6. 19. Where *t.* brea. thr.
1 Cor. 6. 10. Nor *t.* nor
C. Pro. 6. 30. Do not deſpi. a *t.*
Zech. 5. 4. The houſe of the *t.*
1 Theſ. 5. 4. Overtake you as a *t.*
Put for,
1. Graceleſs men, Mat. 21. 13.
2. Unjuſt men, Iſa. 1. 23.
3. One coming into the church but not by Chriſt, Joh. 10. 8.
4. Covetous perſo. Joh. 12. 6.
THIGH.
C. Ge. 24. 2. Thy ha. und. my *t.*
Ge. 32. 25. The hol. of Jacobs *t.*
T. Num. 5. 27. Her *t.* ſhall rot
Jud. 15. 8. Smote them hip & *t.*
Jer. 31. 19. Smote upon my *t.*
Rev. 19. 16. On his *t.* a name
THING, S.
2 Ki. 5. 18. Pardon thy ſer. in this *t.*
Hoſ. 6. 10. Seen an horrible *t.*
8. 12. The great *t.* of my law
P. 1 Cor. 3. 21. All *t.* are yours
2 Tim. 2. 7. Underſta. in all *t.*
Heb. 6. 18. By two immutab. *t.*
2 Pe. 3. 16. In whi.-ſome *t.* hard
THINK.
Neh. 5. 19. *T.* on me my God
Job. 31. 1. Why th. ſhou. I *t.* on
Iſa. 10. 7. Nor doth his hea. *t.* ſo
C. Rom. 12. 3. Not to *t.* of him.
1 Cor. 8. 2. If any man *t.* that he
Phil. 4. 8. *T.* on theſe things
Jam. 1. 7. Let not that man *t.*

1 Pet.4.4. They *t.* it ſtrange
THIRST, TY.
T. Am.8. 11. Not a *t.* for water
P. Joh. 4. 14. Shall never *t.* 6.35.
19. 28. Jeſus ſaith I *t.*
2 Cor.11.27. In hunger and *t.*
P. Rev. 7.16. Nor *t.* any more
Pſal. 63.1. My ſoul *t.* for thee
Iſa. 35. 7. *T.* land-ſprings of w.
P. 44.3. Water upon him-*t.*
T. 65.13. But ye ſhall be *t.*
THISTLE.
T. Gen. 3. 18. Thorns alſo and *t.*
2 Kin.14.9. And trod down the *t.*
Mat. 7.16. Or figs of *t.*
Put for.
1. One of mean pow. 2 Ch.25.18
THORN, NS.
P. Ez.28.24. Not any gievous *t.*
Mic. 7.4. Sharper than a *t.* hedge
Cant. 2. 2. As the Lilly among *t.*
T. Jer. 12. 13. Shall reap *t.*
Hoſ.2.9. Hedg up thy way with *t.*
Mat.13.7. The *t.* ſpring up
Put for.
1. A fiſh hook, Job 41. 2.
2. Hurtful thi. Iſ.55.13. Ez.28.24
3. A ſharp temptation, 2 Co.12.7
4. Vexing means, Num. 33.6.
THOUGHT, TS
Eſth. 6. 6 Haman *t.* in his heart
Job. 42.2. No *t.* can be with h.
Pſ. 49. 11. There inward *t.* is
Am.4.13. To man what is his *t.*
P. Mal.3.16. That *t.* upon his na.
Mat.6.34. No *t.* for the morrow
Mar. 13. 11. Take no *t.* beforeha.
Act. 8. 22. The *t.* of thy heart
Pſa. 10.4. God is not in-*t.*
94. 19. The multitude of my *t.*
139.23. Try me and know my *t.*
Pro. 15. 26. The *t.* of the wicked
Iſa. 55.8. *T.* are not your
Jer.4.14. Shall vain *t.* lodge
Mat.9.4. Jeſus Knowing their *t.*
1 Cor. 3. 20, The *t.* of the wiſe
Jam.2.4. Judges of evil *t.*
Put for,
1. Opinion, Job 12. 5.
2. Purpoſe or intent, Pſal.146.4
3. Grief, Pſa. 94.19.
4. Reaſoning, Luk. 9 46.
5. Care, Mat. 10.19.
THOUSAND.
Job. 33.23. One among a *t.*
Pſ. 90.4. A *t.* years in thy ſight
T. Ec.6.6. Though he live a *t.* years
P. Iſa.60.22. A lit. one-become a *t*
1 Cor.4.15. Though you have ten *t*
14.19. That ten *t.* words in
2 Pet. 3.8. Is as a *t.* years
Rev.7.4. An hundred forty four *t.*
20.6. With him a *t.* years
THICKETS.
Iſa. 9.18. 10. 34. Jer. 4. 29.
THRESH, ING, hold.
P. Iſa. 41. 15. *T.* the mount.
Jer. 51. 33. Time to *t.*
Mic.4.13. Ariſe and *t.*
Hab. 3. 12. Didſt *t.* the
Lev.26.5. 1 Chron. 21. 20.
Iſa. 21. 10. O my *t.* and
28. 28. Not ever be *t.*
Jud.19.27. On the *t.*
1 Sam. 5. 4, 5. *T*-of Dagon
Ezek.10.18. Off the *t.*
43. 8. *T.* by my *t.*
Throat, Pſal. 5. 9. Prov. 23. 2.
THRONE.
Gen.41. 40. Only in the *t.* will I
1 Sa.2.8. Inherit the *t.* of glory
1 Kin.5.5. Upon thy *t.* in thy room
Pſal.94.20. Shall the *t.* of iniquity
Pr.20,28. His *t.* is upholden by

T. Hag.2.22. I'll overthrow the *t.*
Mat. 5 34. For it's Gods *t.*
Rev.3.21. To ſit with me in my *t.*
20.11. I ſaw a white *t.*
Put for,
1. Seats of Jud. Ne.3.7. Ma.19 28
2. Kingdoms, 2 Sam. 14: 9.
3. Powerful Majeſty, Iſa.14.13.
4. Rule, Lam.5, 19. Heb.1·8.
5. Heaven Mat.23.22. Act.7.49.
THRONG, ED, ING.
Mar. 3. 9.-5. 31. Lu. 8. 45.
Through, Eph. 2. 7.
THROUGHLY.
Job 6. 2. Were *t.* weighed
Jer. 6. 9.-7. 5. Mat. 3. 12.
2 Cor. 11. 6. 2 Tim. 3. 17.
THROW, N.
Judg. 2. 2.-6. 25.
2 Ki. 9. 33. Jer. 1.10.
Mie. 5. 11. Mal. 1. 4.
Ex. 15. 1. *T.* into the ſea
Mat. 24. 2. Not be *t.*
Rev. 18. 21. Babylon be *t.*
THRUST.
Deu. 13. 5. *T.* thee out
33. 27. *T.* out the enemy
1 Sam. 11. 2. *T* out all your
2 Sam. 23. 6. Thorns *t.* away
Pſ. 118. 13. *T.* ſore at me
Ezek. 34. 21. *T.* with ſide
Lu. 10. 15. *T.* down to hell
13. 28. Yourſelves *t.* out
Joh. 20. 25. *T.* my hand
Acts 16. 37. They *t.* us out
Thruſteth, Job 32. 13.
THUNDER, ETH.
Job 28. 26. Made a way for-*t.*
Pſ. 77. 18. The voice of thy *t.*
Mar. 3. 17. The ſons of *t.*
Rev. 14. 2. Voice of a great *t.*
Pſ. 29. 3. The G. of glory *t.*
Joh. 12. 29. Said that it *t.*
TIDINGS.
1 Kings 14. 6. With heavy *t.*
2 Kings 7. 9 Of good tidings
1 Ch. 10. 9. *T.* to their idols
Pſ. 112. 7. Of evil *t.*
Lu. 1. 19. The-glad *t.*
2. 10.-8. 1 Rom. 10. 15.
TILL, ED.
Gen, 2. 5-3. 23. 2 Sa. 9. 10.
P. Je. 27. 11. *T.* it and dwell
P. Eze. 36. 9. *T.* and ſown
TIME.
Ruth 4. 7. The man. in former *t.*
2 Sa. 17. 7. Not good at this *t.*
2 Ki. 5. 26. A *t.* to receive mon.
Eſth. 4. 14. For ſuch a *s.* as this
Pſ. 89. 47. How ſhort my *t.* is
P. 102. 13. The ſet *t.* is come
119. 126. It's *t.* for thee-Lord
P. Iſ. 33. 2. Salv. in a *t.* of trou.
60. 22. Will haſten-in his *t.*
Je. 8. 12. In the *t.* of viſitation
14. 8. In the *t.* of trouble
30. 7. *T.* of Jacob's a trouble
Jer. 46. 21. *T.* of their viſitation
51. 6. *T.* of the Lords vengean.
33. It is *t.* to threſh her
Dan. 7. 25. Until a *t.* and-*t.*
Mic. 5. 3. *T.* that ſhe travelleth
T. Zeph. 3. 19. At that *t.* I'll un.
Zech. 10. 1. Rainin the *t.*
Mat. 8. 29. Torment us beſo. t. *t.*
Lu. 8. 13. And in *t.* of temptat.
19. 44. Not the *t.* of viſitation
Acts 1. 6. At this *t.* reſtore
1 Co. 4, 5. Judge nothing bef. *t.*
7. 29. The *t.* is ſhort.
Eph, 2. 2. In *t.* paſt ye walked
Heb. 5. 12. For the *t.* ye ought
9, 10. Till the *t.* of reformati.
1 Pet. 1. 17. Paſs the *t.*-ſojourni.

Rev. 12. 12. Hath but a ſhort *t.*
This is four ways,
1. Naturally, Ge. 18. 14.
2. Civil. as in huſb. Ec. 3 2.
3. Eccleſiaſtically, days of humiliation & thankſgiv. Eſt.9.26.
4. Superſtitiouſl. Gal. 4. 10.
Put for,
1. A certa. ſpace, Da. 4. 16.
2. Seaſon, Eccl. 3. 1. Joh. 7.6.
3. Events that happ. Pſ. 31. 15.
TINGLE.
1 Sa. 3. 11. Ear ſhall *t.*
2 Ki. 21. 12. Both-ears *t.*
Jer. 19. 3. Ears ſhall *t.*
TINKLING.
Iſ. 3. 16. 18. 1 Cor. 13. 1.
Iſ. 1. 25.
Ezek. 22. 18. 20-27. 12.
Tittle, Mat. 5. 18.
Titles, Job 32. 21, 22.
TOIL.
Gen. 41. 51. Me forget all my *t.*
Mat. 6. 28. They *t.* not, nor do
Lu. 5. 5. We have *t.* all night
Token, Pſ. 86. 17. 2 Theſſ. 3. 17.
TOLERABLE.
Mat. 10. 15. More *t.*
11.22.24 Mar.6.11. Lu.10.12,14
TOMB, S.
Job 21. 32. Rem.-in the *t.*
Mat. 23. 29. Build the *t.*
Mar. 5. 2. Out of the *t.*
Tongued, 1 Ti. 3. 8.
TONGUE, S.
P. Job 5. 21. From the ſcou.-of *t.*
Pſ. 45. 1. My *t.* is in the pen of a
57. 4. Their *t.* a ſharp ſword
139. 4. Not a word in my *t.* but
Pro. 10. 20. The *t.* of the juſt is as
15. 4. A wholeſome *t.* is a tree
21. 23. His mou. and his *t.* keep.
T. Iſ. 33. 19. of a ſtammer. *t.*
P. 45. 23. Every *t.* ſhall ſwear
50. 4. Given me the *t.* of
T. Eze. 3. 26. Thy *t.* cleave to
Mar. 7. 33. Spit and touch. his *t.*
1 Co. 14. 2. Speaks in unkno. *t.*
Jam. 3. 8. *T.* can no man tame
C. 1 Joh. 3. 18. In word nei. in *t.*
Jer. 23. 31. Th. uſe their *t.* & ſay
Acts 2. 4. Speak with other *t.*
1 Cor. 12. 30. Do all ſpe. wi. *t.*
TOOK, EST.
2 Sa. 20. 10. But Ama. *t.* no h. to
2 Ch. 17. 6. Art he that *t.* me out
Can. 5. 7. Keepers *t.* away-vail
Jer. 28. 10. *T.* the yoke from off
T. Hoſ. 13. 11. *T.* hi. aw. in wra.
Mat. 25. 43. Ye *t.* me not in.
27. 24. *T.* water and waſhed
Col. 2. 14. And *t.* it out of t. way
Pſ. 99. 8. Though thou *t.* venge.
Tooth, C. Ex.21.24. Mat.5.38.
Topheth, T. Iſ. 30. 33.
Top, Gen. 11. 4.
TORMENT.
Mat. 8. 29. To *t* us before our *t.*
Lu. 16. 28. Unto this place of *t.*
T. Rev. 14. 11. The ſmo. of t. *t.*
Heb. 11. 35. Others were *t.*
TORCH, ES.
Na. 2. 3. Flaming *t.*
Zech. 12. 6. Like a *t.* of
Tortured, Heb. 11. 35.
TORE.
Gen. 44. 28. Ex. 22. 13. Jer. 5. 6.
Ezek. 4. 14. *T.* in pieces
Hoſ. 6. 1. He hath *t.* and
Mal. 1. 13. Which was *t.*
TOSS, ED.
T. 109. 23. I am *t.* up
Pro. 21. 6. Vanity *t.* to
Iſ. 22. 18. *T.* thee like

54. 11. *T.* with tempeſt
Jer. 5. 22. Waves thereof *t.*
Eph. 4. 14. *T.* to and fro
Jam. 1. 6. Wind and *t.*
Tottering. Pſ. 62. 3.
TOUCH, ED.
C. Ge. 3. 3. Nor ſha. ye *t.* it leſt
C. Iſ. 52. 11. *T.* no unclean thing
C. La. 4. 15. Depart, depa. *t.* not
Mat. 9. 21. If I may but *t.* his
C. 1 Co. 7. 1. A m. not to *t.* a wo.-
C. 2 Co. 6. 17. *T.* not the unc. th.
C. Col. 2. 21. *T.* not, taſte not
1 Sa. 10. 26. Wh. hea. G. hath *t.*
Job 19. 21. The han. of G. hat *t.*
Iſ. 6, 7. Lo this hath *t.* thy lips
Mar. 5. 31. Saiſt thou, who *t.* me
Heb. 12. 18. That mig. be *t.*
Put for,
1. To come near to, Ge. 20. 6.
2. To meddle with, Nu. 16. 26.
3. To hu. 1 Ch. 16. 22. 1 Jo. 5. 18
4. To afflict, Job 1. 11.
5. To handle, Joh. 20. 17.
6. To lie with one
    1. Lawfully, 1 Cor. 7. 1.
    2. Unlawfully, Pro. 6. 29.
TOW.
Jud. 16. 9. As the thre. of *t.* is b.
T. Iſ. 1. 31. The ſtrong ſh be as *t.*
43. 17. They are quenched as *t.*
Towel, Joh. 13. 5.
TOWER.
2 Sa. 22. 51. He is the *t.* of ſalva.
Pro. 18. 10. Lord is a ſtrong *t.*
Iſa. 2. 15. Upon every high *t.*
Lu. 13. 4. On who. t. *t.* of Siloa
TRADITION.
Mat. 15. 3. Of G. by your *t.*
2. Th. 2. 15. Hold the *t.* whic.
They are threefold,
1. Human, Ga. 1. 14. 1 Pe. 1. 18.
Condemned, Col. 2. 8.
2. Divine, 2 Th. 2. 15.
3. Apo. 2 Th. 3. 6. 1 Co. 11. 2.
Train, 1 Ki. 10. 2.
Iſa. 6. 1. Train filled the tempt.-
Traitor, Lu. 6. 16.
Traitors, 2 Tim. 3, 4.
TRAMPLE.
Pſ. 91. 13. *T.* under feet
Iſ. 63. 3. *T.* in my fury
Mat. 7. 6. Leſt they *t.*
Trance, Acts 10. 10-11. 5.
Tranquillity, Dan. 4. 27.
Tranſferred, 1 Cor. 4. 6.
Tranſfigured, Mat. 17. 2.
Tranſfor. C. Ro. 12. 2. 2 Co. 11. 14
TRANSGRESS, ION, S, ORS.
1 Sa. 2. 24. The L. peo. to *t.*
T. Neh. 1. 8. If ye *t.* I will ſcatt.
Pſ. 25. 3. That *t.* without cauſe
Pro. 28. 21. Bread that man will *t.*
Job 14 17. My *t.* is ſealed
Pſ. 19. 13. From the great *t.*
59. 3. Not for my *t.* nor for
T. 89. 32. I'll viſit their *t.* with
Pro. 19. 11. To paſs over a *t.*
C. Iſ. 58. 1 My peo. their *t.*
59. 20. That turn from *t.*
Hoſ. 6, 7. They like men hav. *t.*
Mic. 6, 7. My firſt-born for my *t.*
Ro. 4. 15. Is, there is no *t.*
1 Joh. 3. 4. Sin is the *t.* of the
Ex. 23. 21. Pardon your *t.*
Pſ 65. 3. As for our *t.* thou
Iſ. 53. 5. Wounded for our *t.*
La. 1. 14. The yoke of my *t.*
C. Ez. 18. 28. Turn. from all his *t.*
T. Am. 1. 3. For three *t.* of
Pſ. 51. 13. Teach *t.* thy ways
T. Pro. 2. 22. *T.* ſh. be root. out
26. 10. And rewardeth *t.*
Iſ. 46, 8. To mind, O ye *t.*

Dan. 8. 23. *T.* are come to t. ful.
TRANSLATE, ED.
2 Sam. 3. 10. *T.* the king.-
Col. 1. 13. Hath *t.* us
Heb. 11. 5. Enoch was *t.*
Tranſparent, Rev. 21. 21.
TRAP, S.
Joſ. 23. 13. Snares and *t.*
Job 18. 10. A *t.*-for him
Pſ. 69. 22. Become a *t.*
Jer. 5. 26. Set a *t.*
Rom. 11. 6. Snare and a *t.*
TRAVEL, ETH, ING.
Pſ. 48. 6. As of a woman in *t.*
Ecc. 1. 13. This ſore *t.* hath God
5. 14. Riches periſh by evil *t.*
Iſ. 54. 1. Thou that didſt not *t.*
Jer. 4. 31. Voi. as of a wom. in *t.*
Joh. 16. 21. Wom. wh. ſhe is in *t.*
1 Theſ. 5. 5. As *t.* on a woman
Iſ. 66. 8. As ſoon as Sion *t.* ſhe
Pſ. 7. 14. He *t.* with iniquity
Ro. 8. 22. *T.* in pain-till
Iſ. 63. 1. *T.* in the greatneſs of
Put for,
1. Journey. Acts 19. 29.
2. Pain in childbirth, Je. 4. 31.
3. Painful deſire, Gal. 4. 19.
4. Pains taken, 2 Theſ. 3. 8.
It's put,
1. Literally, Iſa. 66. 7, 8.
2. Miſtically, Rev. 12. 2.
TREAD, ETH, ING.
Job 40. 12. And *t.* down t. wick.
Pſ. 44. 5. In thy name we *t.* the.
P. Lu. 10. 19. Power to *t.* on ſer.
Iſ. 63. 2. That *t.* in the wine fat
T. Re. 19. 15. He *t.* the wine-pr.
Iſ. 22. 5. Of trouble and *t.* dow.
Am. 5. 11. Your *t.*-on the poor
TREASON.
1 Ki. 16. 20. 2 Ki. 11. 14.
2 Chron. 23. 13.
TREASURE, S.
Pro. 15. 16. Than great *t.* and tr.
Iſ. 33. 6. Fear of the L. is his *t.*
Mat. 6. 21. Where your *t.* is, there
Deu. 32. 34. Sealed up am. my *t.*
Job 3. 21. More than for hid *t.*
38. 22. The *t.* of the ſnow
Jer. 49. 4. That truſted in her t.
Ro. 2. 5. *T.* up to thyſelf wrath
It is threefold,
1. Earthly, Ja. 5. 3. And this
1. Private, Mat. 2 11.
1. Eccleſiaſtical, Dan. 1. 2.
2. Political, Iſ. 39. 4.
2. Spiritu. 2 Cor. 4. 7. Col. 2. 3.
3. Heaven. Lu. 12. 33. Mat. 6. 20
It is put for,
1. God's choſen ones, Ex 19. 5.
2. Common bleſſi. De. 28. 12.
3. Whatever draws t. heart,
Mat. 6. 21.-12. 35. Lu. 12. 33.
4. Doctriue of ſalvat. 2 Co. 4. 7
5. Storeh. Pro. 8. 21. Iſ. 10. 13.
TREE.
Ge. 2. 9. The *t.* of life in-midſt
Job 14. 7. There is hope of a *t.*
Pſ. 37. 35. Like a green bay *t.*
Pro. 3. 18. ſhe is a *t.* of life to
Eccl. 11. 3. Where the *t* falleth
Eze. 17. 14. Dried up the gr. *t.*
Mat. 12. 33. The *t.* is know. by
21. 19. When he ſaw a fig *t.*
Lu. 23. 31. Theſe thin. in a gr. *t.*
Iſ. 61. 3. *T.* of righteouſneſs
Mar. 8. 24. I ſee men as *t.*
Jude 12. *T.* whoſe fruit wither.
It is put for,
1. A perſon, Mat. 3. 10.
2. Soldiers, Iſ. 10. 19.
3. A croſs, gallows, Gal. 3. 13.
4. Chriſt, Rev. 22. 2. 14.

5. Eternity Rev. 2. 7.
TREMBLE, ED, ING.
P. Ezra 10.3. Of thoſe that t. at G.
Ecc.12.3. Keepers of the hou.-t.
P. Iſa.66.5. That t. at his word
T. 14. 16. That made t. earth to t.
Je. 5. 22. Will ye not t. at my pre.
T. 10. 10. His wrath t. earth ſh. t.
T. Hoſ.11.11. They ſha. t. as a bird
Joel 2. 10. The heavens ſhall t.
Amos 8,8. Shall not the land t. for
1 Sa.4.13. For his heart t,
Acts7.32. Then Moſes t. &.
24.25. Felix t. and anſwered
1 Deu.28.65. Give thee a t. heart
Pſ.2.11. And rejoice with t
Hoſea 13.1. When Ephri. ſpake t
Luke8.47. She came t. and
1. Natural, 1 Sa. 13.7. Dan.10.11.
2. Divine, 1 Sam. 14. 15.
3. Religi. 2 Cor.7.15. Phi.2.12.
TRESPASS, ASSES.
Mat. 18. 15. Shall t. againſt thee
2 Cor.5.19. Nor imputing their t.
Col.2.13. Forgiving you all t.
TRIAL.
1 Pet.1.7. That the t. of your faith
4.12. Concerning the firey t.
Heb.11.36. Others had t. of
TRIBULATION.
Deu.4.30. Thou art in t.
1 Sa.26.24. Me out of t.
T. Mat.24.21. There ſha. be great t.
P. Joh.16.33. Ye ſhall have t.
Ro.5.3. We glory in t.
8.35. Shall t. or diſtreſs
1 Theſ.3.4. We ſhould ſuffer t.
P. 2 Theſ.1.6. To recom. t.
Rev.2.9. Thy works and t.
7.14. Came out of great t.
1. For pun. Judg.10.14. Ro.2.9.
2. For tryal, Ro. 5 3. 2 Theſ.1.4.
TRIBUTE, ARY, RIES.
Pro.12.24. Slothſul-under t.
Rom,13.6. This cauſe pay ye t.
Deut.20.11. T. unto thee
Judg.1.10.33.35.
Lam. 1. 1. Become t.
It was paid.
1. To God freely, Deut. 16. 10.
2. To Kings impoſed, Ro.13.7.
Trickleth, Lam. 3. 49.
TRY, ED.
Pſal.26.2. T. my reins and-heart
139.23. T. me and know my tho.
T. Jer.9.7. I'll melt them and t.
17.10. Heart I t. the reins
Da.11.35. To t. them and to purge
T. 1.Cor.3.13. The fire ſhall t. eve.
Rev.3.10. To t them that dwell
Job23.10. When he hath t. me
Pſ.18.30. The word of the L. is t.
James 1.12. For when he is t.
God tried man,
1. The reins, Jer. 11. 20.
2. The heart, 1 Ch,29.17. 1 Th.2.4
1. By leaving one, 2 Chr.32.31.
2. By afflictions, 1. Pet. 4. 12.
3. By ſome ſpeci.com. He.11.17
2. Man tries,
1. His own wa. La.3.40. 2 Co.13,5
2. The Miniſtry, 1 Th. 5. 21.
3. The ſpirits of men, 1 Joh.4.1.
Trimmed, eſt. Jer.2.33. Mat.25.7.
TRIUMPH, ED, ING.
Exod. 15. 1. Hath t. glorioſly
2 Sam.1.20. The uncircumciſed t
T. Pſal.94.3. Shall the wicked t.
2 Cor.2.14. Cauſeth us to t.
T. Job 20.5. The t. of the wicked
Col.2. 15. T. over them in
TRODE, EN.
2 Kin.7.17. And t. upon him
2 Ch.25.18. And t. down the thiſt.

Iſa. 63.3. I have t. the wine-preſs
Heb. 10.29. T. underfoot the Son
TROOP, S.
Gen. 30. 11.-49. 19.
2 Sam. 22. 30. Thorow a t.
Pſal.18.29. Run thorow a t.
Iſa. 65.11. For that t.
Hoſ.7.1. The t. of robbers
Am. 9.6. Founded his t.
Mic. 5. 1. Thy ſelf into t.
TROUBLE, S, TH, ING, OUS, ED.
Joſh 7.25. The Lord ſhall t. thee
2 Ch. 15.4. When they in their t.
Job 3. 26. Nor quiet yet t. came
5.6. Nor doth t. ſpring
34. 29. Who then can make t.
Pſ.73.5. Not in t. as other men
91.15. I'll be with him in t.
Iſa.26.16. In their t. they viſit thee
Jer.14.19. Healing, and behold t.
T. Da. 12. 1. Shall be a time of t.
Mat.26.10. Why t. ye the
Gal. 6.17. Let no man t. me
2 Tim. 2 9. Wherein I ſuffer t.
T. Iſa.57.20. Like the t. ſea
Joh.12.27. Now is my ſoul t.
14.1. Let not your hears be t.
Job 5. 19. Thee in ſix t.
Pſ.25.17. T. of my heart
34. 17. Out of all-t.
71. 20. And ſore t.
88. 3. Full of t.
Prov.21.23. Soul from t.
Iſa. 65. 16. Former t.
1 Sam.16.15. God t. thee
1 Kin. 18.17. That t. Iſrael
Job.22.10. Fear t. thee
23.16. Almighty t. me
Pro. 11.17. T. his own fleſh
15.27. T his own houſe
Dan.4.9. Secret t. thee
Gal. 5. 10. He that t. you
Job 3.17. Ceaſe from t.
Dan. 9. 25. T. time
Joh. 5.4. T. of the water
TRUE, TH.
Gen.42.11. We are t. men
2 Ch.15. 3. Without the t. God
Jer.10.10. The Lord is the t. God
Mar.12.14 We know thou art t.
Joh.3.33. His ſeal, that God is t.
4.23. When the t worſhippers
Rom. 3. 4. Let God be t.-eve-
2 Cor.1.18. But as God is t. our
C. Phil.4.8. Whatſoe. things are t.
1 Joh.5.20. We are in him that is t.
Rev.15. 3. Juſt and t. are thy w.
Iſa.38.3. Walked before thee in t.
59.4. Nor any plead for t.
Jer.7.28. T. is periſhed, and is
C. Zec.8.19. Love the t. and peace
Joh.14.6. I am the way, the t.
P. 16 13. Guide you into all t.
1 Co.13.6. Rejoiceth in the t.
Eph.5.9. Righteouſneſs and t.
2 Th. 2. 10. Nor the love of t.
1 Joh.1.8. And the t is not in us
Put for,
1 The perfe. eſſen. of t. Joh.18.38
2. Conſtan. of Gods prom. Ro 3.7.
2 Sam 15.20. Prov.14.22.
3. Subſtance of Shadows, Joh.4.23
4. The wor. of G. Jo.17.17. Gal.3.1
5. Chriſt and his doctrine, Jo.14.6.
6. Integrity of life, 1 Cor.5.8.
7. Faithfuln. in bargains. Jer.5.1.3.
8. A Magiſtrates juſt ſent, Pr.20.28
9. Simplicity of ſpeech, Pr.12.17.
It ſignifies ſincerity from the hea. and aſſent of the mind, as one truly purpoſeth.
TRUMP, PET.
Blow the t. Hoſ. 5. 8. Am. 3. 6.
Called the t. of G. 1 Th. 4. 16.

1. Lawful
1. Eccleſiaſtically,
1. To call the Aſſem. Le. 23.24.
2. In removing the ark, 2 Sa.6.5
2. Civily,
1. Procla. the Jubi. Le. 25. 9.
2. In a day of glad. 2 Ch.15.14.
Coronation, 2 Ki. 9. 13.
3. Preparat. to war, Nu. 10. 4.
2. Unlawful.
1. To raiſe rebelli. 2 Sa. 15.10.
2. To ſeek our own pra. Mat. 6. 2.
3. Myſtical, Rev. 9. 14.
4. The Lords power to gather his peo. Iſ. 27. 13.
Literally the edict of Cyrus, to ſet at liberty the Jews
TRUST, ED, ETH.
2 Ki. 18. 22. We t. in the Lord
Job 4. 18. Put no t. in his ſerv.
T. 8. 14. T. ſhall be a ſpiders web
13 15. Slay me, yet will I t. in
15. 15. Putteth no t. in his Sav.
Pſ. 16. 1. In thee do I put my t.
31. 6. Vanities, but I t. in thee
56. 4. In God have I put my t.
C. 62. 8. T. in him at all times
71. 5. Art my t. from my youth
C. 146. 3. Put not your t. in pri.
Pro. 30. 5. Shield to them-t. in
C. Iſ. 26. 4. T. ye in the L. ever
T. 59. 4. They t. in vanity and
T. Jer. 7, 8. Ye t. in lying words
T. 49. 11. Thy widows t. in me
T. Ez. 33. 13. If he t. in his own
Hoſ. 10. 13. Thou didſt t. in thy
P. Mat. 12. 21. Name ſhall the Gentiles t.
2 Co. 1. 9. That we ſhould not t.
1 Th. 2 4. To be put in t. with
C. 1 Tim. 6. 17. Nor t. in uncer.
Heb. 2. 13. I'll put my t. in him
Je. 49. 4. T. in treaſures
Zeph. 3 2. She t. not in the Lord
Lu. 18. 9. Which t. in themſel.
24. 21. We t. that it had been
Eph. 1. 12. We-who firſt t. in C.
1 Pet. 3. 5. Who t. in God
Iſ. 37. 10. Thy God in whom thou t.
Jer 5. 17. Wherein thou t.
T. 48. 7. T. in thy works
Pro. 28. 26. T. in his own hea.
TUMULT, S.
Iſ. 33. 3. At the noiſe of the t.
T. Hoſ. 10. 14. Thereſore ſh. a t.
Zech. 14. 13. A great from t. L.
Acts 24. 18. Not with t. nor
2 Cor. 6. 5. in t. in labours
TUMULTUOUS.
Iſ. 13. 4. T. noiſe in
22. 2. A t. city a joy-
Jer. 48. 45. Of the t. one
TURN, ETH, ED, ING.
C. Deut. 4. 30. T. to t. L. thy G.
2 Ch. 7. 14. And t. from th. wic.
30. 6. T. again-to the Lord
Neh. 4. 4. T. their reproa. upon
Job 14. 6. T. from him that-reſt
Pſ. 4. 2. How long-turn my glo.
C. Pro. 9. 4. Simple-t. in hither
P. Iſ. 1. 25. I will t. my hand
P. Jer. 21. 4. I'll t. back the we.
31. 18. T. thou me and I ſhall
T. Ez. 3. 19. And he t. not from
P. 18. 21. If the wicked will t.
C. 30. Repent and t. yourſelves
P. Dan. 12. 3. And-t. many to r.
C. Joel, 2. 12. T. you-to me wi.
Jon. 3. 8. T. every one from his
P. Zech. 1 3. T. ye unto me and
Iſ. 9. 13. T. not unto him that
Act. 17. 6. Theſe-have t. the w.

Jam. 1. 17. Nor ſhadow of t.
TWAIN.
Iſ. 6. 2. Ezek. 21. 19.
Mat. 19. 6. No more t.
Eph. 2. 15. T. one new
TWO.
Gen. 25. 23. T. nations-in thy w.
Pro. 30. 7. T. things have I req.
Eccl. 4. 9. T. are better than one
Mat. 6. 24. Can ſerve t. maſters
T. 24. 41. T. women ſh. be grind.
Lu. 10. 1. And ſet them t. & t.
1 Cor. 6. 16. For t. ſhall be one
P. Heb. 6. 18. By t. immut. thi.

V.

VAGABOND.
T. Gen. 4. 12. a v. ſhalt thou be
Pſ. 109. 10. Be continually v.
Acts 19. 13. Of the v. Jews
1. Put for a fugitive, Ge. 4. 14.
2. One begging. 3. A wanderer, as in Pſ. and Acts.
VAIL.
Ex. 34. 33. Moſes put a v. on his
2 Co. 3. 13. Not as Moſ. which put a v.
C. He. 6. 19. Enter into t. with. v.
Put for, 1. A cover. Ex. & Cor.
2 Spiritual blindneſs, 2 Co.3.15.
3. An apron or cloak, Ru. 3. 15.
4. Chriſt's fleſh, He. 10. 20.
VAIN.
Deu. 32. 47. It is not a v. thing
Jud. 9. 4. Hired v. and lig. per.
1 Sa. 12. 21. Shou. go aft. v. thin.
2 Sa. 6. 20. As one of the v. fell.
T. Pſ. 2. 1. People ima. a v. thi.
33. 17. An horſe is a v. thing
39. 6. Walketh in a v. ſhew
60. 11. For v. is the help of m.
119. 113. I have v. thoughts, but
P. Iſ. 45. 19. Seek ye me in v.
4. 14. How long ſh.-v. thoughts
Je. 51. 58. Peo. ſha. labour in v.
Mal. 3. 14. It's v. to ſerve God
1 Co. 3. 20. Thoug. of wiſe are v.
15. 14. Then is our preachi. v.
Gal. 3. 4. Suffered ſo many-in v.
Phil. 2. 16. I have not run in v.
1 Tim. 1. 6. Turned aſide to v.
Jam. 1. 26. Man's religion is v.
VALIANT, LY.
C. 1 Sa. 18. 17. Only be th. v. for
Jer. 9. 3. Are not v. for t. truth
Num. 24. 18. Shall do v.
Pſ. 60. 12. We ſhall do v.
Valor, 1 Ch. 26. 30.
VALLEY.
Joſ. 10. 12. Moon in the v. of Aja.
Pſ. 23. 4. V. of the ſhad. of dea.
P. 84. 6. Through the v. of Bac.
T. Pr. 30. 17. The ravens of t. v.
Jer. 2. 23 See thy way in the v.
Joel 3. 2. Into the v. of Jehoſh.
Zach. 12. 11. In the v. of Megi.
VALUE, ED.
Job 13. 4. Phyſicians of no v.
28. 16. Cannot be v.
Luke 12. 7. Of more v.
VANITY.
Job. 7 3. To poſſeſs months of v.
T. 15. 31. V. ſhall be his recomp
Pſal. 24. 4. Lift up his ſoul to v.
Pro. 13. 11. Wealth gotten by v.
22 8. Iniquity ſhall reap v.
30. 8. From me v. and lies
Eccl. 1. 2. V. of v.
Iſa. 30. 28. Nations with-ſieve of v.
Iſ. 59. 4. They tr. in v. & ſpeak
Hab. 2. 13. Weary themſ. for very v.
Acts 14. 15. Turn from theſe v.
2 Pet. 2. 18. Swelling words of v.

It's put for,
1. Iniquity, Pſa. 10. 7. Iſa. 5. 18.
2. Idols, Deu. 32. 21. 2 Kin. 17. 15.
3. Frailty, Pſal. 39. 5-144. 4.
4. Puniſhment, Pro. 22. 8.
5. Sinful means, 13. 11.
6. Falſhood in words, Pſa. 12. 2.
7. Not able to help, 62. 9.
VAPOR, S.
Job 36. 27. 33. Pſal. 148. 8.
Act. 2. 19 V. of ſmoke Pſ. 135. 7.
Jam. 4. 14. Even a v. Jer. 10. 13.
Variance, Mat. 10. 35. Gal. 5. 20.
Variableneſs, Ja. 1. 17.
Vaunteth, 1 Cor. 13. 4.
VEHEMENT.
Can. 8. 6. A moſt v. flame
Jon. 4. 8. V. Eaſt-wind
2 Cor. 7. 11. What v. deſire
Vehemently, Mar. 14. 31. Lu. 6. 48,
11. 53.--23. 10.
Vein, Job 28. 1.
VENGEANCE.
Deut. 32. 41. V. to mine en.
Pſal. 99. 8. Though thou tookeſt v.
Jer. 50. 28. The v. of his temple
51. 6. Time of the Lords v.
T. Rom. 12. 19. V. is mine, I will
Venom. Deut. 32. 33.
VERTUE.
Mar. 5. 30. V. had gone out of h.
C. Phil. 4. 8. If there be any v.
Put for, 1. Hon. of life 2 Pet. 1. 3.
2. Chriſtian valour, 5.
3. Praiſes of God, 1 Pet. 2. 9.
4. C. heal. Lu. 8. 46.-6. 19.
VESSEL.
Jer. 22. 28. A v. where, is no pl.
P. 25. 34. Shall-like a plea. v.
T. Ez. 15. 3. A pin-to hang any v.
Rom. 9. 21. One v. to honour
22. V. of wrath
1 Theſ. 4. 4. Poſſeſs his v. in
C. 1 Pet. 3. 7. As unto t. weak. v.
Mat. 25. 4. No oil in their v.
Venture, 1 Ki. 22. 34. 2 Ch. 18. 33.
Verified, Ge. 42. 20. 1 Ki. 8. 26.
VESTURE.
Pſ. 22. 18. Upon my v.
102. 26. As a v. ſhalt
Mat. 27. 35. Joh. 19. 24.
Rev. 19. 13. A v. dipt in blood
VEX, ATION, VEXED,
Eccl. 1. 14. V. of ſpirit
T. Iſ. 65. 14. Howl for v. of ſpi.
P. 11. 13. Jud. ſha. not v. Ephr.
Iſ. 63. 10. And v. his holy ſpirit
Lu. 6. 18. Were v. with uncle. ſ.
Vials, 1 Sa. 10. 1. Re. 15. 7.-16. 3, 4, 8.
Put for,
1. Inſtrum. of G. wrath, Re. 16. 1.
2. Hearts of faithful, 5. 8.
VICTORY.
P. Mat. 12. 20. Judgm. unto v.
1 Co. 15. 55 O grave, where-v.
1 Joh. 5. 4. This is that v. that
Rev. 15. 2. That had gotten-v.
Vigilant, 1 Ti. 3. 2. 1 Pet. 5. 8.
VILE.
1 Sa. 3. 13. Made themſe. v.
2 Sa. 6. 22. I will yet be more v.
Iſ. 32. 6. V. perſon will ſpeak v.
Dan. 11. 21. A v. perſon ſh. ſta.
Ja. 2. 2. A poor man in v. raim.
VINES.
Pſ. 78. 47. 105. 33.
Can. 2. 13. V. with tender, 15.
Jer. 5. 17. Eat up thy v.
Hoſ. 2. 12. Deſtroy her v.
Hab. 3. 17. Fruit in her v.
Ge. 40. 9. Dream behold a v.
T. De. 32. 32. Their v. is of Sod.
Jud. 9. 12. Said the trees to t. v.

1 Ki.4.25.Every man und. his v
Pſ.80.14.Behold and viſit th.v.
P.128.3.Wife-a fruitful v.
P.Hoſ.14.7.And grow as the v.
1 Kin.21.1.Naboth had a v.
Pſ.80.15.The v. which thy
Iſa.27,2.A v. of red wine
Mat.20.1.Labourers into his v.
21.41.He will let out his v. ya.
Put for,1.Church of God,Iſa.5.1.
1.Common-wealth-5.4.
VINTAGE. put for,
Number ſlain in battle, Jud.8.1.
VIOL.
Iſa 5,12.Harp, and the Voil, the
Am.5.23.-6.5. Sound of the Voil
Violated, Ezek. 22.26.
VIOLENCE, ENT.
Pſ.11.5 Him that loveth v.
P.Iſ.60.18.V ſha. no mo. be heard
Ezek.7.11.V. is raiſed up into a
18.12. Needy-ſpoiled by v.
P.45.9.Remove v. and ſpoil
Am.6.3. Cauſe the ſeat of v.
Mat.11.12. Heaven ſuffereth v.
C.Luk.3.14. Do v to no man
Heb.11.34.Quenched the v.of fire
Eccl.5.8.V. perverting of judgm.
T.Rev.18.21.With v. ſhall
VIRGIN, INS.
Iſa.37.22.V the daughter of Sion
1 Cor.7.28.If a v. marry, ſhe
2 Cor.11.2. As a chaſt v.
Can.1.3.The v. love thee
Rev.14,4.For they are v.
Virginity, Jud.11.37.Eze.23.3.8.
VISAGE.
Iſa.52.14. V.was ſo mar-
Lam.4.8.V. Is blacker
Dan.3.19. Form of his v.
Uncloathed, 2 Cor. 5.4.
VISION.
Num.24.4.Saw the v.of the Alm.
Pro.29.18.Where there is no v.
Jer.23.16.A v. of their own heart
T.Micah.3.6. Ye ſhall have no v.
C.Hab.2.2.Write the v.and make
P.Joel.2.28. Young men-ſee v.
TWO-FOLD.
1.From the L.Acts 26.19.Ez.8.3.
1. It was in the ſpirit,12.24.
2.In the night,Acts16.9.Da.8.26
3.In dreams. Dan. 2.28.-4.5.
4.Day by trances,Acts 10.17.
2.From Sata.&.our hea. Jer.23.16
Called, 1. vain. Ezek.12.24.
2. Falſe viſions, Jer. 14. 14.
3. Falſe dreams, 23 32.
The evil effects are.
1. To the mind, As,
1. To truſt in a lie, Jer.29.31.
2.To forget God,23.27.
3. To loſe his word, 30.
4. To be rebelious-29.32.
2·To the ſtate, viz.deſtr.Jer.27,10.
1. Threatned, 15.
Inflicted, 29. 32.
VISIT, TATION, ED. EST.
Gen.50.24. God will ſure. v.you
T.Exod.32.34.I will v. their ſin
P.Pſ 89 32.Il'l v.their tranſgreſſi
106.4. V. me with thy ſalvation
Luke 19.44.Not the time of his v.
T.Mat.25.43.And ye v. me not
Heb.2.6.That thou v. him
It is ſpoken of.
1. A duty for man to viſit man
1.A paſtor his flock, Acts 7. 23.
2.To rich,to relieve p.James 1.27
2. God to viſit man
1 In mercy, beſtowing
1.Temporal bleſſings.Pſ.80.14.
2.Spiritual, 106.4.Luke 1.78.
2. In wrath,

1.To remember iniqui.Jo.14.10
2.To puniſh,Hoſea 2.13.--9.9.
3. To take vengea. Jer. 5.9.29.
3.Men viſit God in pray.Iſa.26.16.
UNBELIEF, ING. VERS.
T.Luke 12.46.Portion with u.
1 Cor.7. 14. U. husband is
14.23.Unlearned or u.
2Cor.6.14. Yoked with u.
Rev.21.8.Fearful and u.
Mat.13.58.becauſe of their u.
Mark 9.24.Help my u
1Ti.1.13. Ignorantly, in u.
UNBLAMEABLE.
Col.1.22.Holy and u.
1 Theſ.2.10.Juſtly and u.
3.13.Hearts u. in holineſs
UNCIRCUMCISED, SION.
Ex.6.12.Am of u. lips
P.Lev.26.41.u.hearts be hum.
1.Sa.17.26. Who is their u.philiſt.
P.Iſ.52.1.No more into thee the u.
Jer.6.10.Their ear is u.
Jer.9.26.U.in the heart
Rom.2.25. Is made u.
4.9. On the u. only
Gal. 2. 7. The Goſpel of the u.
It is ſpoken,
1.Corporally of thoſe two ſorts
1. Within the ch.uncircumciſed
1.By Gods diſpenſa.Joſ.5.2.4.7.
2.Through careleſnſs,Ex.12.48.
2. Without the church
2.Spiritually,Circumciſed in the fl
but uncircucimſed in h.Acts7.51
UNCLEAN, NESS.
C.Lev.13.45.Shall cry u. u.
Ecc.9.2. And to the u. to him
Iſ.6.5.A man of u. lips, and
C.52.11. Touch no u. thing
Mat. 10. 1. Power againſt u. ſpir.
12.43.When the u. ſpirit is gone
Mark 5 8. Come out-thou u. ſpi.
Ro.14.14. Nothing is u. of itſelf
C. 2 Co. 6. 17.Touch not u. thing
Eph.5.5.Nor u. perſon, nor
Heb.9.13.Sprinkling the u.
Rom.6.19.Servants to the u.
Eph.4.19.To work all u. with
It is put for,
1. Adultery, Num.5.19,
3.All tenden.to ido.2.Chr.29,16
3. Sinful deſi.Ezr.9.11.Ro.1.24.
Uncomely, 1 Cor.7.36-12.23,
Uncondemned, Acts 16.37.
Uncorruptneſs, Titus 2. 7.
Uncovered, Iſa. 20. 4. Jer.49.10.
1 Cor 11. 5.
Unction, 1 John 2. 20.
UNDEFILED.
Can.6.9. My u. is one, ſhe is the
James 1.27.And u. before God
1 Peter 1.4. Uncorruptible and u.
UNDERSTAND, ING, STOOD.
C.Pro.8.5 U.wiſdom.O ye ſimple
13.8.Prudent is to u.his way
Iſ 6. 10. And u. with their heart
P.32.4. Shall u. knowledge
T.Dan.12.10.Of th.wick.ſhall u.
P.Hoſea 14.9,He ſhall u.theſe th.
Joh.12 40. Nor u.with their heart
2 Pet.2.12. Things they u. not
Rom.3.11.Is none that u. not
1 Kin.3.9. Servant an u. heart
1 Chr.12.32. Had u. of the times
Pſ.111.10.A good u.have all they
P.Pro.2.11. U. ſhall keep thee
C.3.5.Lean not to thy u.
4.7 Get u.
16.22.U. Is a well-ſprin
28.16.Prince that wanteth u.
Eccl.9.11.Nor-riches to men of u.
Iſ.11.2. Spirit of wiſdom and u.
27.11. ⋖ people of no u

P. 29.14. The u. of their prudent
40.28. No ſearching of his u.
1 Cor.14.14.My u.is unfruitful
20. In u. be men
Col.1.9.Wiſdom and ſpiritual u.
2 Ti. 2. 7. Lord give thee u.
De. 32. 29. That they u. this
Job 42. 3. Utter. that I u. not
2 Pet. 3. 16. Thin. hard to be u.
Put for,
1.Illuminati.heavenly Ep.1.18.
2.A ſenſe of what-ſp.1Co.14.14
To underſtand
1. Naturally, 2 Sa. 3. 37.
2. Supernaturally, as,
1. Joſeph dreams, Gen.41.15.
2. Daniel, Dan. 1. 17.
3. David, 1 Chr 28. 19.
4. To un. the creat.He. 11. 3.
3.Spiritually, Pſ. 116. 110.
Undertake, Iſa. 38. 14.
Undertook, Eſther 9. 23.
UNDO, DONE.
Num. 21. 29. Thou art u.
Iſ. 6. 5. I am a man u.
P. Zeph. 3. 19. I will u. all
Joſ. 11. 15. Nothing u. of
Mat. 23. 23. The other u.
Unequally, 2 Cor. 6. 14.
UNFAINED.
2 Cor. 6. 6. By love u.
1 Ti. 1. 5. Of faith u.
2 Ti. 1. 5. The u. faith
1 Pet. 1. 22. U. love of
Unfaithful, Pro. 25. 19.
Unfaithfully, Pſ. 78. 57.
UNFRUITFUL.
Mat. 13. 23. Become u.
1 Cor. 14. 14. Underſtand. is u.
Eph. 5. 11 U. works of
Tit. 3. 14. Be not u.
2 Pet. 1. 8. Barren not u.
UNGODLY, NESS.
2 Ch. 19. 2. Shouldeſt thou help
the u.
T. Pſ. 1. 5. The u. ſhall not ſtand
Pro. 19. 28. An u. witneſs ſcorn
Ro. 4. 5. That juſtifieth the u.
2 Pet. 3. 7. Perdition of u. men
Jude 4 U. men, turning t. grace
Tit. 2. 12. denying u.
UNITE, UNITY.
Pſ. 86. 11. U. my heart to fear
Eph. 4. 3. The u. of the ſpirit
13. Come in the u. of faith
UNJUST.
Pro. 28. 8. And u. gain increaſ.
Zeph. 3. 5. The u. know. no ſha.
T. Lu. 16. 10. He that is u. in t.le.
18. 6. What the u. judge ſaith
Acts 24. 15. Both of juſt and u.
Rev. 22. 11. is u. let him
be u.
It is put for,
1. One, no chriſtian, 1 Co.6.1.
2. A ſin C. died for, 1 Pe. 3. 18.
3.One opp. to up Pr.29.27.
4. One reſerv. to jud. 2 Pe. 2.9.
UNKNOWN.
Acts 17. 23. The u. God
2 Cor. 6. 9. U. and yet
Gal. 1. 22. U. by face
Unlawful, Acts 10.28. 2 Pe.2.8.
UNLEARNED.
Acts 4. 13. U. and ignorant
1 Cor. 14. 16. Room of the u.
23. Come in--u. 24.
2 Ti. 2. 23. U. queſtions
2 Pet. 3. 16. That are u.
Unleavened, Acts 20. 6. 1 Co. 5.7
Unmerciful, Rom. 1. 31.
Unmoveable, Acts 27. 41. 1 Co.
15. 58.
Unoccupied, Judg. 5. 6.

Unperfect, Pſ. 139. 16.
UNPOSSIBLE.
Mat. 17. 20. Nothing ſhall be u.
Lu. 1 37. God ſhall nothi. be u.
Heb. 6. 18. U. for God to lie
UNPROFITABLE.
T. Mat. 25. 30. The u. ſervant
Lu. 17. 10. We are u. ſervants
Tit. 3. 9. Are u. and vain
Heb. 13. 17. That is u. for you
UNPUNISHED.
Pro. 11. 21. Not be u.
Jer. 25. 29. Be utterly u.
30. 11. Not wholly u.
49. 12. Not go u.
Unreaſonble, Acts 25. 27. 2 Th.3.2.
Unrebukeable, 1 Ti. 6. 14.
Unreproveable, Col. 1. 22.
UNRIGHTEOUS, NESS.
Ex. 23. 1. To be an u. witneſs
1 Cor. 6. 9. The u. ſhall not inh.
Jer. 22. 13. His houſe by u.
Rom. 6. 13. Inſtruments of u.
2 Theſ. 2. 12. Had pleaſ. in u.
Heb. 8. 12. Merciful to their u.
2 Pet. 2. 15. The wages of u.
1 Joh. 5. 17. All u. is ſin
Put for,
1. Violat. of ſec. table Ro.1.18.
2 What oppoſeth truth, 3. 5.
3. Lies, errors, Joh. 7. 18.
4. All evil practices, 2 Pe.2.13.
Unripe, Job 15. 33.
UNRULY.
1 Theſſ. 5. 14. That are u.
Tit. 1. 6. Of riot nor u.
10. Many u.
Unſavory, Job 6. 6.
UNSEARCHABLE.
Rom. 11. 33. How u. are his
Eph. 3. 8. The u. riches of C.
Applied to,
1. Gods wiſdom } as ab.
2. Riches of Chriſt } as ab.
3. Gods judgments } as ab.
4. His greatneſs, Pſ. 145. 3.
5. His works, Job 5. 9.
6. Heigth of heav. Pr. 25. 3.
UNSEEMLY.
Rom. 1. 27. Which is u.
1 Cor. 13. 5. Itſelf u.
Unſhod, Jer. 2. 25.
Unſkilful, Heb. 5. 13.
Unſpeakable, Applied to,
1. Gods gift, 2 Cor. 9. 15.
2. Groans in prayer, Ro. 8. 26.
3. Heard in a trance, 2 Co. 12.4.
4. Joy of believers, 1 Pe. 1. 8.
UNSTABLE.
T. Ge. 49. 4. U. as water, thou
Jam. 1. 8. U. in all his ways
2 Pe. 3. 16. Unlearned and u.
Unſpotted, Ja. 1. 27.
Unthankful, Lu. 6. 35. 2 Ti. 3.2.
UNTIL.
Gen. 49. 10. U. Shiloh come
Iſ. 32. 15. U. the ſpirit be
Luke 24. 49. U. ye be indued
2 Theſ. 2. 7. U. he be taken out
It's put for,
1. An appoint. time, Ro. 11.25.
2. The ſpace to-end, He. 10.13.
3. Ever, Pſ. 110. 1.
4. Never, Matt. 1. 25.
Untimely, Job. 3. 16. *unti.* birth.
Pſ. 58. 8. Like the u. birth
Eccl. 6. 3. U. birth is better-
Rev. 6. 13 Her u. figs
Untoward, Acts 2. 40.
Unwaſhen, Mat. 15. 20.
UNWISE.
Deu. 32. 6. People and u.
Hoſ. 13. 13. An u. Son
Rom. 1. 14. Wiſe and u.

Eph. 5. 17. Be ye not u.
UNWILLINGLY.
Lev. 22. 14. Joſ. 20. 3. 5.
UNWORTHY.
Acts 13. 46. Yourſelves u.
1 Cor. 6. 2. Ye u. to judge
Vocation, Eph. 4. 1.
VOICE, ES.
Deu. 4. 12. Only ye heard a v.
1 Sam. 24. 16. Is this thy v. my ſon
1 Kings 19 12 The fire-a ſtill v.
P. Iſ. 65. 19 And the v. of weeping
Eze. 33. 32. That hath a pleaſant v.
Hab. 3. 16. Lips quivered at the v.
John 5. 28. Graves--hear his v.
Acts 12. 14 Knew Peters v.
22. The v. of a God
1 Cor. 14. 10. So many v.--i'th'
It's uſed.
1. To conſent, Exod. 24. 3.
2. Command of God, Heb. 3. 15.
Of men, Deut. 21. 18.
3. Thunder, Pſal. 18. 13.
4. Prayer, 77. 1--142. 1.
5. The word of Chriſt, Joh. 10. 3.
6. Any other utter. words Re. 1. 12
VOID.
Gen. 1. 2. Numb. 30, 12, 13. 15.
Deu. 32. 28. V. of counſel
Pſal. 89. 39. V. the covenant
119. 126. Made v. thy law
Prov. 7. 7. V. of underſtand-
Volume, Pſa. 40. 7. Heb, 10. 7.
VOMIT, ETH.
Iſ. 19. 14. Man ſtaggereth in--v.
Lev. 18. 25. Land v.-inhabitants
Jonah 2. 10, It v. out Jonah
It is put for.
1. A loathſome life, Iſa. 28. 8.
2. Sorrow oppreſſing, Jer. 48. 26.
VOW.
Gen. 28. 20. Jacob vowed a v.
Judges 11 30. Jephtha vowed a v.
Job 22. 27. Thou ſhalt pay thy v.
Pſa. 65, 1. To thee ſhall the v.
56. 12. Thy v. are upon me
Pro. 20. 25. V. to make inquiry
Acts 21. 23. Men that made a v.
UPBRAID, ETH, ED.
Mat. 11. 20. To u. the cities
Mar. 16. 14. U.-for their
James 1. 5. And u. not
Upheld, Iſa. 63. 5.
UPHOLD, ETH.
Pſ. 51. 12. U. me with thy free
P. Iſ. 41. 10 I will u. thee with the
Pſ. 37. 17. Lord u. the righteous
24. For the Lord u. him
UPRIGHT, LY, NESS.
2 Sa. 22. 26. With the u. man
Pſ. 18. 23. Was alſo u. before
Pr. 11. 6. The righteouſ. of the u.
15. 8. Prayer of the u.
Eccl. 7. 29. God-made man u.
12. 10. Which was written was u.
Cant. 1. 4. The u. love thee
Iſ. 26. 7. Thou moſt u. doſt weigh
Micah 7. 4. The moſt u. is ſharper
Hab. 2. 4. Is not u. in him
P. Pro. 10. 9 He that walketh u.
Gal. 2. 14 They walked not u.
Pro. 14. 2. Walk in his u.
Iſ. 26. 10. In the land of u.
We muſt be u.
1. In the heart, Pſa. 97. 1.-125. 4.
2. In converſation, 37. 14.
3. In our way, 13. 6.
Urged, Gen. 33. 11. Judg 16 16.
2 Kings 2. 17.-5. 16.
Urim, Ex. 28. 30. 1 Sam. 28. 6.
USE.
Rom. 1. 26. The natural u.
Eph. 4. 29. Good to the u.
2 Tim. 2. 21. The maſters u.

Tit. 3. 14. Neceſſary u.
Heb. 5. 14. Reaſon of u.
Mat. 6. 7. U. not vain
1 Cor. 7. 21. U. it rather
31. U. this world
2 Cor. 1. 17. U. lightneſs
3. 12-13. 10. Gal. 5. 13.

USURY.

Ex. 22. 25. Nei-lay upon him u.
C. Deu. 23. 19. Sh. not lend upon u.
Neh. 5. 10. Let us leave off this u.
P. Pſ. 15. 5. Puts not his money to u.
T. Pro. 28. 8. He that by u. and unju
Jer. 15. 10. I have neith. lent on u.
Eze. 18. 8. Not given forth on u.
22. 12. Thou haſt taken u.
C. Mat. 25. 27. Receiv. my-own u.

UTTER, ED.

Job 15. 2. Should a wiſe man u. vain
Pro. 23. 33. Thine heart ſha. u. perve
Ecc. 5. 2. Thy heart-haſty to u.
Mat. 13. 35. I'll u. things which
2 Cor. 12. 4. Not lawful for-to u.
Job 42. 3. U that I underſt. not
Ro. 8. 26. Which cannot be u.
Heb. 7. 25. Save to the *uttermoſt*

W

WAGES.

Jer. 22. 13. Service without w,
T. Hag. 1. 6. He that earneth w.
earneth w. to put it
Mal. 3. 5. The hireling in his w.
John 4. 36. Reaps, receiveth w.
1. Recompence, Eze. 29. 18. 19.
2. Contribution, 2 Cor. 11. 8.
3. Juſt deſert
1. Of ſin, Rom. 6. 23.
2. Of unr. 2 Pe. 2. 15. 4. G. Lu. 3. 14.

WAG, ING.

Jer. 18. 16. And w. his head
Lam. 2. 15. And w. their hand
Zep. 2. 15. w. his head
Mat. 27. 39. W. their heads

WAIL-ING.

Mic. 1. 8. Rev. 1. 17. Eſt. 4. 3. Jeh. 9.
10. 18. Eze. 7. 11.--27. 31. 32.
Am. 5. 16. Mic. 1. 8.

WAIT, ETH

P. Pſ. 37. 7. They that w. on the L.
62. 5. My ſoul w. thou only
130. 5. I w. for the Lord, my ſoul
C. Pro. 20. 22. But w. on the L. and
Iſ. 8. 17. I will w. on the Lord
P. 30. 18. Therefore will the L. w.
40. 31. They that w. upon the L.
59. 9. We w. for light, but
P. Iſ. 60. 9. The iſles ſhall w. for me
Micah. 7. 7. I'll w. for the God of
Hab. 2. 3. Though it tarry, w.
Zeph 3. 8. W. ye on me ſaith--L.
Luke 12. 36. Men that w. for-Lord
1 Theſ. 1. 10. W. for his ſon from
Job 32. 11. Beh. I w. for your wo.
Iſ. 25. 9. We have w. for him
26 8. O Lord, have we w. for thee
Zach. 11. 11. Poor of the flock-w.
Pſ. 65. 1. Praiſe w. for thee
Iſ. 64. 4. Him that w. for him
James 5. 7. W. for the precious
2 Theſ. 5. 5. The patient w. for Ch.
1. To depend on, Pſal. 104. 27.
2. To ſtay look, Gal. 5. 5. Lu. 1. 21.
3. To bring near, Mark 3. 9.
4. Earneſt deſiring, Rom. 8. 19. 25.
5. To keep ſilence. Job 32. 4.
Waketh, Pſa. 127. 1.
Put for to live, 1 Theſ. 5. 10.

WALK, ED.

C. Gen. 17. 1. W. before me, and be
Joſh. 22. 5. And to w. in all his wa
1 Kings 2. 4. To w. before me in tru
T. Pſ. 12. 8. Wick. w. on ev. ſide
C. 48. 12. W. about Sion
P. 84. 11 From them that w. upr.
P. Iſ. 30. 21. The way w. ye in it
P. 35 9. The redeemed ſhall w.
Hoſea 14. 9. The juſt ſhall w. in
Micah 4. 5. We'll w. in the name
C. Joh. 12. 35. W. while ye have t. li.
Ro. 6. 4. Should w. in newneſs of
C. Gal. 6. 16. W. in the ſpirit
Eph. 4. 1. W. worthy of t. vocation
C. Col. 2. 6. Chriſt-ſo w. in him
4. 5. W. in wiſdom towards
P. Rev. 3. 4. They ſha. w. wit. me in
Gen. 5. 24. Enoch w. with God
Job 31. 5. If I-w. with vanity
Hoſea 5. 11. Becauſe he willing. w.
Mat. 14. 29. He w. on the water
Joh. 6. 66. And w. no mo. with him
John 11. 54. W. no more openly

Put figuratively,

1. To be buſy Pſal. 12. 8.
2. To behave ones ſelf, Eph. 5. 15.
3. To follow & practiſe, Ecc. 11. 9
4. To lie, Jer. 6. 16.
5. To go and paſs, Zech. 1. 10.
6. To be working, Luke 13. 33.

WALL.

Ex. 14. 22. The waters were a w.
Can. 8. 9. If ſhe be a w.
Zech. 2. 5. I will be to her a w

Put for,

1. G. giv. means of ſafe. Ezr. 9. 9
2. Ceremonial law, Eph. 2. 14.
3. Safeguard, 1 Sa. 25. 16.
4. Good laws, Pſ. 51. 18.
5. Salvation, Iſ. 26. 1-60. 18.
6. Strong in truth, Can. 8. 9.
7. Strength and coura. Je. 15. 20.

WALLOW, ING.

Jer. 6. 26. W. thyſelf
48. 26. W. in his vomit
2 Pet. 2. 22. W. in the mire

WANDER, ING.

Pſ. 119. 10. O let me not w.
Iſ. 47. 15. They ſhall w. eve. one
Am. 8. 12. Shall w. from ſea to
Heb. 11. 37. They w. abo. in ſh
1 Ti. 5. 13. W. about from houſe
Jude 13. W. ſtars, to whom is

WANT, ON, ETH.

T. Deu. 28. 48. And in w. of all
Pſ. 23. 1. Shepherd, I ſha. not w
P. 34. 9. No w. to them that fear
2 Co. 9. 12. Supplieth the w. of
Phi. 4. 11. Speak not in reſ. of w.
Pro. 10. 19. There w. not ſin
Joh. 2. 3. When they w. wine
1 Ti. 5. 11. Begun to wax. w.
Jam. 5. 5. And been w.

WARM.

2 Ki. 4. 34. Job 6. 17.
Job 37. 17. Garments are w.
Eccl. 4. 11. Can one be w.
Iſ. 44. 15. W. himſelf
47. 14. To w. at
Hag. 1. 6. Is none w.

WARN, ED, ING.

Eze. 3. 18. Nor ſpeakeſt to w. the
33. 3. The trumpet, and w. the
1 Co. 4. 14. Belov. ſons I w. you
1 Theſ. 5. 14. W. them that are
Acts 10. 22. Was w. from God
Heb. 11. 7. Noah being w of G.
Col. 1. 28. W. every man face-face

WAR, ETH.

Ex. 15. 3. the L. is a man of w.
Judg. 5. 8. New gods, then was w.
1 Sa. 16. 18. Valiant man--of w.
Pſ. 55. 21. But w. was in his hea.
Pro. 20. 18. Good advice ma. w.
P. Iſ. 2. 4. Nor-learn w. any m.
Da. 7. 25. Made w with the ſa.
Re. 17. 14. Make w. with the La.
2 Ti. 2. 4. No man that w.
1 Cor. 9. 7. Who goeth a w.
2 Cor. 10. 4. Weapons of our w.
1 Ti. 1. 18. Might w. a good w.
Jam. 4. 1. Whence comes w.

WASH, ED, ING.

1 Ki. 5. 10. Go w. in Jordan
Job 9. 30. W. myſelf with ſnow
Pſ. 51. 2. W. me throughly
Jer. 4. 14. W. thy heart fro. wic.
Joh. 9. 7. Go w. in the pool of Sil.
13. 8. If I w. thee not, thou.
Acts 22. 16. And w. away thy ſins
Ezek. 16. 4. Waſt-w. in water
1 Cor. 6. 11. But ye are w. but
Tit. 3. 5. W. of regeneration.
2 Pet. 2. 22. Sow that was w.

Divers ſorts of waſhing.

1. Natural, Lu. 5. 2.
2. Ceremonial, Heb. 9. 10.
3. Miracul. 2 Ki. 5. 10. Joh. 9. 4.
4. Moral, Pſ. 26. 6.-73. 13.
5. Spiritual, 51. 2. Eze. 16. 9
6. Superſtitious, Mat. 15. 2.
7. Sacramental, Acts 22. 16.

Put for, 1. Plenty, Job 29. 6.
2. Gods purgi. ſinn. 1 Co. 6. 11.
3. True repentance, Iſ. 1. 16.
4. Reformed, Pro. 30. 12.

WASTE, ED.

Deu. 32. 10. In the w. howl. w.
P. 1 Ch. 17. 9. W. them any mo.
T. Ezek. 5. 14. I'll make thee w.
Mar. 14. 4. Why was this w.
Lu. 15. 13. And there w. his ſub.
16. 1. He had w. his goods

WATCH, ED, ETH.

Pſ. 90. 4. Paſt as a w. in-night
130. 6. More than they that w
141. 3. Set a w. O Lord, beſo.
Iſ. 21. 5. Watch in the w. tower
Hab. 2. 1. I will w. to ſee what
C. Mat. 26. 41. W. & pray, that
Lu. 12. 38. Come in t. 2 or 3 w.
C. 1 Cor. 16. 13. W. ye, ſta. faſt
Col. 4. 2. W. in the ſame with
1 Th. 5. 6. Let us w. and be ſob.
He. 13. 17. They w. for yo. ſou.
C. 1 Pe. 4. 7. And w unto prayer
T. Re. 3. 3. If therefore thou-w.
Jer. 20. 10. W. for my halting
Lam. 4. 17. W. we have w.
Pſ. 37. 32. The wicked w. the

WATCHMAN, MEN.

Pſ. 127. 1. The w. waketh
Iſ. 21. 11. W. what of the night
Ez. 3. 17. Made thee a w.
F. Iſ. 62. 6. Set w. upon thy w.

WATER, ED, TERS.

Iſ. 1. 22. Wine mixt with w.
P. 27. 3. I'll w. it every moment
P. 43. 2. Paſſeſt through the w.
T. Hoſ. 5. 10. My wra. on t. as w.
Mat. 14. 29. He walked on t. w.
Joh. 4. 10. Given the living w.
P. 14. In him a well of w.
Acts 8. 36. I w. what doth hinder
Eph. 5. 26. With the waſhing of w.
1 Cor. 3. 6. Planted, Apollos-w.
Pſ. 124. 5. then t. proud w-gone
Ez. 47. 4. the w. were to the knees
C. Am. 5. 24. Judg. run down-w.
Iſ. 44. 4. As willows by w. cour.

Put for,

1. Afflictions, Pſ. 69. 1--73. 10.
2. People & nations, Re. 17. 1. 15.
3. True doctri. Iſ. 55. 1 Ez. 6. 25.
4. Sanctificat. & juſtifica. 1 Jo. 5. 6
5. Tears in abundance, La. 3. 48.
6. All ſorts of drink, Ex. 23. 25.
7. Clouds, Pſ. 104. 3.-147. 18. Je. 10. 13.

WAVE, S.

2 Sa. 22. 5. W. of death
Job 38. 11. Thy proud w.
Pſ. 42. 7. All thy w.
65. 7. Noiſe of their w.
88. 7.--89. 9-93. 3.-107. 25.
Lu. 21. 25. The w. roaring
Iſ. 48. 18. As the w. of the ſea
Jude 13. Raging w.
Wavering, He. 10. 23. Ja. 1. 6.

WAY, S.

1 Ki. 8. 36. Teach th. t. good w.
G. Pſ. 37. 34. Lord, & keep his w.
77. 13. Thy w. O God, is in the
101. 6. That walk. in a perf. w
139. 24. Any wicked w. in me
T. 146. 9. But the w. of the wick
Pro. 7. 27. Her houſe is t. w.-hell
10. 29. W. of the L. is ſtrength
12. 28. In the w. of righteouſ.
T. 13. 15. But the w. of tranſgr.
21. 2. Every w. of man is right
Iſ. 26. 7. W. of the juſt is upright
P. 35. 8. An high w. ſhall be th.
P. 43. 19. I'll make a w. in-wild.
Jer. 2. 23. See thy way in t. vall.
10. 23. W. of man-not in himſ.
P. 32. 39. One heart and one w.
C. Nah. 2. 1. Watch thy w. make
Mat. 7. 14. Narrow is the w.
Pſ. 84. 5. In whoſe heart are t. w.
119. 3. They walk in his w.
59. I thought on my w.
Pro. 3. 17. Her w. are w. of pl.
Iſ. 2. 3. He will teach us-his w.
55. 8. Nor are my w. your w.
Jer. 2. 23. Traverſing her w.
La. 3. 40. Let's ſearch & try our w.
Ez. 16. 47. Nor walked after t. w.
T. Mal. 2. 9. Ye have not kept my w.
He. 3. 10. Have not known my w.
Rev. 15. 3. Juſt & true are th. w.

Put for,

1. A journey, Ge. 24. 42.-42. 25
2. Gods laws, De. 9. 16. Ro. 3. 12.
3. Right courſe of life, De. 27. 18.
4. What we undergo, Jo. 1. 8.
5. Death-Joſh. 23-14.
6. Mens own devices, Ju. 2. 19.
7. Chriſt, Joh. 14. 6.
8. Men's hearts, 1. 23.
9. Life, 3. 17. Mat. 21. 32.
10. Works of God, Job 40. 19.
11. Warrant a. courſe, Pſ. 91. 11.
12. Furious raging, Pro. 22. 25.

WEAK, ER, NESS.

Jud. 16. 7. Then ſhall I be w.
Job 4. 3. Strength. the w. Iſ. 35. 3.
Joel 3. 10. The w. ſay I am ſtr.
C. Act 20. 35. Ought to ſup. t. w.
C. Rom. 15. 1. The infirmities of the w.
1 Cor. 1. 27. W. things of t. wo.
8. 12. Wound their w. conſci.
9. 22. W. became I as w.
T. 11. 30. For this cau. many are w
2 Co. 11. 29. Who is w. & I am not
12. 10. When I am w. then am
13. 3. Youward is not w.
C. 1 Theſ. 5. 14. Support t. w.
1 Pet. 3. 7. As to t. w. veſſel
1 Cor. 2. 3. I was with you in w.
Heb. 7. 18. W. and unprofitable.

Put for weak,

1. In power, 2 Sa. 3. 39.
2. Spirit. in things, 1 Co. 8. 7. 12
3. Sinfully, Eze. 16. 30.
4. Ceremonially, Gal. 4. 9.

WEALTH, Y.

Deu. 8. 18. Power to get w.
Job 31. 25. If I rejoi. bec. my w.
Pſ. 49. 6. They-truſt in their w
P. 112. 3. W. and riches ſhall be
T. Pro. 13. 11. W. gotten by va.
T. Jer. 49. 31. To the w. nation
Put for, 1. Gain getti. Acts 19. 25
2. Doing good, Ezr. 9. 12.
3. Mirth, Job. 21. 13.

Weaned, Put for,

1. A child taken from t. br. Ge. 21. 8. 1 Sa. 1. 22. 1 Ki. 11. 20.
2. One meek & hum. Pſ. 131. 2.
3. Chriſtians harmleſs. Iſ. 11. 8.
4. Silly and indocible, 28. 9.

WEAPONS.

P. Iſ. 54. 17. No w. form. agai.
Je. 22. 7. Every one with his w.
2 Cor. 10. 4. W. of our warfare

WEAR.

C. De. 22. 5. The wom. ſh. not w.
Da. 7. 25. Shall w. out the ſaints
Zech. 13. 4. Nor w. a rough a.

WEARY, IED.

2 Sa. 17. 2. He is w. and weak
Job 3. 17. The w. be at reſt
P. Iſ. 5. 27. None ſhall be w.
7. 13. But will ye w. my G
P. 40. 31. Run and not be w.
50. 4. Seaſon to him that is w.
Je. 15. 6. I am w. with repenti.
31. 25. Satiated the w. ſoul
T. Hab 2. 13. Peo. ſh. w. themſ.
Lu. 18. 5. Leſt-ſhe w. me
C. Ga. 6. 9. Not be w. in well-do.
Mic. 6. 3. Where. have I w. thee
Mal. 2. 17. Ye have w. the Lord
Joh. 4. 6. W. with his journey
Heb. 12. 3. Leſt ye be w. & faint
2 Cor. 11. 27. In w. in watchings
Weave, er, Job 7. 6. Iſ. 59. 5.
Weariſome, Job 7. 3.
Wedding, Mat. 22. 3. 8. 11, 12.
Luke 12. 36.-14. 8.

WEDGE.

Joſ. 7. 21. 24. Iſ. 13. 12.

WEEP, EST, ING.

1 Sa. 30. 4. Had no more pow. to w.
T. Job 27. 15. His wid. ſh. not w.
Eccl. 3. 4. A time to w. and a
P. Iſ. 30. 19. Thou ſh. w. no mo.
Jer. 13. 17. Soul ſh. w. in ſecret
Lam. 1. 16. For theſe things I weep
P. Luke 6. 21. Are ye that w. now
7. 13. Said unto her w. not
C. 23. 28. W. not for me, but
Ro. 12. 15. W.-them that w.
C. 1 Cor. 7. 30. They that w. as if
Ja. 5. 1. W. and howl for you
John 20. 13. Why w. thou?
2 Sam. 15. 30. W. as they--up
P. Pſ. 30. 5 W. may endure for
Jer. 9. 10. Take a w. and wail
50. 4. Going and w. they ſhall
Mat. 2. 18. W. and great mourn.
Acts 9. 39. Wid. ſtood by him w.
Phi. 3. 18. Tell you even w.

WEIGH, ED, ETH, EIGHT, TY.

Zech. 11. 12 So they w. for my
Pro. 16. 2. The L. w. t. ſpirits
Lev. 19. 35. Yard, w. and meaſure
Mat. 23. 23. W. matters of
1. It is ſpoken of God.
1. Of even conduct Iſ. 26. 7:
2. To take into his con. 1 Sa. 2. 3.
3. To determine t. eve. Da. 5. 27.
4. Certain kno. Pro. 16. 2.
2. Of man-and ſo put,
1: To court Job 6. 2.-31. 6.
2. To make uſe of, Pſa. 58. 2.

WELL.

Pr. 5. 15. Out of thy own w.
Ca. 4. 15. W. of living water

Put for,

1. The Doctrine of t. G. Iſ. 12. 3.
2. T. rich love of C. Joh. 4. 14.
3. Falſe empty teach. 2 Pe. 2. 17.
Well-beloved. Ca. 1. 13. Iſa. 5. 1
Well-ſpring, Pr. 16. 22.-18 4.
Well-doing, 1 Pe. 2. 15. 3. 17.

WELL-PLEASED.

Mat. 3. 17-17. 5. Mar. 1. 11.

Lu.3.22. I am w.-p.
1 Co.10.5. Was not w.p.
He. 13. 16. G. is well pleaſed

WENT.

Ruth 1. 21. I *W.* out fulland t. L.
1 Kin.21.27. Sackcloath &.w.ſoft
2 Kings 2.11. Elijah w. up by a
Eze. 31. 17. They alſo w. down into h.
Mat. 11.7. What w. ye out to ſee
Heb.11.8. He w. out not knowing
1 Joh.2.19. They w. out from us

WEPT.

Ho.12.4. He w.&.made ſupplica.
Joh.11.35. Jeſus w.
C.1Co. 7.30. Weep as tho' w. not

WHEEL.

T.Pſ.83. 13. Make them like a w.
Eze.10.13. In my hearing, O w.

Put for,
1. Puniſhment, Pro.20.26.
2. T. ſcul, Ec.12.6.

Wet. Job 24. 8. Da. 4. 15.23. 5. 21.

WHELPS.

2 Sam. 17. 8. Robbed of w.
Pro.17.12. Eze. 3. 5.-19.2.
Na. 2. 12. Enough for-w.

WHET.

Pſ.7. 12. *W.* his ſword
64.3. *W.* his tongue
Ec. 10.10. *W.* not their edge

WHIRLWIND.

Pſ.58.9. As with a w. both
T.Iſ.41.16. A w. ſhall ſcatter
Na. 1.3. Way is in t. w.

Put for,
1. A violent ju. Jer.23.19.-25.32
2. Unreſiſtable hurt, Hoſea 8,7.

WHISPER, ERS, INGS.

Pſ.41.7. *W.* together aga.
Ro. 1.29. Malignity, w.
1 Co. 12.10. *W.* ſwellings

WHITE, D.

Ca.5.10. Beloved and w. and
P.Iſ.1.18. Sha. be w. as ſnow
Da.11.35. To make them w.
Mat. 5. 36. Hair w. or black
T. Act.23.3. Thee thou w. wall
P.Re.2.17. A. w. ſtone

Put for,
1. Ripening, John, 4. 35.
2. Sanctification, Rev. 3. 4.
3. Juſtification, 7. 14.

Whole, Mat. 9. 12.--12. 13. 15. 28. Mar. 3. 5. Joh. 5.4. Act.4.9,10.-9.34.
Wholeſome, 1 Tim. 6. 3.

WHORE, DOM, ES, ISH, MONGER.

Ho. 4. 11. *W.* and wine, and
2 Kings 9. 22. So long as t. w.
Ho. 1. 2. Take thee a wife of w
5. 4. For the ſpirit of w.
Re. 17. 16. Theſe ſhull hate t. w.
Eze. 6. 9. With ther w. heart
Ep. 5. 5. That no w. nor

WICKED, NESS, ONE.

Ex. 23. 7. For I will not ju. t. w.
T. 1 S. 2. 9. The w. ſhall be ſilent
Ne. 9. 35. Fro. thlir w. works
Eſt. 7. 6. This w. Haman
T. Job 18. 5. The light of t. w.
20. 5. Triumphing of t. w.
T.Pſ. 9. 16. The w. are ſnared
12. 8. The w. walk on ev.
37. 32. T. w. watcheth t. right
T. 50. 16. To t. w. G. ſaith
94. 3. How long ſhall t. w.
119. 95. *W.* have waited for me
146. 9. But t. way of t. w.
Pr. 5. 22. Sha. take t. w. himſelf
21. 4. T. plowing of t. w.
Ec.8.13. Sha. not be well with-w.
T.Iſ. 3. 11. Woe to t. w. it
53. 9. His grave with t. w.
57. 20. *W.* are like t. troubled
Je.12.1. Wh. doth the way of-w.
Eze. 18. 20. T. w. of--w.
33. 8. When I ſay to t. w.
Dan. 12. 10. T. w. ſha. do w.
T.Mat.18. 32. O thou w. ſervant
Lu. 11. 26. More w. than himſelf
Ge. 39. 9. How can I do this w.
Job 35. 8. *W.* may hurt a man
C.Ep 6. 12. Aga. ſpiritual w.
Mat. 13. 19. Come t. w. one
Gr.Ep. 6. 16. Darts of w.
1 Joh. 2. 13. Overc. t. w. one
3. 12. Was of t. w. one
5. 18. *W.* one toucheth

WIDE,

De. 15. 11. Thy hand wide
Job 29. 23. Their mo--w.
Pſ. 81. 10. Thy mouth w.
Mat.7. 13. *W.* is the gate

WIDOW.

Nu. 30. 9. Ev. vow of a w.
C.Deu.24.17. Nor take a w. raime.
Pſ. 109. 9. And his wife a w.
Iſ. 1. 17. Plead for t. w.
47. 8. Not ſit as a w.
Mat. 12.43. This poor w. hath
Lu 2. 37. a w. about 84 years
18. 5. This w. troubleth me
1 Ti. 5. 5. She that is a w. indeed
Re. 18. 7. And am no w. and
Job 27.15. His w. ſhall not weep
Iſa. 10. 2. That w. may be-prey
Act. 9. 41. Called t. ſaints and w.
1 Co. 7. 8. T. unmarried and w.
1 Tim. 5. 11. T. younger w.

Put for,
1 One ſet a part fro-hus 2 S. 20,3.
2 A ci. forſaken, La.1-1 Iſa.47. 8.
3. Poor and help. Iſ.1.17. Pſ. 146.9

They are,
1. Worthy of honour, 1 Ti.5.3.
2. Much to be pitied
1. Command. to take of, Ja.1. 27.
2. Forbid to afflict them Ex.22,22
3. Bid to truſt in God, Je. 49.11.

WIFE.

T.2.S.12.10. Haſt taken-w. of Uri.
C.Pr.5.18. With t. w. of thy youth
Iſ.54.6. And a w. of youth
Ho.1.2. Take thee a w. of whored
Lu. 14. 20. I have married a w.
C. 1 Co. 7. 2. Ev. man-own w.
Eph. 5. 33. So love his *w.* even as
C. 1 Pet. 3. 7. Giving hon. to t. *w.*
Re. 19. 7. His *w.* hath made her

Put for,
1. One betrothed, Mat. 1. 20.
2. One given in mar. Ge. 16.3.
3. The church, Re. 19. 7-21.9.

WILD, ERNESS.

Gen. 16. 12. Shall be made a *w.*
Job 11. 12. *W.* aſſes colt
Iſ. 5. 2. Forth *w.* grapes
32. 14. Joy of *w.* aſſes
Hoſ. 8, 9. A *w.* aſs alone
Mat. 3. 4. And *w.* honey
Ro. 11. 17. Being a *w.* olive
P. Pſ. 107, 35. The *w.* into.-wat.
Iſ. 42. 11. *w.* lift up voice
P. 51. 3. *W.* like Eden
1. An uninha. pla. Iſ. 64. 10.
2. A place part inha. Joſ. 15.61
3. Country of heathens, Iſ.5 1.
4. A ſecret place, Rev. 12. 6.

Wiles, Nu. 25. 18. Ep. 6. 11.

WILL, T, ETH, LY.

P. Ex. 33. 19. I *W.* be gracious
Pſ. 143. 10. Tea. me to do thy *w.*
Mat. 6. 10. Thy *w.* be done on
26. 39. Not as I will, but as
Joh. 6. 38. Not to do my *w.*
40. This is the *w.* of him
9. 31. Of God and doth his *w.*
Ph. 2. 13. Both to *w.* and to do
1 Th. 4. 3. This is the *w.* of G.
1 Ti. 2. 4. Who w. have all men
2 Ti. 3. 12. All that *w.* live god.
Jam. 4. 13. We *w.* go into ſuch
15. If the Lord *w.* we
1 Pet. 3. 17. If the *w.* of G. be ſo
1 Joh. 2. 17. That doth t. *w.* of G
P.Rev. 22. 17. Whoſoever *w.* let
Ro. 9. 16. Not of him that *w.*
He. 10. 16. I *w.* put my laws
Mat. 26. 41. Spirit indeed is *w.*
2 Pe. 3. 5. Willingly are ignora.
Mat. 4. 9. If thou *w.*
15. 28. As thou *w*
20. 21. What *w.* thou
26. 39. But as thou *w.*
Acts 9. 6. What *w.* thou have me

Will worſhip, Col. 2.23.
Wimples, Iſ. 3. 22.

WIND.

1 Ki. 19. 11. The L.-not in t. *w.*
Pſ. 18. 10. On the wings of t. w.
Iſ. 27. 8. Stayeth his rough *w.*
64. 6. Our iniquities like the w.
Lu. 8. 24. Rebuked the w.
1. The operation of-ſpi. Joh.3.8.
2. Doc. of Goſpel. Re. 7. 1.
3. Temptations, Mat. 7 25.
4. Fruitleſs effect, Iſa. 26.18.
5 Sweeping viſitation, 27. 8.
6. Unconſtant, Eph. 4. 14.
7. Vanity, Pro. 11.29. Mic 2. 11.
8. Powerful enemies, Jer.40.12

WINE.

Ge.49.11. Waſh this garm. in *w.*
Pſ. 104.15. *W.* that maketh glad
Pr. 20.1. *W.* is a mocker
C.23.20. Be not amo. w. bibbers
31 Upon the w. when red
C.31.6. *W.* into thoſe that be
Ca. 1. 2. Love is better thau w.
T.Iſ.5.11. Till w. inflame them
T.Ho.2. 9. My w. in the ſeaſon
T.Mi.2.11. Propheſy to thee--w.
Mat.11.19. Gluttonous &. w. bib.
Act.2.13. Men are full of new w.
C.1.Ti.3.3. Not given to w.
5. 23. Uſe a little w. for
T.Re. 14.8. Of the w. of t. wrath
17. 2. With t. w. of her for

Put for,
1. Drunkenneſs, 1 S. 1. 14,
2. Great afflictions, Pſ. 75. 8.
3. Blood of Chriſt, Mat.26.28.
4. Fruits of the ſpirit, Iſ.55.1.
5 Fury of Conquerors, Je. 51.1.

WINGS.

Eze. 1. 8. Under their w.
P. Mal.4.2. With healing in's w.
Re. 12. 14. Woman-two w.

Put for,
1. Gods protect. Ru.2.12. Pſ.36.7
2. Speedily gone, Pr. 23. 5.
3. Speedy ſpeeding, Pſ. 139 9.

Winked, Pſ. 35. 19. C. Act. 17.30.

WIN, ETH.

2 Ch.32.1. To w. them for himſelf
Pr. 11. 30. That w. ſouls is wiſe
Phi. 3. 8. Dung, that I may w. C.

Winter, T. Am.3.15. Mat.24.20.

WIPE, ED.

T. 2 K. 21. 13. I will w. Je-
Neh. 13. 14. W. not out.
P. Iſ. 25. 8. I will w.
Lu. 10. 11. W. off aga. you
T. 2 K. 21. 13. Pr. 6. 33.

WISDOM.

Ex. 31. 6. I have put w. that
De. 34. 9. Full of-ſpirit of w.
2 Ch. 1. 10. Give me now w.
Job 28. 12. Where ſhall w. be
Pſ. 51. 6. ſhalt make-know *w.*
C. Pro. 4. 5. Get w. get underſt.
C. 8. 5. O ye ſimple, underſt. w.
11. 2. With the lowly is w.
23. 4. Ceaſe from thy own w.
29. 15. And reproof giveth w.
Ecc. 7. 11. W. is good with-in.
9. 18. *W.* is better than w.
T. Iſ. 29. 14. The w. of-wiſe men
Jer. 8, 9. And what w. is in them
T. 49. 7. Is their w. vaniſhed?
Dan. 2. 21. He giveth w. to-wiſe
P. Mic. 6. 9. Man of w. ſhall be
Mat. 13.54. Hath this man this w.
Mar. 6. 2. What w. is this
P. Lu. 21. 15. You a mou. & w.
1 Cor. 1. 17. Not with w. of wo.
Ep. 3. 10. The manif. w. of God
Col. 1. 9. His will in all w.
2. 3. All the treaſures of w.
3. 16. Richly in all w.
C. 4. 5. Walk in w. towards
Jam. 3. 15. W. deſcend. not
Re. 13. 18. Here is w. let him

WISE.

Deu. 32. 29. O that they were w.
1 Ki. 3. 12. I have given thee a w.
T. Job 5. 13. He taketh the w. in
11, 12. Vain man would be w.
15. 2. A w. man utter vain
32. 9 Great men-not always w.
C. 34. 2. Hear my words, O ye w.
37. 24. Any that are w. of heart
C. Pſ. 2. 10. Be w. now-O ye K.
T. 36. 3. Hath left off to be w.
P. 107. 43. Whoſo is w. & wi.ob.
Pr. 1. 5. A w. man ſhall attain
C. 3. 7. Be not w. in thy own eyes
P. 35. The w. ſhall inherit glory
9. 8. Rebu. a w. man, and he wi.
10. 5. Gather. in ſummer, is a w.
8. The w. in heart will receive
19. Refrain his lips, is w.
T. 11. 29. Shall be ſervant to t. w.
12, 18. Tongue of the w. is hea.
13, 14. *W.* is a fountain of life
15. 7. The lips of t. w. diſper.
20. A *W.* ſon maketh a glad fat.
24. Life is above to the w.
P. 16. 21. *W.* in heart ſh. be call.
18. 15. The w. ſeeketh knowl.
28. 7. Keep. the law, is a w. ſon
29. 8. *W.* men turn away wrath
Ec. 2. 14. *W.* man's eyes are in
7. 4. *W.* is in t. houſe of mour.
16. Neither make thyſelf over w.
9. 11. Neither yet bread to t. *w.*
15. A poor *w.* man, and he by
10. 2. A *w.* man's heart is at his
12. 11. The *w.* of the *w.* are as
Iſ. 5. 21. Are *w.* in their own eyes
P. Da. 12. 3. They that be *w.* ſh.
Ma. 11.25. Hid theſe things fr. *w.*
T.Ro.1.22. Profeſſing themſel. *w.*
C. 12. 16. Be not *w.* in your own
C. 16. 19. *W.* unto that whi. is g.
1 Cor. 1. 20. Where is the *w.*
C. 3. 18. Any man ſeem. to be *w.*
Pro. 16.20. That han.-a matt. *w.*
28. 26. Whoſo walketh *w.*
Lu. 16. 8. Becau. he had done *w.*
1 Cor. 6. 5. Not a *w.* man amo.
Pro. 9. 9. And he will be-*w.*

Put for,
1. One prudent, Mat. 10. 16.
2. Eve. godly man. Ep. 5. 15.
3. One fooliſh, puſſt up, 2 Cor. 11. 19.
4. One wiſe after the w. Ro. 1. 14
5. A cunning work. Ex. 35. 10.

WISH.

Pſ. 40. 14. Put to ſhame, that *w.*
73. 7. More than heart could *w.*
2 Cor. 13. 9. This alſo we *w.*
1 Joh. 3. 2. I w. above all th.

WITCH, CRAFT, S.

C.Ex. 22. 18. Not ſuffer a *w.* to li.
Mic. 5. 12. I'll cut off-*w.* out
Nah. 3. 4. The miſtreſs of *w.*
Gal. 5. 20. Idolatry, *w.*

WITHDRAW.

Job 33. 17. That he may *w.* man
Pro. 25. 17. *W.* thy foot from
C. 2 Th. 3. 6. That ye *w.* yourſ.
C. 1 Ti. 6. 5. From ſuch *w.* thyſ.

WITHER, ED.

P. Pſ. 1. 3. His leaf ſh. not *w.*
37. 2. And-*w.* as the green herb
T. Iſ. 40. 2. And they ſh. *w.* and
Joel 1. 12. Joy is *w.* away
T. Am. 4. 7. Rained not, *w.*
Jon. 4. 7. The gourd that is *w.*
Mat. 21. 19. The figtree *w.*
T. Joh. 15. 6. Is *w.* and men
Jam. 1. 11. But it *w.* the graſs

WITHHELD, HOLD.

Gen. 20. 6. I alſo *w.* thee from
22. 12. Haſt not *w.* thy ſon
Job 31. 16. If I have *w.* the poor
Pſ. 40. 11, *W.* not thou thy
P. 84. 11. Will he *w.* from the.
C. Pr. 3. 27. *W.* not good fr. th.
11. 24. That *w.* more than

WITHSTAND.

2 Ch. 20.6. None is able to *w.* thee
Acts 11. 17. That I could *w.* G.
2 Ti.4.15. Greatly w. our word 3.8.

WITNESS.

Ge. 31. 48. This heap it a *w.* bet
Ex.23.1. To be an unrighteous *w.*
C.Nu. 35. 30. One *w.* ſha. not teſ.
C.De. 17.6. T. mouth of 2 *w.*
19.16. If a falſe *w.* riſe up
1 S. 12. 5. T. L. is *w.* this day
Job 16.19. My *w.* is in heaven
Pr. 14. 5. A faithful *w.* will not
Iſa. 3. 9. Doth *w.* aga. them
P. 55. 4. I gave him for a *w.*
Mi. 1. 2. Let t. L. be *w.*
T.Mal. 3. 5. I'll be a ſwift *w.*
C.Mat.19.18. Sha. not bear falſe *w*
Ro. 1. 9. G. is my *w.* whom
1 Joh.5. 9. T. *w.* of G. is greater

WIVES.

T.Ex.22.24. Your *w.* ſha. be wid.
C.De.17.17. Net. ſha. he multip. *w*
2 S. 12. 8. And thy maſters *w.*
1 K.11.3. His *w.* turned-his heart
C. 1 Co. 7. 29. They that have w.
C. Ep. 5. 22. *W.* ſubmit yourſel.
C. Col. 3. 19. Huſb. love your w.
C. Ti. 3. 11. Muſt their w. be gra.

WIZZARD.

C. Le.20. 27. That is a w. ſhall
Iſ. 8. 19. Unto w. that keep

WOE.

Job 10. 15. If I be wick. w. unto
Pſ. 120. 5. *W.* is me that I ſojou.
Pr. 23. 29. Who hath w. who
T. Ecc. 10. 16. *W.* to thee, O la.
T. Iſ. 5. 8. *W.* to them th. join ho.
T. 45. 9. *W.* to him that ſtriveth
Je. 15. 10. *W.* is me, my mother
T. 23. 1. *W.* be to the paſtors
T. 50. 27. *W.* to them, for th. day
T. Eze.13. 18. *W.* to t. wom. that
T. 16. 23. *W.* w. unto thee ſaith
T. 34. 2. *W.* to the ſhepherds
T. Ze. 11. 17. *W.* to t. idol ſhep.
T. Re. 8. 13. *W.* w. to the inhab.

Uſed to expreſs,
1. A threatning of Judg. Iſa. 3. 9. 11. Je. 23. 1. Mat. 26. 24.
2. Sorrow and fear, 1 Sa. 4. 7.
3. Puniſhment, Re. 9.12. 11.14

WOLF, VES.

T. Ge. 49 27. Shall ravin as a w.
P. Iſ. 65. 25. The w. and t. lamb

Jer. 5. 6.

Jer. 5. 6. The w. of the evening
Joh. 10. 12. Seeth the w. coming
Eze. 22. 27. Like w. ravening
Zep. 3. 13. Are evening w.
Mat. 7. 15. They are ravening w.
T. Acts20. 29 Sh. grie. w. enter

Woman.

Gen. 2. 22. Made he a w.
C. De. 22. 5. The w. ſhall not wear
T. Pſ. 58. 8. Untime. birth of a w.
Pr. 6. 26. Means of a whoriſh w.
11. 16. A gracious w. retaineth
31. 10. Who can find a vertu. w.
Ecc. 7. 26. The w. who. heart is
T. Iſ. 21. 3. As the pan of a w. th.
49. 15. can a w. forget her
P. 54. 6. As a w. forſaken, and
Mat. 5. 28. Looking on a w. to
Joh. 4. 28. The w. th. left her wat.
C. 1 Co. 7. 2. Let eve. w. have her
Gal. 4. 4. His Son, made of a w.
T. 1 Th. 5. 3. Trav. upon a w. with
C. 1 Ti. 2. 11. Let the w. learn in
Re. 2. 10. Suffer. the w. Jezebel

Womb.

Ge. 30. 22. Thee the fruit of t. w.
49. 25. Bleſſings-of the w.
Job 10. 19. From the w. to t. gr
Pſ. 110. 3. From t. *w.* of t. morn
Pr. 31. 2. What t. ſon of my *w.*
Iſ. 44. 24. Formed thee from t. *w.*
48. 8. A tranſgr. from the *w.*
P. 49. 15. On t. ſon of her *w.*
Eze. 20. 26. All that open t. *w.*
Lu. 1. 42. Bleſſ. is t. fruit of t. *w.*

Women.

2 Sa. 1. 26. Paſſing the love of *w.*
2 Ki. 8. 12. Rip up their *w.* with
C. Pro. 31. 3. Gi. not thy ſtr. to *w.*
Iſ. 32. 11. Tremble ye *w.* th. are
Jer. 51. 30. They beca. as *w.* they
La. 5. 11. They raviſh. t. w. they
Eze. 8. 14. Sat *w.* weeping
Acts 8. 3. Haling men and *w.*
C. 1 Co. 14. 34. Your *w.* keep ſil.
C. Ti. 2. 4. May teach t. young *w.*

Put for,

1. A wife, 1 Pet. 3. 5.
2. A virgin mother Gal. 4. 4.
3. Spouſe of Chr. Can. 1. 8.
4. The true church, Re. 12. 1.
5. Antichriſt. ſynagogue, 17. 3.
6. Effemin. Gover. Iſ. 3. 12.
7. Iſrael & Judah, Eze. 23. 44.

Wonder, s.

Deu. 13. 1. A ſign-a *w.*
Pſ. 71. 7. I am as a *w.* to many
Je. 29. 9. Stay yourſelves & *w*
Re. 12. 1. A great *w.* in heaven
Da. 4. 3. How might. are his *w.*
2 Th. 2. 9. Signs and lying *w.*

Word.

e. 15. 1. The *w.* of the L. came
Nu. 22. 38. The *w.* that G. put.
De. 18. 21. How ſh. we kn. t. *w.*
1 Sa. 3. 1. The *w.* of t. L. is preci.
2 Ki. 20. 19. Good is t. w. of t. L.
Pſ. 18. 30. The w. of t. L. is tri.
107. 20. He ſent his *w.* and he al.
119. 38. Stab. thy *w.* to thy ſer.
49. Remember thy *w.* to thy
89. Thy *w.* is ſettled in heav.
133. Order my ſteps in thy *w.*
162. I rejoice in thy *w.*
130. 5. In his *w.* do I hope
138. 2. Haſt magnified thy *w.*
148. 8. Stormy wind ful. his *w.*
Pr. 12. 25. A good *w.* make it glad
Iſ. 29. 21. A man-offend. for a *w.*
P. 30. 21. Shall hear a *w.* behind
40. 8. *W.* of our G. ſhall ſtand
50. 4. Speak a *w.* in ſeaſon
P. 55. 11. So ſh. my *w.* be, that
T. Je. 8. 9. Rejected the *w.* of
T. Zep. 2. 5. The *w.* of t. L. is aga.
Mat. 8. 8. Speak the *w.* only
P. 12. 23. Speak a w. againſt
Mar. 7. 13. Making t. *w.*-of none
Lu. 4. 32. His *w.*-as with power
C. 11. 28. Hear t. *w.* & keep it
Joh. 1. 14. The *w.* was ma. fleſh
15. 3. Clean through the *w.*
17. 17. Thy *w.* is truth
Acts 6. 2. Should leave the w.
11. 16. Then rememb. I the *w.*
12. 24. The *w.* of G. gre.
13. 7. Deſired to hear the *w.* of
44. To hear the *w.* of G.
14. 3. Unto t. *w.* of his grace
19. 20. So mightily gr. t. *w.*
Rom. 9. 9. The *w.* of promiſe
2 Co. 5. 19. The *w.* of reconcilia.
6. 7. By the *w.* of truth
Eph. 1. 13. Heard the *w.* of truth
5. 26. Waſhing of wat. by t. *w.*
C. 6. 17. The Spirit-is the *w.*
C. Ph. 2. 16. Hold. forth the *w.*
Col. 1. 25 Fulfil the *w.* of God
1 Th. 2. 13. Ye received the *w.*
1 Ti. 4. 5. Is ſanctified by t. *w.*
C. 2 Ti. 4. 2. Preach t. *w.* be inſt.
C. Ti. 1. 9. Hold. faſt t. faith. *w.*
2. 5. That the *w.* be not evil
He. 4. 12. The *w.* of G. is quick
6. 5. Have taſted the good *w.*
13. 22. Suffer t. *w.* of exhorta.
Jam. 1. 22. Be ye doers of t. *w.*
3. 2. Offend not in *w.*
1 Pe. 1. 23. *W.* of G. whi. liveth
2. 2. Sincere milk of the *w.*
2 Pe. 1. 19. Sure *w.* of propheſy
Re. 19. 13. Name is called t. *w.*

Work, s, eth, ers.

Ge. 2. 3. G. reſted fro. all his *w.*
C. Ex. 31. 15. Six days may *w.* be done.
C. Le. 23. 7. Sh. do no ſervile w.
De. 4. 28. The w. of men's han.
1 Sa. 14. 6. It may be t. L. wi. w.
P. 2 Ch. 15. 7. You-w. ſh. be re.
Pſ. 58. 2. In heart you w. wick.
104. 23. Man goeth-to his w.
Pr. 20. 11. Whet. his w. be-right
T. Ec. 12. 14. G. ſh. bring ev. w.
T. Iſ. 29. 14. Do a marvellous w.
P. 32. 17. And the w. of righte.
45. 13. I'll w. and who ſh. let
C. 45. 11. Concern. t. w. of my
49. 4. And my w. wi. my G.
T. Ha. 1. 5. I'll w. a. w. in yourd
Mal. 3. 15. Yea-that w. wicked.
Mat. 26. 10. Hath wrou. a good w.
Joh. 6. 28. *W.* the w. of God
P. Ro. 8. 28. *W.* together for good
T. 1 Co. 3. 13. Eve. mans w. ſh. be
C. Gal. 6. 4. Prove his own w.
C. Ph. 2. 12. *W.* out your ſalvati.
1 Th. 1. 3. Your w. of-love and
C. 4. 11. *W.* with your own ha.
Tit. 1. 16. Unto eve. good w. rep.
Neh. 3. 5. Their necks to the w.
Job 37. 14. Wondrous w. of G.
Pſ. 26. 7. All thy wonderous w.
28. 5. They regard not the w.
66. 3. Terrible art thou in thy w.
77. 11. Rem. the w. of the
145. 9. Mercies-over all his w.
Iſ. 26. 12. Wrought all our w. in
C. Mat. 5. 16 May ſee your good w.
9. 3. 2 C. 11. 15. Accord. to th. w
Joh. 2. 3. the w. of G. ſhould
Ro. 4. 6. Righteouſneſs without w.
Gal. 5. 19. *W.* of the fleſh-mani.
C. 1 Ti. 6. 18. They be rich in go. w.
2 Ti. 1. 9. Accord. to our w.
Tit. 2. 14. Zealous of good w.
He. 1. 10. Heavens are the w. of
10. 24. Unto love &-to good w.
Jam. 2. 14. Faith. & hath not w.
1 Pe. 2. 12. May by your good w.
T. Re. 2. 5. Repent & do t. firſt w.
3. 15. I know thy w.
T. 20. 13. Judg.-accord. to their w.
Ph. 2. 13. It is G. that w. in you
T. Lu. 13. 27. Dep. fro. me all ye w.
Ph. 3. 2. Beware of evil w.

World.

Pſ. 50. 12. The w. is mine, and
Ec. 3. 11. Set the w. in-heart
Mat. 16. 26. Shall gain-w.
Mar. 16. 15. Go ye into all t. w.
Joh. 3. 16. G. ſo loved the w.
4. 42. C. the Saviour of t. w.
9. 5. I am the light of the w.
12. 47. I came not to judge-w.
16. 8. Reprove t. w. of ſin
1 Co. 7. 31. They that uſe th. w.
2 Co. 7. 10. Sorrow of the w. w.
1 Ti. 1. 15. Came into the w. to
6. 7. Brought nothing into-w.
2 Ti. 4. 10. Loved this preſ. w.
1 Joh. 2. 2. Sins of the whole w.
17. The *W.* paſſeth away
4. 14. The Saviour of t. w.
5. 4. Of G. overcometh the w.
1. Old world, 2 Pe. 2. 5.
2. Preſent wor. 2 Ti. 4. 10. that is,
 1. Evil, Gal. 1. 4.
 2. It paſſeth away, 1 Joh. 2. 17.
3. World to come, Lu. 20. 35.

Put for,

1. Preſent life, 1 Cor. 7. 33.
2. The Earth, Mat. 4. 8.
3. Pomp and glory, Gal. 6. 14.
4. Corrup. in t. w. 1. 4. 2 Co. 4. 4.

Worm.

Ex. 16. 24. Nor was there any w.
Job 17. 14. To the w. thou art
25. 6. Man that is a w.
Pſ. 22. 6. A w. and no man
Iſ. 66. 24. Their w. ſh. not die
Acts 12. 23. Was eaten up of w.

Worm is put for,

One baſe, Job 25. 6. Pſ. 22. 6.

Wormwood put for,

Re. 8. 11. Is called w.-beca. w.
1. Grievous ſin, De. 29. 18.
2. Heavy oppreſſion, Am. 5. 7.
3. Bitter afflict. Je. 9. 15. La. 3. 15.

Worse.

Ge. 19. 9. Now will we deal w.
2 Ch. 33. 9. To do w. than t. hea.
Je. 7. 26. Did w. than their Fathe.
Da. 1. 10. Your faces w. liking
Mat. 9. 16. The rent is made *w.*
C. Joh. 5. 14. Sin no more, leſt a *w.*
1 Ti. 5. 8. Is *w.* than an Infidel
2 Ti. 3. 13. Wax *w* and w.

Worship.

C. Ex. 34. 14. Shall w. no other G.
1 S. 15. 25. That I may w. the L.
C. 2 K. 17. 36. Him ſha. ye w. and
Pſ. 5. 7. In thy fear will I w.
C. 45. 11. Thy L. and w. thou him
C. 81. 9. Nor w. any ſtrange
Iſ. 2. 8. They w. the work of
Da. 3. 15. And w the image whi.
T. Zep. 1. 5. Th. w. t. hoſt of Hea.
Zec. 14. 16. to w. t. K. the L. of
Mat. 4. 10. Shalt w. the L. thy G.
Joh. 4. 24. *W.* him in ſpirit and
1 Co. 14. 25. He will w. G. and
Re. 11. 1. And them th. w. therein
19. 10 *W.* G. 22. 9.
1. Divine to G. Pſ. 45. 11. Ne. 8. 6.
 1. External, Job 1. 20. bodily
 2. Intern. in ſpi. Pſ. 5. 7. Jo. 4. 23.
2. Human inv. Ro. 1. 25. whi is
 1. Will worſhip, Col 2. 23.
 2. Vain worſhip, Mat. 15. 9.
 3 Ang. Re. 22. 8. or m. Ac. 10. 25
3. Diabolical, Re. 9. 10. that is,
 1. By heathens, who worſhip,
 1. Strange G.-Pſ. 81. 9.
 2. Images, Da. 3. 15.
 3. They know not w. Joh. 4. 22.
 2. By Iſraelites,
 1. A calf, Ex. 32. 8. Pſ. 106. 19.
 2. Heathen Gods, Jer. 4. 18.
 3. The Sun Eze. 8. 16.
 2. By Antichriſtians,
 1. The dragon, Re. 13. 4.
 2. Beaſt and image, 14. 9, 11.
4. Civil reverence, Mat. 9. 18.

Worthy.

Gen. 32. 10. I am not w. of t. leaſt
Lu. 3. 16. I am not w. to unlooſe
10. 7. T. labourer is w. of his
C. 1 Th. 2. 12. Walk w. of t. L.
C. 1 Ti. 6. 1. Maſt. w. of all hon.
He. 11. 38. T. world was not w.
P. Re. 3. 4. White for they are w.

Pnt for,

1. Deſer, by merit, Re. 5. 4. 12.
2. Proportionable, Ro. 8. 18.
3. So by acceptation, Lu. 21. 36.
4. As meet fit, Col. 1. 10.

Wound, ed.

C. Ex. 21. 25. Wound for w. ſtripe
De. 32. 39. I w. and I heal
T. Pſ. 68. 21. G. ſha. w. t. head
P. 110. 6. He ſhall w. the heads
Ca. 5. 7. Watchmen-w. me
Ho. 5. 13. And Judah w.
T. Pſ. 64. 7. Sha. they be w.
Iſa. 53. 5. He was w. for our tranſ.
Zec. 13. 6. What. are theſe w. in

Put for,

1. Stroke of conſcience, Pro. 6. 33
2. Swelling by correction 20. 30
3. Sharp reproof, 27. 6.
4. State calamity, Iſa. 30. 26.

Wrap. T. Iſa. 28. 20. Mic. 7. 3.

Wrestle, ed, ing.

Ge. 30. 8. With great w. have
32. 24. There w. a man with
Ep. 6. 12. We w. not aga.

Wrath.

T. Ex. 22. 24. My w. ſha. wax hot
Nu. 16. 46. *W.* is gone out from
Job 5. 2. *W.* killeth the fooliſh
Pſ. 2. 5. Speak to them in his w.
76. 10. T. w. of man ſha. praiſe
78. 38. Did not ſtir up all his w.
Pr. 12. 16. A fools w. is preſently
14. 29. He that is ſlow to w.
T. 19. 19. A man of great w.
29. 8. Wiſe men turn away w.
P. Iſ. 54. 8. In a little w. I hid my
60. 10. For in my w. I ſmote
Ro. 1. 18. T. w. of G. is re.
4. 15. Law worketh w.
5. 9. Sha. be ſaved from w.
9. 22. T. veſſels of w.
12. 19. Give place unto w.
C. Ep. 4. 26. Sun go down on-w
T. 1 Th. 2. 16. *W.* is come upon
Ja. 1. 19. Slow to w.
Re. 12. 12. Having great w.
15. 7. Vials full of t. w.

Write, en.

De. 6. 9. *W.* them on t. poſts
T. Iſ. 10. 1. That w. grievouſneſs
P. Je. 31. 33. And w. it in th ir h.
C. Hab. 2. 2. *W.* t. viſion, and
Joh. 19. 21. *W.* not t. K. but
Phi. 3. 1. To w. t. ſame thing
1 Th. 4. 9. Ye need not that I w.
C. Lu. 10. 20. Names are w. in
Ro. 12. 19. As it is w. Vengeance
2 Co. 3. 3. *W.* not with ink
1 Pe. 1. 16. It is w. be ye holy

Wrong.

Pſ. 105. 14 No man to do them w
C. Je. 22. 3. Do no *w.* do no violen.
Acts 18. 14. If it were a mat. of w.
1 Cor. 6. 7. Do ye not rath. take w.
T. Col. 3. 25. He that doth w.
Pr. 8. 36. *W.* his own ſoul
2 Co. 7. 2. Have w. no man
Philem. 18. Have w. thee

Wroth.

Pſ 78. 21. And was even w. wi.
62. Was w. with his inheri.
P. Iſ. 57. 16. Nor will I be alwa. w.

Wrought.

Nu. 23. 23. What hath G. w.
1 S. 14. 45. Hath w. wicked
19. 5. *W.* a great ſalvation
2 S. 23. 10. T. L. w. a great w.
2 Ch. 31. 20. *W.* that whi. was g.
Iſ. 26. 12. Thou alſo haſt w.
Je. 18. 3. He w. a work on
Eze. 20. 9. I w. for my names
Zep. 2. 3. Have w. his judg.
Mat. 26. 10. She ha. w. a good wo.
He. 11. 33. *W.* righteouſneſs
1 Pe. 4. 3. To have w. t. will
2 Joh. 8. Things whi. we have w

Yea.

C. Mat. 5. 37. Be *y. y.* and nay
2 Co. 1. 17. There ſha. be *y. y.*
1 Co. 1. 19. Was not *y.* and nay
C. Ja. 5 12. Let your *y.* be *y.*

Yield, eth, ed.

C. 2 Ch. 30. 8. *Y.* yourſelves to-L.
T. Ho. 8. 7. Shall *y* no meal
Act. 23. 21. Ro. 6. 13. do thou *y.*
Ja. 3. 12. *Y.* ſalt wa. &. freſh
He. 12. 11. *Y.*-peaceable fruits
Re. 22. 2. *Y.* her fruits ev. m.

Year, rs.

Le. 25. 5. It is a *y.* of reſt
Iſ. 63. 4. T. *y.* of my redeemed
34. 8. T. *y.* of recompenc
Jer. 11. 23. T. *y.* of their viſitation
23. 12.-48. 44.
Ge. 47. 9. T. *y.* of-pilgrimage
Pſ. 90. 9. Spend our *y.* as a tale
P. Pr. 4. 10. T. *y.* of thy life
Joh. 5. 5. An infirmity 38 *y.*
Act. 13. 20. T. ſpace of 450 *y.*
Ro. 4. 19. G a 3. 17. 1 Ti. 5. 9.
He. 1. 12. Thy *y.* ſhall not fail
11. 24. When was come to *y.*

Yell, T. Jer. 51. 38.

Yesterday.

Job 8. 9. We are but of *y.* and
Pſ. 90. 4. Are but as *y.* when
He. 13. 8. C. t. ſame *y.*

Yoke.

1 K. 12. 4. Je. 28. 14. Ho. 11. 4.
C. Mat. 11. 29. Take my *y.* upon
Act. 15. 10. A *y.* upon t. neck
T. 2. Cor. 6. 14. Be not unequally *y.*
1. Cerim. Acts 15. 10. La. 5. 1.
2. Chriſtian, Mat. 11. 29.
3. Tyran. De. 28. 48-Ez. 30. 18.
4. Civ. ſubj. 1. Ti. 6. 1. Je. 27. 8.
5. God's yoke, Je. 5. 5.
6. Sinful yoke, La. 1. 14.
7. Afflicting, 3. 27.

Young.

C Le. 22. 28. Not kill it, and her *y.*
De. 32. 11. Fluttereth over her *y.*
P. Iſ. 40. 11. Lead thoſe-are wi. *y.*
P. Joe. 2. 18. Your *y.* men ſha. ſee
Joh. 21. 18. Whe. thou waſt young
Ti. 2. 6. *Y.* men likewi. exho.
1 Joh. 2. 13. I write *y.* m.-
S 17. 33. Job 13. 26.-20. 11.
Pſ. 25. 7-71. 5. Mat. 19. 20.

Zeal, ous.

2 K. 10. 16. P. Iſa. 9. 7.-63. 15.
Eze. 5 13. Joh. 2. 17. Ro. 10 2.
2 Co. 7. 11.-9. 2. Phi. 3 6. Col. 4 13

Zion.

2 S. 5. 7 *C.* Pſ. 48. 12. 102. 21. 137. 1.
P. Iſ. 1. 27.-64. 10. Je. 9 19.
T. 26. 18,-30. 17. T. Joel 3. 16.

An INDEX to the HOLY BIBLE, or an Account of the moſt remarkable Paſſages in the Books of the OLD and NEW TESTAMENTS: Pointing to the Time wherein they happened; and to the Places of SCRIPTURE wherein they are recorded.

The Year before CHRIST.

The Firſt Age of the World.

4004. IN the beginning God created the heaven, and the earth, *&c.* and laſt of all man after his own image. Geneſis, c. 1, and 2.

Man falls from his firſt ſtate, but is promiſed a Saviour of the ſeed of the woman. Gen. c. 3.

4003. The world firſt peopled after Adam and Eve had left Paradiſe. Gen. c. 4. v. 1.

3875. About this time Cain and Abel offer ſacrifice, and Abel is murdered by his brother. Gen. c. 4. v. 8.

3874. Seth born. Gen. c. 5. v. 3.

3769. Enos born. Gen. c. 5. v. 6.

About this time men begin to call upon the name of the Lord. Gen. c. 4. v. 26.

3679. Cainan born. Gen. c. 5. v. 9.

3609. Mahalaleel born. Gen. c. 5. v. 12.

3544. Jared born. Gen. c. 5. v. 15.

3382. Enoch, the ſeventh from Adam, born. Gen. c. 5. v. 18.

3317. Methuſelah born. Gen. c. 5. v. 21.

3130. Lamech, the father of Noah, born. Gen. c. 5. v. 25.

3074. Adam dieth, aged 930 years. Gen. c. 5. v. 5.

3017. Enoch, in the 365th year of his age, taken up to God. Gen. c. 5. v. 23, 24.

2962. Seth dieth, aged 912 years. Gen. c. 5. v. 8.

2948. Noah, the father and Patriarch of the new world after the flood, born. Gen. c. 5. v. 28.

2864. Enos, the third from Adam, dieth, aged 905 years. Gen. c. 5. v. 11.

2769. Cainan dieth, aged 910 years. Gen. c. 5. v, 14.

2714. Mahalaleel, the fifth from Adam, dieth, aged 895 years. Gen. c. 5. v. 17.

2582. Jared, the ſixth from Adam, dieth, aged 962 years. Gen. c. 5. v. 20.

2469. God commands Noah to preach repentance, and to build the Ark, 120 years before the flood. Gen. c. 6. v. 3.—1 Pet. c. 3. v. 20.

2448. To Noah, aged 500 years, is born Japheth, and two years after, Shem. Gen. c. 5. v. 32. 2 Pet. c. 2. v. 5.

2353. Lamech, the ninth from Adam, dieth, aged 777 years, he is the firſt man whom the Scriptures mention to have died a natural death before his father. Gen. c. 5. v. 30.—c. 10. v. 21.—c. 5. v. 31.

The Year before CHRIST.

The Firſt Age of the World.

2349. Methuſelah dieth a little before the flood, in the 969th year of his age. He was the oldeſt man. Gen. c. 5. v. 27.

The flood comes upon the earth in the 600th year of Noah's age. Gen. c. 7. v. 11.

The Second Age of the World.

2348. THE flood ceaſeth, and Noah (with his family, and the creatures he carried in with him) comes out of the Ark, and offers a burnt-offering. At the ſame time God makes a Covenant with Noah and his ſeed, promiſing never more to deſtroy the world by water, as a token whereof, he placed the rainbow in the cloud. The ſame year Noah begins to plant vines, and is drunk. Gen. c. 8. v. 18, 20.—c. 9. v. 9, 20.

2346. Arphaxad born. Gen. c. 11. v. 10.

2311. Salah born. Gen. c. 11. v. 12.

2281. Eber born. Gen. c. 11. v. 14.

2247. Peleg born, ſo called, becauſe in his days the earth was divided. Gen. c. 11. v. 16.

2233. About this time the poſterity of Nimrod begin to build the city and tower of Babel, ſo called from the confuſion of languages which God ſent among the workmen. Gen. c. 11. v. 4, 6, 8, 9.

2234. About this time Nimrod begins to exalt himſelf, by laying the firſt foundation of the Aſſyrian monarchy. Gen. c. 10. v. 8.

Nineve, the metropolis of Aſſyria, built. Gen. c. 10. v. 11.

2217. Reu born. Gen. c. 11. v. 18.

2188. Mizraim, the grandſon of Ham, leads colonies into Egypt, and layeth the foundation of a kingdom, which laſted 1663 years, whence Egypt is called the land of Ham, and the Egyptian Pharaohs boaſted themſelves to be the ſons of ancient kings. Pſa. 105. v. 23.—Iſa. c. 19. v. 11.

2185. Serug born. Gen. c. 11. 20.

2155. Nahor born. Gen. c. 11. v. 22.

2126. Terah, Abram's father, born. Gen. c. 11. v. 24.

2008. Peleg, the ſixth from Noah, dieth. Gen. c. 11. v. 19.

2007. Nahor, the ninth from Noah, dieth. Gen. c. 11. v. 25.

1998. Noah died aged 950 years, 350 years after the flood. Gen. c. 9. v. 28, 29.

The Year before CHRIST.

The Second Age of the World.

1996. Abram born, he was 75 years of age when his father Terah died, aged 205 years: ſo that Terah begat not Abram in the 70th year of his age, but Nahor and Haran, and in the 130th year of his age begat Abram. Gen. c. 11 v. 32, 26.—See Acts c. 7. v. 4.

1986. Sarai, Abram's wife, (called alſo Iſcah) Haran Abram's brother's daughter, born ten years after her huſband, Gen. c. 17. v. 17.

1978. Reu, the ſeventh from Noah, dieth. Gen. c. 11. v. 21.

1955. Serug, the eighth from Noah, died. c. 11. v. 23.

1925. About this time Chedorlaomer, king of Elam, ſubdueth the kings of Sodom, Gomorrah, Admah, Zeboim, and Bela, who ſerve him twelve years. Gen. c. 14. v. 1, 2, 3, &c.

1922. Terah with his family leaveth Ur of the Chaldeans, and dwells at Haran. Gen. c. 11. v. 31.

The Third Age of the World.

1921. ABram, after his father's deceaſe, in the 75th year of his age, is commanded by God to enter upon the land of Canaan, which God promiſeth to give unto his ſeed, and that in his ſeed (*viz.* Chriſt Jeſus our Lord) all the families of the earth ſhould be bleſſed. Gen. c. 12. v. 1, 2, 3. &c.

1920. In the year following, a famine in the land of Canaan forceth Abram with his family to go into Egypt. From this firſt coming into Egypt, to the departure of the children of Iſrael out of it, are reckoned 430 years. Gal. c. 3. v. 17.—Exod. c. 12. v. 40.

Abram and Lot, in this ſame year, return into Canaan; but the land not being ſufficient for both their flocks, they part aſunder. Lot goeth to Sodom. God reneweth his promiſe to Abram; he removed to Hebron, and there buildeth an altar. Gen. c. 13.

1913. Bera the king of Sodom, with four other kings, rebel againſt Chedorlaomer, but are overcome by him in the valley of Siddim. Lot being taken priſoner, Abram reſcueth him, ſlayeth Chedorlaomer and his confederates, and in his return is bleſſed by Melchizedek king of Salem, and prieſt of God, to whom Abram gives tythe.

1913. The reſt of the ſpoils, his partners having had their portions, he reſtoreth to the king of Sodom. Gen. c. 14. v. 4, 19, 20, 24.

Abram complaineth for want of an heir; God promiſeth him a ſon, and a multiplying of his ſeed. Canaan is promiſed again, and confirmed by a ſign. Gen. c. 15. v. 2.

1911. Sarai, being barren, giveth Hagar her handmaid to Abram. Gen. c. 16. v. 1, 2.

1910. Iſhmael, Hagar's ſon, born. Gen. c. 16. v. 15.

1908. Arphaxad, the third from Noah, dieth. Gen. c. 11. v. 13.

1897. God maketh a covenant with Abram, and, in token of a greater bleſſing, changeth his name into Abraham. As a ſeal of this covenant, Circumciſion is ordained. Sarai her name alſo is changed into Sarah, and ſhe is bleſſed. God promiſeth them a ſon, and commandeth that his name be called Iſaac; in him God promiſeth to eſtabliſh his covenant. Gen. c. 17. v. 5, 15, 19.

Abraham entertained three angels, who renew the promiſe to him of having a ſon. God revealeth to Abraham the deſtruction of Sodom, with whom Abraham intercedes for Lot and his family. Gen. c. 18.—See Gen. c. 19, v. 29.

Lot is commanded, for the preſervation of himſelf and his family, to get out of Sodom, and to flee to the mountain; but by much intreaty he obtaineth leave to go into Zoar. Sodom, Gomorrhah, and all the cities in the Vale of Siddim, with all the inhabitants of them, are, for the moſt horrible ſins, deſtroyed by fire and brimſtone from Heaven. The Dead Sea remains a monument thereof unto this day. Lot's wife, for looking back upon Sodom, contrary to God's command, is turned into a pillar of ſalt, and Lot himſelf, fearing to continue at Zoar, leaves the plain country, and betakes himſelf to the mountain, carrying his two daughters with him. Gen. c. 19.

1896. Iſaac born in the 100 year of Abraham's age. Not long after to Lot are born Moab and Ammon, his ſons at the ſame time, and his grandſons. Gen. c. 21. v. 2.—c. 19. v. 36.

1892. Hagar and Iſhmael, at Sarah's requeſt, are caſt forth. Gen. c. 21. v. 9—21.

1878. Salah, the fourth from Noah, dieth. Gen. c. 11. v. 15.

1871. God tempteth Abraham to offer Iſaac; Abraham giveth proof of his faith and obedience. Gen. c. 22.

1859. Sarah dieth at Hebron in Canaan, in the 127th year of her age. Gen. c. 23.

1856. Iſaac marrieth Rebekah the daughter of Bethuel, the ſon of Nahor, in the 40th year of his age. Gen. c. 24.

1846. Shem, the ſon of Noah, dieth. Gen. c. 11. v. 11.

1837. Jacob and Eſau born in the 60th year of their father Iſaac's age. Gen. c. 25. v. 24.

1821. Abraham dieth aged 175 years. Gen. c. 25. v. 7.

1817. Heber, the fifth from Noah, dieth, from him Abraham and his poſterity were called Hebrews. Gen. c. 11. v. 17.—c. 14. v. 13.

1796. Eſau, aged 40 years, marrieth Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite. Gen. c. 26. v. 34.

1773. Iſhmael dieth, aged 137 years. Gen. c. 25. v. 17.

1760. Jacob, by his mother's inſtruction, obtaineth the bleſſing from Iſaac his father, which was deſigned for Eſau. Upon which he is forced to flee into Meſopotamia to ſhun his brother's rage. Upon the way are foretold unto him, in a viſion, the bleſſings of his poſterity. At length he comes to his uncle Laban's houſe, and covenanteth to ſerve him ſeven years for his daughter Rachel, but Laban deceiveth him with Leah: the marriage-week being completed, Rachel alſo is given him to wiſe, upon condition of ſerving ſeven years more. Gen. c. 27.—28.—29.

Of Leah are born,

1758. Reuben. Gen. c. 29. v. 32.

1757. Simeon. Gen. c. 29. v. 33.

1756. Levi. Gen. c. 29. v. 34.

1755. Judah, from whom the Jews receive their denomination. Gen. c. 29. v. 35.

1745. Rachel having been long barren, at length beareth Joſeph; Jacob deſiring to depart, is perſuaded by Laban to ſerve ſix years more for ſome part of his flock. Gen. c. 30. v. 23.

1739. Jacob, after he had been twenty years in Meſopotamia, ſets forward on his journey homewards, without acquainting his father or brothers in law; Rachel ſtealeth her father's gods, and is purſued by Laban. Jacob by his prudence is reconciled to his brother Eſau. He wreſtleth with an Angel at Peniel, and is called Iſrael. Gen. c. 31—32.

About this time Dinah, Jacob's daughter, is deflowered by Sichem the ſon of Hamor. Simeon and Levi, Dinah's brethren, revenge their ſiſter's quarrel by putting all the males of Sichem to the ſword, for which thing

1739. Jacob reproveth them. Gen. c. 34.

Rachel is delivered of Benjamin on the way betwixt Beth-el, or Bethlehem, and Ephrath, and dies in child-bed. Some think that Job lived about this time. Gen. c. 35. v. 16.

Judah lieth with Thamar his daughter in law in diſguiſe. Gen. c. 38. v. 16.

1729. Joſeph is hated by his brethren, and is ſold to Merchant-men, Iſhmaelites and Midianites, who carry him into Egypt, where he is ſold to Potiphar, an officer of Pharaoh's, and by him made overſeer of his houſe. Gen. c. 37.

1718. Joſeph reſiſteth the temptations of his maſter's wife; he is falſely accuſed by her, and caſt into priſon. He interpreteth the dreams of Pharaoh's butler and baker, which come to paſs according to his interpretation. Gen. c. 39.—40.

1716. Iſaac dieth aged 180 years, and is buried by his ſons, Jacob and Eſau. Gen. c. 35. v. 28.

1715. Joſeph interpreteth Pharaoh's two dreams, he giveth Pharaoh counſel, and is made governor of the whole land of Egypt. Gen. c. 41. v. 25, &c.

Here begin the ſeven years of plenty in the land of Egypt. About this time Manaſſeh and Ephraim, Joſeph's two ſons are born of Aſenath the daughter of Potipherah, prieſt of On. Gen. c. 41. v. 47, 50.

1708. Here begin the ſeven years of famine. Gen. c. 41. v. 54.

1707. Jacob ſendeth his ten ſons to buy corn in Egypt; they are impriſoned by Joſeph for ſpies; but are ſet at liberty on condition of bringing Benjamin, and Simeon is kept as a pledge. Gen. c. 42. v. 1, 2, 3, &c.

Jacob is with much difficulty perſuaded to ſend Benjamin; Joſeph maketh himſelf known to his brethren, and ſendeth for his father, by command from Pharaoh. Gen. c. 43—45.

1706. Jacob having offered ſacrifice to God, for that his ſon Joſeph is yet alive; goes with all his family into Egypt, in the third year of famine, and 130th year of his age. He is ſeated in the land of Goſhen. Gen. c. 46.

1704. Joſeph getteth all the money, lands,
1703. and cattle of the Egyptians for bread;
1702. only the lands belonging to the prieſts
he buyeth not. Gen. c. 47.

1689. Jacob adopteth Ephraim and Manaſſeh, and bleſſeth them, and all his ſons: propheſieth the deſcent of the Meſſiah from Judah, and dieth, aged 147 years; 17 whereof he lived in Egypt. He is with great pomp car-

ried into Canaan, and buried in the
1689. ſepulchre of his father. Gen. c. 49.

1635. Joſeph on his death-bed propheſieth unto his brethren their return into Canaan; takes an oath of them to carry his bones out of Egypt, and dieth aged 110 years. Gen. c. 50.

The Book of Geneſis endeth in the death of Joſeph, containing the hiſtory of 2369 years; next to which in order of time the Book of Job follows, written (as 'tis generally believed) by Moſes.

1619. Levi dieth in Egypt, aged 137 years, he was grandfather to Moſes and Aaron. Exodus, c. 6. v. 16.

1577. Here begins the bondage of the children of Iſrael, when a King roſe up in Egypt, who knew not Joſeph. Exod. c. 1. v. 8.

1574. Aaron born three years before his brother Moſes, 83 years before the departure of the children of Iſrael out of Egypt. Exod. c. 7. v. 7.

1573. Pharaoh, having in vain commanded the Hebrew midwives to deſtroy all the males of the Iſraelites, ſets forth an edict charging that they be all caſt into the river. Exod. c. 1. v. 15, 22.

1571. Moſes, is born, who being hid in the flags by the river ſide, is found by Pharaoh's daughter, and becomes her adopted ſon. Exod. c. 2. v. 1, 5.

1531. Moſes in the fortieth year of his age, having ſlain an Egyptian, whom he ſaw contending with an Hebrew, flieth into Midian, where he marrieth Zipporah the daughter of Reuel or Jethro a prieſt, and liveth with him forty years. Exod. c. 2. v. 11, &c.

1530. Caleb the ſon of Jephunneh, born. Joſhua, c. 14. v. 7, 10.

1491. Whilſt Moſes keeps his father-in-law's ſheep at Mount Horeb, God appeareth unto him in a burning buſh, and ſendeth him to deliver Iſrael. Exod. c. 3. v. 1, 2, &c.

Moſes and Aaron, having declared to Pharaoh the meſſage in which they are ſent unto him from God, are charged by him as heads of a mutiny, and ſent away with many bad words, and more grievous labours are forthwith laid upon the Iſraelites. Exod. c. 5.

Moſes being now 80 and Aaron 83 years of age, urged thereunto by God, return again to Pharaoh, where the Magicians by their ſorcery, imitating the miracles of Aaron's Rod turned into a Serpent, make Pharaoh more obſtinate than he was before. Wherefore God, by the hand of Moſes, lays ten Plagues upon the Egyptians. Exod. c. 7.—Pſ. 88—105.

1491. UPON the fourteenth day of the firſt month (which was *May* the fourth, upon Monday with us) in the evening, the Paſſover is inſtituted. Exod. c. 12. v. 11.

Upon the fifteenth of the ſame month, at midnight, the firſt born of Egypt being all ſlain, Pharaoh and his ſervants make haſte to ſend away the Iſraelites; and they, the ſelf-ſame day wherein they were let go out of bondage, being the complete term of 430 years, from the firſt pilgrimage of their anceſtors, reckoning from Abraham's departure out of Charran, take their journey and march away, being 600,000 men, beſides children, and come to Rameſes, from whence by ſeveral encampings they come to the Red Sea, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night. They carry Joſeph's bones with them. Exod. c. 12. v. 29, 41.—Numb. c. 33.

At the Red Sea, Pharaoh with his hoſt overtakes them; Moſes divides the waters with his rod, and the children of Iſrael paſs through on dry ground unto the deſert of Etham; whom when Pharaoh and his army would needs follow, they are all overwhelmed by the waters coming together at the dawning of the day, whereby the Iſraelites are wholly freed from the bondage of the Egyptians; whoſe carcaſes when they ſee floating all the ſea over, and caſt upon the ſhore, they ſing a ſong of praiſe and thankſgiving unto God. Exod. c. 14—15.

Upon the fifteenth of the ſecond month (our *June* the 4th, being *Thurſday*) the Iſraelites come to the wilderneſs of Zin, which lieth between Elyma and Sinai, where, for want of food, they murmur againſt God, and their leaders: About the even-tide God ſends them quails, and the next morning rains upon them manna from heaven: and upon that kind of bread they lived afterward, by the ſpace of forty years, even till they came to the borders of the land of promiſe. An omer of it is preſerved for a memorial. Exod. c. 16.

At Rephidim, which was the eleventh place of their encamping, the people murmur for want of water: Moſes gives them water, by ſtriking the hard rock in Horeb with his rod. Exod. c. 17. v. 1.

The Amalekites falling upon the rear of the Iſraelites, are diſcomfited by Joſhua, whilſt Moſes holds up his hands to God in prayer. Exod. c. 17. 8, 9, &c.

God publiſheth his law contained

1491. in the Ten Commandments, with a terrible voice from mount Sinai. Exod. c. 20.

The people being in a great fear, God gives them ſundry other laws, all which being written in the book of the covenant, Moſes propoſeth them to the people: which done, riſing early in the morning, he builds an altar at the foot of a mountain, and ſets up twelve ſtatues according to the twelve tribes of Iſrael, and ſends twelve young men of the firſt-born (whom the Lord has conſecrated to himſelf, as miniſters of thoſe holy things, before the Levitical prieſthood was ordained) which offer ſacrifice, firſt for ſin, and then for thankſgiving to the Lord: And when Moſes had read the book of the covenant, he takes the blood of the calves and goats, ſo offered, and with water, ſcarlet wool, and hyſſop, ſprinkles the book therewith, and all the people, or thoſe twelve ſtatues repreſenting them; and ſo performs a ſolemn covenant between God and his people. Exod. c. 21, 22, &c. 24.

Moſes and Aaron, Nadab and Abihu, and 70 men of the elders of Iſrael, go up into the mount, and there behold the glory of God: the reſt returning, Moſes with his ſervant Joſhua abides there ſtill, and waits ſix days, and upon the ſeventh day, God ſpeaks unto him, and there he continues 40 days and 40 nights, (reckoning thoſe ſix days which he waited for the appearance of the Lord) eating no meat all that while, nor drinking water, (*Deut.* ix. 9.) where he receives God's command touching the frame of the tabernacle, the prieſts garments, their conſecration, ſacrifices, and other things compriſed in this and the ſix following Chapters. Exod. c. 24. v. 9, 18.—c. 25, &c.

At the end of 40 days, God gives Moſes the two tables of the law in ſtone, made by God's own hand, and written with his own finger; bidding him withal, quickly to get him down, for that the people had already made to themſelves a molten calf to worſhip. Moſes by prayer pacifieth God, and goes down from the mount, and ſeeing the people keeping a feſtival in honour of their idol in the camp, he breaks the tables of the law at the foot of the mount; for which the Jews keep a ſolemn faſt unto this day. Exod. c. 31, v. 18.—c. 32.

Moſes, having burnt and defaced the idol, puts 3000 of the idolaters to death by the hands of the Levites. Exod. c. 32. v. 20, 28.

1491. Ex. xxxiv. God commands Moſes to frame new tables of ſtone, and to bring them with him into the mount: Moſes brings them the next morning, and whilſt he ſtands in the cleft of a rock, God paſſeth by, and ſheweth him a glimpſe of his glory.

v. 10. God renews his covenant with his people, and upon certain conditions gives them his laws again.

1490. 39. In the firſt ſix months of this year, the tabernacle, the ark of the covenant, the altar, the table of the ſhew-bread, the prieſts garments, the holy ointments, the candleſtick, and other utenſils and veſſels belonging to the ſacrifices, are finiſhed in the deſert at mount Sinai, and are brought unto Moſes.

xl. The tabernacle is ſet up, and anointed with holy oil; Aaron and his ſons are conſecrated for the prieſthood.

Le. x. Nadab and Abihu, for offering ſtrange fire, are ſtruck dead in the place by fire from heaven.

Nu. vii. The princes of the tribes preſent their offerings toward the dedication of the tabernacle. God ſpeaketh to Moſes from the mercy-ſeat.

ix. The ſecond paſſover is inſtituted.

x. 29. Ex. xviii. Jethro, who is alſo called Hobab, brings his daughter Zipporah, with her two ſons, Gerſhom and Eliezer, which were left with him, to his ſon in law Moſes, and having congratulated his and the whole people of Iſrael's deliverance out of bondage, he openly declares his faith and devotion towards the true God. By his advice Moſes imparts the government of the people to ſome others, and ordains magiſtrates for the deciding of leſſer cauſes.

Nu. xi. Moſes complains to God of the over great burden of his government; God, to eaſe him of his charge, gives him for aſſiſtance the court of ſeventy elders.

xi. 31. The people luſt for fleſh, God gives them quails in wrath, and ſends withal a moſt grievous plague among them.

xii. God rebukes the ſedition of Miriam and Aaron, and maintaineth Moſes his right.

xiii. From the wilderneſs of Paran, near Kadeſh-barnea, 12 men are ſent (among whom are Caleb and Joſhua) to diſcover the land of Canaan. Returning, they bring with them a branch of a vine with a cluſter of grapes upon it; 10 of the 12, ſo ſent, ſpeak ill of the country, declare it barren, and magnify the cities for their ſtrength, and the giantly ſtature of the inhabitants.

xiv. The people, terrified with this relation, are about to return into Egypt, from which Caleb and Joſhua

1490. endeavouring to diſſuade them, are like to be ſtoned. At this God is ſo provoked, that he threateneth to deſtroy them; but is prevailed upon by Moſes his prayers to ſpare them. Nevertheleſs he denounceth, that all who are now twenty years old and upward (except Caleb and Joſhua) ſhall die in the wilderneſs. The men who raiſed the evil report, are all deſtroyed by ſudden death. Some endeavouring to enter upon the promiſed land, contrary to the command of God, are ſmitten by the Amalekites and Canaanites.

1489. De. i. 46. In this place, *viz.* Kadeſh-barnea, the Iſraelites continue many days; but, that in ſome places they continued many years appeareth, for that in the ſpace of 37 years, there are but 17 encampings mentioned.

1471. Nu. xxxiii 16,17 To their long continuance in Kadeſh, and the encampings from thence, all that we find delivered in the XVth, and four next enſuing Chapters of *Numbers*, ſeem to refer; as how Korah, Dathan, and Abiram, for raiſing a mutiny againſt Moſes and Aaron, were ſwallowed up alive in the earth, and 250 of their aſſociates, and how the people, murmuring againſt Moſes and Aaron for the calamity which had befallen their brethren, were deſtroyed by God, to the number of 14,700 men; and how 12 rods being brought by 12 princes, and laid in the ſanctuary, Aaron's rod only budded and brought forth almonds, and was laid up before the ark, for a memorial to thoſe who ſhould afterwards be given to rebellion.

1452. xx. In theſe 37 years the Iſraelites, by 17 encampings, having encompaſſed the hill country of Seir and Edom, they come to the wilderneſs of Zin, in the 1ſt month of the 40th year after their departure out of Egypt.

xx. 1. Here Miriam, the ſiſter of Moſes and Aaron, dieth.

v. 2, 12. The people again, for want of water, murmur againſt Moſes and Aaron, whom when God had commanded to call water out of the rock only by ſpeaking to it, Moſes, being moved in his mind through impatience and diffidence of the thing, ſpeaks ſomething, whatever it was unadviſedly with his lips, and ſtrikes the rock twice with Aaron's rod, and thereby draws water, from it; but for tranſgreſſing God's command, they are both debarred from entering into the land of Canaan.

v. 23,28 In the 5th month of this year, Aaron dieth at Moſera, on the top of mount Hor, at the age of 123 years,

1452. leaving his ſon Eleazer his ſucceſſor in the high prieſthood.

Nu. xxi. 5, 9. Joh. iii. 14. 1 Co. The people murmuring are plagued with fiery Serpents, whereof many die; upon their repentance, God commands that a brazen ſerpent be made, and lifted up upon a pole; that as many as look on it may live.

x. 9. Nu. xxi. About the latter end of this year, all thoſe who at Kadeſh-barnea mutinied againſt God, being wholly extinct and dead, the Iſraelites paſs over Zered, and come to the borders of Moab at Ar, and at length they arrive at Bamoth, a valley in the country of the Moabites, and pitch at mount Piſgah.

1451. xxi. 21. Sihon king of the Amorites refuſing them paſſage through his country, is ſlain, and the Iſraelites poſſeſs his land.

v. 33. Og the king of Baſhan, coming out againſt Iſrael, is deſtroyed with all his people, not one left alive, and his country poſſeſſed by the Iſraelites.

xxii. 1, 2. After theſe victories the Iſraelites ſet forward, and encamp in the plains of Moab.

xxii. 3. Joſ. xxiv. 9. Balak king of Moab, conſidering what the Iſraelites had done to the Amorites, fears, leſt, under pretence of paſſing through his country, they ſhould poſſeſs themſelves of his whole kingdom; takes counſel with the princes of the Midianites his neighbours, and ſends for Balaam a ſoothſayer out of Meſopotamia, to come and curſe the Iſraelites, promiſing him great reward for his labour; purpoſing afterwards to make war upon them.

Nu. xxii. 7, to 35. 2 Pe. ii. 15,16 Balaam forwarned of God, refuſeth at firſt to come; but being ſent for a ſecond time, he importuneth God to let him go, and goes with a purpoſe indeed to curſe Iſrael; but God offended hereat, makes the dumb aſs of this wizard, on which he rode, ſpeaking in a man's voice, to reprove his folly.

Nu. xxiii. De. xxiii. 5. Joſ. xxiv. 10. Balaam twice offers ſacrifice, and would fain have curſed Iſrael, to gratify Balak therein; but being forced thereto by the ſpirit of God, inſtead of curſing, he bleſſeth them altogether; foretelling what felicity attended them, and what calamities ſhould befall their enemies.

Nu. xxv. 1, 2, 3, &c. De. iv. 3. Pſ. cvi. 28. By his advice the women of Moab and Midian are ſet to work to turn the Iſraelites away to idolatry. Wherefore God commands Moſes firſt to take all the ring-leaders of this diſorder, and to hang them up before the ſun, and then gives order to the judges to put to death all ſuch as had

joined themſelves to Baalpeor. Laſt
1451. of all God ſends a plague upon the
Apo. people, whereof died 23,000 men in
ii.14. one day; which, added to them which
1 Co. were hanged and killed with the ſword,
x. 8. amount in all to 24,000.

Nu. Phineas the ſon of Eleazar, by
xxv. killing Zimri, the chief of his father's
Pſ. family, and Cozbi the daughter of
cvi. Zur, a prince of the Midianites, appeaſeth
30. the wrath of God, and the
Nu. plague ceaſeth. God therefore ſettleth
xxv. the high prieſthood for ever upon the
12. houſe of Phineas, and commands that
war be made upon the Midianites.

xxvi. Moſes and Eleazar, by God's command,
in the plain of Moab, near unto
Jordan over againſt Jericho, number
the people from 20 years old and upwards,
and find them to be 601,730
men, beſides the Levites, whoſe number,
reckoning them from one month
old and upwards, come to 23,000, and
then Moſes receives command for the
parting of the land of promiſe among
the Iſraelites.

xxvii. The daughters of Zelophehad have
1, 2, their father's land parted among them
for want of iſſue male; this occaſions
the law for ſucceſſion in heritages to
be made.

12,23. God ſignifies to Moſes that he ſhall
De. die; and Joſhua is thereupon declared
iii.26, to be his ſucceſſor, upon whom Moſes
27,28 lays his hands, and gives him inſtructions.
Several laws are made.

Nu. Twelve thouſand of the Iſraelites,
xxxi. under the command of Phineas, vanquiſh
the Midianites, and put to the
ſword all the males among them,
Joſ. with their five princes, and among
xiii. them Zur, the father of Cozbi, and
21,22 Balaam the wizard; but they ſave
the women alive, at which Moſes is
wroth, and commands that every
male-child, and all the women, except
ſuch as be virgins, be killed.

Nu. The lands which belonged to Sihon
xxxii. and Og, namely, all from the river
De.iii. Arnon to mount Hermon, Moſes divides
Joſ. and gives to the tribes of Reuben
xiii.& and Gad, and the half tribe of
xxii. Manaſſeh; ſo that their poſſeſſions lay
on this ſide Jordan; nevertheleſs they
aſſiſt the reſt of the tribes in all their
wars, till they had ſubdued the Canaanites,
and poſſeſſed the promiſed land.

De. Moſes commands the people, that in
xxvii. their paſſage over Jordan, they ſhall
ſet up great ſtones, and engrave the
Ten Commandments on them, with
the form of bleſſing upon mount Gerizim,
xxviii. and of curſing upon mount Ebal.
Exhorting them to obſerve the law of
God, by ſetting before their eyes the
benefits that would enſue thereon.

1451. He alſo renews the covenant made
De. by God with them and their children
xxix. on mount Horeb, and again perſuades
them to keep that covenant, by all
the bleſſings and curſes which would
undoubtedly follow the keepers or
xxx. breakers of it. Yet with a promiſe
of pardon and deliverance, if at any
time having broken it, they ſhall repent
them of their ſin; and tells them
further, that God had therefore thus
declared his will unto them, to the
end that none hereafter offending,
ſhall pretend ignorance.

xxxi. Moſes having written this law, delivers
it to the prieſts, the ſons of
Levi, and the elders of the people to
xxxii. be kept; the ſame day alſo he writes
his moſt excellent ſong, and teaches
the ſame to the children of Iſrael to
be ſung; and having finiſhed the Book
of the law, he takes order to have it
laid up in the ſide of the ark.

xxxiii. Moſes now drawing near to his
end, bleſſeth every tribe in particular,
by way of prophecy, ſave only the
tribe of Simeon.

xxxiv. In the 12th month of this year, he
goes up to mount Nebo, and from
thence beholds the land of Promiſe,
and there dieth, aged 120 years; the
body of Moſes God tranſlates out of
the place where he died, into a valley
of the land of Moab, over againſt
Beth-peor, and there burieth it, nor
doth any man know the place where
he laid it unto this day. The Iſraelites
mourn for him 30 days.

Here ends the Pentateuch, or five
Books of Moſes, containing the hiſtory
of 2552 years and an half, from
the beginning of the world; and the
Book of Joſhua begins with the 41ſt
year after the departure of the children
of Iſrael out of Egypt.

Joſ.ii. Joſhua being confirmed in his government
by God, ſends forth ſpies
from Shittim to the city of Jericho,
who being harboured by Rahab, are
privily ſent away, when ſearch is
made for them.

iii. Upon the 10th day of the firſt
month (*April* 30), to wit, the ſame
day that the Paſchal lamb was to be
choſen out of the flock, the Iſraelites,
under the conduct of Joſhua, a Type
of Jeſus Chriſt, go up out of the river
Jordan, into the promiſed land of
Canaan, a type of a more heavenly
country. They paſs through the river
on dry ground, the waters being for
that preſent divided; for a memorial
of which miraculous paſſage, Joſhua
iv. ſets up 12 ſtones in the very channel
of Jordan, and taking 12 other
ſtones out of the midſt thereof, ſets

them up at Gilgal, the place where
1451. they next encamp.

Joſ. v. The day following, Joſhua renews
the uſe of circumciſion, which had
been omitted 40 years.

10, Upon the 14th day of the ſame
month, in the evening, the Iſraelites
celebrate their firſt Paſſover in the land
of Canaan.

11,12. Next day after the Paſſover, Manna
ceaſeth.

13. Our Lord Jeſus, captain of his father's
hoſt, appears to Joſhua the typical
Jeſus, before Jericho, with a drawn
ſword in his hand, and promiſeth there
to defend his people.

vi. Jericho, the ark of the Lord having
been carried round about it, is taken
the 7th day, the walls thereof falling
down at the ſound of the prieſts trumpets,
all the inhabitants are put to
the ſword, except Rahab and her family.

vii. The Iſraelites beſiege Ai, and are
ſmitten by their enemies, God having
abandoned them for ſacrilege committed
by Achan; Achan's ſin being
diſcovered by the caſting of lots, and
himſelf found guilty, he is ſtoned to
death, and together with his children
viii. and cattle, burnt with fire. God
being pacified hereby, Ai is taken by
ambuſhment, and utterly deſtroyed.

30,35. On mount Ebal, according to the
law made, is an altar erected, and the
Ten Commandments engraven on it;
the bleſſings and curſes are repeated
on mount Ebal and mount Gerizim,
and the book of the law read in the
ears of the people.

ix. The kings of Canaan combine
againſt Iſrael; only the Gibeonites
craftily find a way to ſave their own
lives, by making a league with them;
but are afterwards deputed to the ſervile
offices of the houſe of God.

x. Adoni-zedek, king of Jeruſalem,
with the kings of Hebron, Jarmuth,
Lachiſh, and Eglon, hearing that
Gibeon is fallen off from them, join
their forces together, and beſiege it;
but Joſhua raiſeth the ſiege, purſueth
thoſe five kings, and ſmiteth them
as far as Azekah, the Lord in the
mean while killing more with hailſtones
from heaven, than the Iſraelites
with their ſwords. Joſhua commands
the ſun to ſtand ſtill over Gibeon,
and the moon over the valley of
Ajalon, by the ſpace almoſt of one
whole day, until the Iſraelites are fully
avenged of their enemies. The five
kings hide themſelves in a cave at
Makkedah, from whence they are
brought forth, ſcornfully uſed, and
hanged.

From the autumn of this year,
1450. wherein, after the ſailing of manna,
Ex. they began to till the ground, the riſe
xxiii. of the ſabbatical years is to be taken.

10,11 Joſhua, now grown old, is commanded
1445. by God to divide all the land
Joſ. on the weſt of Jordan among the nine
xiii. tribes remaining, and the other half-tribe
of Manaſſeh. The Lord and
his ſacrifices are the inheritance of
Levi.

xi. The reſt of the kings with whom
Joſhua had waged war for ſix years,
reſolve to ſet upon him with united
forces; but Joſhua comes upon them
unawares, ſlays them, and poſſeſſeth
their countries.

xi.21. Joſhua now roots out thoſe giants,
the Anakims, with their cities, out of
xiv. the hill-countries, out of Hebron,
Debir, and Anab, and generally out
of all the mountains of Judah and all
xv. Iſrael. And having gotten the whole
land into his hands, he divides it
among the children of Iſrael, according
to their tribes; and the land reſted
from war.

1444. The firſt ſabbatical year, or year of
reſt; from hence the year of jubilee,
or every fifty years ſpace, is to be
reckoned.

xviii. The tabernacle is ſet up at Shiloh
(thought to be the ſame with Salem)
where it continued 328 years.

xxii. The Reubenites, Gadites, and the
half-tribe of Manaſſeh, with a bleſſing,
are ſent home to their poſſeſſions on
the other ſide of Jordan.

1443. Joſhua gathers together all Iſrael,
xxiii. exhorts them to obedience, briefly recites
xxiv. God's benefits to them, reneweth
the covenant between them and God,
and dieth 110 years old.

1413. After the deceaſe of Joſhua, and
Ju. ii. the elders who outlived him, and who
7. remembered the wonders which God
had wrought for Iſrael, there ſucceeds
a generation of men which forget
iii. God, and mingle themſelves with the
6,7,8. Canaanites by marriage, and worſhip
their idols. In this time of anarchy
and confuſion, when every man did
that which ſeemed right in his own
eyes, all thoſe diſorders were committed
which are reported in the five
laſt chapters of the book of Judges;
to wit, the idolatry of Micah, and the
children of Dan; the war of the Benjamites,
and the cauſe thereof. God
being highly provoked, gives them up
into the hands of Cuſhan king of Meſopotamia;
which firſt calamity of
theirs holds them but eight years.

1405. Othniel the ſon of Kenaz, and ſon-in-law
9. to Joſhua, ſtirred up by God,
as a judge and avenger of his people,

defeats Cuſhan, and delivers the Iſraelites
1405. out of bondage; and the land
Ju.iii. reſteth 40 years, after the firſt reſt,
10, which Joſhua procured for them.

1343. Othniel dying, the Iſraelites fall
12, again to ſin againſt God, and are
given over into the hands of Eglon
king of Moab, who joining with the
Ammonites and the Amalekites, overthrows
the Iſraelites, and takes Jericho;
and this ſecond oppreſſion continueth
18 years.

1325. Ehud the ſon of Gera is raiſed up
iii. by God to be an avenger of his people;
15. for feigning a meſſage to Eglon,
he runs him into the belly with
his dagger; then getting away, he gathers
all Iſrael into a body on mount
Ephraim, and ſlays 10,000 of the
30. moſt valiant men of Moab; and the
land reſteth 40 years, after the former
reſt obtained by Othniel.

31. After him Shamgar, the ſon of
Anath, ſlayeth 600 Philiſtines with
an ox-goad, and he alſo avengeth
Iſrael.

1305. The Iſraelites, after the death of
iv. Ehud, returning to their old ſin, are
1,2,3. given up by God into the hands of
Jabin king of Canaan; and this
thraldom of theirs continueth 20
years.

1285. Deborah the wife of Lapidoth, a
4. propheteſs, who at this time judgeth
Iſrael in mount Ephraim, and Barak
of the tribe of Naphtali, being made
captain of the hoſt of Iſrael, in fight
of Megiddo overcometh Siſera captain
of Jabin's army, whom Jael the wife
of Heber the Kenite afterwards kills
in her own tent. For a memorial of
which victory Deborah compoſeth a
31. ſong, and the land reſteth 40 years,
after the former reſt obtained by
Ehud.

1252. The Iſraelites ſinning again, are
vi. delivered into the hands of the Midianites;
which 4th thraldom laſteth 7
1245. years. Hereupon they cry unto God
for help, and are reproved by a prophet.
Then Gideon, the ſon of Joaſh of
Manaſſes, is by an angel from God
ſent to deliver them. He firſt overturns
vii. the altar of Baal, and burns his
grove, and is called Jerubbaal. He
out of 32,000 men which came unto
him, chuſeth only (God ſo commanding)
300; but with them, he puts to
flight all the hoſt of the Midianites,
whom the Ephraimites afterwards purſue,
and ſlay their princes, Oreb and
viii. Zeeb. Gideon having pacified the
Ephraimites, who complain that they
were not called to the battle at firſt,
paſſeth the river Jordan, and defeats
the remainder of the Midianitiſh

1245. army; he chaſtiſeth alſo the men of
Succoth and Penuel, who had refuſed
him victuals in his journey; and ſlays
the two kings of the Moabites, Zebah
and Zalmunna. After which great
victories, the Iſraelites offering to ſettle
the kingdom upon him and his poſterity,
he refuſeth it; but receiving
their golden ear-rings, he makes thereof
an ephod, which afterwards proves
an occaſion of idolatry. The Midianites
being thus vanquiſhed, the
land enjoys reſt 40 years, after the
former reſt reſtored to them by Deborah
and Barak.

1236. Gideon dieth, and the Iſraelites
Ju. falling back again to idolatry, worſhip
viii. Baal-berith for their god.

33. Abimelech the ſon of Gideon (begotten
ix. upon his concubine) purpoſing
1, 2, to get to himſelf the kingdom which
&c. his father had refuſed, ſlayeth 70 of
his brothers all upon one ſtone, and
having, by the help of the Shechemites,
1235. got to be made king, Jotham, the
youngeſt ſon of Gideon, who only
eſcaped Abimelech's fury, from the
top of mount Gerizim, expoſtulates
with them the wrong they had done
to his father's houſe; and by way of
a parable foretels their ruin; which
done, he flies, and dwells quietly in
Beerith.

1233. Abimelech having reigned 3 years
22. over Iſrael, Gaal a Shechemite conſpires
againſt him; which being diſcovered
to him by Zebul, he utterly
deſtroys the city of Shechem, and puts
all the inhabitants to the ſword, and
burns the temple of their god Beerith
50. with fire; from thence he goes and
layeth ſiege to Thebez, where he is
2 Sa. knocked on the head with a piece
xi. of a millſtone, caſt upon him by a
21. woman from the walls, and then
killed out-right by his armour-bearer.

1232. Tolah, the ſon of Puah, after Abimelech,
Ju. x. judgeth Iſrael 23 years.

1, 2. Jair the Gileadite ſucceeds Tolah,
1210. and judgeth Iſrael 22 years.

3. The Iſraelites forſaking again the
1206. true God, fall to worſhip the gods of
8. ſeveral nations, and are given up into
the hands of the Philiſtines and Ammonites;
which 5th thraldom laſteth
1188. 18 years. Upon their repentance, and
15. abandoning their idols, at length they
obtain mercy.

1187. Jephtha the Gileadite being made
xi. captain of the hoſt of Iſrael, ſubdues
the Ammonites; before the battle he
vows his daughter unawares to be offered
in ſacrifice, and afterwards performs
xii.6. it. He puts to the ſword 42,000
Ephraimites, who had behaved themſelves

ſelves inſolently againſt him, and
1182. judgeth Iſrael 6 years.
Ju. Ibzan the Bethlemite ſucceeds Jephtha,
xii. 8. and judgeth Iſrael 7 years.
1175. Elon the Zebulonite ſucceeds Ibzan,
11, and judgeth Iſrael 10 years.
1164. Abdon the Ephraimite ſucceeds
13, Elon, and judgeth Iſrael 8 years.
1156. Eli the high prieſt (in whom the
1 Sa. high-prieſthood was tranſlated from
iv. 18. the family of Eleazar to Ithamar's)
ſucceeds Abdon, and judgeth Iſrael
Ju. 40 years. The Iſraelites again provoke
xiii. the Lord to anger, and he delivers
1, 2. them into the hands of the Philiſtines.
This 6th thraldom begins 7
months after Eli's entering upon the
government, and laſteth 40 years, even
till 7 months after his death, when
1155. the ark was brought back again. Samſon
24. the Nazarite, as an angel had foretold,
is born at Zora.
1137. Whilſt Eli the high-prieſt executeth
xiv. 4. the office of a judge in civil cauſes,
under the Philiſtines, Samſon takes
an occaſion to quarrel with them, by
marrying a woman of Timnath; for
having on the day of his betrothing
propounded a riddle to the Philiſtines,
and laid a wager, his wife tells
them the meaning of it: enraged
hereat, he goes and ſlays 30 men of
Aſkelon, and gives them the ſuits of
raiment which he had ſtript off their
bodies, in performance of the wager
which he had loſt, and returns home
to his father.
1136. Samſon again in harveſt-time goes
xv. to preſent his wife with a kid at her
father's houſe, but finds her given
away in marriage to another man;
Samſon reſolves to be revenged; he
catches 300 foxes, and tying firebrands
to their tails, turns them all
into the corn-fields of the Philiſtines,
and into their vineyards and olive-gardens,
and ſets them all on fire.
The Philiſtines takes Samſon's wife
and father in-law, and burn them;
Samſon, in revenge, ſlays a great
multitude of them, and ſits down
upon the rock Etam, from whence
being taken by 3000 of the Jews, and
by them delivered into the hands of
the Philiſtines, he ſlays of them 1000
men with the jaw-bone of an aſs;
in which place he is miraculouſly
refreſhed, when thirſty and ready to
faint.
1117. Samſon is betrayed by Delilah his
xvi. concubine, bereaved of the hair of his
Nazariteſhip, and delivered to the
Philiſtines; who put out his eyes, and
bind him with chains of braſs. The
Philiſtines gather together to offer ſacrifice
to Dagon their god, and

Samſon is brought to make them
1117. ſport; whoſe hair being grown, and
his ſtrength in a great meaſure reſtored,
he takes hold of the two chief
pillars whereon the houſe ſtood (wherein
were the princes of the Philiſtines,
and a great multitude of people) and
pulls down the houſe, killing more
men at his death than he did in all his
life-time. So he died, having judged
Iſrael in the days of the Philiſtines 20
years.
1116. The Iſraelites take up arms againſt
1 Sa. the Philiſtines, but with very ill ſucceſs,
iv. for they loſe 4000 men in one battle.
Then they ſend for the ark of the
covenant from Shiloh, and cauſe it to
be brought into the camp. The Philiſtines
ſeeing now all lie at ſtake, encourage
one another to behave themſelves
like men that day, and ſo falling
on, they ſlay of the Iſraelites 30,000
men. The ark of God is taken, and
Hophni, and Phineas, prieſts and ſons
of Eli, are ſlain. Of all which when
tidings is brought to old Eli, frighted
thereat, he falls from his chair, and
breaks his neck in the 98th year of his
age.
v. The Philiſtines having brought the
ark into Aſhdod, ſet it in the houſe of
Dagon their god. But when Dagon
had been found two ſeveral times
fallen groveling before it, and broken
in pieces, and the inhabitants of the
place ſorely plagued; they remove
it from thence to Gath, and from
vi. thence to Ekron. But the ſame
plagues and judgments following wherever
it went, after 7 months, by the
advice of their prieſts, they ſend home
the ark again, with preſents and gifts,
into the land of the Iſraelites, and it
is brought to Bethſhemeſh, where
50,070 men are ſmitten for looking
vii. into the ark. From hence it is carried
to the houſe of Abinadab in Kirjathjearim,
who ſanctifieth his ſon Eleazar
to keep it.
1096. After 20 years, the Iſraelites, by
Samuel's perſuaſion, ſolemnly repent
at Mizpeh, and upon their converſion,
God by thunder from heaven delivers
them from the invaſion of the Philiſtines,
13. who are ſubdued, the hand of
the Lord being againſt them all the
days of Samuel.
1095. Samuel being grown old, takes for
viii. his aſſiſtants in the government his
ſons; by whoſe ill management of
affairs, the Iſraelites require a king to
Ho. be given them; whereupon God gives
xiii. them a king in his wrath, to wit, Saul
10. the ſon of Kiſh, after Samuel had
judged Iſrael 21 years. Saul is privately
anointed by Samuel, and after-

wards publickly proclaimed king at
1095. Mizpeh. About a month after, Jabeſh-gilead
1 Sa. is beſieged by Naaſh
xi. king of the Amorites, and the ſiege
12. raiſed by Saul; whereupon the whole
congregation of Iſrael coming together
at Gilgal, again proclaim Saul king.
1085. David the ſon of Jeſſe the Ephrathite,
xvii. born at Beth-lehem, 30 years
12. before he ſucceeded Saul in his kingdom.
He was his father's youngeſt
ſon.
1063. God rejects Saul, and ſends Samuel
xvi. to Beth-lehem, there to anoint David
11. king, whom Saul ever after extremely
perſecuteth.
xviii. Yet Jonathan, Saul's ſon, loveth
him, and oftentimes reſcueth him from
Saul's cruelty.
xxiv. David having Saul twice in his
xxvi. power, forbears to hurt him.
1060. David fearing he may ſome time or
xxvii. other fall into the hands of Saul, flies
to Gath unto king Achiſh, carrying
with him 600 men, and having obtained
of him the town of Ziklag to
dwell in, he continueth 1 year and 4
months in the land of the Philiſtines,
from whence he invadeth the countries
of the Geſhurites, Gezrites, and
Amalekites, and puts to the ſword all
both men and women, not leaving one
alive to carry the news thereof to king
Achiſh.
1055. Achiſh purpoſing to make war upon
xxviii. the Iſraelites, takes David along with
1 Ch. him in that expedition, to whom
xii. whilſt he is upon his march with his
600 men, repair a great many others
of the tribe of Manaſſes, and join
with him.
1 Sa. Saul ſeeing the army of the Philiſ-
xxviii. tines is in great fear, and (Samuel
being now dead) goes to Endor, to
conſult with a witch there; the woman
raiſeth an apparition of Samuel,
and Saul receives from it that dreadful
doom, The Lord will deliver Iſrael,
together with thy ſelf, into the
hands of the Philiſtines.
xxix. The princes of the Philiſtines growing
jealous of David, he and his company
early the next morning leave the
army, and return to Ziklag.
xxxi. The armies join battle, and the
Iſraelites are defeated; the three ſons
of Saul are ſlain, and he himſelf falls
on his own ſword.
2 Sa. i. Three days after an Amalekite
brings Saul's crown, and the bracelet
that was upon his arm, and preſents
them to David, profeſſing, that finding
him fallen upon his ſword, he had
killed him outright, and taken the
crown from off his head; whereupon
David cauſeth him to be put to death,
for

for ſtretching forth his hand to ſlay
1055. the Lord's anointed, and lamenteth the
death of Saul and Jonathan his ſon,
2 Sa. in a funeral ſong. David having aſked
ii. counſel of God, goes up to Hebron
with thoſe that are about him, where
1 Ch. he is anointed king by the men of
xii. Judah, his own tribe, in the 30th year
23. of his age, and there he reigns 7 years
and 6 months.

2 Sa. Abner, who was captain of the hoſt
ii. 8. to Saul, carries Iſhboſheth, Saul's ſon,
to Mahanaim, and there makes him
king over the reſt of Iſrael.

1053. After two years there ariſe frequent
12. and mortal ſkirmiſhes between a party
of men on David's ſide, headed by
Joab, David's nephew, and another
party on Iſhboſheth's ſide, whereof
Abner is chief; but the former ſtill
grows ſtronger and ſtronger.

1048. Abner affronted by Iſhboſheth, revolteth
iii. 6. to David, and deals with the
chief men of Iſrael to transfer the
whole kingdom unto him, and this in
the hearing of the Benjamites.

22. He comes to David, and is kindly
received, returning, he is treacherouſly
murdered by Joab. David
much laments his untimely death, and
buries him at Hebron.

2 Sa. Baanah and Reehab murder their
iv. 2. lord and maſter Iſhboſheth, as he
lieth reſting himſelf upon his bed.
They bring his head to David, who,
in deteſtation of their treaſon, cauſeth
them immediately to be put to death.

v. The captains and elders of all the
1 Ch. tribes, coming to Hebron, anoint
xi. David a third time, and make him
king over all Iſrael.

1047. David with all Iſrael marcheth to
2 Sa. Jeruſalem againſt the Jebuſites, and
v. 5, 6, taketh the fort of Zion, and calls it
7, 9. the city of David, and making Jeruſalem
the ſeat of his kingdom, reigneth
there over all Iſrael 33 years.

1045. The ark of the covenant, which in
vi. the firſt ſabbatical year was brought
1 Ch. from Gilgal to Shiloh, is this year,
xvi. being alſo a ſabbatical year, brought
2 Ch. from Kirjath-jearim out of the houſe
i. 4. of Abinadab, and placed at Zion;
30,000 choice men of Iſrael attending
it, and ſinging the 68th Pſalm.

1044. David now dwelling in his houſe
2 Sa. of cedar which he had built, and
vii. living in a full and perfect peace, imparteth
1 Ch. to Nathan the prophet his
xvii. purpoſe of building a houſe for God;
xxii. but is anſwered from God, that this
was a work which ſhould be done,
not by him, becauſe he was a man of
blood, and trained up in war, but by
2 Sa. his ſon Solomon, a man of peace,
viii. which ſhould be born unto him.

The time which paſſeth from hence
1044. till the birth of Solomon is ſpent in
1 Ch. wars; wherein David ſubdues the
xviii. Philiſtines, Edomites, Amalekites,
Ge. Moabites, Ammonites, and Syrians,
xv. 18. and extends his kingdom to the utmoſt
De. bound of that land which had
xi. 24. been promiſed to the ſeed of Abraham,
1 Ki. and never poſſeſt by any of them,
iv. ſave only by David, and his ſon Solomon.

1035. At the end of this year, Joab going
2 Sa. with the army againſt the Ammonites,
xi. beſiegeth Rabbah the Metropolis of
1 Ch. Ammon, whilſt David takes his eaſe
xx. at Jeruſalem, and there commits adultery
with Bathſheba the wife of Uriah
the Hittite, who was then in the
army, whom he alſo procures to be
ſlain.

1034. The child ſo gotten in adultery is
2 Sa. born. David is convicted by Nathan
xii. the prophet of his ſin, and he repents;
in teſtimony whereof he compoſeth
the 51ſt Pſalm. The child dieth.

1033. Bathſheba becomes now David's
25. wife, and beareth him a ſon; unto
whom, as unto one who ſhould prove
1 Ch. a man of peace, God gives the name
xxii. of Solomon; and as to one beloved of
9. the Lord, the name of Jedidiah.

1032. Amnon, David's eldeſt ſon, deflloureth
2 Sa. his ſiſter Thamar.

xiii. 1. Abſalom avengeth his Siſter Thamar,
1030. and killeth his brother Amnon;
23. for which thing he fleeth to Geſhur
in Syria, where he continues 3 years
with king Talmai, his grandfather by
the mother's ſide.

1027. After 3 years exile, he returns to
xiv. Jeruſalem, where he continues 2 years,
1025. before the king his father admits him
into his preſence, and is reconciled to
him.

1024. This rebel ſon having got chariots
xv. and horſes, and a guard to attend
him, inſinuates himſelf into the favour
of the people, and ſteals away their
hearts from his father David.

1023. The next year following, under pretence
7. of a vow, he obtaineth leave to
go to Hebron, where, by Ahitophel's
counſel, he breaks out into open rebellion,
and forceth his father to flee
from Jeruſalem.

xvii. Ahitophel, becauſe his counſel in
all matters is not followed by Abſalom,
hangs himſelf.

xviii. Abſalom having loſt 20,000 men,
fleeth, and a bough of an oak catching
hold of him, he there hangs, and
is run through by Joab.

1017. David, tempted by Satan, commandeth
xxiv. Joab to number the people:
1 Ch. God offended thereat, ſends a prophet
xxi. to put 3 plagues to his choice, *viz.*
the famine, ſword, or peſtilence.
1017. David chooſeth to fall into the hands
of a merciful God, rather than into
the hands of men. So God ſends a
peſtilence; whereof 70,000 men die
in one day. The angel being about
to deſtroy Jeruſalem, God bids him
hold his hand, for he beholds David
repenting in ſackcloth, and intreating
him to ſpare the innocent people, and
to turn his hand upon himſelf, and
upon his father's houſe.

1016. Rehoboam is born unto Solomon,
1 Ki. by Naamah an Ammonitiſh woman.

xiv. David being now 70 years of age,
21. and broken with continual cares and
1015. wars, grows ſo weak and feeble, that
1 Ki. clothes can no longer preſerve heat in
i. him. Therefore Abiſhag a young
virgin is appointed to keep him warm.
Adonijah ſeeing his father thus declining,
by the aſſiſtance of Joab and Abiathar,
makes himſelf king; which
David underſtanding, he preſently
commands Zadok the prieſt, and Nathan
the prophet, with other great
men, to anoint Solomon king. Adonijah
hearing this, betakes himſelf to
the ſanctuary, and is pardoned.

ii. David, having given inſtructions
to his ſon Solomon, dieth, after he
had reigned in Hebron ſeven years
and ſix months, and 33 years in Jeruſalem,
over all Iſrael.

1014. Pharaoh king of Egypt gives his
iii. daughter in marriage to Solomon.

1, 2. The Lord appears to Solomon in
2 Ch. a dream, and bids him aſk what he
viii. will, and it ſhall be given him. Solomon
11. aſketh wiſdom; God gives him
1 Ki. wiſdom from above, and adds thereunto
iii. 5. riches and honour. Of this divine
wiſdom Solomon makes an eminent
manifeſtation in judging between
two Harlots.

The Fifth Age of the World.

1012. SOlomon layeth the foundation of
1 Ki. the temple, in the 480th year
vi. 1. after the departure of the children of
2 Ch. Iſrael out of Egypt.

iii. 1. Solomon's temple finiſhed in the
1005. 11th year of his reign; having been
1 Ki. 7 years and an half in building.

vi. 38. Solomon this year (being the 9th
viii. jubilee, and opening the 4th millenary
1004. of the world) with great magnificence
2 Ch. celebrates the dedication of the temple;
v. vi. at which time God giveth a viſible
vii. ſign of his favour.

975. Solomon having, as 'tis with reaſon
1 Ki. believed, forſaken his luſts and
xi. vanities, to which he had been too
2 Ch. intemperately addicted, and written,
ix. as a teſtimony of his repentance, his

book called the Preacher, dieth. He
975. reigned 40 years.

1 Ki. The Iſraelites aſſemble at Shechem
xii. to crown Rehoboam, Solomon's ſon,
king over all Iſrael. The people by
Jeroboam ſue unto him for a removal
of ſome grievances; to whom Rehoboam,
by the advice of young men,
returning an harſh anſwer, alienates
the hearts of ten tribes from him, who
make Jeroboam king over them, and
fall at the ſame time from the houſe
of David, and from the true worſhip
of God.

25. Jeroboam, in the beginning of his
reign, repairs Shechem, deſtroyed by
Abimelech 258 years before, and
there dwells; afterwards going over
Jordan, he builds Penuel, and at
length makes Tirzah the ſeat of his
xiv. kingdom. But fearing leſt his new
17. ſubjects, by going to Jeruſalem to
xii.26. worſhip, may be induced to revolt
from him, he deviſeth a new form of
religion, ſetting up two golden calves,
the one at Beth-el, the other at Dan,
for the ſeduced people to bow down
unto.

xiv. From the time of this diſmal rent,
2 Ch. Rehoboam reigneth over Judah and
xii. Benjamin 17 years, and Jeroboam
over Iſrael, or the other ten tribes, 22
years.

974. The prieſts and Levites, and other
xi.17. Iſraelites, who feared God, ſtick to
Rehoboam, and maintain the kingdom
of Judah 3 years; after which
time Rehoboam falls to idolatry, and
walketh no more in the ways of David
and Solomon.

1 Ki. Jeroboam ſacrificing to his calf at
xii. Beth-el, a prophet is ſent unto him
32. from God, who foretels the judgment
xiii.2. which ſhould one day be executed
upon that altar, and the prieſts (*viz.*
thoſe whom Jeroboam had made of
the loweſt of the people) that ſerved
at it. Which propheſy then and there
is confirmed by ſigns and wonders
upon the king himſelf, and upon the
altar.

971. Shiſhak king of Egypt ſpoileth
xiv. Jeruſalem and the temple; but the
25. king and the princes repenting at the
2 Ch. preaching of Shemaiah the prophet,
xii. God gives them not over to utter deſtruction.

958. Abijam the ſon of Rehoboam ſucceeds
1 Ki. his father in the kingdom of
xv. Judah, and reigns three years.

957. He obtains a great victory over
2 Ch. Jeroboam, killed 500,000 men in one
xiii. battle, and taketh Beth-el.

955. Aſa, in the 20th year of Jeroboam,
1 Ki. ſucceeds his father Abijam, and reigns
xv. 8. 41 years.

Nadab, in the ſecond year of Aſa,
954. ſucceedeth his father Jeroboam in the
1 Ki. kingdom of Iſrael, and reigneth not
xv.25, full two years.

953. Nadab, at the ſiege of Gibbethon
27. (a town of the Philiſtines) is ſlain by
Baaſha of the tribe of Iſſachar, in the
third year of Aſa; and the ſame year,
having made himſelf king over Iſrael,
he utterly deſtroyeth the whole race
of Jeroboam, and reigneth 24 years.
At this time lived the prophets Jehu,
Hanani, and Azarias.

951. Aſa deſtroyeth idolatry, and enjoying
2 Ch. ten years of peace, ſtrengthens
xiv. his kingdom with forts, and a ſtanding
army.

941. Zerah the Ethiopian, with an innumerable
xv. army, invadeth Judah: Aſa
overcomes him, ſacrificeth to God of
the ſpoil, and maketh a ſolemn covenant
with God. He alſo depoſeth
Maachah his grandmother, a great
patroneſs of idolatry, bringeth into
the temple thoſe things which his father
and himſelf had conſecrated unto
God, and enjoys a long peace.

930. Elah the ſon of Baaſha ſucceeds his
1 Ki. father in the kingdom of Iſrael.

xvi.6, In the ſecond year of his reign,
929. and the 27th of Aſa's, Zimri, one of
8. his captains, conſpires againſt him,
kills him, and reigneth in his ſtead.
As ſoon as he ſits in the throne, he
deſtroyeth the whole family of Baaſha;
but the army, which then lay before
Gibbethon, make Omri their king,
who preſently beſiegeth Tirzah, and
taketh it; which Zimri ſeeing, he ſets
on fire the king's palace, and periſheth
in the flames.

21. The people of Iſrael are now divided
into two factions; one follows
Tibni the ſon of Ginath, and endeavours
to make him king, the other
925. adheres to Omri; but Tibni dying,
22, Omri reigns alone in the 31ſt year of
Aſa.

924. Omri having reigned 6 years in
23,24. Tirzah, removes the ſeat of his kingdom
to Samaria, a place which he
himſelf had built.

918. Ahab ſucceeds his father in the
29. kingdom of Iſrael, and reigneth 22
years in Samaria. He did evil in the
ſight of the Lord, above all that were
before him.

914. Jehoſhaphat ſucceedeth his father
xxii. Aſa in the 4th year of Ahab king of
41. Iſrael, and reigneth 25 years in Jeruſalem.
2 Ch.

xx.31. Jehoſhaphat being ſettled in his
912. kingdom, and having demoliſhed the
xvii. high places and groves; in the 3d
7. year of his reign he ſends Levites with
the princes, to inſtruct the people in the law.

912. God in the mean time ſubdueth his enemies under him.

901. Benhadad king of Syria layeth ſiege
1 Ki. to Samaria, who by the direction of a
xx. prophet is beaten off, and a vaſt number
of the Syrians ſlain.

899. Ahab not being able to perſuade
xxi. Naboth to ſell him his vineyard, falls
ſick upon it; Jezebel his wife ſuborning
falſe witneſſes to accuſe him of
blaſphemy, cauſeth Naboth to be
ſtoned, and puts the king in poſſeſſion
of the vineyard. Whereupon the prophet
Elijah denounceth judgments
againſt Ahab and Jezebel; wicked
Ahab repenting, God defers the judgment.

898. Ahab, in the 17th year of the reign
xxii. of Jehoſaphat, maketh his ſon Ahaziah
51. his aſſociate in the government of
his kingdom.

2 Ki. Jehoſaphat alſo maketh Jehoram
iii. 1. his ſon copartner with him; whence
it is, that Jehoram, the ſon of Ahab,
who ſucceeded his brother Ahaziah
in the kingdom of Iſrael, in the 18th
year of Jehoſaphat king of Judah, is
ſaid to have begun his reign in the 2d
year of Jehoram the ſon of Jehoſaphat.

897. Ahab having got Jehoſaphat to
1 Ki. aſſiſt him in the ſiege of Ramoth-gilead,
xxii. before he goes he aſketh counſel
2 Ch. of 400 falſe prophets, who promiſe
xviii. him victory and ſucceſs; but by
Jehoſaphat's advice, Michaiah a true
prophet of God is conſulted, who
foretells his overthrow; and according
to his word, Ahab is ſlain at
Ramoth-gilead, and buried at Samaria.

896. Ahab being dead, the Moabites revolt
2 Ki. from Iſrael, who had continued
i. 1. in ſubjection ever ſince king David's
iii. 5. days.

2 Sa. Ahaziah king of Iſrael lying ill of
viii.2. a fall, ſends to conſult Baal-zebub the
2 Ki. god of Ekron, concerning his recovery.
i. Elijah the prophet meeteth the
meſſenger, and telleth him Ahaziah
ſhall ſurely die; whereupon two captains
over 50 men apiece are ſent to
apprehend him, and bring him before
the king; Elijah calleth for fire from
heaven, and deſtroyeth both them and
their companies. A third captain with
his 50 men being ſent, and behaving
himſelf ſubmiſſively, Elijah goes along
with him; the prophet certifies the
king, that he ſhall not come down
1 Ki. from his bed alive. So Ahaziah dieth,
xxii. having governed (partly by himſelf,
and partly together with his father)
two years.

2 Ki. Jehoram ſucceedeth his brother
iii. 1. Ahaziah in the kingdom of Iſrael, in

the latter end of the 18th year of
896. Jehoſaphat, and reigneth 12 years.
2 Ki. Elijah is taken up into heaven in
ii. 11. a fiery chariot.
892. Jehoſaphat grown old, gives to his
2 Ch. ſons many gifts, with fenced cities in
xxi. Judea; but his eldeſt ſon Jehoram he
2, 3. now more abſolutely inveſteth in the
2 Ki. throne of the kingdom, in the 5th
viii. 16. year of Jehoram king of Iſrael.
889. Jehoram, now by the death of his
2 Ch. father, has the kingdom of Judah to
xxi. himſelf, which he holds four years.
4, 5. He is no ſooner ſettled in his throne,
but he puts all his brethren to the
ſword, with many of the princes of
Iſrael. At this time the Edomites,
who ever ſince king David's time
Ge. had lived in ſubjection to Judah, revolt,
xxvii. and (as it was foretold by Iſaac)
40. they for ever ſhake off his yoke. Libnah,
2 Ch. alſo a city of the prieſts, in the
xxi. tribe of Judah, falls off from him
10. about this time.
888. Jehoram following the counſel of
11. his wicked wife Athaliah, the daughter
of Ahab king of Iſrael, ſets up in
Judah, and even in Jeruſalem itſelf,
the idolatrous worſhip of Baal, and
12. compels his ſubjects thereto; a letter
which was left for him by Elijah the
prophet comes to his hands, which reproves
him, and denounces all thoſe
calamities and puniſhments which afterwards
befel him.
885. Ahaziah ſucceeds his father in the
2 Ki. kingdom of Judah (having had part of
viii. the government beſtowed upon him
25. the year before) in the 12th year of
Jehoram king of Iſrael, and reigneth
one year in Jeruſalem.
884. Jehoram king of Iſrael, and Ahaziah
28. king of Judah, lead their armies
to Ramoth-gilead, againſt Hazael, who
had newly ſucceeded Benhadad in the
kingdom of Syria; Jehoram is dangerouſly
wounded, and retires himſelf
to Jezreel to be cured. In the mean
ix. time Eliſha ſendeth a young prophet
with inſtructions to anoint Jehu the
ſon of Jehoſhaphat the ſon of Nimſhi,
at Ramoth-gilead, king over Iſrael,
and to open to him the will of God,
for the rooting out of the houſe of
Ahab; who, being proclaimed king
by the ſoldiers, marcheth ſtraight to
Jezreel, killeth Jehoram in the field
of Naboth, and cauſeth Jezebel to be
caſt out at a window, where ſhe is
x. eaten by dogs. He diſpatcheth letters
alſo to Samaria, and cauſeth 70 of
Ahab's children to be beheaded.
Then taking with him Jehonadab the
ſon of Rechab, he comes himſelf to
Samaria, and deſtroys the whole family
of Ahab, and all the prieſts of Baal.
Nevertheleſs, having put down the
884. worſhip of Baal, he departs not from
the worſhip of Jeroboam's golden
calves, but maintains that idolatry all
the time of his reign, which was 28
years.
2 Ki. Jehu proceeds farther, and executeth
ix. the divine vengeance upon the
idolatrous houſe of Judah; he purſues
Ahaziah, who fled towards Megiddo,
and overtaking him at Gur,
cauſeth him to be killed in his chariot.
x. Going alſo to Samaria, he meeteth
with 42 of Ahaziah's kinſmen, whom
he cauſeth to be ſlain.
xi. Athaliah, the daughter of Ahab, ſeeing
2 Ch. her ſon Ahaziah dead uſurps the
xxii. kingdom, deſtroying thoſe that had
10. right to the ſucceſſion; but Jehoſheba
the daughter of king Jehoram, and
wife to Jehoiada the high-prieſt, takes
Jehoaſh, being then an infant, and ſon
to her brother Ahaziah, and hides him
in the temple, and ſo ſaves him from
that maſſacre which was made of the
reſt of the blood-royal.
878. Jehoiada the high-prieſt brings out
2 Ki. Jehoaſh, now ſeven years old, and
xi. anoints him king; cauſeth Athaliah
2 Ch. to be ſlain, and reſtoreth the worſhip
xxiii. of the true God, deſtroying the houſe
of Baal, and commanding the idolatrous
prieſt Mattan to be killed before
his altars. Jehoaſh now beginning
his reign in the 7th year of Jehu,
reigneth 40 years in Jeruſalem.
857. Jehoaſh, in the 23d year of his reign,
2 Ki. giveth order for the repair of the
xii. temple, committing the charge thereof
7. to Jehoiada the high prieſt.
xiii. Jehoahaz ſucceedeth his father Jehu
1. in the kingdom of Iſrael, and reigneth
17 years: during all which time, Hazael
king of Syria oppreſſeth him, and
exerciſeth all thoſe cruelties upon the
viii. Iſraelites, which Eliſha the prophet
12. had foretold.
841. Jehoaſh, the ſon of Jehoahaz king
xiii. of Iſrael, is taken into the conſortſhip
10. of that kingdom by his father, in the
37th year of Jehoaſh king of Judah,
and reigneth 16 years.
840. Zechariah, the ſon of Jehoiada the
2 Ch. high prieſt, for reproving the people
xxiv. of Judah that fall to idolatry after the
deceaſe of Jehoiada, is ſtoned to death
in the court of the houſe of the Lord,
by the commandment of king Jehoaſh,
2 Ki. who the next year after is murdered
xii. by ſome of his ſervants as he lay in his
20. bed, and Amaziah his ſon ſucceedeth
him.
839. Jehoahaz dieth, and Jehoaſh his
xiii. ſon ſucceedeth in the kingdom of
Iſrael. Not long after his father's
funeral, he viſits Eliſha the prophet,
839. then lying ſick, and with many tears
aſketh counſel of him, who promiſeth
him victory over the Syrians. A dead
man is brought to life, by being laid
in Eliſha's grave.
836. Jeroboam the ſecond is this year
2 Ki. taken into the conſortſhip of the kingdom
xv. of Iſrael by his father Jehoaſh,
1. going to war againſt the Syrians.
This is gathered from Azariah king
of Judah's beginning his reign in the
27th year of this Jeroboam.
xiv. Amaziah king of Judah growing
826. proud upon a victory obtained againſt
2 Ch. the Edomites this 14th year of his
xxv. reign, provoketh Jehoaſh king of Iſrael
to battle. Jehoaſh overcomes him,
and takes him priſoner, breaks down
400 cubits of the wall of Jeruſalem,
and having ſpoiled the temple and the
king's houſe of a vaſt treaſure, returns
to Samaria.
825. Jehoaſh dies 15 years before Amaziah,
2 Ki. and Jeroboam the ſecond, his
xiv. ſon, reigneth in Samaria 41 years.
23. Amaziah finding a conſpiracy againſt
xiv. him at Jeruſalem, flies to Lachiſh,
810. where he is murdered; after whom
2 Ch. comes his ſon.
xxv. Uzziah or Azariah, in the 27th year
2 Ki. of Jeroboam the ſecond, he reigneth
xv. 52 years in Jeruſalem.
808. Now is held the 13th jubilee under
the two moſt flouriſhing kings; in
whoſe times live ſundry great prophets
in both kingdoms; Iſaiah and Joel, in
Judah; Jonas, Hoſea, and Amos, in
Iſrael.
xiv. Jonas of Gath-hepher, a town belonging
25. to the tribe of Zebulon in
Iſ. ix. Galilee of the Gentiles (obſerve here
1. the blindneſs of the Phariſees, John vii.
Jon. 52) was afterwards ſent into Nineve
iii. the metropolis of Aſſyria, where both
Ma. king and people at his preaching repented.
xii.
41. Jeroboam king of Iſrael (under
784. whom that kingdom came to its full
2 Ki. height of Glory) dieth; after his death
xiv. all things fall into confuſion, and the
29. ſtate is reduced to a plain anarchy,
which laſted 11 years and an half;
for ſuch an interregnum or vacancy
the ſynchroniſm of kings requires,
that the 6 months of Zechariah, the
ſon of Jeroboam, may anſwer the 38
years and one month of Shallum, who
murdered him in the 39th year of
Azariah, or Uzziah, king of Judah.
773. Zechariah the ſon of Jeroboam, the
xv. 4th and laſt of the race of Jehu (as
8. was foretold) begins his reign over
Iſrael in the 38th year of Azariah, or
Uzziah, king of Judah, and reigneth
6 months.

Shallum the ſon of Jabeſh, at the
772. end of 6 months, murders him in the
2 Ki. ſight of the people,and reigns 1 month,
xv.10 in the 39th year of Uzziah king of
Am. Judah. After Zechariah's death
vii. follow thoſe direful calamities foretold
9. by Amos the prophet.

2 Ki. Menahem the ſon of Gadi going
xv. from Tirzah to Samaria, killeth Shallum,
14. waſteth Tiphſah, and the borders
thereof; and becauſe the town would
not open to him, he takes it, and rips
up all the women with child.

771. While Menahem in theſe broils labours
19. to get the poſſeſſion of the kingdom,
Pul king of Aſſyria invadeth his
country, to whom Menahem giveth
1000 talents of ſilver, and afterwards
reigneth quietly 10 years.

761. Pekahiah ſucceedeth his father Menahem
23. in the 50th year of Uzziah
king of Judah, and reigneth 2 years.

759. Pekah, one of his captains, kills him
25. in his own palace at Samaria, and
27. reigneth 20 years.

758. Jotham ſucceedeth his father Uzziah
32. in the kingdom of Judah, at the
age of 25 years, and reigneth 16 years
in Jeruſalem.

2 Ch. Jotham ſubdues the Ammonites,
xxvii. and makes them tributary for 3 years.
5. Under him and his two ſucceſſors, the
Mi. i. prophets Micah and Hoſea execute
1. their prophetical office. About this
time lived the prophet Nahum, and
propheſied the deſtruction of Nineve.

742. Ahaz ſucceedeth his father Jotham
2 Ki. in the 17th year of Pekah king of Iſrael,
xvi. and reigneth 16 years.

1. This year Rezin king of Syria, and
Pekah king of Iſrael, are confederate
2 Ch. againſt Judah, which ſtrikes a great
xxviii. terror into that nation; but unto
1. Ahaz, God, by the prophet Eſay,
Iſ. ſends a gracious meſſage, with a promiſe
vii. of deliverance; for a ſign whereof
(when the incredulous king, being
bid to aſk a ſign, refuſed to do it)
God gives him the promiſe of Immanuel
to be born of a virgin. Rezin
and Pekah now lay ſiege to Jeruſalem,
and therein to Ahaz, but are beaten
off. Ahaz is no ſooner delivered from
his enemies, but he forſakes God his
deliverer, and falls to idolatry.
741. Wherefore God gives him over into
the hands of the king of Iſrael, who
ſlays of the men of Judah 120,000 in
one day, with a great many of the nobility,
and carrieth away 200,000
captives; but theſe by the advice of
the prophet Oded, are releaſed, and
ſent home.

739. Hoſhea the ſon of Elah murders
2 Ki. Pekah king of Iſrael, and gets the
xv.30. kingdom into his own hands; it is
ſaid in the 20th year of Jotham, that
739. is, from the time that Jotham firſt began
to reign,which is the ſame with the
4th of Ahaz his ſon. Hoſhea, by
reaſon of the tumults and diſorders
which enſued, cannot be ſaid to have
reigned till 9 years after, the ſtate
730. continuing all that time in great confuſion,
without any form of government.

728. Shalmaneſer king of Aſſyria comes
2 Ki. up againſt Hoſhea, and makes him to
xvii. ſerve him, and pay him tribute.

3. Hezekiah ſucceedeth his father Ahaz
726. in the kingdom of Judah; he deſtroyeth
xviii. idolatry, and proſpers; he alſo celebrates
1. a ſolemn paſſover, and reigneth
2 Ch. 29 years in Jeruſalem; his father had
xxix. made him,in the laſt year of his reign,
xxx. his aſſiſtant in the government.

xxxi. Hoſhea king of Iſrael, having conſulted
725. with So king of Egypt, refuſeth
2 Ki. to pay tribute to Shalmaneſer: provoked
xvii. hereby, and jealous of ſome
4. farther deſign in that confederacy of
Hoſhea with the king of Egypt, Shalmaneſer
layeth ſiege to Samaria, and
724. towards the latter end of the 3d year
taketh it, and carrieth away the Iſraelites
captive into his own country.
721. This was the end of the kingdom of
Iſrael, when it had ſtood divided from
the kingdom of Judah 254 years.

713. Sennacherib king of Aſſyria coming
up againſt Judah, beſiegeth their
xviii. fenced cities, and takes many of them,
but is pacified by a tribute.

xx. About this time Hezekiah falls ſick,
and is told by Iſaiah, that he ſhall die;
but pouring out his tears and prayers
unto God, he recovereth his health,
Iſ. and obtaineth a prolongation of his
38. life and kingdom for 15 years. For
a ſign whereof the ſun goes ten degrees
backward.

710. Sennacherib, not obſerving the articles
2 Ki. of peace, layeth ſiege to Jeruſalem,
xix. and ſendeth a blaſphemous letter
Iſ. to Hezekiah; which he opening and
37. ſpreading before the Lord in the temple
with many tears, craves aſſiſtance from
God againſt the Aſſyrians. Whereupon
the prophet Iſaiah aſſures him
that God will deliver him, and defend
that city. The ſelf-ſame night an
angel of the Lord ſlays 185,000 men
in the Aſſyrian army; and the next
morning Sennacherib departeth, and
returns to Nineve; where not long
after, whilſt he is worſhipping in the
houſe of Niſroch his god, he is ſlain
698. by his own ſons.

2 Ki. Manaſſeh at 12 years of age ſucceedeth
xxi. his father Hezekiah, and
2 Ch. reigneth 55 years. He ſets up idolatry,
xxxiii. and ſheddeth much innocent
blood. Wherefore God delivers him
up into the hands of the Aſſyrians,
677. who in the 22d year of his reign,
carry him away captive to Babylon;
but upon his repentance, God reſtores
him to his liberty and kingdom.

656. This year Nebuchadonoſor, king of
Jud. Aſſyria, purpoſing to make himſelf
xiii. univerſal monarch, ſends Holofernes
his general againſt Judea, who layeth
ſiege to Bethulia, and there hath his
head taken off by Judith, a woman of
the tribe of Simeon.

643. Amon, aged 22 years, ſucceedeth
2 Ki. his father Manaſſeh, and reigneth 2
xxi. years. An idolater indeed as his father,
19. but no penitent; he is murdered
2 Ch. by his own ſervants.

xxxiii. Joſiah, a child of 8 years old, ſucceedeth
21,22. his father Amon, and reigneth
641. 31 years. In his time lived Jeremiah,
2 Ki. and Zephaniah the prophets, and Huldah
xxii.1. the propheteſs.

2 Ch. In the 12th year of his reign he
xxxiv. begins a reformation in Judah and
630. Jeruſalem, and carries it on ſucceſsfully.

624. This year he giveth order for the
repair of the temple. Helkiah the
high-prieſt having found a book of
the law, ſends it to the king, who
hears it read all over to him, and
thereupon aſketh counſel of Huldah
the propheteſs, who propheſieth the
deſtruction of Jeruſalem, but not in
2 Ki. his days. Joſiah calleth to him the
xxiii. elders of Judah and Jeruſalem, with
the prieſts and prophets, cauſeth the
book of the law to be read over before
all the people, and reneweth the covenant
between God and his people; he
2 Ch. burneth alſo dead men's bones upon
xxxiv. the altar at Beth-el, as was foretold;
and keepeth a moſt ſolemn paſſover.

At this time a war breaks out be-
610. tween the king of Egypt, and the
2 Ki. king of Aſſyria. Joſiah unadviſedly
xxiii. engageth in this war againſt Necho
29. king of Egypt, and is ſlain in the
valley of Megiddo. The good king
being thus taken out of the world,
whoſe life only kept off the Babyloniſh
captivity from that nation, not
Ze. only the people then living bewailed
xii. his death, but even in aftertime a publick
11. mourning for him was kept.
2 Ch. The prophet Jeremy alſo, in remembrance
xxxv. thereof, compoſeth his lamentations;
25. wherein bewailing the calamities
which were ſhortly to befal
that people, at preſent before his eyes,
in a moſt compaſſionate manner he
points, as it were with his finger, at
La. the death of Joſiah, as the ſource
iv.20. and original of all thoſe enſuing miſeries.

610. After the death of Joſiah, the people
anoint Shallum, one of his younger
ſons, to be their king. After 3 months
2 Ki. reign, he is depoſed by Pharoah-necho,
xxiii. who makes Eliakim, his elder
brother, king over Judah and Jeruſalem,
2 Ch. and changes his name into Jehoiakim;
xxxvi. but Jehoahaz he carries
along with him captive into Egypt,
where he ends his days.

5. Jehoiakim at 25 years of age begins
to reign, and he reigneth 11
years.

609. Uriah and Jeremiah propheſy againſt
Je. Jeruſalem; the former is put to death,
xxvi. the latter is acquitted, and ſet at liberty.
About this time Habakkuk
alſo propheſieth.

607. This year is Nebuchadnezzar the
xxv. Great made by his father Nebopolazzer,
1. his aſſociate in the kingdom of
606. of Aſſyria and Babylon; into whoſe
hands God delivers up Jehoiakim,
4 Ch. who is put in chains to be carried to
xxxvi. Babylon; but upon his ſubmiſſion,
6. and promiſes of obedience, is left in
his own houſe, where he lives a ſervant
Je. to Nebuchadnezzar 3 years.
xxv. From which entering of the king and
11. people of the Jews into the ſubjecton
xxix. and ſervice of Nebuchadnezzar, are
10. the 70 years of the captivity of Babylon
to be reckoned, which were
foretold by the prophet Jeremy.

Da. i. Nebuchadnezzar gives orders to
3, 7. Aſhpenaz, maſter of the eunuchs,
that he ſhall carry from thence of
Iſ. the children of Iſrael, both of the
xxxix. blood-royal (as was foretold by the
7. prophet Eſay to Hezekiah) and alſo
of the nobility, the choiceſt youths
both for beauty and wit that he can
find, who being educated 3 years in
the language and ſciences of the Chaldeans,
may afterwards be fit to ſerve
the king in his palace; among whom,
of the tribe of Judah, are Daniel,
called Belteſhazzar; Hananiah, called
Shadrach; Miſhael, called Meſhach;
and Azariah, called Abed-nego: Their
names being thus changed by the
maſter of the eunuchs.

605. Whilſt Nebuchadnezzar purſues his
victories over the king of Egypt, his
father dies; which coming to his
knowledge, he gives order for the
bringing away the captives, and poſts,
with a ſmall company, the neareſt way
to Babylon, where he is received as
the lawful ſucceſſor to his father's dominions.
Da. i. He cauſeth to be brought
2. to Babylon what he thinks fit of the
2 Ch. veſſels and furniture of the temple, and
xxxvi. placeth them in the houſe of his god,
7. *viz.* Belus.

603. Jehoiakim having lived 3 years in
603. ſubjection to the king of Babylon, falls
off, and rebels againſt him.

2 Ki. This year (being the ſecond of Nebuchadnezzar's
xxiv. reign, taking it as it
1. begun at his father's death) Daniel recovers
Da. Nebuchadnezzar's dream, and
ii. interprets it to betoken the four chief
monarchies; whereupon he and his
companions are highly advanced.

600. Nebuchadnezzar ſends an army,
2 Ki. conſiſting of Chaldeans, Syrians,
xxiv. Moabites, and Ammonites, againſt Jehoiakim;
2. theſe waſte the whole country
599. of Judea, and carry away from thence
Je. 3023 captives: Jehoiakim alſo is taken
xxii. priſoner; whom they put to death,
18. cauſe his carcaſe to be drawn out at
xxxvi. the gate of Jeruſalem (as was foretold
30. by the prophet Jeremiah) and leave it
without the walls unburied.

2 Ki. Jehoiachin (called alſo Conias and
xxiv. Jeconias) at 18 years of age ſucceeds
8. his father Jehoiakim, and reigns 3
2 Ch. months in Jeruſalem.

xxxvi. Againſt him Nebuchadnezzar leads
9. an army, and beſiegeth Jeruſalem;
Jehoiachin with all his kindred and
courtiers come out to meet him.
Nebuchadnezzar makes them all priſoners,
enters Jeruſalem, and takes all
the treaſure he can find in the temple,
Iſ. and the king's palace, breaking in
xxxix. pieces all the veſſels of gold, and furniture
6. which Solomon had made for
Je. the temple; he carrieth away captive
xxiv. to Babylon, the king, his mother,
1. wives, courtiers, magiſtrates, and
Ez. 10,000 able men out of Jeruſalem,
xvii. leaving none behind but the poorer
12. ſort of people, and out of the country
round about he carries alſo away 8000
artificers; among the captives are
Mordecai, and Ezekiel the prieſt;
Ez. Ezekiel therefore in his prophecy
i. 2,3. reckons the time all along from the
Bar. beginning of this captivity. An epiſtle,
vi. ſaid to be Jeremiah's, is now ſent
to the captives, admoniſhing them to
beware of the idolatry which they
ſhall ſee in Babylon.

2 Ki. Nebuchadnezzar, before his departure
xxiv. from Jeruſalem, makes Mattaniah,
17. Jehoiachin's father's brother,
king, changing his name into Zedekiah.

2 Ch. Zedekiah, beginning his reign at
xxxvi. 21 years of age, reigneth 11 years;
he by rebelling againſt Nebuchadnezzar,
or rather by continuing in
an open rebellion (as his fathers had
done) againſt God, brought upon
Jeruſalem, and the whole nation of
2 Ki. the Jews, thoſe long deſerved calamities
xxv. which God had ſo often forewarned
Je. them of by his prophets, for
i. 3. in the latter end of the 11th year of
Zedekiah, Jeruſalem, after a long
599. ſiege, is taken by Nebuchadnezzar,
Je. and his Chaldeans enter it. Zedekiah
xxxix. flies away by night, but being purſued
lii. is taken, and brought priſoner to Riblah,
588. Nebuchadnezzar's head quarters;
there having firſt ſeen his children
ſlaughtered before his eyes, he has
afterwards thoſe eyes put out, and
being loaden with chains, is carried
away captive to Babylon. About a
month after the taking of the city,
Nebuzaradan, captain of the guard,
ſent by Nebuchadnezzar, makes his
entry into it, ſets fire to the temple,
the king's palace, and ſome noblemen's
houſes, and ſo layeth the whole
city in aſhes; the walls of Jeruſalem
being razed to the ground, all that
were left in the city, and thoſe that
a little before had fallen to the Chaldeans,
with what treaſure he can find,
doth Nebuzaradan carry with him
into Babylon.

Je. And thus was Judah carried out of
lii. her own land, 468 years after David
27. began to reign over it; 388 years
2 Ki. after the falling off of the ten tribes,
xxv. and 134 years after the deſtruction of
21. the kingdom of Iſrael.

Obadiah the prophet denounceth
God's judgments againſt the Edomites,
who now inſult over the calamity
Je. of the Jews. The ſame do Jeremy
xlix. 7. and Ezekiel, and the author of
Ez. the 79, and 137th Pſalms, who wrote
xxv. all about the ſame time.
12.

The Sixth Age of the World.

The Babylonian Empire.

569. NEbuchadnezzar, proud of his
Da. victories over Egypt, and his
iv. 29, conqueſt of Judea, and other countries,
33. and boaſting the magnificence of
his buildings, falls diſtracted, and is
driven from the ſociety of men.

562. After ſeven years ſpent among the
34. beaſts of the field, his underſtanding
returning to him, he humbly acknowledgeth
the power of God, and his
goodneſs towards him; and is reſtored
to his kingdom. A few days
after he dies, having reigned about 20
months together with his father, and
43 years by himſelf.

2 Ki. Evil-merodach, his ſon, ſucceeds
xxv. him in the 37th year of the captivity
27. of Jehoiachin or Jeconiah, who
Je. preſently gives order for the enlargement
lii. of Jehoiachin, and 2 days after
31. changeth his priſon-clothes, ſets him
above all the princes of his court, and
cauſeth him to eat at his own table.
Jehoiachin dies about 2 years after.

555. Belſhazzar having removed ſome
Da. perſons, who had murdered his father
Evil-

Evil-merodach, and uſurped his throne,
555. ſucceeds in the kingdom of Babylon.
Da. In the 1ſt year of this king's reign,
vii. 1. Daniel has the viſion of the four beaſts,
ſignifying the four monarchies of the
world, and of God delivering over all
power and ſovereignty to the Son of
man.

553. In the 3d year of Belſhazzar, Daniel
viii. receives the viſion of the ram and he-goat,
1. betokening the deſtruction of
the Perſian monarchy, and the great
miſery which Antiochus ſhould bring
upon the people of God.

538. This year Belſhazzar makes a great
v. feaſt for all his nobles, and cauſeth
Je. to be brought forth all the veſſels of
xxvii. the houſe of the Lord which Nebuchadnezzar
7. his grandfather had
brought away from Jeruſalem, to the
glory of his idols, and diſhonour of
Da. the true God. In the midſt of all this
v. jolity, a hand appears writing on the
wall of the room, in which the king
and his numerous gueſts ſit drinking.
The king, greatly terrified hereat,
ſends for his Chaldean aſtrologers and
wizards, and commands them to read
the writing, and give him the interpretation
of it; but they not being
able to do either, Daniel is ſent for,
who reads the writing, and gives the
king the interpretation of it; whereupon
Daniel is publickly proclaimed
the third man in the kingdom. The
Iſ. ſame night Belſhazzar is ſlain, Babylon
xiii. taken by Cyrus, and the empire
Hab. tranſlated to the Medes and Perſians,
ii. as had been ſundry times foretold by
Je. the prophets.

xxv. Cyrus having given the kingdom
12. of Babylon to Darius the Mede, reſerving
l. li. ſome palaces in the city for
Da. himſelf, he returns through Media into
v. Perſia.

31. Daniel's greatneſs raiſing envy in
vi. 6. ſome principal courtiers and officers,
theſe contrive his ruin; but finding
nothing in his management of affairs
whereof to accuſe him, they reſolve to
order matters ſo, that Daniel's piety
towards God ſhall become an offence
worthy of death. They move the
king to make a decree, that for 30
days no petition ſhall be made to any
god or man, but to himſelf only.
Which decree Daniel breaks by making
ſupplication to his God, and is, for
doing ſo, caſt into a den of lions; but
being found to have received no hurt
there, Darius commands the conſpirators
to be caſt into the ſame den, who
are preſently devoured; and the king
publiſheth a decree, that all perſons
throughout his dominions ſhall reverence
and fear the God of Daniel.

Toward the end of the firſt year of

of the reign of Darius the Mede, to be
537. reckoned from the ſubverſion of the
Da. Babyloniſh empire, begins the 70th
ix. year of the captivity of the Jews,
Je. which by Jeremiah's prophecy was to
xxix. be the laſt year of their calamity:
10. Upon conſideration of which time ſo
Da. near at hand, Daniel pours out moſt
ix. fervent prayers to God for the remiſſion
of his own ſins and thoſe of his
people; and for that promiſed deliverance
out of their captivity. To whom
the angel Gabriel brings an anſwer
not only of this, but alſo of the ſpiritual
deliverance of the church by
the death of the Meſſiah; uttering
that memorable prophecy of the ſeventy
weeks.

536. Cyrus, his father Cambyſes, and
The Perſian Empire. his father-in-law Cyaxares, both dying,
Perſia falls to him by inheritance,
and Media by contract of marriage;
and ſo he is poſſeſſed of the whole
eaſtern empire; from which time,
both Xenophon (*Inſtit. lib.* 8.) reckons
the 7 years of his reign, and the Holy
Scripture, out of the records of the
Medes and Perſians reckons this his
firſt year; for it teacheth us, that in
this year came forth that renowned
Ezr. i. edict of his, Thus ſaith Cyrus king
2. of Perſia, The Lord God of heaven
hath given me all the kingdoms of the
earth, and hath charged me to build
him an houſe at Jeruſalem, which is
in Judah, *&c.* At which time the 70
years of the Babyloniſh captivity being
Iſ. expired (as was foretold by Iſaiah and
xliv. Jeremiah, the former making mention
28. of Cyrus by name) he gives leave to
xlv. all the Jews, dwelling in all parts of
1, 13. his dominions, to return into their
own country, and commands them
immediately to fall in hand with the
rebuilding of the temple.

He reſtoreth alſo all the veſſels of
the houſe of God, which Nebuchadnezzar
had brought from thence; and
contributes towards the building.

Ex. i. The Jews therefore return into their
5, 6. own country; the poorer ſort having
allowance made them to defray their
ii. charges upon the way. The number
of the children of the province, or
Hebrews, born in Chaldea, which
with their captain Zerubbabel, and
their high-prieſt Jeſhua, return out of
captivity, is 42,360, beſides proſelytes
men-ſervants and maid-ſervants, to
the number of 7337. Now the particular
ſums of Ezra's catalogue being
Ne. caſt up amount only to 29,818; and
vii. thoſe in Nehemiah's account make
but 31,031, both which come far ſhort
of that univerſal Sum of 42,360,
which at the bottom of each catalogue
is ſaid to be the number of the

whole congregation. Wherefore the
536. Hebrews, in the xxixth chapter of
their great chronicle, tell us, that to
complete the full Sum of 42,360, we
muſt caſt in thoſe of the other ten
tribes of Iſrael, who came up out of
captivity with the Jews. For even
Act. till the laſt extirpation of the Jewiſh
xxvi. ſtate, there remained ſome reliques
7. of the other ten tribes, not only in
La. i. the diſperſion, and at Jeruſalem, and
1. other cities of Judah, but alſo of thoſe
Lu. who kept ſtill in their own ſeats; for
ii. 36. Shalmaneſer ſwept not away all out
2 Ch. of the whole ten tribes, but left a
xi. remnant of them in their own country,
16. who were afterward, together with
the Jews, Benjamites, and Levites,
carried away by Nebuchadnezzar into
Babylon, and are now diſmiſſed and
ſent back again by Cyrus.

535. In the ſecond year after their return
Ezr. from Babylon, in the ſecond
iii. month, they appoint Levites to overſee
8, 13. the work of the houſe of God,
and lay the foundation of the temple;
the old men lamenting, who 53 years
before had ſeen the old temple ſtanding,
and the younger ſort rejoicing to
ſee the new one going up.

534. The Samaritans, by the means of
iv. 5. certain courtiers about Cyrus, whom
they had bribed for that purpoſe, diſturb
the Jews in their work of the
temple.

529. In the beginning of the reign of
6. Artaxerxes (called in profane ſtory
Cambyſes) the Samaritans, who whilſt
Cyrus lived, had ſecretly undermined
the Jews, now openly frame a direct
accuſation in writing againſt the inhabitants
of Judah and Jeruſalem, and
preſent it to the king, who preſently
forbids the Jews to proceed in the
building.

520. In the ſecond year of king Darius
Ezr. Hyſtaſpes (the ſame with Ahaſuerus)
v. 1. Zerubbabel and Jeſhua, incited by
the prophet Haggai and Zechariah,
ſet forward the building of the temple.

Hag. Haggai propheſieth that the glory
ii. 1, of this ſecond temple ſhall be greater
9. than that of the former; not as being
a more magnificent ſtructure, but in
regard the bleſſed Meſſiah ſhall one
day honour it with his preſence, and
from thence propagate peace to all nations.

Ze. i. About this time Zechariah the prophet
1, 6. exhorteth the Jews to repentance.

519. Ahaſuerus puts away queen Vaſhti
Eſt. his wife, and not long after eſpouſeth
i. ii. Eſther, the niece of Mordicai the Jew.

518. In the ſixth year of Darius, or
515. Ahaſuerus, the temple is finiſhed;
Ezr. the dedication whereof is celebrated
vi. with great joy, and abundance of ſacrifices,

515. crifices, the prieſts and Levites, every
one in his place, attending on the miniſtry
of the temple. The paſſover
alſo is celebrated.

510. Haman an Aggagite, of the race of
Eſt. the Amalekites, a great favourite of
iii. king Ahaſuerus, offended at Mordecai,
becauſe he falls not down and adores
him, as others do, reſolves to be revenged
of the whole nation of the
De. Jews (which was ever averſe to his)
xxv. and to root it out; for the executing
19. of which purpoſe, that he may find a
ſucceſsful time, he cauſeth Pur, that
is, the Lot, to be caſt before him, for
to know the day and month wherein
the Jews ſhall be deſtroyed, and
the lot falls on the twelfth month
Adar.

Haman obtains an edict from the
king, that all Jews, without reſpect to
ſex or age, upon the 13th day of the
month Adar, be put to death in all
the provinces of the king's dominions.
Eſt. Hereupon Mordecai, Eſther, and all
iv. the Jews, humble themſelves before
the Lord by faſting and prayer.

vi. Ahaſuerus hearing it read in the
chronicles, that a conſpiracy had been
diſcovered to him by Mordecai, commandeth
that he be publicly honoured,
and that by Haman himſelf,
his deadly enemy.

Eſt. Eſther entertaineth the king and
vii. Haman at a banquet, maketh ſuit for
her own life, and her people's, and
accuſeth Haman. The king, underſtanding
that Haman had provided a
gallows for Mordecai, cauſeth him to
509. be hanged thereon. In memory of
ix. this great deliverance, the two days
of Purim are made feſtival.

467. Ezra the prieſt, a man ſkilled in the
Ez. law of Moſes, obtains a large commiſſion
vii. from king Artaxerxes, to ſettle
the Jewiſh commonwealth, and to
reform the church at Jeruſalem.

viii. In the ſeventh year of Ataxerxes,
Ezra, with a great multitude of Jews,
ſets out from Babylon.

ix. x. Ezra obligeth thoſe who had taken
ſtrangers to wiſe, to ſend them back.

455. In the twentieth year of king Artaxerxes,
Ne. Nehemiah a Jew, one of
ii. his cup-bearers, being made governor
of Judea, obtains leave to build the
walls of Jeruſalem, and finiſh that
Da. great work. Here begin Daniel's 70
ix. weeks to be fulfilled before the paſſion
24. of our Saviour.

442. Nehemiah having governed Judea
Ne. 12 years, returns to the king of Perſia.
v. 14.

xiii. This year is the 21ſt jubilee, the
6. laſt that ever the prophets of the Old
415. Teſtament ſaw; for that place in Nehemiah,
c. xii. 22. is not to be underſtood
415. of the laſt Darius, but of Darius
Nothus, who now reigns in Perſia;
the full hiſtory of Nehemiah ending
with the time of Artexerxes Longimanus,
father of this Darius Nothus.

Hitherto (ſaith Euſebius in his
Chronicle, to the 32d year of Artaxerxes)
the divine Scriptures of the
Hebrews contain the annals of the
times: But thoſe things which were
done among them afterwards, we muſt
deliver out of the books of the Maccabees,
and out of the writings of Joſephus,
who have delivered a general
hiſtory of the Jewiſh affairs from
thence down to the times of the Romans.

That Malachi, the laſt of the prophets,
was contemporary with Nehemiah,
appears from hence, That he
no where exhorts the people to the
building of the temple, as Haggai
and Zachary did; but the temple
being now built, he reproves thoſe diſorders
which Nehemiah, at his ſecond
Ne. return with a new commiſſion from
xiii. Babylon, ſaith he found in his abſence
to have crept in among the Jews; as
marriage with ſtrange women, withholding
of tithes, and abuſes in the
worſhip of God. And becauſe a ſucceſſion
of prophets was not to be
Mal. expected, as before, he exhorteth the
iv. 4. people conſtantly to adhere to the law
of Moſes, till Chriſt the chief prophet
ſhould appear; whoſe forerunner,
Lu. i. John the Baptiſt, ſhould come
17. in the ſpirit and power of Elias, to
Mat. turn the hearts of the fathers unto
xi. 14. their children, and the diſobedient to
xvii. the wiſdom of the juſt. See 1 *Mac.*
12. IV. 46. and IX. 17.

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335. ALexander the Great, king of
Joſ. Macedonia, paſſeth out of Europe
Ant. into Aſia, and begins to lay
lib. 11. waſte the Perſian empire.

c. 8. Manaſſes brother to Jaddus the high-prieſt,
332. refuſing to put away his ſtrange
Id. ib. wiſe, is driven from the ſacrifice;
Sanaballath his father in law, governor
of Samaria, revolteth from Darius,
obtains leave of Alexander to
build a temple on mount Gerizim,
and makes Manaſſes high-prieſt thereof:
To which reſort all ſuch as are
entangled in unlawful marriages, with
all ſuch offenders as think not themſelves
ſafe at Jeruſalem. This was
the riſe of that ſchiſmatical conventicle
Joſ. of the Samaritans. See John iv.
Ant. 20.

lib. 11. Alexander marcheth toward Jeruſalem,
c. 8. intending to beſiege it: Jaddus
the high-prieſt hearing of it, putteth
335. on his prieſtly ornaments, and, accompanied
with the people all in
white, goeth out to meet him: Alexander
ſeeing his habit, falls proſtrate
before him, ſaying, that whilſt he was
in Macedonia, a man appeared unto
him in the very ſame habit, who invited
him to come into Aſia, and promiſed
to deliver the Perſian empire
into his hands. After this he goes to
the temple, and offers ſacrifice according
to the high-prieſt's direction.
They ſhew him the prophecy of Daniel,
Da. That a Grecian ſhould come and
viii. deſtroy the Perſians: whereby he is
7. mightily confirmed in his perſuaſion
xi. 13. that he himſelf is the man: laſtly, he
beſtoweth on the Jews whatever favours
they deſire, and departeth.

330. The Perſians are overcome, Darius
The Macedonian Empire. ſlain, and Alexander remains
univerſal monarch of the eaſtern
world.

323. Alexander, having reigned ſix years
Joſ. and ten months, dieth; his army and
Ant. dominions are divided among his captains.
lib. 12. Antigonus makes himſelf governor
c. 1. of Aſia, Seleucus of Babylon,
1 Mac. and the bordering nations; Lyſimachus
i. hath the Helleſpont; Caſſander,
Macedon; and Ptolemeus, the ſon of
Lagus, gets Egypt.

320. Ptolemeus, ſurnamed Soter, makes
Joſ. himſelf maſter of Jeruſalem by a ſtratagem;
Ant. for he enters the city upon a
lib. 12. ſabbath-day, under pretence of offering
c. 1. ſacrifice: and whilſt the Jews
ſuſpect nothing, but ſpend the day in
eaſe and idleneſs, he ſurpriſeth the
city with reſiſtance, and maketh the
citizens captives. He ſendeth ſeveral
colonies of Jews into Egypt, and
puts great confidence in them.

277. Ptolemeus Philadelphus, ſon of
Joſ. Ptolemeus Soter, being a great favourer
Ant. of learning, builds a moſt magnificent
lib. 12. library at Alexandria. Demetrius
c. 2. Phalerius, to whom he had
committed the care of procuring all
ſorts of books, and out of all countries,
perſuades him to employ 72
Jews in tranſlating the Holy Scriptures
out of the original Hebrew into
the Greek tongue, which was done in
the ſeventh year of his reign. The
king alſo diſmiſſeth many captive
Jews, and dedicates many preſents to
the temple of God at Jeruſalem.

177. One Simon, a man of the tribe of
2 Mac. Benjamin, governor of the temple,
iii. falling out with Onias the high-prieſt,
goes to Apollonius the governor of
Cœloſyria, and informs him, that
there is a vaſt treaſure in the temple:
Apollonius acquaints king Seleucus

his master with it, who preſently ſends
177. his treaſurer Heliodorus to Jeruſalem,
to bring this money away. Heliodorus
entering the temple, is by angels
ſtruck down in the very place, and
carried from thence half dead; but by
the prayers of Onias, he is ſoon after
reſtored to his health; returning to
Seleucus that ſent him, he magnifies
the holineſs of the temple, and the
power of God dwelling in it.

176. Antiochus Epiphanes ſucceeds Seleucus
1 Mac. in the kingdom of Syria, and
i. 10. reigneth 11 years and ſome months.

175. Jaſon, by corrupting king Antiochus,
2 Mac. obtaineth the office of high-
iv. 7, prieſt.

172. Menelaus, brother to Simon the
23, traitor, being employed by Jaſon to
24. carry the money to the king, promiſeth
300 talents of ſilver above
what Jaſon had ſent, and getteth the
prieſthood to himſelf.

170. Menelaus not paying the money he
27. had promiſed the king at his admiſſion,
is ſummoned to appear before
Antiochus; he ſubſtitutes Lyſimachus
his brother in his place.

1 Mac. Antiochus taketh Jeruſalem, and
i. 21. ſacking it, pillageth the temple, deſtroyeth
22. 40,000 of the inhabitants,
2 Mac. and ſelleth as many more. He endeavoureth
v. alſo to aboliſh the worſhip
Joſ. of God, and forceth many Jews
Ant. to forſake their religion. The Samaritans
lib. 12. now diſown their relation
c. 7. to the Jews, to whom in proſperity
Da. they pretended alliance, and conſecrate
xi. 28. the temple on mount Gerizim
to Jupiter.

168. Perſeus having made war upon
1 Mac. the Romans, is this year overcome
viii. by them, and the kingdom of the
5. Macedonians ends, when from Caranus,
it had ſtood 626 years. Nevertheleſs,
the reliques of the Macedonian
empire, while that of the Roman
was riſing, did yet ſurvive in the
Ptolemies of Egypt, and the kings of
Syria.

167. King Antiochus, by a public edict,
i. 45. commands all nations that are ſubject
unto him to obſerve the ſame way of
divine worſhip, and laying aſide their
peculiar cuſtoms, to profeſs the ſame
religion with the Grecians; the puniſhment
of death being threatened
unto ſuch as ſhall be diſobedient;
and he appoints overſeers over every
people and nation, who ſhall compel
them hereunto. Of the Jews many
chooſe rather to undergo the moſt
cruel torments than to offer ſacrifice
unto idols; all which martyrdoms,
with thoſe glorious ſufferings of the
ſeven Maccabean brethren, are recorded

167. in the two books of Maccabees.

1 Ma. Matthias a prieſt, with his five
ii. ſons, ſlay thoſe that are ſent by king
2 Ma. Antiochus to compel them to offer
vi. abominable ſacrifices, and after betake
Joſ. themſelves to the deſert. They are
Ant. followed by many others, of whom
lib. 12. a great number are ſtifled in their
c. 8. caves, becauſe they would not defend
themſelves on the ſabbath-day. Matthias
aboliſheth that ſuperſtition, and
exhorts his ſons to aſſert their privileges,
and deliver their country
from bondage.

166. Matthias dies, and Judas Maccabeus
1 Ma. takes upon him the management
iii. of this affair. He delivers his country,
2 Ma. and purgeth it from the abominations
viii. which had been committed in it.

Joſ. Apollonius, governor of Samaria,
Ant. having raiſed an army among the
lib. 12. Gentiles and Samaritans, falls upon
c. 9. the Jews; but is diſcomfited and ſlain
1 Ma. by Judas Maccabeus.

iii. Seron, alſo governor of the lower
Joſ. Syria, muſters up all the forces under
Ant. his command, and invades Judea;
lib. 12. him Judas Maccabeus encounters,
c. 10. ſlays 800 of his men on the place,
1 Ma. and puts the reſt to flight.

iii. 13. Judas Maccabeus defeats a great
Joſ. army, which Antiochus ſent againſt
ut ſupra. the Jews. Lyſias returns with a greater
power; Judas kills 5000 of his men,
165. and cauſeth him to retreat. He purifieth
1 Ma. the temple, and ſetteth it in order,
iii. 27. after it had lain deſolate 3 years; and
iv. buildeth a wall about Sion.

Joſ. Antiochus is taken with a violent
Ant. pain in his bowels, and ſuch a rottenneſs
lib. 12. ſeizeth his fleſh, that worms breed
c. 11. in it; he confeſſeth that he is plagued
164. for the wrong done to Jeruſalem, and
1 Ma. dieth in the 149th year of the kingdom
vi. of the Grecians. His ſon Antiochus
2 Ma. Eupator, a child about 9 years
ix. 9. old, ſucceeds him. He maketh peace
Joſ. with the Jews, but quickly breaketh
Ant. it: he puts to death Menelaus the
l. 12. high-prieſt, and confers that honour
c. 13. upon Alcimus, or Jacimus.

163. Onias, the ſon of Onias III. retires
162. into Egypt, where Ptolemeus Philometor,
2 Ma. and Cleopatra his wife, permit
xiii. him to build a temple at Heliopolis,
Joſ. in imitation of that at Jeruſalem, and
Ant. they conſtitute him high-prieſt there.

lib. 12. Demetrius Soter, the ſon of Seleucus,
c. 15. eſcapes from Rome, and comes
1 Ma. into Syria, where he cauſeth himſelf
vii. to be crowned king, and putteth to
death Antiochus and Lyſia.

161. Demetrius, at the inſtance of Alcimus,
1 Ma. ſends Nicanor with a great army
vii. againſt Judas Maccabeus, whom he

endeavours to ſurprize. They join
161. battle, and Nicanor is ſlain.

2 Ma. Here ends the continued hiſtory of
xiv. the ſecond book of Maccabees, being
Joſ. an abſtract and breviary of the five
Ant. Books of Jaſon, a Jew of Cyrene.

l. 12. King Demetrius ſends Bacchides
c. 17. with a new army, conſiſting of 20,000
1 Ma. men againſt Judas Maccabeus; Judas
ix. having with him but 800 men, ventures
Joſ. to engage him, and is ſlain. His
Ant. brother Jonathan is choſen general in
l. 12. his ſtead.

c. 18, Jonathan enters an alliance with
19. the Romans. Joſephus obſerves that
1 Ma. this was the firſt league that ever was
viii. known to be between the Romans and
19. the Jews.

Joſ. Whilſt Alcimus commands the wall
Ant. of the inner court of the temple to be
l. 18. pulled down, God ſtrikes him ſuddenly
c. 17. with a palſie, ſo that, without
1 Ma. ſpeaking a word, he dies in great torment.
ix. 55.

158. Jonathan having wearied Bacchides
70. by war, compelleth him to make a
Joſ. league, and draw off his army.

Ant. Alexander Balas, the ſon of king
l. 13. Antiochus Epiphanes, enters with an
c. 2. army into Syria; the garriſon of Ptolemais
153. ſet open their gates to him,
1 Ma. by reaſon of their hatred to king
x. 1. Demetrius; who prepares himſelf for
Joſ. war.

Ant. Demetrius deſireth an alliance with
l. 13. Jonathan, who makes uſe of this occaſion
c. 3. to repair the fortifications of
1 Ma. Jeruſalem.

x. 3, Alexander Balas is no leſs careful
10. to obtain the friendſhip of Jonathan;
Joſ. and to oblige him, confers on him the
Ant. high-prieſthood.

l. 13. Jonathan puts on the holy veſtment,
c. 4. on the 7th month of the 160th
1 Ma. year of the kingdom of the Grecians,
x. 15. at the feaſt of Tabernacles. He was
Joſ. the firſt high-prieſt of the Haſmonean
Ant. family.

l. 13. Demetrius and Alexander come to
c. 5. a battle, and Demetrius is ſlain.

152. Alexander Balas, finding himſelf in
1 Ma. the peaceable poſſeſſion of the kingdom
x. 21. of Syria, eſpouſeth Cleopatra,
id. ib. the daughter of Ptolemy Philometor
150. king of Egypt. Alexander highly
1 Ma. honours Jonathan the high-prieſt at
x. 49, his nuptials.

50. Demetrius Nicanor, eldeſt ſon of
Joſ. Demetrius Soter, enters into Cilicia
ubi with an army. King Alexander Balas
ſupr. gives the command of Syria to
1 Ma. Apollonius, who ſets upon Jonathan
x. 51. the high-prieſt; Jonathan defeats him,
Joſ. and takes Joppe and Azotus, and burns
c. 7. the temple of Dagon.

146. Ptolemeus Philometor king of
Egypt,

The Year before CHRIST.

The Sixth Age of the World.
The Macedonian Empire.

146. Egypt, comes to the relief of king Alexander
his ſon-in-law; Alexander ungratefully
1 Ma. ſets Ammonius to lie in
x. 75. ambuſh to kill him. The treachery
Joſ. being diſcovered, Ptolemeus takes
Ant. away his daughter from Alexander,
l. 13. and marrieth her to Demetrius. Alexander
c. 8. having been driven from Antioch,
1 Ma. the inhabitants of that place
xi. make offer of the kingdom to Ptolemeus;
Joſ. but he refuſeth it, and perſuadeth
loc. them to accept of Demetrius
citat. for their king.

145. Alexander returns with a great Army. Ptolemeus and Demetrius unite their forces, and overcome him in a pitched battle; but Ptolemeus dies of the wounds which he received, after he had ſeen the head of Alexander ſent to him by Zabdiel an Arabian prince. Jonathan beſiegeth the citadel at Jeruſalem, held by a garriſon of Macedonians. Complaint hereof being made to Demetrius, Jonathan appeaſeth him by preſents, and obtaineth new favours for the Jews. Demetrius incurreth the hatred of his ſoldiers, by abridging their pay in time of peace.

1 Ma. Tryphon, with ſome ſoldiers that
xi. 54. revolted from Demetrius, undertakes
Joſ. to eſtabliſh Antiochus, the ſon of
Ant. Alexander Balas, in the kingdom of
lib. 13. Syria.

c. 9. Demetrius is vanquiſhed by young
144. Antiochus, and made to fly into Seleucia.
1 Ma Great honours are by Antiochus
xi. 55. conferred on Jonathan, who
aſſiſts him againſt Demetrius.

xii. Jonathan renews his alliance with
Joſ. the Romans and Lacedemonians, and
Ant. fortifies Jeruſalem.

lib. 13. Tryphon contrives how he may
c. 9, quit himſelf of Antiochus, and reign
10. in his ſtead; but fearing Jonathan's
143. oppoſition, he invites him to come
to Ptolemais, and bring with him ſome few of his ſoldiers, promiſing to deliver that city into his hands.

Jonathan, ſuſpecting no treachery, comes only with 1000 men to Tryphon at Ptolemais; but as ſoon as he is entered the city, Tryphon commands the gates to be ſhut. Jonathan is taken priſoner, and all his men put to the ſword.

1 Ma. The Jews hereupon make choice
xiii. of Simon Maccabeus for their general,
Joſ. in the place of his brother Jonathan.
Ant. Tryphon leads an army againſt
l. 13. Simon: He promiſeth for 100 talents
c. 10. of ſilver to releaſe Jonathan; the
11. money being paid him he breaks his
promiſe, and puts Jonathan to death. Simon erects a ſtately monument for his father and his brethren.

The Year before CHRIST.

The Sixth Age of the World.
The Macedonian Empire.

143. Tryphon murders the young king
Antiochus, and puts the crown on his
1 Ma. own head.

xiii. The Romans and Lacedemonians
31, 32. renew their leagues with Simon, and
Joſ. write them in tables of braſs.

Ant. Simon has the government and
l. 13. high-prieſthood ſettled on him and
c. 12. his heirs: the Jews are by his means
142. diſcharged from all manner of tribute
1 Ma. to any foreign prince. He takes Sion
xiv. the fortreſs of Jeruſalem, drives out of
18. the city all idolaters, clears the houſes
Joſ. of their idols, and placeth in the
Ant. city ſuch as are true worſhippers of
l. 13. God.

c. 13. Tryphon's vices render him ſo
Id. ib. odious to his ſoldiers, that they ſubmit
139. themſelves to Cleopatra, Demetrius's
Joſ. relict. She marrieth Antiochus
Ant. Soter, Demetrius's brother, and
l. 13. cauſeth him to be crowned king.
c. 12. Antiochus drives Tryphon out of Syria,
138. beſiegeth him in Dora, whence
he flies to Apamea, where he is taken and ſlain.

135. Simon the high-prieſt traverſing the
1 Ma. cities of Judea, and taking care for
xvi. their orderly government, comes down
Joſ. with his two ſons, Matthias and
Ant. Judas, to Jericho; Ptolemeus the ſon
l. 13. of Abubus, Simon's ſon-in-law, invites
c. 14. them to a caſtle which he had
fortified, called Dochus, and there, while he entertains them at a banquet, barbarouſly murders them. John Hircanus ſucceeds his father in the high-prieſthood.

Here ends the firſt book of Maccabees, containing the hiſtory of 40 years.

130. John Hircanus takes Shechem, and
Joſ. demoliſheth the temple on mount Gerizim,
Ant. 200 years after it had been
l. 13. built by Sanaballat.

c. 17. Judas, eldeſt ſon of Hircanus, other-
107. wiſe called Ariſtobulus, and ſurnamed
Joſ. Philellen, ſucceeds his father in the
l. 1. government and the high-prieſthood:
Be. he was the firſt of any that, after the
c. 3. return from the captivity of Babylon,
Ant. ſet a crown upon his head, and
l. 13. changed the ſtate into a monarchy.

c. 19. Anna the propheteſs, daughter of
&l. 20. Phanuel, of the tribe of Aſer, this
c. 8. year becoming a widow, departs not
88. from the temple, but ſerves God with
Lu. ii. faſting and prayer night and day, for
37. 84 years together, until ſuch time as
ſhe ſees Chriſt in the temple.

63. Jeruſalem is this year taken by
Joſ. Pompey; who meddles not with any
l. 1. of the treaſure which was in the temple,
Be. but makes the Jews tributary to
c. 5. the Romans.

The Year before CHRIST.

The Sixth Age of the World.
The Roman Empire.

49. *Here begins the Empire of the Roman
Cæſars, when Julius Cæſar, having
Ant. overthrown Pompey at the battle
l. 14. of Pharſalia, was made perpetual
c. 8. dictator.*

40. Herod, the ſon of Antipas, or Antipater,
Joſ. an Idumean, is this year by
l. 14. the Romans declared king of Judea.

c. 25. Herod, aſſiſted by Soſius the Roman
38. general, lays ſiege to Jeruſalem, and
Id. ib. takes it; the ſoldiers fill all corners
c. 28. of the city with blood, rapine, and
l. 1. cruelty. Antigonus, the prince and
37. high-prieſt is by Soſius carried away
Bell. priſoner to Rome, and Herod put in
c. 13. full poſſeſſion of the kingdom.

37. About this time Hillel, a Babylonian,
31. deſcended from David, flouriſhed
at Jeruſalem; one of whoſe diſciples was Jonathan the ſon of Uzziel, the famous author of the Chaldee paraphraſe.

28. Cæſar Octavianus, nephew to Julius Cæſar, in his fifth conſulſhip, with the aſſent of the ſenate and people of Rome, aſſumes the title of Emperor,
Dion. at which time the government among
l. 52. the Romans was legally changed from
a republick into a monarchy. The
27. next year following he is by the ſenate
Joſ. ſurnamed Auguſtus.

Ant. Herod this year begins to enlarge,
l. 20. or rather to rebuild the temple at Jeruſalem,
18. 46 years before the firſt paſſover
Joh. of the miniſtry of Chriſt, and
ii. 20. in nine years and a half finiſheth that
magnificent ſtructure.

6. The angel Gabriel appears to
Lu. i. Zachary the prieſt as he is offering
11. incenſe in the temple, telling him,
that a ſon ſhall be born unto him, whom he ſhall call John; who alſo ſhall be a Nazarite, and the forerunner of the Lord, in the ſpirit and power of Elias.

5. In the 6th month after John was
26. conceived, the ſame angel Gabriel is
ſent by God to Nazareth in Galilee, to the moſt bleſſed Virgin Mary, (eſpouſed to Joſeph, a perſon of the houſe and lineage of David) the angel declares unto her, that ſhe ſhall conceive by the overſhadowing of the Holy Ghoſt, and bring forth a ſon, and call his name JESUS.

4. John the Baptiſt born 6 months before
57. Chriſt.

The Seventh Age of the World.

ii. 6. CHRIST, our Lord and Saviour,
in the fullneſs of time, is born of the bleſſed Virgin Mary at Bethlehem, and laid in a manger.

21. On the 8th day after his nativity,
he

he is circumciſed and named
(4.) JESUS.
Mat. The wiſe men of the Eaſt bring
ii. 1, preſents to the new-born king of the
12. Jews.
14, Joſeph flies into Egypt with the
child Jeſus, and Mary his mother.
16, Herod commands the infants in and
about Bethlehem to be ſlain.
(3.) Herod dieth, and his ſon Archelaus
20. is by Cæſar made tetrarch of Judea.
Joſ. Other dominions which belonged to
Ant. Herod are divided among his ſons.
l. 17. Chriſt, by God's appointment, is
10. brought back out of Egypt into Nazareth.
Mat.
ii.21,
23. *The firſt year of the vulgar Chriſtian* Æra *begins here.*

The Year after CHRIST By occaſion of the Paſſover our
Lord goes up with his parents to
(8.) Jeruſalem, and there diſputes with the
Lu. doctors in the temple.
ii.46. Auguſtus dies, and Tiberius ſucceeds him.
(14.)
Joſephus, called Caiaphas, is made
high prieſt of the Jews, by the favour
of Valerius Gratus the Roman
governor.
26. Towards the end of this year, Pontius
Joſ. Pilate is ſent to be procurator
Ant. of Judea, in the place of Valerius
l. 18. Gratus.
c. 3. John the Baptiſt begins to preach
(27.) and to baptize in the deſert of Judea,
Mat. thereby preparing the way of the
iii. 1. Lord, and doing his endeavour, that
Mar. Chriſt's coming after him may be
i. 2. made known unto Iſrael. Unto John
Luk. God gives a ſign whereby he may
iii. 3. know the Lord's Chriſt, that upon
Joh. whom he ſhall ſee the Spirit deſcending
i. 7. and remaining on him, the ſame
Iſa. is he which ſhall baptize with the
xli. 1. Holy Ghoſt.
Mat. Jeſus entering upon the 30th year
iii.13. of his age, comes from Galilee to
Mar.i. Jordan, and is baptized of John, at
9. which time a moſt illuſtrious manifeſtation
Lu. is made of the bleſſed Trinity;
iii.22. for the Son of God aſcending
out of the water, and praying, the
Heavens are opened, and the Spirit of
God, in the ſhape of a dove, deſcends
upon him; and the voice of the Father
is heard from heaven, ſaying,
This is my beloved Son in whom I am
well pleaſed.
Joh. John ſees it, and bears record, that
i. 34. this is the Son of God.
Mat. Jeſus, full of the Holy Ghoſt, returns
iv. 1. from Jordan, and is led by the
Mar. ſpirit into the wilderneſs, where he
i. 12. faſteth 40 days and 40 nights, and is
tempted by the Devil.

After this, our Lord returns into
30. Galilee.
Lu. John gives teſtimony to our Saviour,
iv. 1, paſſing by him; Andrew, Peter,
14. Philip, and Nathaniel, acknowledge
Joh. him to be the Meſſias, and become his
i. 36, diſciples.
47. Chriſt, at a marriage in Cana of
ii. 1. Galilee, turneth water into wine;
this was his firſt miracle.

The firſt Paſſover of Chriſt's publick Miniſtry, from which the firſt year of the ſeventieth and laſt of Daniel's weeks begins: In which the covenant is confirmed with many, Dan. ix. 27. *compared with* Matt. xxvi. 28.

13. JESUS cometh to Jeruſalem at the
time of the Paſſover, and entering
into the temple, ſcourgeth out
thoſe that bought and ſold there: the
Jews require a ſign of his authority.
Chriſt bids them deſtroy that temple
(underſtanding the temple of his body)
and in three days he will raiſe it up.
30. Herod the tetrarch caſteth John the
Matt. Baptiſt into priſon, for reprehending
xiv.3. his inceſt with his brother Philip's
Mar. wiſe, and other evils done by him.
6. 17. Chriſt diſcovers himſelf to the woman
Lu. of Samaria.
iii.19. He goes throughout all Galilee,
(31.) teaching in the ſynagogues, and working
Joh. miracles.
iv. 7, Matthew called to be a diſciple.
42.
Lu.

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iv.43.
v. 27. *The ſecond Paſſover of Chriſt's Miniſtry,* John v. 1. *compared with* iv. 3, 5. *from which the ſecond year of the ſeventieth week of Daniel begins.*

Joh. JESUS comes up to Jeruſalem at
v. 1. the time of the feaſt, and heals
on the ſabbath day a man that had an
infirmity 38 years, lying at the pool
of Betheſda. He makes a moſt divine
apology to the Jews that ſought
to kill him, becauſe he ſaid that God
was his father.
Lu. Chriſt out of the multitude of his
vi.13. diſciples chooſeth 12, whom he calleth
Matt. Apoſtles: namely, Peter, Andrew,
v. vi. James, John, Philip, Bartholomew,
vii. Matthew, Thomas, James the ſon of
Lu. Alpheus, Simon called Zelotes, Judas
vi.20. the brother of James, and Judas Iſcariot.
ix. 1. To theſe our Saviour chiefly
Mar. directs his diſcourſe in that glorious,
vi. 7. full, and admirable ſermon on the
mount.

Jeſus ſends his 12 Apoſtles by two
32. and two, to preach and heal the
Mat. ſick.
x. 1. John the Baptiſt is beheaded in priſon,
xiv.6, by Herod's command.
15. Jeſus feeds 5000 men, beſides women
Mar. and children, with five barley
vi.35. loaves and two little fiſhes. He refuſes
Lu. to be made a king.
ix.12.
Joh.

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vi.
1,15. *The third Paſſover of Chriſt's Mininiſtry,* John vi. 4. *from which the third year of the ſeventieth week of Daniel begins.*

Mat. JESUS is transfigured on the mount,
xvii. Moſes and Elias are ſeen to talk
1. with him, and a voice from Heaven
Mar. is heard a ſecond time, ſaying, This
ix. is my beloved Son; hear him.
Lu. Chriſt payeth tribute to Cæſar.
ix.28. A certain village of the Samaritans
Mat. refuſeth our Saviour entertainment in
xvii. his way to Jeruſalem, the diſciples
24. deſiring to call for fire from Heaven
Lu. to conſume them, are ſeverely reprehended.
ix.51.
x. 1. The 70 diſciples are ſent out by
two and two to work miracles, and to
preach.
(33.) Chriſt teacheth his diſciples to
xi. 1. pray.
Joh. Chriſt raiſeth Lazarus that had been
xi. 1, buried four days.
47. Caiaphas, high prieſt of the Jews,
propheſieth concerning the death of
Chriſt.
Lu. Zaccheus a publican converted.
xix.1. Chriſt reſtoreth to blind Bartimeus
Mar. his ſight.
x. 46. Mary the ſiſter of Lazarus anoints
Joh. our Saviour's feet with coſtly ſpikenard,
xii. 3. and wipeth them with the hair
of her head.
Mat. Chriſt rideth in triumph to Jeruſalem,
xxi. the multitude ſpread their garments
Mar. in the way, and cry Hoſanna
xi. to the ſon of David. Coming near
Lu. the city, he weeps over it, and foretells
xix. its deſtruction. He enters the
Joh. temple, and caſteth out thoſe that
xii. bought and ſold there, and heals the
Iſa.lii. blind and lame.
Zac. He curſeth the fruitleſs fig-tree, and
ix. 9. the next morning it is found dried up
Mat. and withered: thence he taketh occaſion
xxi. to ſhew the power of faith.
17.

The fourth Paſſover, in which Chriſt our Paſſover was ſacrificed, 1 Cor. v. 7. *and ſo an end is put to all legal ſacrifices prefiguring this great expiation.*

33. *piation. The fourth or middle year
of Daniel's laſt week begins,* Dan.
ix. 27.

Mat. ON the firſt day of unleavened
xxvi. bread, when the Paſſover of the
Mar. Jews was to be ſlain, (*April* 2,) in the
xiv. evening, Jeſus eateth the Paſſover with
Lu. his diſciples, and inſtitutes the ſacrament
xxii. of his body and blood in bread
and wine.

Joh. Chriſt waſheth his diſciples feet,
xiii. and exhorteth them to humility and
charity.

xviii. In the ſelf-ſame night Chriſt is betrayed
by Judas, mocked, buffeted,
and ſpit upon by the ſoldiers.

Mat. Next day he is condemned by Pilate,
xxvii. and crucified; the ſun, during
Mar. the crucifixion, is darkened, and the
xv. veil of the temple rent in the midſt.
Lu. Chriſt, praying for his enemies, gives
xxiii. up the ghoſt. Joſeph of Arimathea
Joh. begs the body, and lays it in a new
xix. ſepulchre.

Pſ. On the 3d day, the next after the
xxii. Jewiſh ſabbath, (*April* 5,) Chriſt
Mat. riſeth from the dead, his reſurrection
xxviii. is declared by angels to the women
Mar. that came to the ſepulchre. Chriſt
xvi. firſt appeareth to Mary Magdalen,
Lu. and afterward to his diſciples, and
xxiv. dineth with them.

Joh. Chriſt bringeth his Apoſtles to
xx. mount Olivet; commandeth them to
Acts i. expect in Jeruſalem the ſending down
of the Holy Ghoſt; ſends them to
teach and baptize all nations, and
Mat. bleſſes them; and while they behold,
xxviii. he is taken up, and a cloud receives
him out of their ſight. After his
aſcenſion the diſciples are warned by
two angels to depart, and to ſet their
minds upon his ſecond coming; they
accordingly return, and giving themſelves
to prayer, chooſe Matthias to
be the Apoſtle in the place of Judas.

Acts On the day of Pentecoſt, (*May* 24,)
ii. the Holy Ghoſt deſcendeth on the
Apoſtles in the form of cloven tongues,
like as of fire, and enableth them to
ſpeak all languages. Peter the ſame
day preacheth Chriſt and the reſurrection,
and about 3000 Believers are
added to the Church.

iii. Peter, by faith in Chriſt's name,
healeth a lame man.

iv. The rulers of the Jews, offended at
Peter's ſermon, and his miraculous
cure of the lame man, caſt both him
and John into priſon; upon their
examination, they boldly avouch the
lame man to be healed by the name of
Jeſus, and that by the ſame Jeſus we
muſt be eternally ſaved. After this
the Jews forbid them to ſpeak any
more in that name; but the Apoſtles
33. anſwer, That it is fit they ſhould obey
God rather than men. They are
threatened, and let go.

Acts Ananias and his wife Sapphira, for
v. 1. their hypocriſy, are ſuddenly ſtruck
dead.

17. The Apoſtles are again caſt into
priſon by the high-prieſt, but an
angel ſets them at liberty, and bids
them preach the goſpel to the people
without fear; being taken again teaching
in the temple, they are brought
before the council; where, by the advice
of Gamaliel, a Phariſee and doctor
of the law, they are delivered.

(34.) The number of believers increaſing
vi. at Jeruſalem, the apoſtles ordain ſeven
deacons, who ſhould diſtribute the
alms of the whole church to the
widows, and poorer ſort of believers.
Stephen, one of theſe deacons, having
confounded ſome that diſputed with
him, is by them falſely accuſed of blaſphemy,
and brought before the council,
vii. where he reprehends their rebellion
and murthering of Chriſt. Whereupon
they caſt him out of the city,
and ſtone him; he in the mean time
praying for them.

viii. A great perſecution of the church
at Jeruſalem follows after the death of
the firſt martyr Stephen.

5, Philip, one of the ſeven deacons,
preacheth at Samaria and converteth
many; worketh miracles, and healeth
the ſick. Simon the ſorcerer,
ſeeing the wonders that are done by
Philip, believeth, and is baptized.

15, The apoſtles at Jeruſalem hearing
that Samaria had received the
faith, ſend thither Peter and John to
confirm and enlarge the church. The
apoſtles, by prayer and impoſition of
hands, confer the Holy Ghoſt on all
believers. Simon Magus offers them
money, that he may receive power of
conferring the ſame, whoſe impiety is
ſharply reproved by Peter. Having
completed their miniſtry in thoſe parts,
they return to Jeruſalem.

(35.) An angel ſendeth Philip to teach
26. and baptiſe the Ethiopian eunuch.

ix. 1, Saul, a violent perſecutor of all that
call on the Name of Jeſus, and one
who conſented to the death of Stephen,
goes now towards Damaſcus,
with commiſſion from the high-prieſt,
and the council, to apprehend all
Chriſtians in thoſe parts, and to bring
them bound to Jeruſalem; on the
way is miraculouſly converted by a
voice from heaven; and three days
after baptized by Ananias at Damaſcus,
where he preacheth the goſpel of
Chriſt with great boldneſs, to the
aſtoniſhment of thoſe who knew upon
35. what deſign he was ſent thither.

38. Saul having preached the Goſpel at
Acts Damaſcus a long time, the Jews lay
ix. 23. wait to kill him, but he eſcapeth from
2 Co. thence, and comes to Jeruſalem; there
xi. 32. he ſees Peter and James, the brother
Ga. i. of our Lord, and abides with them
18. 15 days. Here he ſpeaks boldly in
the Name of Jeſus, and diſputes with
the Grecians, or rather Jews that uſed
the Greek tongue. Theſe alſo conſult
how they may kill him.

Acts While Saul prays in the temple, he
xxii. is in a trance, and the Lord appears
17. unto him, and bids him to depart
from Jeruſalem, becauſe they will not
receive his teſtimony; adding that he
ix. 30. will ſend him to the Gentiles. Saul
Ga. i. leaving Jeruſalem, goes to his own
21. country Tarſus, and from thence travels
into Syria and Silicia.

Acts Peter viſits the churches af Judea,
ix. Galilee, Samaria, *&c.* At Lydda he
32. cureth Æneas of the palſy; and at
36. Joppa reſtoreth Tabitha to life.

(41.) At Cæſarea Cornelius a centurion,
x. by prayers and alms, finds favour in
the ſight of God, and is commanded
by an angel to ſend for Peter, now at
Joppa. God by a viſion teacheth
Peter not to deſpiſe the Gentiles; and
being ſent for by Cornelius, goes and
preacheth Chriſt to him, and a great
company that were met at his houſe;
while Peter preacheth, the Holy Ghoſt
falls upon them all; and immediately
the apoſtle baptizeth them.

xi. Peter, at his return to Jeruſalem, is
accuſed by thoſe of the circumciſion,
for converſing with the Gentiles; but
he declares to them his viſion, and
the whole matter concerning Cornelius;
and they glorify God, for
granting to the Gentiles alſo repentance
unto life.

The believers, who, ever ſince the
martyrdom of Stephen, and the perſecution
thereupon enſuing, had been
diſperſed throughout all Phenice and
Cyprus, come now to Antioch and
preach the Goſpel to the Greeks
there, having before preached to none
but the Jews. The church at Jeruſalem
underſtanding this, and that the
number of believers increaſed exceedingly,
ſends Barnabas thither to confirm
them; he goes to Tarſus, and
takes Saul along with him to Antioch,
where they continue a whole year,
converting multitudes to the faith.
Here the diſciples were firſt called
Chriſtians.

44. About this time, James the brother
xii. of John is beheaded by the command
of Herod Agrippa. He alſo
impriſoneth

imprisoneth Peter, whom an angel de-
44. livers, upon the prayers of the church.
The ſame Herod not long after,
ſpeaking to the people at Cæſarea,
ſome of them cry out, It is the voice
of God, and not of man; and immediately
an angel of the Lord ſmites
him, becauſe he gave not the glory to
God; and he is eaten of worms, and
dieth.

45. Barnabas and Saul ſet forward in
Acts their preaching of the Goſpel. They
xiii. plant the Chriſtian faith in Seleucia,
Cyprus, and other places. At Paphos
they preach the Goſpel to Sergius
Paulus, a governor of that country:
Elymas a Sorcerer withſtanding them,
and endeavouring to turn away Sergius
from the faith, is at Saul's rebuke
ſtruck blind. From this time Saul is
always called by his new name Paul;
he preacheth at Antioch; the Gentiles
believe, but the Jews gainſay and blaſpheme.
Whereupon he and his aſſiſtants
turn to the Gentiles, and come
to Iconium.

(46.) At Iconium they are perſecuted
xiv. and ready to be ſtoned. From hence
they fly to Lyſtra and Derbe, cities
of Lycaonia. At Lyſtra, Paul healing
a cripple, the multitude cry out,
that the gods are come down, and call
Barnabas, Jupiter; and Paul, Mercurius;
and would have ſacrificed to
them, had not the apoſtles, with
clothes rent, run in among them, and
aſſured them, that they were men like
themſelves. Soon after there come
Jews from Antioch and Iconium, who
excite the people againſt them. Paul
is by the furious multitude ſtoned,
and drawn out of the city as dead;
but whilſt the diſciples ſtand about
him, he riſeth up, and the next day
2 Co. departs with Barnabas to Derbe.

xii. In this year, perhaps at this very
2. time, Paul was caught up into the
third heaven, and heard unſpeakable
words, 14 years before he wrote his
ſecond epiſtle to the Corinthians.

2 Ti. About this time Timothy, though
i. 2, a child, with his mother Eunice, and
5. his grandmother Lois, embrace the
Chriſtian faith, preached by Paul.

(52.) Certain Judaizing Chriſtians come
Acts from Judea to Antioch, and teach
xv. that the Gentiles ought to be circumciſed,
and obſerve the law of Moſes;
theſe Paul and Barnabas oppoſe, and
a council his held by the apoſtles and
others at Jeruſalem, to determine this
controverſy. The decrees of the
ſynod are ſent to the churches.

(53.) Paul and Barnabas, thinking to viſit
36. the churches together, fall at ſtrife,
and part aſunder; Barnabas and Mark
go into Cyprus; Paul and Silas into
53. Syria and Cilicia.

Acts Paul coming to Derbe, finds there
xvi. Timothy, whom (becauſe his mother
was a believing Jew, though his father
a Gentile) he cauſeth to be circumciſed,
and takes him along with
him. He is by a viſion admoniſhed
to go into Macedonia; coming to
Philippi, the chief city of that part
of Macedonia, he converts Lydia;
caſteth out of a certain maid-ſervant a
ſpirit of divination, whoſe maſter loſing
a conſiderable gain thereby, brings
Paul and Silas before the magiſtrates;
theſe cauſe them to be whipped and
impriſoned; but at midnight Paul
and Silas praying and ſinging Pſalms,
the doors of the priſon fly open, and
their bonds are looſed; the jailor
ready to kill himſelf is converted to
the faith, and baptiſed the ſame night
with his whole family. Next day
the magiſtrates come themſelves, and
pray them to depart the city.

(54.) From Philippi Paul takes his journey
xvii. through Amphipolis and Apollonia,
and comes to Theſſalonica,
where he finds a ſynagogue of the
Jews; there he preacheth three ſabbath-days;
ſome believe, others perſecute
him. Leaving Theſſalonica,
he comes to Berea, and ſoon after arrives
at Athens, diſputes with the philophers,
and declares unto them that
UNKNOWN GOD, whom they
had ignorantly worſhipped. He converts
Dionyſius the Areopagite, and
thence paſſeth to Corinth.

xviii. Paul at Corinth meets with Aquila
and Priſcilla, not long before baniſhed
Rome by the decree of Claudius.
Here he continues a year and ſix
months, and thence writes to the
Theſſalonians.

55. Paul is accuſed by the Jews, and
brought before Gallio, proconſul of
Achaia, who refuſeth to be judge in
a controverſy about religion, and ſo
drives them away from the judgment-ſeat.

56. Paul departs from Corinth, and
xviii. paſſeth to Epheſus, thence he ſets
18. out toward Jeruſalem, that he may
be at the feaſt; he lands at Cæſarea,
goes down to Antioch, and comes
into the regions of Galatia and Phrygia,
confirming the diſciples in all
thoſe places.

(57.) Paul returns to Epheſus, diſputes
xix. daily in the ſchool of Tyrannus, and
continues preaching there, and the
parts thereabouts.

58. He writes his epiſtle to the Galatians.

60. At Epheſus Demetrius, a ſilverſmith,
jealous of his gain, raiſeth a
60. tumult againſt Paul, which is appeaſed
by the town-clerk.

1 Co. About this time a ſchiſm ariſeth
i. 11. in the church of Corinth, which
xvi. 8. cauſeth Paul (now in or about Epheſus)
to write his firſt epiſtle to the
Corinthians.

Acts Paul departs from Epheſus, and
xx. comes into Macedonia, and gathers
2 Co. a contibution for the relief of the ſaints
viii. 1, at Jeruſalem.

2, 6, The apoſtle having learnt from
19. Titus the ſucceſs of his firſt, writes
now his ſecond epiſtle to the Corin-
1 Co. thians; out of Macedonia he goes
xvi. into Greece, and comes into Corinth,
5. where he writes his epiſtle to the Romans.

Acts Paul purpoſing to go directly from
xx. 3. thence into Syria, that he may carry
4. the collections to Jeruſalem, the Jews
lay wait for him; he underſtanding
this, thinks it beſt to return into Macedonia
the ſame way he came, and
thence to paſs into Aſia.

6. After the days of unleavened bread
Paul ſails from Philippi, and comes
to Troas; there he reſtores Eutychus
to life. Having paſſed through ſeveral
cities of Grece, he arrives at Miletus;
from thence he ſends to call the
elders of the church of Epheſus, whom
he earneſtly exhorts to the performance
of their duty.

xxi. Paul comes to Jeruſalem, is apprehended
in the temple, and ſecured in
the caſtle; he claimeth the privilege
of a Roman, and eſcapeth ſcourging.

xxii. Paul pleadeth his cauſe before Ana-
xxiii. nias the high-prieſt. The chief captain
underſtanding that above 40 Jews
had bound themſelves under a curſe,
neither to eat nor drink till they had
killed him, ſends him to Felix the governor
of the province, by whom he
is impriſoned at Cæſarea.

xxiv. Paul is accuſed before Felix by
Tertullus the orator: Felix goes out
of his office, and to gratify the Jews
62. leaves Paul in Priſon. Portius Feſtus
ſucceeds him in the government.

xxv. The Jews came to Cæſarea, and
accuſe Paul before Feſtus. He anſwereth
for himſelf, and appeals unto
Cæſar. King Agrippa comes to
Cæſarea, and Feſtus opens the whole
matter to him.

xxvi. Paul makes his defence in the preſence
of Agrippa; who thereby is almoſt
perſuaded to be a Chriſtian; and
the whole company pronounce him
innocent.

(63.) Paul comes to Rome, is a priſoner
xxviii. at large and preacheth there two
years.

The Year after CHRIST.

The Seventh Age of the World.

The Roman Empire.

63. *Here ends the Hiſtory of the Acts of the Apoſtles, written by* S. Luke, *S.* Paul*'s beloved companion in his travels.*

St. Paul from Rome writes his epiſtles,
To the Philippians,
To Philemon,
To the Coloſſians,
To the Epheſians.

65. About the latter end of this year,
He. St. Paul is ſet at liberty; and a little
xiii. before his departure out of Italy into
24. Aſia, he writes his epiſtle to the He-
Tit. i. brews.
5. He preacheth the Goſpel in the iſle

The Year after CHRIST.

The Seventh Age of the World.

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65. of Crete and leaves Titus there to
ſet things in order, and ordain elders
in every city,
St. Paul writes his epiſtles,
66. To Timothy I.
To Titus,
To Timothy II.
About this time the epiſtles of S.
Peter, S. John, and S. Jude, ſeem to
67. be written.
Euſeb. S. Peter and S. Paul are ſaid to
Hiſ. have ſuffered martyrdom at Rome
Ec. i. towards the latter end of Nero's
2. c. reign.
24. This year Jeruſalem (according to

The Year after CHRIST.

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The RomanE mpire.

Chriſt's prophecy) is beſieged, taken,
70. ſacked, and burnt by Titus, 1,100,000
Lu. of the Jews periſh, 97,000 are taken
xix. priſoners; beſides an innumerable
43. company that in other places of Judea
44. kill themſelves, or periſh through famine, baniſhment, and other miſeries.
(96.) S. John baniſhed into the iſle of
Patmos by Domitian, and there receives and writes his Revelation.
After the death of Domitian, St. John returns to Epheſus, and at the requeſt of the Church writes his Goſpel.

TABLES of Scripture-Meaſures, Weights, and Coins. With an Appendix containing the Method of Calculating its Meaſures of Surface, hitherto wanting in Treatiſes on this Subject.

By the Right Rev. Richard Lord Biſhop of Peterborough.

A Meaſure is a known Quantity applied to another of the ſame kind that is leſs known, to make its Dimenſions better known, by help of Numbers expreſſing the proportion that the known Quantity bears to the unknown. The Dimenſions to be meaſured are three. 1. *Mere Length,* which hath but one Dimenſion. 2. *Surface,* which conſiſts of Length multiplied into Breadth; ſo it hath two Dimenſions, as it were interwoven, and this is always meaſured by ſome ſquare Surface already known, as by a ſquare Foot, or a ſquare Cubit, or any other Square already known by help of its Side. *Moſes* generally uſeth the ſquare Cubit. 3. Is *Solidity* or *Capacity,* which had three Dimenſions multiplied into each other: Length, Breadth, and Heighth, or Depth. This is meaſured by a known Cube. From Solidity ariſeth Weight in all ſublunary Bodies; and by Weight we meaſure the Value of Coins: Therefore I ſhall join Weights and Coins together in the Fourth Table.

I uſe = *to ſignifie* Equal : : : *to expreſs* Proportion : . *is called* Separatrix, *parting Decimals from Integers.*

I. TABLE. *Meaſures of Length.*

I expreſs the Cubit, and its parts, both by Inch-meaſure *and by* Foot-meaſure; *which I deduce from Inches by this Proportion:*

	Inch-Meaſ.	Foot Meaſ.
As 12. 1. : :	21.888.	1.824.
	Inch Decim.	Foot-Dec.
A Cubit is = to	21.888.	1 .824.
A Span the longer = $\frac{1}{2}$ a Cubit =	10.944.	=.912.
Span the leſs = $\frac{1}{3}$ of Cubit =	7.296.	=.608.
A Hand's breadth = $\frac{1}{6}$ of Cubit =	3.684.	=.304.
A Finger's breadth = $\frac{1}{24}$ of Cubit =	.912.	=.076.

Meaſures of many Cubits length, I expreſs only in Foot-meaſure.

		Feet Decim
A Fathom	= 4 Cubits	= 7.296
Ezekiel's Reed	= 6 Cubits	=10.944
Schœnus, the Egyptian Line for Land-Meaſure, which I think Scripture uſeth to divide inheritances. *Pſal.* 16. 6. & 78. 55. They uſed different lengths, but the ſhorteſt, and moſt uſeful was	Cubits. =80	=145.92.

Herodotus *mentions a* Schœnus *juſt* 300 *times as long: I judge that all the greater were made in proportion to the leaſt.*

The Mile, = 4000 Cubits = 7296 Feet.
Stadium, $\frac{1}{10}$ of their Mile = 400 Cubits = 729.6
Paraſang, 3 of their Miles = 12000 Cubits = 4 *Engliſh* Miles, and 580 Feet.

II. TABLE. *Meaſures of Surface.*

Moſes hath deſcribed theſe by ſquare Cubits. I here expreſs them reduced to our ſquare Feet: The method of this Reduction is taught in an Appendix. I firſt propoſe three clear Examples given by *Moſes.* Secondly, I place ſix inſtances of greater difficulty.

The cleareſt Examples are,

I. The Altar of Incenſe. Only two ſides of it, *viz.* its Length and Breadth, are expreſſed by *Moſes*; each of them is affirmed to be one Cubit. Yet he declares that it was Four-ſquare: whence we collect that it was juſt one ſquare Cubit. See *Exod.* xxx. 2. Now it is demonſtrated in the Appendix that one *Jewiſh* ſquare Cubit amounts to in Surface three *Engliſh* ſquare Feet, and about 47 ſquare Inches.

II. The Table of Shew-bread, *Exod.* xxv. 23. It is affirmed to be two Cubits in Length, and one in Breadth. None doubt but it was rectangular, containing two *Jewiſh* ſquare Cubits. Theſe amount to above ſix *Engliſh* ſquare Feet, and above half, *viz.* 94 ſquare inches.

III. The Boards of the Tabenacle, each ten Cubits in Length, and one and a half in Breadth, *Exod.* xxvi. 16. being rectangular, muſt contain 15 ſquare Cubits, *Jewiſh.* Theſe are proved to contain very near 50 ſquare feet of *Engliſh* Meaſure.

The more difficult Caſes reſerved to the Appendix, are,

I. The Mercy-ſeat, whoſe Surface is = 12 ſquare Feet and $\frac{1}{2}$.

II. A general Method is taught of reducing any given Number of *Jewiſh* Cubits to *Engliſh* ſquare Feet.

III. The Example of the 15 ſquare Cubits in the Boards of the Tabernacle is made clear.

IV. The Court of the Tabernacle, deſcribed *Exod.* xxvii. 18. is found to be juſt half the *Egyptian Aroura*, and to contain 1 Rood, 21 Perches, 27 ſquare Feet, *&c.*

V. The whole *Aroura* is determined, and reduced to our *Engliſh* Meaſures, 3 Roods, 2 Perches, 55 ſquare Feet.

VI. The Suburbs, or Glebe-Land, given to each City of the *Levites*, *Numb.* xxxv. 3, 4, 5. is ſhewed to be a Square, on each of the four Sides of every City, containing a million of *Jewiſh* Square Cubits, or 100 *Arouræ*; which amount to in each Square 76 Acres, 1 Rood, 20 Perches, 80 ſquare Feet: Whence we collect, that all the four Squares amounted to 305 Acres, 2 Roods, 1 Perch, beſides 51 Feet ſquare.

III. TABLE. *Meaſures of Capacity.*

	Wine-Gal.	Pints.	Inch. Sol.
Epha or *Bath*	7	4	15
Chomer, *Homer* in our Tranſlation	75	5	7
Seah $\frac{1}{3}$ of *Epha*	2	4	3
Hin = $\frac{1}{6}$ of *Epha*	1	2	1
Omer $\frac{1}{10}$ of *Epha*	0	6	0,5
Cab $\frac{1}{18}$ of *Epha*	0	3	10
Log $\frac{1}{72}$ of *Epha*	0	0$\frac{1}{2}$	10
Metretes of *Syria* (*Joh.* 2. 6.) = *Cong. Rom.*	0	7$\frac{1}{8}$	0
Cotyla, *Eaſtern*, $\frac{1}{100}$ of *Epha*	0	0$\frac{1}{2}$	3

This *Cotyla* contains juſt 10 Ounces *Averdupois* of Rain-Water: *Omer* 100: *Epha* 1000: *Chomer* 10,000. So by theſe Weights all theſe Meaſures of Capacity may be expeditiouſly recovered very near Exactneſs.

IV. TABLE. *Of Weights and Coins.*

The *Jewiſh* Weights are reduced to the Standard Grains of our *Troy* Weight; whereof 438 are equal to the *Roman* Ounce, and to our ancient *Engliſh Averdupois* Ounce.

The Value of *Jewiſh* and *Roman* Weights and Coins, at the preſent Rate of Silver and Gold, expreſſed in Pence and Decimals of a Penny.

	Grains. Dec.	Pence. Decim.	s. d. q.
Shekel is the original wt.	=219	=28,2875	=2-4-1
Bekah $\frac{1}{2}$ a *Shekel*	=109,5	=14,1437	=1-2-$\frac{1}{2}$x
Gerab $\frac{1}{10}$ of *Bekah*	=10,95	= 1,41437	=0-1-$\frac{1}{2}$x
Maneh = 100 Shekel wt.	=21900	Pence. Dec.	l. s. d.
Maneh Coin = 60 Shillings	=13140	=1697,25	=7-1-5
Talent ſil. = 3000 Shillings	=657000	=84862,5	=353-11-10*ob*
Talent of Gold, the ſame Weight			=5075-15-7*ob*
The Golden Daric's, *Ezra* ii. 69. ſeem to be Coins of *Darius* the *Mede*. They weighed 12 *Gerab's*.	=131,4		=1-0-4

Roman *Money mentioned in the New Teſtament.*

	Pence.	Farthings.
Denarius, Silver,	7	3
Aſſes, Copper,	0	3
Aſſarium,	0	1$\frac{1}{2}$
Quadrans,	0	$\frac{3}{4}$
A Mite,	0	$\frac{1}{3}$

An APPENDIX *to the Second Table of* Meaſures *of* Surface, *deſcribed by* Moſes, *ſhewing the Method of reducing them by Calculation to the Meaſures uſed in* England, *for the Benefit of thoſe that underſtand* Decimal Arithmetick, *and deſire to try the Reductions given in the Table, or to make further Improvements in this Kind of Meaſures.*

1. *The Mercy-ſeat.* I SHALL begin with reduction of the Meaſures of the *Mercy-ſeat*, which was God's Throne of Grace among the *Jews*. *Moſes*, in *Exodus* xxv. 17. affirms, That its Length was two Cubits and $\frac{1}{2}$, its Breadth one Cubit and $\frac{1}{2}$. The Fractions adhering to its Length and Breadth, make ſome difficulty to beginners in Arithmetick, which the Decimal way doth much abate. Suppoſing therefore, what I have elſewhere proved, that the *Jewiſh* Cubit was in Foot-meaſure, 1,824. The length muſt be expreſt in Foot-meaſure, and Decimals thereof 4,560. The Breadth in like meaſure will be 2,736. Wherefore the Product of theſe Numbers multiplied into each other, gives it Surface 12,47616: in number of its ſquare Feet, and Decimals thereof, 12 ſquare Feet, and very near half a ſquare Foot, if the Decimals had been ,50, it had been juſt half a Foot. If we deſire to expreſs thoſe Decimals of a Foot in ſquare Inches, as is uſual in *England*, we muſt multiply ,47616 by 144, the ſquare Inches of a Foot, and the Product will be 68,56704: which ſhews that the Decimals we found amount to 68 ſquare Inches, and above half an Inch more: we need not be nicer.

2. In the Altar of Incenſe *Moſes* deſcribes the *Jewiſh* ſquare Cubit, which muſt be reduced to our Foot Meaſure, thus, $\frac{1,824}{1,824}$. The Product of theſe Numbers multiplied will be the upper Surface of this Altar, 3,326976, that is, three ſquare Feet and ,326976 Decimals of a ſquare Foot, which we may expreſs by 47 ſquare Inches, and a few Decimals of an Inch ſquare inconſiderable. 2. *A Square Cubit reduced to our Meaſure.*

3. *Moſes*' Deſcription of the Boards of the Tabernacle, *Exodus* xxvi. 16. by ten Cubits in length, and one and a half in breadth, naturally leads a Man to diſcern in each Board's Surface 15 *Jewiſh* ſquare Cubits; becauſe if we conceive a Line drawn from the end of one Cubit at the bottom of the Board, to the end of one Cubit at the top of the Board, this muſt needs be ten whole ſquare Cubits on one ſide of that Line, and ten half ſquare Cubits (=5 whole) on the other ſide of that Line: here therefore are 15 ſquare Cubits. The Reduction of theſe into *Engliſh* ſquare Feet is performed by multiplying 15. *viz.* The Number of Cubits given, into 3,326976, the Feet and Decimals of one ſquare Cubit, and the Product will be 49,90464, and that is very near to 50 ſquare Feet, for thoſe Decimals amount to above 130 ſquare Inches, and little more than 13 ſquare Inches would make it juſt 50 Feet, which abatement we need not here regard. 3. *The Boards of the Tabernacle.*

4. Let us now go to the Meaſure of the Surface of Land. But we will begin with the Court of the Tabernacle, the Ground on which the Prieſts performed all the ſolemn Publick Worſhip of *Iſrael* in *Moſes*' Time. The Area of this Court is deſcribed by *Moſes*, *Exod.* xxvii. 18. by its length 100 Cubits, and its breadth every where 50 Cubits. Wherefore this Area muſt be in *Jewiſh* Meaſure 5000 ſquare Cubits, for that is the Product of 100 multiplied into 50. To reduce theſe 5000 *Jewiſh* Cubits into *Engliſh* ſquare Feet, I muſt multiply 5000 into 3,326976; the Product is 16634,88 *Engliſh* ſquare Feet. 4. *The Court of the Tabernacle.*

But in caſes of ſuch long numbers of Feet, we uſe for Brevity's ſake, and to help our Memories, to reduce them into Perches, or Roods, or Acres, which contain known Numbers of ſquare Feet. A Perch contains 272 ſquare Feet and ¼. A Rood is=to 10890 ſquare Feet. An Acre is=to 43560 ſquare Feet. It is plain that the Number 16634,88, hath not Integers equal to thoſe of an Acre; but it hath enough to anſwer thoſe in a Rood, and ſome overplus; therefore I muſt divide 16634,88, by 10890, which, is a Rood. By ſuch Diviſions continued in the Decimal way, until I have a Fraction of five or ſix places, which is exact enough, I find the Quote to be 1,527537, which aſſures me that my Number 16634,88, hath but once entirely in it a whole Rood: But it hath moreover in it many Decimal parts of a Rood. Theſe therefore I reduce to the Perches contained in them, by multiplying them into 40, which is the number of Perches that make up a Rood; and cutting off ſix Places from the Product, which is 21,101480; ſo I find there are 21 Perches intire, and the Figures after the Separatrix are Decimals of a Perch. Theſe alſo I multiply by 272,25, which are the ſquare Feet and Decimals of a Perch. The Product of this laſt Multiplication, after eight Places cut off from it by the Separatrix, becauſe there were ſix places of Decimals in one of the multipliers, and two in the other, is 27,62793000. Hence I learn that there are therein but 27 intire Feet, all the eight Decimal Places amount to little above ½ a Foot, and therefore I caſt them away as inconſiderable in the meaſure of Land. This Method of Reduction by Multiplication of Decimals, I find to be eaſier than the common way of Reduction by Diviſion, and therefore I propoſe it to be uſed by beginners in this Practice of Surveying. So I find this Court to contain in *Engliſh* Meaſure 1 Rood, 21 Perches, 27 Feet, and little more than half a foot ſquared. But reflecting upon *Moſes'* Meaſure by Cubits, and finding them to be preciſely 5000 ſquare Cubits, I obſerved that they were juſt half 10000, which I had obſerved from *Herodotus Euterpe* to be the Area of the *Egyptian Aroura*, by which their Land was as generally meaſured as ours is by Acres and Roods. See *Herodot.* l. 2. c. 168; I called alſo to mind a Paſſage in *Manetho* an *Egyptian* Prieſt, cited by *Joſephus* in his firſt Book againſt *Apion*, where he affirms, that *Manetho*, in his Hiſtory of the Reign, Wars and expulſion of the Paſtors (whom *Africanus* affirms to be *Phœnicians* or *Canaanites*, and *Joſephus* vainly believed to be *Jews*) wrote out of the Publick Records of *Egypt*, that theſe paſtors made at *Abaris* a very large and ſtrong Encampment, that encompaſſed 10000 *Arouræ*, ſufficient to contain 240000 Men, and long to maintain their Cattle. Hence it appears that not only the *Egyptians*, but the *Phœnicians* or *Canaanites* alſo that had dwelt among them, and had reigned there during the time of ſix Kings ſucceſſively, uſed this Meaſure of Land, called *Aroura*. Now this was long before *Moſes'* time; for the beginning of *Amoſis* or *Tethmoſis*, who expelled them out of *Egypt*, was very near the time of *Abraham*'s Death, as appears by the Annals of the learned Primate of *Ireland*. Wherefore I believe that *Moſes*, who was ſkilled in all *Egyptian* Learning, eſpecially Surveying, did of choice make the Court of the Tabernacle to be juſt half an *Aroura*, which was a known Meaſure to him and his People, who had long dwelt in *Egypt*, and Divine Authority directed him ſo to do.

5. The Reduction of an Aroura to Engliſh Meaſures.

5. Becauſe we have ſhewn from *Herodotus*, that an *Aroura* is the Square of 100 *Jewiſh* or *Egyptian* Cubits, and 100 ſuch Cubits may, in *Engliſh* Foot-meaſure, be expreſſed by 182,4 *Engliſh* Feet, it follows that the Square of this Number will expreſs exactly the number of the *Engliſh* ſquare Feet that are contained in an *Aroura*. Now by Multiplication of 182,4 into itſelf, I find the Product to be 33269,76: Therefore I conclude, that there are 33269 ſquare Feet intire, and ,76 Decimals of a ſquare Foot in an *Aroura*. Now to reduce theſe *Engliſh* ſquare Feet into Roods, Perches, and the remainder of ſquare Feet, I uſe the Method uſed in the laſt Paragraph: Firſt, I divide them by 10890, the ſquare Feet in a Rood, and the Quote I find 3,055074, that is, three Roods, and ,055074 Decimals of a Rood. Secondly, I multiply thoſe Decimals by 40, which is the Number of Perches in a Rood, the Product is 2,202960. Hence I conclude there are therein two Perches, and ,202960 Decimals of a Perch. Thirdly, I multiply theſe laſt Decimals by 272,25, which are the ſquare Feet of a Perch. The Product is 55,25586000, that is 55 intire ſquare Feet; the eight places of Decimals amount to little above ¼ of a ſquare Foot, therefore I reject them as inconſiderable in meaſure of Land. By all theſe Reductions it is found that an *Aroura* is in *Engliſh* Meaſure, three Roods, two Perches, 55 ¼ ſquare Feet. Hence it follows alſo, that it is not well tranſlated by *Jugerum*, for it is much larger; nor is it well in *Engliſh* called an Acre, for it is conſiderably leſs. To this place I refer the uſe of the leſſer ſort of χοῖνος which yet is moſt convenient for the uſe of the *Egyptians* and of the Jews to meaſure out private Men's Inheritances, by a Line which was 80 Cubits long. For the length of this Line will meaſure one ſide of an *Aroura*, if the other ſide be 125 Cubits long, which is the length of this Line and its half, and five Cubits, above half of it, which they might eaſily mark in it by a Knot or a Ring. And by this means they might eaſily lay any number of *Arouræ* together, all of them rectangular and parallel to each other. Such Lines I ſuppoſe for Meaſure of Inheritances are intimated, *Pſal.* lxxviii. 55. & xvi. 6, *&c.*

6. The Levites Glebe.

6. I ſhall conclude with an Example amounting after Reduction to a Number of *Engliſh* Acres, which Meaſure we have not yet reached to. This I take from *Numb.* xxxv. 3, 4, 5 Verſes: There *Moſes* deſcribes what Meaſure of Land the *Levites* were to be allowed for their Cattle, their Goods, and all their Beaſts, on the North, Eaſt, South, and Weſt Sides of each of their Cities. So that the City was to be in the midſt of the Land belonging to it. This Land in our Tranſlation is called Suburbs, becauſe of its nearneſs to all their Cities. But we muſt not thence imagine, that it means Houſes and Streets adjoining to their Cities, in which ſenſe we ſometimes uſe the word Suburbs. For *Moſes* plainly tells us they were places for their ſeveral ſorts of Cattle to feed in, ſuch as might alſo be Orchards or Gardens for Fruits, or perhaps for a little Corn, comprehended in the word *their Goods*. Theſe fields he limits by 1000 Cubits, which was juſt a quarter of an Eaſtern Mile, but amounts in mere length to 608 Yards *Engliſh* Meaſure, and therefore exceeds a quarter of an *Engliſh* Mile by 168 Yards in length. But it is certain that Cattle cannot feed upon mere length, but this muſt ſignify the ſide of ſome ſurface of Land bounded thereby, and we muſt have two ſides of that Surface given before we can find the Area, or Surface contained. Therefore *Moſes*, Verſe 5, tells us, that on each ſide of each City they muſt meaſure 2000 Cubits, which will determine no Surface, unleſs we underſtand it to mean the two ſides of a Square, bounded on every ſide by 1000 Cubits; theſe two ſides multiplied into each other, will produce a Square that contains juſt a Million of ſquare Cubits, and that is a known and exact meaſure of juſt 100 *Arouræ*, and this ſhews that the 2000

Cubits mentioned Verſe 5, are the two ſides of that Square, whereof the Thouſand mentioned Verſe 4, is one, and may be called the Root of the ſquare. This ſhews the agreement of the two different Numbers. The Reduction of this Million of ſquare Cubits will be performed by the ſame method that I have uſed before. Therefore, firſt, I expreſs 1000 *Jewiſh* by 1824 *Engliſh* Feet, without any Separatrix, according to the Principles owned in Decimal Arithmetick, and the Square of that Number will be 3326976, without a Saparatrix. Secondly, I divide this Number by 43560, which are the ſquare Feet of an Acre, and find the Quote to be 76,376859, which ſignify 76 intire Acres, and ,376859 Decimals of an Acre. Thirdly, to find what Roots are contained in theſe Decimals, I multiply them by four, the number of Roods in an Acre, and find the Quote to be 1,507436, which proves that there is but one Rood in them, and the ſix Figures cut off by the Separatrix (becauſe there were ſix Decimals in one of the Multipliers) are all Decimals of a Rood. Fourthly, therefore, to find what Perches are in theſe laſt Decimals, I multiply them by 40, which is the number of Perches contained in a Rood; the Product is 20,297440; hereby I find there are 20 intire Perches, beſides the Decimals of a Perch placed after the Saparatrix. Fifthly, to find what ſquare Feet are in thoſe laſt Decimals, I multiply them by 272,25, which are the ſquare Feet and Decimals in a Perch, the Product is 80,97804, which is 80 ſquare Feet, and all the Decimals not amounting to a ſquare Foot, I reject as inconſiderable in Meaſure of Land. Thus we have found that this and every other Square on each ſide of every *Levitical City*, was preſcribed to be 76 Acres, one Rood, 20 Perches, 80 ſquare Feet in our Meaſure, but was juſt a Million of ſquare Cubits in their Meaſure.

To add the four Squares belonging to one *Levitical City* together, the beſt way will be to take the firſt Quote that we found in Acre-meaſure, *viz.* 76,376859, and we muſt multiply it by four, and we ſhall find, by the method I have uſed, all the four Squares together to amount to 305 Acres, two Roods, one Perch; we need not take notice of any leſſer quantities in this caſe: We may alſo by this method find the ſum of the Acres belonging to all the 48 Cities of the *Levites*, and many other Improvements in this kind of meaſuring Surfaces. But I leave them to the induſtry of others.

A TABLE of TIME.

1	Abid, or Niſan, 1.	*March.* *April.*
2	Zif, or Jair, 2.	*April.* *May.*
3	Sivan, 3.	*May.* *June.*
4	Thamuz, 4.	*June.* *July.*
5	Ab, 5.	*July.* *Auguſt.*
6	Elul, 6.	*Auguſt.* *September.*
7	Ethanim, or Tizri, 7.	*September.* *October.*
8	Bul, or Marcheſuan, 8.	*October.* *November.*
9	Chiſleu, 9.	*November.* *December.*
10	Thebeth, 10.	*December.* *January.*
11	Shebeth, 11.	*January.* *February.*
12	Adar, or Ucadar, 12.	*February.* *March.*

Days of the Week.

1	Day of the Week,	*Sunday.*
2	Day,	*Munday.*
3	Day,	*Tueſday.*
4	Day,	*Wedneſday.*
5	Day,	*Thurſday.*
6	Day,	*Friday.*
7	Day,	*Saturday.*

Hours of the Day.

1, 2, 3, 4, 5, 6.

Morning.

From 6 to 7, 8, 9, 10, 11, 12.

Afternoon.

From 12 to 1, 2, 3, 4, 5, 6.

Watches.

The firſt Watch from Evening to 9 at Night.

The ſecond or middle Watch, from 9 to Midnight.

The third Watch, or Cock-crowing, from Midnight till Three in the Morning.

The fourth or Morning Watch, from Three till Morning.

A TABLE of OFFICES *and* CONDITIONS *of Men.*

Patriarchs, or *Fathers of Families*, ſuch as *Abraham*, *Iſaac*, and *Jacob*, and his Sons.

Judges, Temporary Supreme Governors, immediately appointed by God, over the children of *Iſrael*.

Kings, and they either of the whole nation, or, after the falling off of the ten tribes, of *Judah* or *Iſrael*.

Elders, Senators, the LXX, or Sanhedrin.

Officers, Provoſts, Sheriffs, or Executioners.

Judges, Inferior Rulers, ſuch as determine controverſies in particular cities.

Iſraelites, Hebrews, deſcendants from *Jacob*.

An Hebrew of Hebrews, an Iſrael by original extraction.

A Proſelyte of the Covenant, who was circumciſed, and ſubmitted to the whole Law.

A Proſelyte of the Gate, or ſtranger, who worſhipped one God, but remained uncircumciſed.

Officers under the Aſſyrian *or* Perſian *Monarchs.*

Tarſhata, or Governor appointed by the kings of *Aſſyria* or *Perſia*.

Heads of the Captivity, The chief of each tribe or family, who exerciſed a precarious government during the captivity.

Under the Grecian *Monarchs.*

Superior Officers.

Maccabees, the Succeſſors of *Judas Maccabeus*, High-prieſts, who preſided with kingly power.

Under the Roman *Emperors.*

Preſidents, or Governors ſent from *Rome* with imperial power.

Tetrarchs, who had kingly power in four provinces.

Proconſuls, or Deputies of provinces.

Inferior Officers.

Publicans, or Tax-gatherers.

Centurions, Captains of an hundred men.

Eccleſiaſtical Officers, or Sects of Men.

High-prieſts, who only might enter the Holy of Holies.

Second Prieſts or *Sagan*, who ſupplied the High-prieſt's office, in caſe he was diſabled.

High-prieſts, for the War, ſet apart for the occaſion of an expedition.

Prieſts, Levites of the ſons of Aaron, divided into twenty-four ranks, each rank ſerving weekly in the temple.

Levites, of the tribe of *Levi*, but not of *Aaron's* family; of theſe were three orders, Gerſhonites, Kohathites, Merarites, ſeveral ſons of *Levi*.

Nethinims, Inferior ſervants to the prieſts and Levites (not of their tribe) to draw water, and cleave wood, *&c.*

Prophets, anciently called Seers, who foretold future events, and denounced God's judgments.

Children of the Prophets, their diſciples or ſcholars.

Wiſe-men, called ſo in imitation of the Eaſtern Magi, or Gentile Philoſophers.

Scribes, Writers and Expounders of the Law.

Diſputers, that raiſed and determined Queſtions out of the Law.

Rabbies or *Doctors*, Teachers of *Iſrael*.

Libertines, Freed-men of *Rome*, who being Jews or Proſelytes, had a ſynagogue or oratory for themſelves.

Gaulonites, or *Galileans*, who pretended it unlawful to obey an Heathen Magiſtrate.

Herodians, who ſhaped their Religion to the times, and particularly flattered *Herod*.

Epicureans, who placed all happineſs in pleaſure.

Stoicks, who denied the liberty of the Will, and pretended all Events determined by fatal Neceſſity.

Simon Magus, Author of the Hereſy of the *Gnoſticks*, who taught that Men, however vicious their practice was, ſhould be ſaved by their knowledge.

Nicolaitans, the Diſciples of *Nicolas*, one of the firſt ſeven Deacons, who taught the community of Wives.

Nazarites, who under a Vow abſtained from Wine, *&c.*

Nazarenes, Jews profeſſing Chriſtianity.

Zelots, *Sicarii*, or Murderers, who, under pretence of the Law, thought themſelves authorized to commit any outrage.

Phariſees, Separatiſts, who upon the opinion of their own godlineſs deſpiſed all others.

Sadducees, who denied the Reſurrection of the Dead, Angels, and Spirits.

Samaritans, Mongrel Profeſſors, partly Heathen, and partly Jews, the Offspring of the *Aſſyrians* ſent to *Samaria*.

Apoſtles, Miſſionaries or Perſons ſent; they who were ſent by our Saviour, from their number, were called, *The Twelve*.

Biſhops, Succeſſors of the Apoſtles in the Government of the Church.

Deacons, Officers choſen by the Apoſtles, to take care of the Poor.

A CONCISE HARMONY OF THE GOSPELS.

I. St. *Luke*'s preface, *Luke* i. 1—4.
II. Christ's divinity; *Joh.* i. 1—5, 9—14.
III. *John Baptiſt*'s birth foretold, and Ch. *Lu.* i. 5.
IV. *Mary* is in danger to be put away, *Mat.* i. 18.
V. Ch. birth, *Lu.* ii. 1—20.
VI. Ch. pedigree both by father and mother; *Mat.* i. 1—17, *Lu.* iii. 23.
VII. Ch. circumciſion; *Mary*'s purification; *Lu.* ii. 21—40.
VIII. The wiſe men, *Mat.* ii.
IX. Ch. diſputes with the doctors, *Lu.* ii. 41.
X. *John*'s miniſtry; *Mat.* iii. 1—12 *Mar.* i. 1—8, *Lu.* iii. 1—18, *Joh.* i. 6—8.
XI. Ch. baptized; *Mat.* iii. 13—17, *Mar.* i. 9—11, *Lu.* iii. 21, 23, *Joh.* i. 15—18.
XII. Ch. tempted; *Mat.* iv. 1—11, *Mar.* i. 12, 13, *Lu.* iv. 1—13.
XIII. *John*'s teſtimony of Ch.; ſome diſciples called: *Joh.* i. 19.
XIV. Ch. firſt miracle, *Joh.* ii.
XV. Ch. diſcourſe with *Nicodemus*, &c. *Joh.* iii.
XVI. *John* impriſoned; *Mat.* xiv. 3—5, *Mar.* vi. 17—20, *Lu.* iii. 19, 20.
XVII. Ch. converts many Samaritans, &c.; *Mat.* iv. 12, *Joh.* iv
XVIII. Ch. preaches in Galilee; *Mat.* iv. 17, *Mar.* i. 14, 15, *Lu.* iv. 14. 15.
XIX. Ch. preaches at Nazareth, *Lu.* iv. 16—30.
XX. Ch. at Capernaum, *Mat.* iv. 13—16, and 23—25, and viii. 2—4, 14—17. *Mar.* i. 21—45. *Lu.* iv. 31—44, and v. 12—16.
XXI. Ch. heals a man ſick of the palſy; *Mat.* ix. 2—8, *Mar.* ii. 1—12, *Lu.* v. 17—26.
XXII. Ch. calls *Peter*, &c.; *Mat.* iv. 18—22, *Mar.* i. 16—20, *Lu.* v. 1—10.
XXIII. Ch. calls *Matthew*, and eats with him; *Mat.* ix. 9—17, *Mar.* ii. 13—22, *Lu.* v. 27—39.
XXIV. Ch. aſſerts his Godhead, *Joh.* v.
XXV. The diſciples pluck ears of corn; *Mat.* xii. 1—8, *Mar.* ii. 23—28, *Lu.* vi. 1—5.
XXVI. Ch. heals many; *Mat.* xii. 9—21, *Mar.* iii. 1—12, Lu. vi. 6—11.
XXVII. Ch. chooſes and ordains his apoſtles; *Mar.* iii. 13—21, *Lu.* vi. 12—19.
XXVIII. Ch. ſermon on the mount; *Mat.* v. 1—11, *Lu.* vi. 20—36.
XXIX. *Mat.* vi.
XXX. *Mat.* vii. 1—30, *Lu.* vi. 37—49.
XXXI. The centurion's ſervant healed; *Mat.* viii. 5—13, *Lu.* vii. 1—10.
XXXII. A widow's ſon raiſed, *Lu.* vii. 11—17.
XXXIII. *John*'s meſſage to Ch.; *Mat.* xi. 2—19, *Lu.* vii. 18—35
XXXIV. Chorazin and Bethſaida upbraided, *Mat.* xi. 21, 22.
XXXV. A woman anoints Ch. *Lu.* vii. 36, and viii. 1—3.
XXXVI. Of blaſphemy againſt the Holy Ghoſt; *Mat.* xii. 22—45. *Mar.* iii. 22—30, *Lu.* xi. 14—26. 29—32.
XXXVII. Ch. mother and brethren ſeek him; *Mat.* xii. 46—50, *Mar.* iii. 31—35. *Lu.* viii. 19—21.
XXXVIII. the parable of the ſower, &c.; *Mat.* xii. 2—13. *Mar.* iv. 3—34, *Lu.* viii. 4—18. and xiii. 12—21.
XXXIX. A ſcribe will follow Ch.; *Mar.* iv. 35, *Mat.* viii. 18—22.
XL. The diſciples in a ſtorm; *Mat.* viii. 23—27. *Mar.* iv. 36—41. *Lu.* viii. 22—25.
XLI. Ch. heals the poſſeſſed; *Mat.* viii. 28—34. *Mar.* v. 1—20. *Lu.* viii. 26—39.
XLII. *Jairus*'s daughter raiſed; *Mat.* ix. 1—26, *Mar.* v. 21—43. *Lu.* viii. 41—56.
XLIII. Two blind men cured; *Mat.* ix. 27—34.
XLIV. Ch. teacheth at Nazareth; *Mat.* xiii. 54—58. *Mar.* vi. 1—6.
XLV. Ch. journey again to Galilee; *Mat.* ix. 35
XLVI. The apoſtles ſent out; *Mat.* x. and xi. 1. *Mar.* vi. 7—13. *Lu.* ix. 1—6.
XLVII. *John* beheaded; *Mat.* xiv. 6—12. *Mar.* vi. 21—29.
XLVIII. *Herod*'s opinion of Ch.; *Mat.* xiv. 1, 2. *Mar.* vi. 14—16, *Lu.* ix. 7—9.
XLIX. Five thouſand fed; *Mat.* xiv. 13—21. *Mar.* vi. 30. 44. *Lu.* ix. 10—17. *Joh.* vi. 1—13.
L. Ch. walks on the ſea; *Mat.* xiv. 22—36. *Mar.* vi. 45—56. *Joh.* vi. 14—21.
LI. Ch. fleſh muſt be eaten: *Joh.* vi. and *Mar.* viii.
LII. Impious traditions; *Mat.* xv. 1—20, *Mar.* vii. 1—23.
LIII. The woman of Canaan's daughter healed; *Mat.* xv. 21—28, *Mar.* vii. 24—30.
LIV. A dumb man healed; *Mat.* xv. 29—31. *Mar.* vii. 31, &c.
LV. Four thouſand fed; *Mat.* xv. 32—39 *Mar.* viii. 1—10.
LVI. The leaven of the Phariſees; *Mat.* xvi. 1—12, *Mar.* viii. 11—21.
LVII. A blind man healed, *Mar.* viii. 22—26.
LVIII. *Peter*'s confeſſion of Ch.; *Mat.* xvi. 13—28, *Mar.* viii. 27—38, and ix. 1, *Lu.* ix. 18—27.
LIX. Ch. transfiguration; *Mat.* xvii. 1—13. *Mar.* ix. 2—13, *Lu.* ix. 28—36.
LX. Ch. cures a lunatic child; *Mat.* xvii. 14—23, *Mar.* ix. 14—32, *Lu.* ix. 37—45.
LXI. Humility preſſed; *Mat.* xviii. 1—9. *Mar.* ix. 33—50. *Lu.* ix. 46—50.
LXII. The feaſt of tabernacles, *Joh.* vii. 2—9.
LXIII. Ch. goes to Jeruſalem; *Lu.* ix. 51. *Joh.* vii. 10.
LXIV. The ſeventy ſent forth, *Lu.* x. 1—16.
LXV. Ch. at the feaſt of tabernacles, *Joh.* vii. 11, &c.
LXVI. An Adultereſs, &c. *Joh.* viii.
LXVII. A blind man healed, *John* ix.
LXVIII. Ch. the good Shepherd, *Joh.* x. 1—21.
LXIX. The ſeventy return, *Lu.* x. 17.
LXX. The efficacy of prayer; *Lu.* xi. 1—13, 27, 28, 33, &c.
LXXI. Againſt hypocriſy, carnal fear, covetouſneſs, &c. *Lu.* xii.
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LXXVI. The loſt ſheep, goat, and ſon; *Lu.* xv.
LXXVII. The unjuſt ſteward and rich glutton, *Lu.* xvi.
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LXXXI. Little children brought to Ch. &c.; *Mat.* xix. 1—30. *Mar.* x. 13—31. *Lu.* xviii. 15—30, *Mat.* xx. 1—16.
LXXXII. *Lazarus* ſick, *Lu.* xi. 1—16.
LXXXIII. Ch. foretells his paſſion; *Mat.* xx. 17—19, *Mar.* x. 32—34. *Lu.* xviii. 31—34.
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LXXXVII. *Mary* anoints Ch.; *Mat.* xxvi. 6—13. *Mar.* xiv. 3—9. *Joh.* xii. 1—11.
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LXXXIX. Some Greeks deſire to ſee Ch.; *Joh.* xii. 20.
XC. The fig-tree curſed; *Mat.* xxi. 17—22. *Mar.* xi. 11—14, and 20—26. *Lu.* xxi. 37, 38.
XCI. Ch. authority queſtioned; *Mat.* xxi. 23—27, *Mar.* xi. 27—33. *Lu.* xx. 1—8.
XCII. The parable of the two ſons; *Mat.* xxi. 28—32.
XCIII. The vineyard let out; *Mat.* xxii. 33—46. *Mar.* xii. 1—12, *Lu.* xx. 9—19.
XCIV. The parable of the marriage feaſt, *Mat.* xxii. 1—14.
XCV. About paying tribute; Ch. confutes the Sadducees, and puzzles the

ſcribes: *Mat.* xxii. 15—46. *Mar.* xii. 13—37, *Lu.* xx. 20—44.

XCVI. The Phariſees and ſcribes taxed and threatened; *Mar.* xii. 38—40. *Lu.* xx. 45—47. *Mat.* xxiii.

XCVII. The widow's two mites; *Mar.* xii. 41—44. *Lu.* xxi. 1—4.

XCVIII. Ch. foretells the deſtruction of Jeruſalem, and the Jewiſh ſtate; *Mat.* xxiv. *Mar.* xiii. *Lu.* xxi. 5—36.

XCIX. The parable of the virgins and talents; the laſt judgment deſcribed; *Mat.* xxv.

C. Ch. waſhes his diſciples' feet, &c. *Joh.* xiii.

CI. The preparation for the paſſover; *Mat* xxvi. 1—5, 14—19. *Mar.* xiv. 1, 2, 10—16. *Lu.* xxii. 1—13.

CII. Ch. inſtitutes the ſacrament of the Lord's ſupper; *Mat.* xxvi. 20—30, *Mar.* xiv. 17—26, *Lu.* xxii. 14—23.

CIII. Ch. begins his conſolatory diſcourſe; *Joh.* xiv.

CIV. Ch. the true vine, *Joh.* xv.

CV. Ch. comforts his diſciples, *Joh.* xvi.

CVI. Ch. mediatory prayer *Joh.* xvii.

CVII. Ch. warns his diſciples of their forſaking him; *Mat.* xxvi. 31—35. *Mar.* xiv. 27—31. *Lu.* xxii. 22, 39. *Joh.* xviii. 1, 2.

CVIII. Ch. agony; *Mat.* xxvi. 36—46. *Mar.* xiv. 32—42. *Lu.* xxii. 40—46.

CIX. Ch. apprehenſion; *Mat.* xxvi. 47—56. *Ma.* xiv. 43—52, *Lu.* xxii. 47—53. *Joh.* xviii. 3—11.

CX. Ch. arraignment; *Mat.* xxvi. 57—68. *Mar.* xiv. 53—65. *Lu.* xxii. 54, 63—65. *Joh.* xviii. 12—16. 19—24.

CXI. *Peter*'s denial; *Mat.* xxvi. 69—75. *Mar.* xiv. 66—72. *Lu.* xxii. 55—62. *Joh.* xviii. 17, 18, 25—27.

CXII. Ch. arraignment before the Sanhedrim, *Pilate*, and *Herod*; *Mat.* xxvii. 1, 2, 11—14. *Mar.* xv. 1—5. *Lu.* xxii. 66—71, and xxiii. 1—12. *Joh.* xviii. 28—38.

CXIII. Ch. condemned by *Pilate*; *Mat.* xxvii. 15—23, and 26—30. *Mar.* xv. 6—19. *Lu.* xxiii. 13—25, *Joh.* xviii. 39, 40, and xix. 1—3, and 13—16.

CXIV. *Judas* hangs himſelf, *Mat.* xxvii. 3—10.

CXV. Ch. crucified; *Mat.* xxvii. 31—56. *Mar.* xv. 20—41. *Lu.* xxiii. 26—49. *Joh.* xix. 16—37.

CXVI. Ch. burial; *Mat.* xxvii. 57—61. *Mar.* xv. 42 47, *Lu.* xxiii. 50—56. *Joh.* xix. 38—42.

CXVII. Ch. reſurrection; *Mat.* xxviii. 1—8. *Mar.* xvi. 1—8. *Lu.* xxiv. 1—12 *Joh.* xx. 1—10.

CXVIII. Ch. appearing firſt to *Mary Magdalene*, then to others; *Mat.* xxviii. 9—15. *Mar.* xvi. 10, 11, and 13, 14. *Lu.* xxiv. 13—48. *Joh.* xx. 11—20.

CXIX. Another appearance of Ch. and his dicourſe with *Peter*; *Joh.* xxi.

CXX. Ch. commiſſions his diſciples, and afterwards aſcends into heaven; *Mat.* xxviii. 16—20. *Mar.* xvi. 15—20. *Lu.* xxiv. 49—53.

A COLLECTION of the NAMES and TITLES given to *JESUS CHRIST.*

ADAM, 1 Cor. 15. 45.
Advocate, 1 Joh. 2. 1.
Amen, Rev. 3. 14.
Angel, Iſ. 63. 9. | Ex. 23. 20. 23. | Mal. 3. 1.
Antient of Days, Dan. 7. 9. 13. 22.
Anointed, Pſ. 2. 2. | 45. 7. | Joh. 1. 41. Ac. 4. 27. | 10. 38.
Apoſtle, Heb. 3. 1.
Apple-tree, Ca. 2. 3.
Author and Finiſher of Faith, Heb. 12. 2. 5. 9.
Babe, Lu. 2. 10. 12. 16.
Beginning of Creation of God, Col. 1. 18. He. 7. 3. | Re. 3. 14. | 1. 8. | 21. 6. | 22. 13.
Begotten of the Father, Joh. 1. 14. 18. | 3. 16. 18. | 1 Joh. 4. 9. | Pſ. 2. 7. | Ac. 13. 33. | He. 1. 5. | 5. 5. | Re. 1. 5.
Beloved, Ca. 1. 13. | Ep. 1. 6. | Mat. 3. 17. | 17. 5. | Ca. 1. 14. 16. | 2. 3. 9. 16. 17. | 2. 8. | Mar. 1. 11. | 9. 7. | Lu. 3. 22. | 9. 35. | Mat. 12. 18. | 2 Pe. 1. 17.
Biſhop, 1 Pe. 2. 25.
Bleſſed, 1 Tim. 6. 15.
Branch of Righteouſneſs, Zec. 5. 8. | Iſ. 3. 1. | Je. 3. 5.
Bread of Life, Joh. 6. 48. 50, 51. 35.
Bridegroom, Mat. 9. 15. | Mar. 2. 19. | Lu. 5. 34.
Bright Morning Star, Re. 22. 16.
Brightneſs of the Father's Glory, Heb. 1. 3.
Captain, Joſ. 5. 14, 15. | He. 2. 10.
Child, Iſ. 9. 6. | Ac. 4. 27. 30. | Mat. 2. 8. 13, 14.
Choſen Servant, Mat. 12. 18. | Lu. 23. 35. Iſ. 42. 1.
Chriſt, Mat. 1. 16. | 2. 4. | 16. 16. | 26. 63. | Joh. 1. 41. | 6. 69. | 4. 25. 42. Mar. 8. 29.
Conſolation of Iſrael, Lu. 2. 25.
Corner-Stone, Ep. 2. 20. | 1 Pe. 2. 6. | Pſ. 118. 22. | Iſ. 28. 16.
Covenant, Iſ. 42. 6. | 49. 8. | Mal. 3. 1.
Counſellor, Iſ. 9. 6.
Covert, Iſ. 32. 2.
Creator, Iſ. 43. 15. | 40. 28.
David, Je. 30. 9. | Eze. 37. 24, 25. | 34. 23. | He. 3. 5.
Day-ſtar, 2 Pe. 1. 19.
Deliverer, Ro. 11. 26.
Deſire of all Nations, Hag. 2. 7.
Dew, Hoſ. 14. 5.
Diadem, Iſ. 62. 3. | 28. 5.
Door of the Sheep, Joh. 10. 2. 7. 9.
Elect, Iſ. 42. 1.
Emanuel, Iſ. 7. 14. | Mat. 1. 23.
Enſign, Iſ. 11. 10.
Eternal Life, 1 Joh. 5. 20.
Everlaſting Father, Iſ. 9. 6.
Expreſs Image, He. 1. 3.
Faithful Witneſs, Re. 1. 5. | 3. 14. | 19. 11.
Feeder, Iſ. 40. 11. | Eze. 34. 23.
Fir-tree, Hoſ. 14. 8.
Firſt Born, Col. 1. 15.
Firſt Fruits, 1 Co. 15. 23.
Firſt and Laſt, Re. 2. 8. | 1. 11. 17. | 22. 13. | Iſ. 41. 4. | 44. 6. | 48. 12.
Foundation, Iſ. 28. 16. | Ep. 2. 20. | 1 Co. 3. 11.
Fountain, Zec. 13. 1.
Forerunner, He. 6. 20.
Friend of Sinners, Mat. 11. 19.
Gift of God, 2 Co. 9. 15. | Joh. 4. 10.
Glory of God, Iſ. 40. 5.
Glorious Lord, Iſ. 33. 21.
God, Joh. 1. 1. | Ro. 9. 5. | 1 Ti. 3. 16. 1 Joh. 5. 20. | 2 Pe. 1. 1. | of Gods, De. 10. 17. | He. 1. 8. | Pſ. 45. 6.
Golden Altar, Re. 8. 3.
Governor of Iſrael, Mat. 2. 6.
Guide, Pſ. 48. 14.
Habitation, Pſ. 91. 9.
Harmleſs, He. 7. 26.
Head of the Church, Col. 1. 18 | Ep. 1. 22 | 4. 15 | 5. 23.
Head of the Corner, Mat. 21. 42.
Heir of all Things, He. 1. 2.
Help, Pſ. 33. 20 | 40. 17 | 46. 1.
Heritage, Iſ. 58. 14.
Higheſt, Pſ. 18. 13 | Lu. 1. 32.
High Prieſt, He. 3. 1 | 7. 26.
Moſt High, Lu. 8. 28.
Holy One of God, Mar. 1. 24 | of Iſrael, Iſ. 49. 7.
Hope, 1 Ti. 1. 1 | of Iſrael, Ac. 28. 20. Tit. 2. 13 | Jer. 14. 8.
Horn of Salvation, Pſ. 18. 2 | Lu. 1. 69 | Pſ. 132. 17.
Huſband, Iſ. 54. 5 | Je. 31. 32.
I am, Joh. 8. 58 | Ex. 3. 14 | Iſ. 47. 8. Zep. 2. 15.
Jah, Pſ. 68. 4.
Jehovah, Ex. 6. 3 | Iſ. 26. 4.
Jeſus, Mat. 1. 21. 25 | 21. 11 | 5. 7, | 8. 29 | 27. 37 | Mar. 1. 24 | 5. 7 | Lu. 1. 31 | 2. 21 | 8. 28 | Joh. 6. 42 | 9. 11 | 12. 21 | 18. 7, 8 | 20. 14 | 21. 4 | Ac. 1. 11, 16 | 2. 32 | 3. 13 | 4. 18 | 6. 14 | 7. 55 | 9. 5 | 22. 8 | 5. 30 | 10. 38 | 13. 23 | 17. 7, 18 | 19. 13, 15 | 25. 19. | 28. 23 | Ep. 4. 21 | Ro. 3. 26 | 1 Co. 12. 3 | Ph. 2. 10 | 1 Theſ. 1. 10. | 4. 14. He. 2. 9 | 4. 14 | 7. 22 | 10. 19 | 12. 2. 24 | 1 Joh. 4. 15 | 5. 5 | Re. 14. 12 | 17. 6 | 20. 4 | 22. 16.
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Immortal, 1 Ti. 1. 17 | Inviſible, 2 Co. 4. 4.
Inheritance, Eze. 44. 28.
Judge of Iſrael, Mi. 15. 1 | Ac. 10. 42.
King, Mat. 21. 5 | 25. 34 | of the Jews, 2. 2 | Pſ. 2. 2 | 45. 1 | Joh. 12. 15 | Ze. 9. 9 | 27. 11 | 29. 37 | Mar. 15. 9. 2. 18. 26 | Lu. 23. 3. 37, 38 | Joh. 19. 3. 19 | 18. 33. 39 | of Kings, Re. 17. 14 | 19. 16 | 1 Ti. 6. 15.
Lamb of God, Joh. 1. 29. 36 | Re. 5. 6. 8 | 13. 8 | Ch. 14. 21 | 22. 1. 3 | Acts 8. 32 | 1 Pe. 1. 19.
Law-giver, Iſ. 33. 22 | Ja. 4. 12 | He. 10. 16.
Leader, Iſ. 55. 4.
Light, Joh. 15. 9 | 12. 46 | Lu. 2. 32. Iſ. 9. 2 | 49. 6 | 60. 3 | of the World, 8. 12 | 9. 5. 12.
Life, Joh. 14. 6 | Col. 3. 4 | Joh. 1. 4 | 11. 25.
Lion of the Tribe of Judah, Re. 5. 5.
Lord, Ro. 1. 3 | Lu. 2. 11 | of Lords, Re. 17. 14 | 19. 16 | 1 Ti. 6. 15.
Long Suffering, Pſ. 86. 15 | 2 Pe. 3. 9. Nu. 14. 18 | Ex. 34. 6. merciful, &c.
Lovely, Ca. 5. 16 | Mat. 22. 44 | Ac. 2. 34.
Man, Ac. 17. 31 | 1 Ti. 2. 5 | Mar. 15. 39 | Ge. 32. 24 | Ho. 12. 4 | Joſ. 5. 13. Da. 3. 25.
Maſter, Mat. 8. 19 | 23. 8. 10 | 12. 38 | 17. 24 | 22. 16 | 23. 8 | 26. 18. 25. 49. Mar. 5. 35 | 10. 17 | Lu. 33. 2. 9 | 33. 38 | 7. 40 | 8. 49 | Joh. 11. 28 | 13. 13, 14.
Mediator, 1 Ti. 2. 5 | He. 9. 15.
Melchiſedeck, He. 7. 1. 3.
Meſſenger, Mal. 5. 6. 10 | 6. 20 | 7. 17. 21.
Meſſiah, Da. 9. 25, 26 | Mat. 11. 10 | Joh. 1. 41 | 4. 25.
Michael, Da. 12. 1 | 10. 13 | Re. 12. 7.
Mighty God, Iſ. 9. 6 | Tit. 2. 13 | Great God.
Miniſter, Ro. 15. 8 | Ga. 2. 17 | He. 8. 2.
Morning Star, Re. 2. 28 | 22. 16.
Moſes, Acts 3. 22.
Nazarene, Mat. 2. 23.
Offspring of David, Re. 22. 16.
Ointment, Ca. 1. 3.
Paſſover, 1 Co. 5. 7.
Plant of Renown, Eze. 34. 29 | Iſ. 53. 2.
Potentate, 1 Tim. 6. 15.
Power of God, 1 Co. 1. 24.
Prince of Peace, Iſ. 9. 6 | of Life, Ac. 3. 15 | 5. 31 | of the Kings of the Earth, Re. 1. 5.
Prophet, De. 18. 15. 18 | Ac. 3. 22 | 7. 37. Lu. 4. 24 | Mar. 6. 4 | Mat. 13. 57. Joh. 4. 44.
Propitiation, Ro. 3. 25 | 1 Joh. 2. 2. | 4. 10.
Purifier, Mal. 3. 3. (and Refiner) Mat. 3. 12.
Phyſician, Lu. 4. 23 | Mat. 9. 12.
Poliſhed Shaft, Iſ. 49. 2.
Prieſt, He. 7. 15. 17 | 5. 6.
Ranſom, Mat. 20. 28 | Mar. 10. 45 | 1 Tim. 2. 6.
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Reſurrection, Joh. 11. 25.
Refuge, Iſ. 25. 4 | 4. 6.
Righteouſneſs, Je. 23. 6 | 1 Co. 1. 30.
Rock, De. 32. 15 | 1 Co. 10. 4.
Rod and Staff, Pſ. 23. 4 | Iſ. 11. 1.
Root of Jeſſe, Iſ. 11. 10 | Ro. 15. 12 | of David, Re. 5. 5 | 22. 16.
Roe and Hart, Ca. 2. 9. 17 | 8. 14.
Roſe of Sharon, Ca. 2. 1.
Ruler in Iſrael, Mi. 5. 2.
Sacrifice, He. 9 26 | 10. 12 | Ep. 5. 2.
Salvation, Lu. 2. 30 | 3. 6 | Ac. 4. 12 | Iſ. 52. 10—45. 17 | Pſ. 98. 2.
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Sanctuary, Iſ. 8. 14 | Eze. 11. 16.
Saviour, Iſ. 19. 20 | 43. 3, 11 | 45. 15, 21 | 49. 26 | 60. 16 | 63. 8 | Je. 14. 8. Lu. 1. 47 | 2. 11 | Joh. 4. 42 | Ac. 5. 31. | 13. 23 | Ph. 3. 20 | 1 Ti. 1. 1 | 2. 3 | 4. 10 | 2 Ti. 1. 10 | Tit. 1. 3. 4 | 2. 10. 13 | 3. 4. 6 | 2 Pe. 1. 1. 11 | 2. 20 | 3. 2. 18 | 1 Joh. 4. 14 | Jude 25 of the body, Ep. 5. 23.
Seed of Abraham, He. 2. 16.
Seed of the Woman, Ge. 3. 15. Ga. 3. 16.
Seed of David, Ac. 13. 23 | 2 Ti. 2. 8 | Ro. 1. 3.
Second Man, 1 Co. 15. 47. 45.
Servant, Phi. 2. 7 | Iſ. 42. 1 | 49, 6 | 53. 11 | Eze. 34. 23. 24 | Ze. 3. 8. | (Lu. 22. 27 | Mat. 20. 28 | Ro. 15. 3. 8. Mat. 12, 18.
Shepherd, Joh. 10. 11 | 14, 16 | Iſ. 40. 11. Eze. 34. 23 | 37. 24 | 1 Pe. 2. 25 | 5. 4. He. 13. 10.
Shield, Ge. 15. 1. Pſ. 5. 12 | 18. 35.
Shiloh, Ge. 49. 10.
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Son of God, Da. 3. 25 | Mat. 4. 3 | 27. 40 | 8. 29 | 14. 33 | 26. 63 | 27 40 | 43 54 | Mar. 1. 1 | 3. 11 | 15. 39 | Lu. 4. 3. 9 | 8. 28 | 1. 35 | 4. 41 | 22. 70. Joh. 1. 34 | 3. 18 | 5. 25 | 9. 35 | 10. 36 | 11. 4. 27 | 19. 7 | 20 31 | Ac. 8. 37 | 9. 20 | Ro. 1. 4 | He. 4. 14 | 1 Joh. 4. 15 | 5. 5 | 10. 13. 20 | Re. 2. 18.
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Strong Lord God, Pſ. 89. 8 | Re. 18. 8.
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Surety, Pſ. 119. 22 | He. 7. 22.
Sharp Sword, Iſ. 49. 2.
Tabernacle, He. 8. 2 | 9. 11.
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Temple, Mar. 14. 58 | 15. 29 | Mat. 27. 40 | 26. 61 | Joh. 2. 19. 21 | Re. 21. 22.
Teſtator, He. 9. 16. 17.
Treaſures, Col. 2. 3.
Tree of Life, Re. 2. 7 | 22. 2.
Truth, Joh. 14. 6 | 1. 17.
Vine, Joh. 15. 1. 5.
Wall, Iſ. 26. 1 | 60. 18 | of Fire, Ze. 2. 5.
Way, Joh. 14. 6 | Iſ. 35. 8.
Well of Living Water, Ca. 4. 15 | Joh. 4. 10. 14 | 7. 37. 38 | Re. 22. 1.
Wedding Garment, Mat. 12. 11. 12.
Wiſdom of God, 1 Co. 1. 24. 30 | Col. 2. 3 | 1 Co. 2. 7.
Witneſs, Iſ. 55. 4 | Joh. 18. 37 | Re. 1. 5. 3. 14.
Wonderful, Iſ. 9. 6 | 28. 29.
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Worthy, Re. 4. 11 | 5. 12.
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A COLLECTION of the APPELLATIONS given to the Church of GOD in the Scriptures.

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Angels, Lu. 20. 36. | Re. 2. 1. | 3. 1. 7.
Aſſembly of Saints, Pſal. 89. 7. | 111. 1. He. 10. 23.
Believers, Ac. 5. 14 | 1 Ti. 4. 12.
Beloved, Je. 11. 15. | Ro. 9. 25. | Pſal. 60. 5. | 108. 6. | 2 Pe. 3. 8. 14. 17.
Bleſſed, Pſ. 2. 12. | 32. 1. 2. | 89. 15.
Blameleſs, 1 Co. 1. 8. | Ph. 2. 15. | 2 Pe. 3. 14.
Body of Chriſt, 1 Co. 12. 27. | Ro. 12. 5. Ep. 1. 23. | 4. 12.
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Brethren, Ro. 8. 29. | 12. 1.
Bride, Re. 21. 2. 9. | 22. 17. | Ep. 2. 21.
Candleſtick, Re. 1, 12. | 2. 1. 5.
Chiſtians, Ac. 11. 26. | 1 Pe. 4. 16.
Church of God, Re. 2. 7. | 1 Co. 1. 2.
Choſen Generation, 1 Pe. 2. 9.
Circumciſion, Ph. 3. 3.
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Dearly Beloved, Je. 12. 7.
Dew, Pſ. 110. 3. | Iſ. 26. 19. | Mi. 5. 7.
Diſciples, Ac. 11. 26. | Iſ. 8. 16. | Mat. 5. 1.
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Elect, Iſ. 65. 9. 22. | 45. 4. | 42. 1. | Mat. 24. 22. 24. 31. | Mar. 13. 20. 22. 27. Lu. 18. 7. | Col. 3. 12.
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Faithful, Ep. 1. 1. | Col. 1. 2. | Re. 17. 14.
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General Aſſemby, He. 12. 23.
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Houſe of God, Ro. 8. 17. | Ga. 4. 7.
Houſehold of God, Ep. 2. 19. | of faith, Ga. 6. 10.
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Image of God, Ro. 8. 29.
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AN ALPHABETICAL LIST OF THE MOST IMPORTANT PROPER NAMES in the OLD and NEW TESTAMENT:

TOGETHER WITH The Meaning or Signification of the Words in their Original Languages.

A.

ADAM, earthy, taken out of red earth. *The name of the firſt man, who was made after the image of God in a holy and happy eſtate, but by his fall and diſobedience broke covenant with God, and thereby brought himſelf and all his poſterity into an eſtate of ſin and miſery,* Ro. 5. 12. *But* Jeſus Chriſt *the ſecond* Adam *is the Saviour and Redeemer of all that truly believe in him,* Mar. 16. 16. Ac. 4. 12. *and* 16. 31.

ADRIA, *the name of a city, which gives name to the* Adriatic *Sea, now the Gulf of* Venice

AHITHOPHEL, brother of ruin or folly

ALLELUIA, praiſe the Lord, *or* praiſe to the Lord

ALPHA, *the firſt letter of the* Greek *alphabet*

ANDREW, a ſtout & ſtrong man. *A* Greek *word*

ANTICHRIST, an adverſary to Chriſt

APPII-FORUM, *a town ſo called from* Appius Claudius, *who had his ſtatue erected there*

ARABIA, evening, *or* a place wild and deſert; *or* hoſtages, ravens; *and alſo* mixtures, *becauſe this country was inhabited by different kinds of people*

AREOPAGUS, the hill of Mars; *a place where the magiſtrates of* Athens *held their ſupreme council*

ATHENS, *ſo called from* Athene, *or* Athenaia, Minerva

B.

BACA, mulberry-tree

BARNABAS, the ſon of the prophet, or of conſolation

BEER-LAHAI-ROI, the well of him that liveth and ſeeth me. Gen. 16. 14.

BEER-SHEBA, the well or fountain of an oath; *otherwiſe,* the ſeventh well, *or* the well of ſatiety

BEL, nothing, vain, *or* what is ſubject to change. *The name of an idol*

BENJAMIN, ſon of the right hand

BENONI, ſon of my grief, pain, ſorrow

BETHANY, the houſe of ſong, *or* of affliction; *otherwiſe,* the houſe of obedience, *or*, the houſe of the grace of the Lord

BETH-EL, the houſe of God

BETHESDA, the houſe of effuſion; *or*, the houſe of pity, or mercy

BEULAH, married

BOANERGES, the ſons of thunder

BOCHIM, the place of weeping, *or* of mourners, *or* of mulberry-trees

BOZRAH, in tribulation or diſtreſs

C.

CAPERNAUM, the town of pleaſure, the handſome city

CESAR, *a* Latin *name, from the word* cædo, I cut, *becauſe he was cut out of his mother's womb;* or *from the word* Cæſaries, a head of hair, *which he is ſaid to be born with*

CHEMARIMS, *the name of* Baal's *prieſts*

CHIUN, *an* Egyptian *god, whom ſome think to be* Saturn

CRETE, carnal, fleſhly

D.

DANIEL, judgment of God; *or*, God is my judge. Gabriel *informed him of the ſeventy weeks, which is a famous prophecy of the time of the coming of the great* Meſſiah

DAVID, well-beloved, dear. *The king of* Judah *and* Iſrael, *who was a great type of the* Meſſiah, *the king and ſpiritual head of his church. It is taken for* Chriſt *himſelf, deſcended of the family of* David, Jer. 30. 9. Ezek. 34. 23. *and* 37. 24, 25.

DECAPOLIS, a country containing ten cities

E.

EGYPT, *in* Hebrew, Mizraim; that binds or ſtraitens; *or* that troubles or oppreſſes

EL-BETHEL, the God of Beth-el

EL-ELOHE-Iſrael, God, the God of Iſrael

ELIJAH, God, the Lord; *or* the ſtrong Lord. *He was taken up into Heaven in a whirlwind. Our Lord* Jeſus Chriſt *interprets the* Elijah *promiſed in* Mal. 4. 5. *to be* John *the baptiſt,* Mat. 11. 10. 14. *who came in the ſpirit and power of* Elijah

ELISABETH, God of the oath; *or* the oath of God

ELISHA, ſalvation of God, *or* God that ſaves. *The name of a prophet whom* Elijah *anointed in his room,* 1 K. 19. 16.

EPICUREANS, who gives aſſiſtance. *A ſect of heathen philoſophers*

ESHCOL, bunch of grapes

ETHIOPIA, *in* Hebrew, Cuſh, blackneſs; *in* Greek *it ſignifies* heat, burning

EUPHRATES, that makes fruitful, *or* grows

G.

GABRIEL, God is my ſtrength; *or* man of God, *or* ſtrength of God, *or* my ſtrong God

GAD, a band, *or* happy, *or* armed and prepared

GALBANUM, *a ſort of gum, or ſweet ſpice*

GALEED, the heap of witneſs

GAMMADIMS, *ſoldiers placed in the towers of* Tyrus. *The word in* Hebrew *ſignifies* a cubit, *whence ſome call them* pigmies, *or* dwarfs. *Others think that the word is* Syriac, *and ſignifies* bold and courageous men. *Others ſay, they were men who came from* Gammade, *a town of* Phenicia

GERGESENES, thoſe who come from pilgrimage

GETHSEMANE, a very fat vale; *or* the vale of oil

GOMORRAH, rebellious people; *or* the people that fear

H.

HALLELUIAH, praiſe the Lord, *or* praiſe to the Lord

HEBRON, ſociety, friendſhip, enchantment

HELKATH-HAZZURIM the field of ſtrong men, *or* of rocks

HEPHZI-BAH, my will in her

HIGGAION, meditation, conſideration

HORMAH, devoted or conſecrated to God; utter deſtruction

HOSEA *and* HOSHEA, ſaviour, *or* ſalvation

J.

JABEZ, ſorrow, *or* trouble

JACOB, he that ſupplants or undermines; *or* the heel. *He prevailed in prayer with God, and was called Iſrael*

JAH, the everlaſting God

ICHABOD, where is the glory? *or*, woe to the glory

JEDIDIAH, beloved of the Lord

JEGAR-SAHADUTHA, the heap of witneſs

JEHOVAH, *the incommunicable name of God.* Self-exiſting

JEHOVAH-NISSI, the Lord my banner

JEHOVAH-SHALOM, the Lord ſend peace

JEHOVAH-SHAMMAH, the Lord is there

JEHOVAH-TSIDKENU, the Lord our righteouſneſs

JEREMIAH, exaltation or grandeur of the Lord; *or* who exalts, *or* gives glory to the Lord. *He was called to the extraordinary office of a prophet in his younger years, and continued in that office for at leaſt forty years together. His ſtile is generally the moſt plain of any of the prophets*

JERUBBAAL, he that diſputes or defends Baal; *or* that revenges the idol; *or* let Baal defend his cauſe

JERUSALEM, the viſion or poſſeſſion of peace. *It was the chief city of* Judea, *and was firſt called* Salem, *where* Melchizedek *was king,* Ge. 14. 18.

14. 18. *It was alſo named* Jebus, *and was poſſeſſed by the* Jebuſites, *who held therein the fort of* Sion, *till it was taken from them by* David, Jud. 19. 10. 1 Chr. 11. 4, 5, 7. *Here alſo was mount* Moriah, *near mount* Sion, *whereon Solomon built the temple, and where* Abraham *was commanded to offer his ſon* Iſaac; Abraham *named the place* Jehovah-jireh, *becauſe the Providence of God was there eminently ſeen,* 2 Ch. 3. 1. Ge. 22. 2. 14. *which which word* jireh *being put to the former name* ſalem, *maketh it* Jeruſalem, *where* peace is ſeen. *It is called* Salem, *by the firſt name,* Pſ. 76. 2. *It is put for the church militant,* Iſ. 62. 1. *and the church triumphant is called* the new Jeruſalem, Re. 3. 12.

JESHUA, a ſaviour

JESUS, *the holy name* Jeſus; Saviour; who ſaveth his people from their ſins, Mat. 1. 21. *The eternal Son of God, of one ſubſtance and equal with the Father, the mediator of the covenant of grace, who in the fulneſs of time became man, and ſo was and continues to be God and man in two diſtinct natures and one perſon for ever. The word* Jeſus *is taken for the doctrine of* Jeſus, Ac. 8. 35. *and for* Joſhua *who brought God's people into the land of* Canaan, *and was therein an eminent type of our Lord* Jeſus, Heb. 4. 8.

JEW, JEWS, *ſo called from* Judah

IMMANUEL, *a name given to our* Lord Jeſus Chriſt, Iſ. 7. 14. *It ſignifies,* God with us

JOB, he that weeps, that cries; *or* that ſpeaks out of an hollow place. Job'*s patience is recommended as an example to the godly in all ages,* Ja. 5. 11.

JOSEPH, increaſe, addition

JOSHUA, the Lord, the ſaviour

ISAAC, laughter

ISAIAH, the ſalvation of the Lord. *As the Prieſts and Levites were the ordinary teachers of the* Jewiſh *church, ſo God ſometimes raiſed up and ſent extraordinary meſſengers, the prophets. Among theſe* Iſaiah *is juſtly accounted the moſt eminent, both for the majeſty of his ſtile and the excellency of his matter, wherein he ſo fully and clearly deſcribes the perſon, offices, the ſufferings and kingdom of* Chriſt, *that he is commonly called the* Evangelical Prophet

ISCARIOT, *is thought to ſignify* a native of the town of Iſcarioth. A man of murder; he that cuts off or exterminates. *Others maintain, that the ſirname given to* Judas *ſignifies that he was of the tribe of* Iſſachar, *a word ſignifying* recompenſe, reſtitution. *This traitor verified the place of his nativity, by receiving the price of the blood of his Maſter* Jeſus Chriſt; *from the word* ſhachar, to receive a recompenſe

ISHMAEL, God that hears

ISRAEL, a prince of God; *or* prevailing with God; *or* one that wreſtleth with God? *as if it had been written* Iſh-ra-el. *The name given by God to* Jacob, Ge. 32. 28. *and* 35. 10. Iſrael *is often in ſcripture taken for the people of God,* Exod 6. 6. 7.

ISSACHAR, price, reward, *or* recompenſe

ITALY, *a* Latin *word that has its original from* vitulus, *or* vitula, *becauſe this country abounded in calves and heifers. According to others, it is taken from a king called* Italus

JUBILE, *a feaſt of the* Jews, *in* Hebrew, Jobel, *which, according to ſome, ſignifies* a ram's horn, *with which the* Jubile *year was proclaimed. Others derive the etymology of* Jobel *from the* Hebrew, Jubal, *which formerly ſignified, as they ſay,* to play upon inſtruments; *and this year was celebrated with muſic and all expreſſions of joy. Others are of opinion, that it comes from the verb* Hobil, to bring or call back; *becauſe then every thing was reſtored to its firſt poſſeſſor*

JUDAH, the praiſe of the Lord

K.

KEDAR, blackneſs, *or* ſorrow

KIBROTH-HATTAAVAH, the graves of luſt. Nu. 11. 34.

KIDRON, obſcurity, obſcure. 2 Sa. 15. 23.

L.

LEBANON, white, *or* incenſe

LO-AMMI, not my people

LO-RUHAMAH, not having obtained mercy; not pitied

M.

MAHANAIM, the two fields, *or* two armies

MAHAR-SHALAL-HASH-BAZ, making ſpeed to the ſpoil, he haſteneth the prey. *Marg.*

MAMRE, rebellious; *or* bitter; *or* that changes, that barters; *or* fat, *or* elevated

MANASSEH, forgetfulneſs, *or* he that is forgotten

MARA, bitter, *or* bitterneſs

MARS-HILL, *the place where the celebrated judges of* Athens *held their ſupreme council*

MASSAH, temptation. *The name of a place,* Ex. 17. 7.

MAZZAROTH, the twelve ſigns. *Mar.*

MEDES, *a people of the province of* Media

MELCHIZEDEK, king of juſtice

MELITA, affording honey, from whence honey diſtils; *An iſland now called* Malta, Ac. 28. 1.

MERIBAH, diſpute, quarrel

MESOPOTAMIA, *in* Hebrew, Aramnaharaim, *that is* Syria of the two rivers. *The* Greek *word* Meſopotamia *alſo ſignifies* between two rivers

MESSIAH, anointed

MOSES, taken out of the water. The law was given by *Moſes*, but grace and truth came by *Jeſus Chriſt*, John 1. 17.

N.

NABAL, fool, *or* ſenſeleſs

NAPHTALI, compariſon, likeneſs; *or* that ſtruggles, or fights

NEBUCHADNEZZAR, tears and groans of judgment; *or* trouble, or ſorrow of judgment

NEAPOLIS, New city

O.

OBADIAH, ſervant of the Lord

OBED, a ſervant

OBED-EDOM, the ſlave of *Edom, or* the *Idumean*; *or* labourer of the man, of red, or earthy

OMEGA, *the laſt letter of the* Greek *alphabet*

ORION, *a conſtellation*

P.

PAMPHYLIA, *a nation made up of every tribe*

PARBAR, *a gate or building belonging to the temple*

PAUL, a worker. *His former name was* Saul, a ſepulchre, a deſtroyer

PELETHITES, judges, *or* deſtroyers. *Theſe were troops or guards of king* David, 2 Sa. 8. 18.

PERIZZITES, *the name of a people:* who dwell in villages, *or places not incloſed with walls*

PETER, a rock *or* ſtone

PHARAOH, that diſperſes, that ſpoils, that diſcovers; *or, according to the* Syriac, the revenger, the deſtroyer, the king, the crocodile

PHAREZ, diviſion, rupture; *or* that breaks forth violently

PHILADELPHIA, love of a brother, *or* of fraternity

PHILISTINES, thoſe that dwell in villages

PUR, lot

R.

RACHEL, ſheep

RAMATHAIM-ZOPHIM *a city,* 1 Sa. 1. 1. *The ſame as* Ramah. *Literally,* Ramathaim *ſignifies* the two Ramatha's, *probably becauſe the city was divided into two parts. The city of* Ramah, Samuel's *birth-place, was alſo called* Zophim, *which ſignifies* watch-tower, *or* watch-men, *becauſe the prophets, who are called* watchmen, *had a ſchool, or college there*

REMPHAN, *the name of an idol, which ſome think to be* Saturn

ROME, ſtrength, power

S.

SALEM, complete, perfect, *or* peace

SAMOTHRACIA, *ſo called becauſe it was peopled by* Samians *and* Thracians

SAMUEL, heard of God, *or* aſked of God

SAREPTA, a goldſmith's ſhop, *where metals uſe to be melted and tried*

SIGIONOTH, according to variable ſongs or tunes. *M.*

SILOAS, or SILOAM, ſent, *or* who ſends; *or* dart, branch, *or* whatever is ſent

SIMEON, that hears, that obeys, *or* is heard

SOLOMON, peaceable, perfect, *or* that recompenſes. *It is thought that the three books he wrote, namely,* Proverbs, Eccleſiaſtes, *and the* Canticles, *are an evidence of his repentance*

T.

TALITHA-CUMI, young woman, ariſe. *A* Syriac *and* Hebrew *expreſſion.* Mar. 5. 41.

TERTULLUS, a liar, an impoſtor

TETRARCH, governor of a fourth part

THEOPHILUS, friend of God

U.

UPHAZ, gold of Phaſis, *or* Piſon, the fineſt gold

URIM *and* THUMMIM, lights and perfections

Z.

ZACCHEUS, pure, clean; juſt, *or* juſtified

ZAPHNATH-PAANEAH one that diſcovers hidden things; *otherwiſe,* a ſaviour of the world. *The name that* Pharaoh *gave to* Joſeph, Ge. 41. 45.

ZECHARIAH, memory of the Lord, *or* male of the Lord

ZION, monument raiſed up, heap of ſtones ſet up, ſepulchre, turret, dryneſs.

A TABLE

OF THE

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Reconciliation by Chriſt alone.

Ro. 5. 9, 10. 2 Co. 5. 18, 19. Ep. 2. 13 to 17. Col. 1. 21, 22, 23. He. 2. 17. Iſ. 27. 5.

Adoption the fruit of God's ſovereign and everlaſting love in Chriſt Jeſus our Lord.

Je. 31. 9. Iſ. 63. 16—64. 8. Ro. 8. 14, 15—9. 26—2 Co. 6. 18. Ga. 3. 26—4. 4, 5, 7. Ep. 1. 5, 6. Joh. 1. 12. 1 Joh. 3 1, 2.

Union to Chriſt and his Church.

He. 12. 22, 23, 24. Ph. 3. 3. Ga. 3. 28, 29—4. 26, 28. 1 Joh. 1. 3. Ep. 2. 12, 13, 19, 22. Ro. 11. 17.

Freedom of acceſs through Chriſt.

Ep. 2. 18—3. 12. 1 Pe. 2. 4, 5. He. 10. 19, 20. Ep. 1. 6. Eze. 20. 40, 41.

Of prayer accepted.

Pſ. 18. 3—55, 17—86. 2 Ch. 15. 2. Mat. 6. 6. Job 22. 27. Pſ. 4. 3—34. 6, 15, 17—50. 15—65. 2—91. 15—145. 19. Pr. 15. 29. Iſ. 30. 19—58. 9—65. 24. Je. 29. 12. Zec. 13. 9. Mat. 7. 7, 8, 11—21. 22. Joh. 15. 7—16. 23, 24—14. 13, 14. Ja. 5. 15, 16—1 Joh. 3. 22—5. 14, 15, 16. He. 4. 14, 15, 16. Iſ. 45. 19.

Of ſanctifying grace.

Pſ. 84. 11.—Joh. 17. 17, 19. Ep. 2. 10. Ph. 2. 13.—4. 13. 2 Co. 3. 5. 1 Th. 2. 13—5. 23. Col. 1. 12, 22. Ti. 2. 14. 1 Co. 6. 11. 2 Co. 3. 18. Lu. 1. 74, 75. Je. 31. 33.

Converting grace.

De. 30. 6. Je. 24. 7—31. 18.—50. 4, 5. Pſ. 110. 3. Eze. 11. 19, 20—36. 26. 2 Ti. 1. 9. Ti. 3. 5.

Repenting grace.

Eze. 20. 43—36. 31. Mat. 9. 13. Ac. 5. 31—3. 26. Ho. 2. 7.

Grace of faith.

Zec. 12. 10. Joh. 6. 45. Phi. 1. 29. Ep. 2. 8.

Of fear.

Je. 32. 40.

Knowledge.

Pro. 2. 5, 9—28. 5. Iſ. 2. 3—29. 18, 24—35. 8—52. 6—32. 4—42. 7. Je. 31. 34. Ho. 6. 3. Mat. 11. 25. 2 Co. 4. 6. 1 Joh. 5. 20. Lu. 4. 18—1. 77, 78, 79. Joh. 8. 12. 1 Co. 2. 14, 15.

Wiſdom.

Pr. 2. 6, 7. Pſ. 16. 7—51. 6. Ja. 1. 5. Ec. 2. 26.

Divine tuition.

Pſ. 32. 8—25. 8, 12. Joh. 7. 17.

Divine Guidance.

Pſ. 23. 3—73. 24. Iſ. 49. 10—58. 11—61. 8—30. 21. De. 32. 10, 12.

Means of grace.

Iſ. 30. 20—49. 9, 10—52. 7. 8—56. 7—62. 6—41. 18. Pſ. 23. 2. Je. 3. 15—31. 12, 14. Eze. 34. 15. Ep. 4. 11, 12, 13.

Bleſſing on the ordinances.

Pſ. 36. 8, 10—63. 2 to 5—65. 4—68. 24—84. 4, 10, 11—89. 15, 16—92. 13. Ca. 2. 3. Iſ. 12. 3—48. 17—60. 7. Mat. 18. 20.

Victory over the world.

Joh. 16. 33—17. 15. Ga. 1. 4.—6. 14. 1 Joh. 5. 4, 5—4. 4.

Over the devil.

Ge. 3. 15. Lu. 22. 31. 32. Ro. 16. 20. 1 Joh. 2. 14—5. 18. Ja. 4. 7.

Increaſe in grace.

Pſ. 1. 3. Joh. 15. 1 to 5. 2 Pe. 1. 8. Pſ. 92. 14. Job 17. 9. Pſ. 84. 7—92. 12. Pr. 4. 18. Mal. 4. 2. Mat. 13. 12. Ja. 4. 6.

Preſerving grace.

Joh. 10. 28, 29—17. 11. Ro. 8. 38, 39. 1 Co. 1. 8. 2 Co. 1. 21. Ph. 1. 6. 1 Th. 5. 23, 24. 2 Th. 3. 3. 2 Pe. 1. 5. 10. Pr. 10. 25. Jude 24. 1 Joh. 5. 18. Pſ. 138. 8--94. 18.

Sanctified afflictions.

De. 8. 5. Job 36. 8, 9, 10--5. 17, 18. Pſ. 94. 12, 13--119. 67, 71, 75. Pr. 3. 12. Iſ. 1. 25--27. 9--48. 10. Ho. 2. 6, 7. Ro. 5. 3. 1 Co. 11. 32. 2 Co. 4. 16, 17. Ph. 1. 19. He. 12. 6, 7, 10, 11. Re. 3. 19. Ja. 1. 3, 12. 1 Pe. 1. 7. Zec. 13. 9.

Grace to believers' children.

Ge. 17. 7, 9. De. 30. 6. Iſ. 44. 3, 4, 5--54. 13. Ac. 2. 39--16. 31. Mar. 10. 14, 16. 1 Co. 7. 14.

Of Chriſt.

Iſ. 9. 6--42. 6--55. 4. Mal. 4. 2. Joh. 3. 16--6. 37. Ca. 2. 16. Eze. 34. 23.

Of grace from Chriſt.

Joh. 1. 16, 17. Iſ. 45. 24. Ep. 1. 23. 1 Co. 1. 30. Ac. 5. 31.

Redemption by Chriſt.

1 Pe. 1. 18, 19. Iſ. 42. 7--49. 9. Mar. 10. 45. Ep. 1. 7. Ga. 3. 13--4. 4, 5. He. 9. 14, 15. Ep. 5. 2. 1 Co. 5. 7. Re. 5. 9.

Life from Chriſt.

Joh. 5. 21--6. 57--14. 19. 2 Co. 13. 4. Ga. 2. 20. Ep. 2. 1, 5, 6. Ro. 6. 8, 11. Col. 3. 3, 4. 1 Joh. 5. 12. Joh. 10. 10. 2 Ti. 1. 1.

Chriſt's interceſſion.

Iſ. 53. 12. Ro. 8. 34. He. 7. 25--9. 24--4. 14, 15, 16.

Love.

Joh. 15. 9--13. 1, 34. Ro. 8. 37. Re. 1. 5--3. 9. Pſ. 45 11. Ca. 2. 4, 5--4. 10--7. 10. Ep. 5. 2.

Of the Spirit.

Pr. 1. 23. Iſ. 32. 15--59. 21. Eze. 36. 27. Lu. 11. 13. Joh. 4. 10. 14--7. 38, 39--14. 16, 17. Ga. 3. 14. 2 Ti. 1. 14. 1 Co. 2. 12.

Teaching of the Spirit.

Lu. 12. 12---1 Co. 2. 10. Joh. 16. 13. 1 Joh. 2. 27.

Help in prayer.

Zec. 12. 10. Ro. 8. 15, 26, 27. Ga. 4. 6. Pſ. 10. 17.

Witneſs.

Ro. 8. 16.

Sealing redemption.

2 Co. 1. 22--5. 5. Ep. 1. 13. 14--4. 30. Ro. 4. 5.

Our Comforter.

Joh. 14. 16, 18. Ac. 9. 31.

Joy of the Holy Ghoſt.

Ro. 14. 17.

Support in death.

Pſ. 23. 4--37. 37--48. 14--49. 15--73. 26. Pr. 14. 32. Iſ. 25. 8. Ho. 13. 14. Ro. 8. 38, 39. 2 Co. 4. 16--2 Ti. 1. 12. He. 2. 14. 15--1 Co. 15. 55, 56, 57.

Promiſes of eternal good, deliverance from the grave and hell.

Pſ. 86. 13. Pro. 10. 2—11. 4—15. 24. Iſ. 45. 17. Ro. 5. 9. 1 Th. 5. 9. Joh. 3. 15—8. 51. Re. 20. 6.

Immediate happineſs after death.

Pſ. 73. 24. Job 3. 17, 18. Iſ. 57. 2. Lu. 16. 25.—23. 43—Ph. 1. 21, 23—2 Co. 5. 8. He. 12. 23. Re. 14. 13. Pſ. 49. 15.

A glorious reſurrection.

Job 19. 26, 27. Iſ. 26. 19. Da. 12. 2. Pſ. 16. 9, 10. Lu. 20. 35, 36. Joh. 5. 28. 29—6. 39, 40, 54—11. 25. Ro. 8. 11. 1 Co. 15. 21, 22, 42, 43, 44, 49, 51 to 54—1 Co. 6. 2, 3—2 Co. 5. 1 to 4. 2 Co. 4. 14. Ph. 3. 21. 1 Th. 4. 14. to 17. 2. Ti. 1. 10.

Everlaſting felicity in heaven.

Pſ. 49. 14. 1 Co. 2. 9 Ro. 2. 7, 10—5. 10. 17. 2 Th. 1. 5. 7, 10, 12. He. 11. 9, 10, 16. Joh. 14. 2. 3—2 Ti. 4. 8. He. 4. 9—9. 15, 28. 2 Pe. 3. 13. Re. 2. 10—7. 15, 16, 17—22. 5—21, 22, 23. 1 Joh. 3. 13. Joh. 17. 22, 24—21. 4. Iſ. 60. 20. Mat. 6. 20. Re. 22. 3. Pſ. 16. 11. Mat. 25. 21. Jude 24. 1 Th. 4. 17. Mat. 25. 46. Joh. 6. 47, 54, 55. Ro. 6. 23. 1 Joh. 2. 25—5. 11, 13.

The glory of heaven.

Mat. 13. 43. Da. 12. 3. Ro. 8. 17, 18, 30—2 Co. 4. 17. 18. 1 Pe. 4. 13. 2 Ti. 2. 10. Ep. 1. 18. 1 Pe. 1, 3, 4. Pſ. 17. 15, 36. 9. Re. 22. 3, 5.

The bleſſed effects of faith in Chriſt.

Iſ. 28. 16—45. 22. 1 Pe. 2. 6. Mar. 9. 23. Joh. 1. 12—3. 16, 18, 36—12. 46. Lu. 7. 50. Ac. 10. 43—16. 31. Ro. 9. 33.—10. 4. Ga. 3. 7. 9. 22. He. 10. 38, 39. Ep. 2. 8. He. 6. 12. 1 Ti. 4. 10. Joh. 20. 29. Mat. 11. 28. Joh. 6. 35, 37. Mat. 10. 32. Ro. 10. 9, 10. 1 Joh. 4. 15.

Of repentance.

2 Ch. 7. 14—30. 9. Pr. 1. 23. Je. 4. 14.—18. 8—26, 3, 13—36. 3. Iſ. 55. 7. Eze. 18. 21, 22, 23. 30, 31, 32—33. 14. 15, 16, 19. Joel 2. 12, 13, 14. Ze. 1. 3. Job 22, 23. Ep. 5. 14. Ac. 2. 38.—3. 19. Eze. 9, 4, 6. De. 30. 2, 3. 8. Job 33. 27, 28. Ho. 6. 1. Pſ. 32. 5. Pr. 28. 13. 1 Joh. 1. 9. Le. 26. 40. 41, 42. Je. 3. 12, 13, 14. Lu. 15. 21, 22.

Of obedience.

Ex. 19. 5. Le. 25. 18, 19. De. 4. 1, 6—5. 29—6. 3, 18, 19—7. 12—11. 27—13, 17, 18—29. 9—30. 15, 16—32. 46, 47. 1 S. 12. 14. 1 K. 2, 3. 1 Ch. 22. 12, 13. 2 Ch. 15. 7. Job 36. 11. Pſ. 25. 10.—50. 23—106. 3—119. 1, 2, 6. Pro. 19. 16—29. 18. Iſ. 1. 19—48. 18. Je. 7. 23. Mat. 5. 19—7. 21—12. 50. Joh. 7. 17—13. 17. Ja. 1. 25. 1 Joh. 2. 17—3. 22. Re. 22. 14. Ph. 4. 9. Ro. 2. 13.

Obedience to Chriſt.

Ex. 23. 22. Iſ. 50. 10. Mat. 7. 24, 25. He. 5. 9. Joh. 5. 24.—8. 51.—15. 10.

Love to Chriſt, and deſires after him and his word.

Pr. 8. 17, 21. Joh. 14. 21. Ep. 6. 24. Ja. 1. 12. 2 Ti. 4. 8. Ex. 20. 6. Ro. 8. 28. Ja. 2. 5. De. 11, 13, 14. Da. 9. 4. Pſ. 2. 12.—27.

PROMISES IN SCRIPTURE.

—27. 14—39. 3, 9, 40—112. 7, 8—125. 1—146. 5. Pr. 16. 3. 20. Iſ. 26. 3, 4—49. 23—57. 13. Je. 17. 7, 8. La. 3. 25, 26. 1 Pe. 5. 7. Mat. 5. 6. Iſ. 55. 1. Joh. 7. 37, 38. Pſ. 81. 10. Re. 21. 7—22. 17. Pro. 8. 34. Iſ. 2, 3—55. 2, 3, 10, 11, 12. Joh. 5. 39. Ro. 1. 16—10. 17. 1 Co. 1. 21. Ja. 1. 21. Re. 1. 3. Pſ. 119. 9. 165. Iſ. 66. 2.

Reſpecting baptiſm.

Mar. 16. 16. Ac. 2. 38--22. 16. Ro. 6. 3, 4. 1 Co. 12, 13. Ga. 3. 27. Col. 2. 12. 1 Pe. 3. 20, 21.

The Lord's ſupper.

Mat. 26 26, 27, 28. 1 Co. 10. 16—12. 13. Joh. 6. 54, 55, 56, 57, 58. Ca. 2, 3, 4—5. 1. Iſ. 25. 6.

Keeping the Sabbath.

Ex. 20. 11. Iſ. 56. 2, 6, 7--58. 13, 14. Eze. 20. 20.

Obedience to parents.

Ep. 6. 1, 2, 3. Col. 3, 20, 1 Ti. 5. 4. Pro. 1. 8, 9—6. 20, 21, 22.

Faithful miniſters and hearers.

Lu. 12. 42, 43, 44. Mat. 28. 20. 1 Ti. 4, 16. 1 Pe. 5. 2, 3, 4. Da. 12. 3. Iſ. 49. 4. Joh. 4, 36. Pſ. 132. 16. Je. 31. 14--1, 7, 8, 19. Mat. 10, 19, 20. Lu. 21. 15. Mat. 10, 40, 41. Lu. 10. 16. 2 Ch. 20. 20. Joh. 13. 20.

Brotherly love and unity.

Pſ. 133. 1, 2, 3. 1 Joh. 2. 10. Joh 13. 35. 2 Co. 13, 11. Mat. 5. 9. Pr. 12. 20. 1 Pe. 3, 10, 11. 1 Joh. 3, 14, 18, 23, 4, 12. Pſ. 15. 1, 4--122, 6. He. 6. 10. Nu. 24. 9.

Forgive injuries.

Pr. 20. 22--25. 21, 22. Mat. 5. 44, 45,--6. 14. Mar. 11, 25. Lu. 6. 35, 37. 1 Pe. 3. 9.

To the meek.

Pſ. 22. 26--25. 9--37. 11. 147, 6--149. 4. Mat. 5. 5. Zep. 2. 3. Iſ. 11. 4--29. 19. 1 Pe. 3. 3, 4. Pro. 14. 29. 15. 1. 18--16. 32--19. 11--20. 3.

To the humble.

Job 22. 29. Pſ. 9. 12--13. 17--138. 6. Pro. 3. 34--11. 2--15. 33--18. 12--29. 23--16. 19--22. 4. Mat. 18. 4--23. 12. Lu. 18. 14. Ja. 4. 6.

To the contrite and mourners.

Pſ. 34. 18--51. 17. 147. 3. Ec. 7. 3. Iſ. 57. 15--66. 2. Mat. 5. 3, 4.

To ſuch as ſuffer for righteouſneſs ſake.

Iſ. 66. 5. Ma. 5. 10, 11, 12--10. 39--19. 29. Lu. 6. 22, 23. Ro. 8. 17, 35, 36, 37--2 Co. 4. 9. He. 10. 34, 35. 1 Pe. 3. 14, 17--4. 12, 13, 14.

To patient ſubmiſſion to the Lord's ſacred will, who is too good to be unkind to his people.

Mat. 6. 33. Ph. 4. 19. 1 Ti. 6. 6, 17. La. 3. 26, 27, 28, 29, 31. Ro. 5. 3. 4. He. 10. 35, 36, 37—6. 12. Ja. 4. 10—5, 7, 8, 11. 1 Pe. 5, 6--2. 20. Pro. 10. 28. Ro. 8. 32. 1 Co. 3. 21, 22. 1 Ti. 4, 8. Mat. 6. 25, 30, 31, 32.

To a perſevering ſpirit.

Mat. 10. 22---24. 13. Joh. 8. 31, 32---15. 7. He. 3. 14---10, 23, 35. 1 Co. 15. 58. Ga. 6. 9. 1 Joh. 2. 24, 28. 2 Joh. 8, 9. Re. 2. 10, 7, 11, 17, 26, 27, 28--3. 5, 12, 21--21. 7. Pſ. 23. 1. 5--34. 9, 10. Pſ. 84. 11. Ec. 8. 12. Iſ. 3. 10. Pſ. 58. 11. Pr. 21. 21--10. 6, 24, 28--11, 18, 28. Pſ. 23. 6.

Of bleſſings on families devoted to the Lord.

De. 4. 40--5. 29. Pr. 3. 33--11. 21. 12. 7--14. 11. 26--20. 7. Pſ. 102, 28--112. 2. 25. 13--37. 25, 26--128. 3 to 6--147, 13. Job 5. 24--8, 6, 7. Je. 32. 39.

Of the ſpreading of Chriſt's Goſpel, and the eſtabliſhment of his kingdom in the world.

Pſ. 2. 8, 9--22. 27, 28--67. 2. 7--68, 31--72. 8, 11, 17, 19--86. 9--102. 15, 16--110, 3. Iſ. 2. 2, 3--11, 10--19. 21, 24. 25--23, 18--27. 6--40. 3, 4, 5. Iſ. 42. 1, 4, 6, 7--45. 14, 23, 24, 25--49. 6, 12, 18, 20--51. 4, 5, 16--52. 10--53. 10, 11, 12--54. 1, 2, 3--55. 4, 5--59. 19, 20--60. 3 to 16--65. 17--66. 8. 9, 18 to 23. Da. 2. 44--7. 13, 14, 27. Am. 9. 11, 12. Ze. 2. 10, 11--6. 15—8. 21, 22, 23--14. 9. Mal. 1. 11. Mat. 8. 11--24. 14. Joh. 12. 32. Ac. 15. 17. Re. 7. 9, 10--11. 15--12. 10.

Of the glory of the church of Chriſt.

Pſ. 45. 13--48. 2. 12, 13--87. 3. Iſ. 46. 13--54. 11, 12--60. 1, 2, 13, 14, 19, 20--62. 2, 3. Re. 21. 10, 11, 22 to 26.

Of the increaſe of the means of grace, light and knowledge.

Iſ. 11. 4--25, 6, 7--29. 18, 24. Iſ. 41. 18, 19--35. 6, 7, 8, 53. 7, 8--54. 13. Da. 12, 4.

Of purity, holineſs and righteouſneſs in the church.

Iſ. 4. 3, 4--32. 15, 16--33. 5, 6--45. 8. Pſ. 85. 10, 11, 13. Iſ. 60. 21—61. 11. Mat. 3. 3, 4. Pſ. 72. 5. Zec. 14. 20, 21. Re. 19. 8.

Of peace, love and unity.

Iſ. 2. 4--11. 6, 7, 8, 9, 13. Pſ. 72. 3, 7. Joh. 17. 20 to 23. Ep. 4. 16.

Of the ſubmiſſion and deſtruction of the enemies of the church.

Pſ. 110. 2, 5, 6. Iſ. 11. 4--27. 1--41. 11, 12, 15, 16--49. 24, 25, 26--59. 16--60. 14--2 Th. 2. 8 Da. 7. 24, 25, 26. Re. 14. 9, 10--17. 1, 16--18. 2--19. 19, 20--20. 7, 8, 9.

Of the ſecurity, tranquility and the proſperity of the church.

Iſ. 4. 5, 6--27. 2, 3--33. 20, 21, 22--54. 14, 15, 17--65. 18, 19--51. 3. Pſ. 102. 13, 14, 16. Iſ. 66. 10, 11, 12. Je. 33. 6. Mat. 16. 18. Da. 7. 27.

Of the perpetuity of the church.

Iſ. 59. 21--66. 22. Je. 31. 35, 36, 37. Da. 7. 14. Mat. 28. 20.

Of the converſion and reſtoration of the Jews.

Je. 31. 1, 4, 10, 17, 31. Ez. 16. 60, 61, 62, 63, 55—20. 34, 35, 37, 38, 40, 41, 44—34. 22, &c.—36. 11, 24, &c. alſo ch. 37. Ho. 1. 10, 11—2. 14, &c.—3. 4, 5. Joel 3. 1, 2, 7, 14, 16, 17. Am. 9. 14, 15. Mi. ch. 4 & 5--7. 14, 17. Zep. 3. 9. &c. Zec. 2. 10, 12. ch. 10. & 14. Lu. 21. 24—2 Co. 3. 15, 16. Ro. 11. 2, 12, 15, 23 to 33.

The Stability of God's Promiſes, which are as immutable as his own divine Eſſence.

De. 7. 9. Nu. 23. 19. Joſ. 23. 14—1 K. 8. 56. Pſ. 18. 30 89. 34—105. 8.—119. 89, 90, 160—146. 6. Iſ. 25. 1—46. 11—55. 10. 11. Ro. 15. 8. 2 Co. 1. 20. 2 Ti. 2. 13. 2 Pe. 3. 9. He. 6. 17, 18—10. 23.

May Heaven and Earth unite in never-ceasing Praise to FATHER, SON, and SPIRIT, our Covenant-keeping GOD, whose Truth shall stand, when Time itself shall be absorbed in Eternity! Amen.

The DISCOURSES *of* JESUS, *arranged in a Chronological Order.*

	PLACES.	
Conversation with Nicodemus,	Jeruſalem.	John 3. 1—21.
Converſation with the woman of Samaria,	Sychar.	John 4. 1—42.
Diſcourſe in the ſynagogue of Nazareth,	Nazareth.	Lu. 4. 16—31.
Sermon upon the Mount,	Nazareth.	Mat. v.—vii.
Inſtructions to the Apoſtles,	Galilee.	Mat. x.
Denunciations againſt Chorazin, &c.	Galilee.	Mat. 11. 20—24.
Diſcourſe on occaſion of healing the infirm man at Betheſda,	Jeruſalem.	John v.
Diſcourſe concerning the diſciples plucking ears of corn on the Sabbath,	Judæa.	Mat. 12. 1—8.
Refutation of his working miracles by the agency of Belzebub,	Capernaum.	Mat. 12. 22—37.
Diſcourſe on the bread of life,	Capernaum.	John vi.
Diſcourſe about internal purity,	Capernaum.	Mat. 15. 1—20.
Diſcourſe againſt giving or taking offence, and concerning forgiveneſs of injuries,	Capernaum.	Mat. xviii.
Diſcourſe at the feaſt of tabernacles,	Jeruſalem.	John vii.
Diſcourſe on occaſion of the woman taken in adultery,	Jeruſalem.	John 8. 1—11.
Diſcourſe concerning the ſheep,	Jeruſalem.	John x.
Denunciations againſt the Scribes and Phariſees,	Peræa.	Lu. 11. 29—36.
Diſcourſe concerning humility and prudence,	Galilee.	Lu. 14. 7—14.
Directions how to attain heaven,	Peræa.	Mat. 19. 16—30.
Diſcourſe concerning his ſufferings,	Jeruſalem.	Mat. 20. 17—19.
Denunciations againſt the Phariſees,	Jeruſalem.	Mat. xxiii.
Prediction of the deſtruction of Jeruſalem,	Jeruſalem.	Mat. xxiv.
The conſolatory diſcourſe,	Jeruſalem.	John xiv—xvii.
Diſcourſe as he went to Gethſemane,	Jeruſalem.	Mat. 26. 31—36.
Diſcourſe to the diſciples before his aſcenſion,	Jeruſalem.	Mat. 28. 16—20.

The PARABLES *of* JESUS, *arranged in Chronological Order.*

PARABLE of the	PLACES.	
SOWER,	Capernaum.	Mat. 13. 1—23.
Tares,	Capernaum.	Mat. 13. 24—30, 36—43.
Seed ſpringing up imperceptibly,	Capernaum.	Mark 4. 26—29.
Grain of muſtard ſeed,	Capernaum.	Mat. 13. 31, 32.
Leaven,	Capernaum.	Mat. 13. 33.
Found treaſure,	Capernaum.	Mat. 13. 44.
Precious pearl,	Capernaum.	Mat. 13. 45, 46.
Net,	Capernaum.	Mat. 13. 47—50.
Two debtors,	Capernaum.	Lu. 7. 36—50.
Unmerciful ſervant,	Capernaum.	Mat. 18. 23—35.
Samaritan,	Near Jericho.	Lu. 10. 25—37.
Rich fool,	Galilee.	Lu. 12. 16—21.
Servants who waited for their lord,	Galilee.	Lu. 12. 35—48.
Barren fig-tree,	Galilee.	Lu. 13. 6—9.
Loſt ſheep,	Galilee.	Lu. 15. 3—7.
Loſt piece of money,	Galilee.	Lu. 15. 8—10.
Prodigal ſon,	Galilee.	Lu. 15. 11—32.
Diſhoneſt ſteward,	Galilee.	Lu. 16. 1—12.
Rich man and Lazarus,	Galilee.	Lu. 16. 19—31.
Unjuſt judge,	Peræa.	Lu. 18. 1—8.
Phariſee and publican,	Peræa.	Lu. 18. 9—14.
Labourers in the vineyard,	Peræa.	Mat. 20. 1—16.
Pounds,	Jericho.	Lu. 19. 12—27.
Two ſons,	Jeruſalem.	Mat. 21. 28—32.
Vineyard,	Jeruſalem.	Mat. 21. 33—46.
Marriage feaſt,	Jeruſalem.	Mat. 22. 1—14.
Ten virgins,	Jeruſalem.	Mat. 25. 1—13.
Talents,	Jeruſalem.	Mat. 25. 14—30.
Sheep and the goats,	Jeruſalem.	Mat. 25. 31—46.

A COLLECTION OF THE SIMILES CONTAINED IN THE SCRIPTURE, PLACED ALPHABETICALLY.

Adulterer, ers

To a horſe neighing, Je. 5. 8.
To an over heated, Ho. 7. 4.
The a. fear to the terrors of the ſhadow of death, Job 24. 17.

Adultery

One enticed to a. to a bird haſtening to a ſnare, Pr. 7. 23.
To an ox led to the ſlaughter, Pr. 7. 23.

Adverſity

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A p. preſerved, to a brand pluckt out of the fire, Am. 4 11
A p. under God's puniſhment to a veſſel broken, Iſ. 30 14
A p. rebellious, to an heifer backſliding, Ho. 4 16
A p. ſcattered, to ſheep ſcattered, Je. 50 17
A p. ſpoiled to a fig-tree barked Joe. 1. 7.
A p. ſtraying, to ſheep loſt, Je 50 6
A p. wicked, to kine, Am. 4 1
A p. wanton, to an heifer fat, Je. 50 11
God's people
To the apple of an eye, De. 32 10
To a bird trembling, Ho. 11 11
To corner-ſtones poliſhed, Pſ. 144 12
To doves flying to the windows Iſ. 60 8
To doves wings, Pſ. 68 13
To a dromedary, Je. 2 23
To gold, La. 4 1 2
To grapes, Ho. 9 10
To an hearth of fire, Zec. 12 6
To an horſe led, Iſ. 63 13
To a lion, Je. 12 8 Mi. 5 8
To ſheep, Pſ. 44 11 22---119 176
God's people
Among others to ſhowers on graſs, Mi. 5 7
Delivered to a brand pluckt out of the fire, Zec. 3 2
Fallen from him, to an empty vine, Ho. 10 1
In his favour, to corn growing, Ho. 14 7
To a cloud flying, Iſ. 60 8
Forgetting God, to a bride not forgetting her ornaments, Je. 2 32
Mixed with idolaters, to a cake not turned, Ho. 7 8
Perſecution
To make furrows, Pſ. 29 3
Perſon
Contemptible, to a dead dog, 1 S. 24 14 2 S. 9 8
A vile, to a beaſt, Joh. 15 8.
Perpetuity
To days of heaven, De. 12 21
Pleaſure
Spiritual p. to marrow, Pſ. 63 5
Plenty
To duſt, Job 22 24 Pſ. 78 27 Zec. 9 3
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Poſterity
Abraham's to duſt, Ge. 13 16
To ſand, Ge. 22 17---32 12
To ſtars, Ge. 22 17---26 4
P. of the wicked, to a chain compaſſing, Pſ. 73 6
Power
Weak p. to corn blaſted, 2 K. 19 6 Iſ. 7 37
God's p. to eagles wings, Ex. 19 4 De. 32 11
To an eaſt wind, Je. 18 17
God's p. to deſtroy, to a rod of iron, Pſ. 2 9
To a whirl-wind, Pſ. 58 9 Pr. 1 27 Iſ. 40 24---66 15 Je. 23 19 - 30 23
God's reſtraining p. to a bridle, Iſ. 37 29
Prayer
Hands lifted up in p. to the evening ſacrifice, Pſ. 141 2
Prieſts
Murdering p. to a robber lying in wait, Ho. 6 9
Princes
To matter, Iſ. 1 25
Prophets
Falſe p. to a lion roaring on his prey, Ezr. 2 15
To a ſnare, Ho. 9 8
Proſperity
The time of p. to the noon-day, Job 11 17
P. of the wicked, to a ſpark or candle, 18 5 6
Protection
God's p. to an helmet of ſalvation ---Iſ. 59 17
To a quiver, Iſ. 49 2
To a ſhield, Pſ. 5 12---3 3 Ge. 15 1
To a wall, Zec. 2 5
Proud
To hell, Hab. 2 5
Providing
God p. for his people, to meat, Ho. 11 4
Puniſh
God's means to p. to fiſh-hooks, Am. 4 2
Puniſhment
Inſtruments of p. to a ſaw and ſtaff in a man's hand, Iſ. 10 15
Purpoſe
God's p. to puniſh, to a bow bent, La. 3 12

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R. To duſt, De. 28 24
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Help for recovery, to a roller, Eze. 30 21
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One not worth regard, to a flea, 1 S. 24 14---26 20
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To a ſword in the bones, Pſ. 42 10 Pr. 12 18
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To goats, Mat. 25 33
Reprover
A wiſe r. to an obedient ear, to an ear-ring of gold, Pr. 25 12
Riches
R. ill-gotten, to a partridg's eggs, Je. 17 11
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Spiritual r. to great ſpoils, Pſ. 119 162
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R. flouriſhing to a cedar, Pſ. 92 12
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R. falling down before the wicked, to a ſpring corrupted, Pr. 25 26
Righteouſneſs
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R. ſpringing forth, to the earth bringing forth, Iſ. 61 11
R. of Zion, to the brightneſs going forth, Iſ. 62 1
Ruler
A godly r. to rain, Job 29 23
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S.

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To a ſtone, 1 S. 25 37
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To ſcarlet and crimſon, Iſ. 1 18
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S. put away, to eaſt from weſt, Pſ. 103 12
S. pardoned, to ſnow and wool, Iſ. 1 18 Pſ. 51 7
Sion
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To a molting looking glaſs, Job 37 18
Skin
Through famine, to an oven black, La. 5 10
Slip
One ready to ſlip, to a lamp deſpiſed, Job 12 5
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To duſt, Da. 2 35 2 S. 22 43 Pſ. 18 42
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An afflicted ſ. to a bottle in the ſmoke, Pſ. 119 83
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An unruly ſ. to a city broken down, Pr. 25 28
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God's ſ. to gold, Pſ. 19 10
Store
Man's ſ. to clay, Job 27 16
Strength
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Renewed to eagles, Pſ. 103 5
Strife
To fire, Pr. 26 21
The beginning of ſ. to waters let out, Pr. 17 14
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To a ſnare, Pr, 6 2
A man entered into it, to a bird in the hand of a fowler, Pr. 6 5
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T.

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TRUE t. to a candle, Mat. 5 15
To ſalt, Mat. 5 13
Falſe t. to chaff, Je. 23 28
To clouds carried with tempeſt, 2 Pe. 2 17
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To foxes, Ca. 2 15
To ſhepherds, Je. 50 6
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Man's thoughts, to a ſhadow, Job 17 7
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Troubles
To ſnares, Job 22 10
Man born to t. to ſparks flying upward, Job 5 7
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A lying t. to a bow bent, Je. 9 3
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U.

Uncomfortable
U. State, to darkneſs without order, Job 9 22
Undaunted
One u. to an adamant, Eze. 3 9
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Unnatural
To an oſtrich, La. 4 3
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W.

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TO ſervants waiting, Pſ. 123 2
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W. diſtaſteful, to ſour drink, Ho 4 18
W. of a rebellious people, to a monſtrous woman, Eze. 36 17
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To a robber, Pr. 23 28
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To ground bringing forth thorns and briars, He. 6 8
To a garment moth-eaten, Je. 50 9
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To ſtubble, Job 21 18 Pſ. 83 13 Ex. 15 7 Iſ. 41 2. Nu. 1 10
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Their proſperity to light, Job 18 5 6
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Their deſtruction, to a potter's veſſel broken, Pſ. 2 9 Je. 19 11
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God caſting them away, to a ſtone caſt out of a ſling, 1 S. 25 29
Their devices, to a ſnare, Pſ 141 9
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W. in their death, to ſheep dead in a pit, Pſ. 49 14
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W. eaſily cut off, to ears of corn, Job 24 24
W. in their ſtrength, to tow, Iſ. 1 31
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W. their violence, to waters breaking out, Job 30 14 Pſ. 124 5
Their power ſpent, to waters running away, Pſ. 58 7
W. againſt the godly, to a whirlwind, Hab. 3 14
To a wheel, Pſ. 83 13
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A man's w. to an ewe lamb, 2 S. 12 3
A fruitful w. to a fruitful vine, Pſ. 128 3
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To a ſerpent biting, Pr. 23 32
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W. teachers, to the bright firmament, Da. 12 3
Paths of the w. to light, Pr. 4 18
Wiſdom
The well-ſpring of w. to a brook flowing, Pr. 18 4.
Knowledge of w. to an honey comb, Pr. 24 13
To light, Ec. 2 13
God's w. do light going forth, Ho. 6 5
W. to rubies, Pr. 3 15
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A virtuous w. to the price of rubies, Pr. 31 10
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Word, ds
God's word, to rain, Iſ. 55 10 11
To fire, Je. 23 29---5 14---20 9
To ſnow, Iſ. 55 10 11
To ſilver tried, Pſ. 12 6
To a ſword, Ep. 6 17
To an honey-comb, Pſ. 19 10---119 103
To an hammer, Je. 23 29
To light ſhining, 2 Pe. 1 19
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W. of the mouth, to wind, Job 8 2
W. of a tale-bearer, to wounds, Pr. 26 22
Bitter w. to arrows, Pſ. 64 3.
W. of a ſecret enemy to drawn ſwords, Pſ. 55 21
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W. of the wiſe, to nails, Ec. 12 11
To goads, ibid
Work
Of the wicked, to a ſpark, Iſ. 1 31
Wrath
Stirring up w. to churning butter, Pr. 30 33
A fool's w. to a ſtone, Pr. 27 3
God's w. to fire, Nu. 1 6 Am. 5 6
To fire burning, La. 2 4 Pſ. 89 46 Je. 21 12
To a lion roaring, Iſ. 38 13 Je. 4 7---49 19 Ho. 5 14
To an oven heated, Mal. 4 1 Pſ. 21 9
To wind blowing, Iſ. 40 23 24 Je. 51 1.

A COLLECTION OF THE PROPHECIES RESPECTING THE CALLING OF THE JEWS, AND THE GLORY THAT SHALL BE IN THE LATTER DAYS.

1. THE Jews ſhall be gathered again to their own land. Iſ. 11. 11. & 27. 12, 13. & 43. 5, 6. & 49. 11, 12. & 60. 4.

Comp. Je. 3. 18. & 16. 14, 15. & 23. 3. & 30. 10. & 31. 7, 8, 10. & 32. 37.

So Ho. 11. 10, 11. Zep. 3. 10. Zec. 8. 7, 8. & 10. 8, 9, 10.

2. They ſhall be carried by the Gentiles unto their place, who ſhall join them, and become the Lord's, Iſ. 49. 22. & 60. 9. & 66. 12. 19, 20. & 2. 2, 3, 4.

Comp. Je. 3. 17. & 16. 19. Eze. 47. 22, 23. Mi. 5. 3. Zec. 2. 11. & 8. 20, 21, 22, 23.

3. Great miracles ſhall be wrought when Iſrael is reſtored as when brought out of Ægypt.

1. Drying up the river Euphrates, Iſ. 11. 15, 16. Zec. 10, 11. Re. 16. 12. Ho. 2. 15. Mic. 7 15.

2. Cauſing rivers to flow in deſart places, Iſ. 41. 17, 18, 19. & 48. 20, 21. & 43. 19, 20.

3. Giv. Prophets, Iſ. 66. 18—21. Ho. 12. 9, 10.

4. Chriſt ſhall be at the head, Iſ. 35. 4. & 52. 12. & 58. 8. Ho. 1. 10, 11. Mic. 2. 12, 13.

4. The Jews reſtored and converted to the faith of Chriſt, ſhall form a ſtate, and have judges and counſellors as formerly. The Lord himſelf being King, ſhall alſo be acknowledged King over all the earth, Iſ. 1. 26. & 60. 17.

Comp. Je. 23. 4. & 30. 8, 9. 21. Ho. 3. 5. Eze. 34. 23, 24. & 37. 24, 25. Iſ. 54. 5. Ob. 21. Zec. 14. 9. Pſ. 22. 27, 28.

5. They ſhall have victory over their enemies, and all kings and nations ſhall ſubmit unto them. Iſ. 11. 13, 14. & 41. 14, 15, 16. & 25. 10, 11, 12. Joe 3. 7, 8. 19, 20. Ob. 17, 18. Mi. 4. 6, 7, 8. 11, 12, 13. & 5. 5, 6, 7. & 7. 16, 17. Zec. 2. 13. & 9. 13, 14, 15. & 10. 5, 6. & 12. 6. Nu. 24. 17. Iſ. 49. 23. & 60. 10—16.

6. The Jews reſtored ſhall live peaceably, Iſ. 11. 13, 14. & 14. 1, 2. Je. 3. 18. & 50. 4 Eze. 37. 21. 22. Ho. 1. 11.

2. They ſhall multiply greatly, Iſ. 27. 6. & 44. 3, 4. & 49. 18—01. & 54. 1, 2, 3. & 61. 9. Je. 23. 3. & 30. 18-20. & 31. 27. Eze. 34. 11. & 36, 37, 38.

3. They ſhall have great peace, ſafety, and outward temporal proſperity, Iſ. 32. 16, 17, 18. & 33. 24. & 54. 13—17. & 60. 18, &c. Je. 23. 3—6. & 30. 10. & 32. 34. to 41. & 33. 6—9. & 50. 19, 20. Joe 3. 17, 18. Mi. 7. 18—20. Zep. 3. 13. Zec. 4. 9, 10.

4. They ſhall be a bleſſing in the whole earth, Iſ. 19. 24. 25. Je. 33. 33. 9. Eze. 34. 26. Zep. 3. 19, 20. Zec. 8. 13.

7. The land of Judea ſhall be fruitful, like a Paradiſe, or the Garden of God, Iſ. 29. 17. & 35. 1, 2. 7. 9. & 51. 3. 16. & 54. 11—13. & 55. 12, 13. & 60. 17. & 65. 17, &c. Eze. 34. 26, 27. & 36, 37. Joe. 3. 18. 18. Am. 9. 13, 14.

8. Jeruſalem rebuilt, after the full reſtoration of the Jews, ſhall never be deſtroyed nor infeſted with enemies any more, Iſ. 52. 1. & 26. 1. & 60. 18. & 33. 6. Joe 3. 17. Ob. 17. Zec. 14. 10, 11. Je. 31. 38—40. Eze. 38. 11.

9. A little before the call and converſion, there ſhall be wars, confuſion and deſolation throughout the earth, Iſ. 34. Joe 3. 1. &c. Zep. 3. 8, 9. Eze. 28. 25, 26. Hag. 2. 21—23. Jer. 30. 7—10. 2 Ch. 15. 3—7. So that we may ſay, as Balaam, propheſying of that very time: *Alas, who ſhall live when God doth this?* Nu. 24. 23.

A Liſt of the principal Errata in the Family Bible, which in any degree obſcure, or alter the ſenſe: ſeveral others, of leſſer conſequence, eſpecially in the punctuation, will be found, which the candid Reader is deſired to pardon; as, from a concurrence of circumſtances, the Author found it impoſſible to prevent them.

N. B. *Chap.* ſtands for Chapter, *V.* for Verſe in the Text; *N.* for Note on the verſes ſpecified; *P. O.* for Practical Obſervations; *l.* for. Line; *Col.* for Column; and *r.* for Read.

PREFACE.

Page 10. l. 5. from bottom, for *determined*, r. *undermined.*
15. l. 4, 5. expunge, *upon theological ſubjects.*

INTRODUCTION TO GENESIS, &c.

Page 27. l. 2. from bottom, for *wretchedneſs*, r. *wickedneſs.*

GENESIS.

Chap. ix. N. 19. l. 2. for *has*, r. *have.*
xiv. N. 18. l. 5, from the end, after *its*, add *not.*
xvii. N. 11. Col. 2. l. 1. omit *of*, between *but* and *heaven.*
xxxvii. N. 7, 8. l. 7. for *determined*, r. *determining.*
xlv. V. 22. l. 1. add *of.*
xlvii. N. 9. bottom l. add *at*, between *not* and *home.*

EXODUS.

Chap. ii. Contents, laſt l. before *of*, add *bearing.*
N. 1. (r. 2.) l. 5. for *c.* 66. r. 6. and N. 8. l. 2. for *his*, r. *had.*
P. O. Col. 3. l. 1. for *probable*, r. *improbable.*
ix. l. 1, 2. for *the waving of the rod*, r. *the ſprinkling of the aſhes.*
P. O. Col. 2. l. 16. for *moſt*, r. *more.*
xii. N. 12. l. 1. omit *by.*
xviii. N. 23. l. 5. for *c.* 9. r. *c.* 1.

LEVITICUS.

Chap. x. N. 16—18. l. 8. for, *or as*, &c. r. *but as.*
xvi. N. 8. Col. 2. l. 11. for *anſwerable*, r. *unanſwerable.*
xxiii. P. O. l. 3. from the end, for *writer*, r. *writers.*

NUMBERS.

Chap. iii. N. 12, 13. l. 3. for 42. r. 43.
ix. P. O. Col. 2. l. 6. for *ſanctified*, r. *ſacrificed.*
xvi. P. O. Col. 3. l. 39. for *him*, r. *them.*
xxiii. 2d. N. 4. l. 7. omit *Rom.* as *Num. c.* 24. *v* 3, 4. is meant.
xxiv. N. 1. l. 7. for *Falaam*, r. *Balak.*
xxxiii. P. O. l. 1. expunge, *See Number* 15. *Exod.* c. 37.

DEUTERONOMY.

Chap. xxiv. N. 1—4. Col. 2. l. 20. for, *it was ſo*, r. *it was not ſo.*
xxix. N. 1. laſt line, for *c.* 3. r. *c.* 8.

JUDGES.

Chap. v. N. 6. l. 6. for *Balak*, r. *Barak.*
xi. N. 34—40. l. 10. for *times*, r. *days.*

RUTH.

Chap. i. N. 15. Col. 2. l. 5. after *enable*, r. *her.*
P. O. Col. 3. l. 4 after *we*, r. *are.*

1 SAMUEL.

Chap. ii. V. for 3. *exceedingly proud*, r. *exceeding proudly.*
N. 18, 19. l. 2. after *piety*, add, *and their daring impiety.*
P. O. Col. 3. l. 21. for *words*, r. *word.*
vii. N. 17. l. 7. after *as*, omit *to.*

2 SAMUEL.

Chap. xiv. P. O. l. 36. for *may*, r. *many.*

1 KINGS.

Chap. x. N. 22. l. 6. for *on*, r. *no.*
xii. N. 1. l. 10. for *would increaſed*, r. *would be increaſed.*
xviii. P. O. Col. 3. l. 1. for *troubles*, r. *troublers.*
xxii. N. 9. l. 4. for *c.* 20—41. 42. r. *c.* 20. *v.* 41, 42.

2 KINGS.

Chap. ii. P. O. Col. 4. l. 22. for *thus*, r. *this.*
v. P. O. Col. 4. l. 40. for, *a temptation*, r. *as a temptation.*
vi. P. O. Col. 3. l. 8. for *tranſgreſſions*, r. *tranſgreſſors.*
viii. V. 26. for *begin*, r. *began.*
xi. N. 5—9. l. 5. for *need be*, r. *need not be.*
xxi. N. 18. l. 10. for *v.* 43. r. *v.* 42.

1 CHRONICLES.

Chap. xxviii. N. 12. l. 6. for *v.* 9. r. *v.* 19.

2 CHRONICLES.

Chap. ix. first note, for *v.* 1. r. *v.* 21.
P. O. Col. 4. l. 5. for *after*, r. *over.*
xxiv. N. 19—22. l. 16. for *c.* 22 r. *c.* 23.
xxviii. P. O. Col. 2. l. 41. for *ſuch a one*, r. *ſuch perſons.*

NEHEMIAH.

Chap. v. P. O. Col. 4. top. omit *glorify God: and ſometimes.*

J O B.

Chap. i. N. 1. l. 3. for *c.* 22. *v.* 23. r. *c.* 22. *v* 21.
xi. N. 1—4. Col. 2. l. 8. after *he*, add *was.*
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LUKE.

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JOHN.

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- - - l. 24. for *this*, r. *his.*
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1 CORINTHIANS.

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- Col. 2. l. 15. before *one*, r. *for.*
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2 CORINTHIANS.

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iii. N, 1—7. Col. 3. l. 15. before *clamorous*, r. *not.*
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2 TIMOTHY.

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viii. N. 3—6. Col 2. l. 36. for *final*, r. Sinai.
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JAMES.

Chap. ii. N. 1—7. Col. 2. l. 48. for *c.* 8. *v.* 17. r. *c.* 17. *v.* 5.
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1 PETER.

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iii. N. 13—18. Col. 2. l. 19. for *this*, r. *thus.*
- - - Col. 3. l. 3. for *be*, r. *be be.*
N. 19—22. l. 32. for *more*, r. *mere.*
iv. N. 12—16. Col. 2. l. 9. for *ſuffer*, r. *ſuffered.*

2 PETER.

Chap. ii. P. O. l. 31. for *amlpe*, r. *ample.*
Col. 4. l. 27. after *whit*, omit *more.*
iii. N. 1—4. Col. 2. l. 6. before *the*, r. *and.*

1 JOHN.

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v. N. 6—8. Col. 2. l. 23. omit *again.*
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- - l. 13. for *greatly*, r. *greater.*
N. 14—18. l. 25. for *belief*, r. *behalf.*

2 JOHN:

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JUDE.

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REVELATION.

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xii. N. 1—6. Col. 2. l. 40. for *bead*, r. *beads.*
- - - l. 47. for *tails*, r. *tail.*
xvii. N. 1—6. Col. 3. l. 39. before *the*, add *and.*
- - Col. 4. l. 8. for *effects*, r. *affects.*
- - l. 10. for *fornication*, r. *fornications.*
N. 7—14. Col. 2. l. 24. before *beaſt*, add *mark of the.*
xix. N. 9, 10. l. 20. for *anxiety*, r. *agitation.*

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